

Lift Up Thine Eyes

con
concepts contemporary

CHARLOTTE, NORTH CAROLINA

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Funeral Service

Name of loved one

Funeral Home

Date

Time

Location of Memorial Service

Officiating/Speakers

Date

Time

Cemetery

Date

Time

City

State/Province

In Loving Memory Of...

Place Photo Here



The Ascension

The background is a marbled pattern with swirling shades of light blue, white, and beige. A gold-colored rectangular frame with rounded corners is centered on the page. Inside the frame, the text "My Precious Memories" is written in a red, cursive script font.

*My Precious
Memories*

Marriages

and

were married on

Date

Location

Officiating

...

and

were married on

Date

Location

Officiating

Marriages

and

were married on

Date

Location

Officiating

...

and

were married on

Date

Location

Officiating

Births

Name

Date

Mother

Father

Birthplace

...

Name

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Mother

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Birthplace

Births

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Military Record

Name

Entered Service on

Date of Discharge

Rank

Honors

Honors

...

Name

Entered Service on

Date of Discharge

Rank

Honors

Honors

On Grieving, Gratitude and Guilt

Grieving is a natural, desirable, even necessary experience for one to be mentally healthy during times of severe personal loss.

Grieving is a process, not a fleeting emotion to be experienced and quickly subverted. The process of grief takes time. And each grieving person has his or her own timetable. No two people, however close, grieve in the same way. It is a process as unique as an individual's personality.

While specialists have defined steps in the process, each phase will be longer or shorter for one person than another. No length of time in grieving is right or wrong. Grieving becomes a problem needing help only when one becomes trapped in one stage and does not progress through the process to the place where the loss is accepted and the bereaved person is able to return to a degree of normalcy.

One rarely “gets over” the death of a father or mother or spouse or child. The loss is too deep, too permanent. Rather, through a healthy grieving process, one gains the ability to cope with the loss. The day comes when memories no longer focus on the loss, but on the joy of remembering the good times. A void is still there, but gratitude replaces grief as the dominant emotion.

Grieving as a process involves distinct stages. Each requires special understanding and effort to deal with.



*Let grief do
its work.*

Tromp every inch of the sorrowful way. Drink every drop of the bitter cup. Draw from memory and hope all that they can offer. To see the things our loved ones have left behind will give us daily pain—the clothes they wore, the letters they wrote, the books they read, the chairs in which they sat, the music they loved, the walks they took, the games they played, and much beside ... But what would we be without those reminders? Would we like quickly to break with the past in order to ease our grief? Those who truly love will say that they have found in sorrow a new joy, a joy which only the broken-hearted can know.

—W. Graham Scroggie



In every
arrival there is
a leavetaking;
in each one's
growing up
there is a
growing old;
in every
smile there
is a tear;
and in every
success there
is a loss.

—Henri Nouwen in
*A Letter of
Consolation*

First, is shock and denial. How can it be? How can it happen to my family? Even when death is expected as in an elderly parent, the reality that we will never see our loved one again in this life breeds a powerful inner resistance. Eventually, reality prevails. We realize that no amount of denial will ever bring our loved one back. We find ourselves engulfed in an overwhelming sense of isolation.

People grieve in their own unique ways. To some, even friends who with the best of motives seek to console us, become uninvited guests. We want to be left alone, to try to “think things through.” This is a healthy process unless we allow it to become an energy-draining swamp of self pity and despair. For others, grieving is the time they come in touch with the inner resource of faith and the comfort of a “higher power” who understands, cares and comforts. Some who grieve react to the growing sense of isolation with a fear of being alone. They want someone with them at all times. Remember, people grieve in ways unique to themselves. And the way some face denial and isolation is to surround themselves with caring friends and other grieving family members.

The next phase has been referred to as a time of anger and questioning. During this time, the grieving person tends to turn inward, to go through a “what if” process. “What if I hadn't ...?” or “What if I had...?” “Why was this allowed to happen?” It is during this time that hope begins to work its way into the grieving person's inner thoughts.

A serious danger during this anger phase is the development of guilt on the part of the grieving person. We human beings are born with a “blame syndrome.” And when we can't blame someone else,

and sometimes even when we can, we blame ourselves. It's an extension of the "what if" game. First, we run through every possible scenario as to how we could have prevented the death of our loved one. When we exhaust this avenue, we think of all those moments we could have been with them, done something for them, or other action we didn't take while our loved one was with us.

When grief turns into guilt, the healing process of grieving is short circuited. We turn in on ourselves. Reality continues to be rejected. "What ifs" become an energy-draining obsession. No amount of consolation is enough to stop the deterioration. Guilt can become a major problem when death comes in an untimely way from a preventable disease, an avoidable accident, or suicide. "If only I had" keeps the grieving person locked in an inner spiral that often needs help to overcome.

An antidote to guilt is to find rest in forgiveness and peace. Remove the sense of guilt and replace it with gratitude for the time spent with your loved one.

Even when the grieving process isn't sidetracked by excessive guilt, the grieving person often experiences the phase of depression. The sense of loss becomes all pervasive. We can no longer deny its reality. We can do nothing to reverse the situation. We are left with a harsh void no one can fill.

Depression is normal when one faces serious loss. We need to recognize it as part of the grieving process, but refuse to give into it as a way to escape reality and postpone return to the real world in which loss must be accepted and dealt with.



(We are)
constantly
encouraged to
believe that life
can be pain free,
(but) **to live
without pain
is a myth...**
to live without
pain...is to live
half alive, without
fullness of life.
Many of us do not
realize that pain
and joy run
together. When
we cut ourselves
off from pain, we
have unwittingly
cut ourselves off
from joy as well.

—Clyde Reid from
Tim Hansel's book
You Gotta Keep Dancin'



*There is a sacredness
in tears.*

They are not a mark of weakness, but of power.

They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition and of unspeakable love.

—Washington Irving

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RECOMMENDED READINGS :

• *It's OK That You're Not OK: Meeting Grief and Loss in a Culture That Doesn't Understand*

2017, by Megan Devine

• *The One Year Book of Hope*

2012, by Nancy Guthrie

• *Grief Day By Day: Simple Practices and Daily Guidance for Living with Loss*

2018, by Jan Warner

• *Suffering is Never for Nothing*

2019, by Elisabeth Elliot

• *The Other Side of Sadness: What the New Science of Bereavement Tells Us About Life After Loss (audio book)*

2019, by George A Bonanno

ONLINE RESOURCES:

• devanation.com

A community approach addressing the anxiety, depression, job loss, social isolation, suicide, and fear that accompany death and grieving.

• *Grief Speaks Out*

[facebook.com/GriefSpeaksOut](https://www.facebook.com/GriefSpeaksOut)

Facebook page to share photos, quotes, tears, honest feelings with others.

• compassionatefriends.org

Offering friendship, understanding and hope to bereaved parents, siblings, grandparents, and other family members.

Grieving is a process, a normal progression from a valid sense of shock and denial to questioning to a depressive sense of irreversible loss.

No need to deny our loss. It is real. And we have honest emotions of anger, the right to questions. But healthy grieving must move beyond all this to an embracement of our grief.

Grieving is an act of love. We don't grieve the loss of those for whom we have no feeling. To grieve the loss of a loved one is the highest honor we can give that loved one. When we begin to accept the normalcy of death as that which comes to all, and embrace our grief as gratitude for those relationships that will forever be a part of us, we are on the road to the last phase of the grieving process, a healthy acceptance of reality.

When deep personal loss is dealt with in a healthy manner, our grieving becomes a bridge of love to the future. It is a future with a huge missing part of our lives. But it is the only future we have. And to move forward in faith in our strength, hope in the future and continuing reverence for the memories of our loved one is the greatest memorial we can erect. It is a living memorial based in love and built on hope.

We need not fear talking about our deceased loved ones. We need not hide from our feelings. Grieving takes time. It is energy draining. We must allow it to do its work. Not by wallowing in self pity, but by honoring the one we love by embracing grief with loving determination to be a living memorial through a life that counts for others.

May this volume of *Lift Up Thine Eyes* be a comfort to you today and in the days to come.

The OLD TESTAMENT

Masterpieces of Biblical Art Reproduced in Full Color

IN THIS COLLECTION of biblical paintings gathered from leading museums all over the world, are represented the works of the greatest painters from the fifteenth century until almost the present time. Each of these fine artists has created a work of art which makes a real contribution to the better understanding of life in biblical times and aids in teaching spiritual truths.



THREE LIONS

The Gathering Together of Every Living Thing, GEN. 7:7-9
DUTCH SCHOOL : Metropolitan Museum of Art, New York

Noah

Because the people of the land had disobeyed the laws of God and had lived sinfully, the Lord was displeased. He decreed that all should be removed from the face of the earth except Noah, who was a godly man, and his family. The Lord spoke to

Noah and told him to make an ark of a certain size because a great flood would sweep over the earth and destroy everyone else. The Lord also said that when the deluge came Noah was to take a male and a female of every living thing into the ark.

Noah with his three sons built an ark according to the size and construction as directed by the Lord. When the rains came, Noah, his family and two of every beast and fowl entered the ark. It was one hundred and fifty days before the rains ceased and the water receded.



Once Noah released a raven which never returned; then a dove which flew back for there was no resting spot. Once again Noah sent out a dove which this time flew back with an olive leaf. Noah knew then that the waters had subsided. A week later Noah liberated the animals. Together with his family, Noah built an altar to God and offered sacrifices. A rainbow appeared in the sky as a token of the Lord's covenant that nevermore would he smite man or beast as he had.

The family of Noah flourished and soon other parts of the world became populated and prospered until greed and pride appeared again. It was decided to build a great tower whose top should reach to heaven. When the Lord saw it, he confused their language so that the builders could not understand each other. The tower was called Babel, "confusion."

Abraham

Abraham and his nephew Lot prospered in the land to which the Lord had directed them. Subsequently a war broke out between the King of Sodom and several foreign kings and Lot was taken prisoner.



Meeting of Abraham and Melchizedek, GEN. 14:18
FRANS FRANCK : The Prado, Madrid

CAMERA CLIX

When the news reached Abraham, he and his servants joined the King of Sodom and rescued Lot and his family. When Abraham returned victorious, the high priest Melchizedek came to meet and bless Abraham. Abraham was also blessed by the Lord for he was promised that a great nation would spring from his descendants.

Abraham became impatient, however, and had a son by Hagar, a bondswoman. When Hagar's son Ishmael was thirteen years old the Lord sent three heavenly messengers to Abraham. They repeated God's promise of a son to Sarah and they also told of the proposed destruction of Sodom and Gomorrah.



Abraham and the Three Angels, (*detail*), GEN. 18:2
FRANS FRANCK : *The Prado, Madrid*



The Destruction of Sodom, (*detail*), GEN. 19:24
JEAN BAPTISTE COROT : *Metropolitan Museum of Art, New York*

It was the next day that everyone and everything in those two cities were destroyed except Lot and his daughters.





Hagar in the Wilderness (detail), GEN. 21:14
JEAN BAPISTE COROT : Metropolitan Museum of Art, New York

Shortly after, Isaac was born to Abraham and Sarah. As Isaac grew, so did Sarah's jealousy of Hagar and Ishmael. Abraham was compelled to banish the bond-woman and their son.

The Sacrifice of Isaac (detail), GEN. 22:11, 12
FRANS FRANCO : The Prado, Madrid

As a final test of faith, God directed Abraham to sacrifice his beloved son Isaac as a burnt offering.





Rebekah and Eliezer, (detail), GEN. 24:18
ANTOINE COYVEL : The Louvre, Paris

When Isaac grew to young manhood, Abraham sent his servant Eliezer to seek a maiden for Isaac. Eliezer found Rebekah, a granddaughter of Abraham's brother. From this marriage Jacob and Esau, twin sons, were born.

Jacob

Jacob had tricked his father into giving him the blessing which rightfully belonged to Esau. Because he feared Esau's wrath, Jacob left home. Late one night the Lord appeared to Jacob in a dream and assured him that if he continued striving to improve, the Lord would be with him. Jacob journeyed eastward and finally came to the land of Haran where he met and loved Rachel.



Isaac Blessing Jacob, GEN. 27:27-29
GERBRANDT BECKHOUT : Metropolitan Museum of Art



Jacob Meeting Rachel at the Well, GEN. 29:10
HENRIK KROCK : Royal Museum of Fine Arts, Copenhagen

He served her father Laban fourteen years in order that Rachel might be his wife. Jacob prospered as a partner of his father-in-law but eventually yearned to return to his homeland and ask the forgiveness of his brother Esau.

Laban Looking for the Images of His Gods (*detail*)

GEN. 31:33

LAURENT DE LA HIRE : *The Louvre, Paris*



Before Jacob and his family left secretly, Rachel packed some of Laban's images. When Laban discovered his loss, he immediately pursued Jacob. Though Laban searched he could not find his images so Jacob and his family continued their journey to Canaan.



CAMERA GLIX

Jacob Wrestles with the Angel, GEN. 32:24
FRANS FRANCK : *The Prado, Madrid*

Jacob began to fear Esau's anger. One night Jacob wrestled with a man whom he believed to be the Lord, who blessed him and gave him a new name, Israel. He and Esau had a happy reunion. Rachel died in giving birth to Benjamin, brother of Joseph, who was Jacob's favorite son.

Joseph



CAMERA CLIX

Joseph Sold by His Brothers, GEN. 37:28
IL BACCHIACCA : Galleria Borghese, Rome

Joseph's brothers resented him bitterly. Consequently, they sold Joseph to some Ishmaelite slave traders. The Ishmaelite caravan journeyed to Egypt and sold Joseph as a household servant to Potiphar, an Egyptian army officer. Joseph soon became chief steward, but misfortune fell when Potiphar's wife had Joseph cast into jail on false charges. Among the prisoners were the Pharaoh's butler and baker whose dreams Joseph interpreted.

The Story of Joseph (detail)
GEN. 37-50, UTILI DA FAENZA
Metropolitan Museum of Art, New York





Joseph Explains his Dreams to the Pharaoh (*detail*), GEN. 37-50,
CASTILLO : *The Prado, Madrid*

Two years later, when no one at court could interpret the Pharaoh's disturbing dreams, the butler remembered Joseph and the Pharaoh sent for him. Joseph said that the Pharaoh's two dreams had essentially the same meaning. There would be seven years of plenty followed by seven years of famine. Joseph suggested that preparations be made to withstand the famine.

The Pharaoh was deeply impressed by Joseph's wise counsel, and he placed Joseph in charge of making arrangements to store food against the time of want. As predicted by Joseph, severe famine swept over Egypt. So widespread was the famine that it affected other lands, including Canaan where Joseph's family lived. When Jacob heard of the abundance of corn in Egypt, he sent Joseph's brothers there to buy grain. Joseph was not recognized by them in their dealings with him.





The Fate of Joseph (detail), GEN. 37-50
ANDREA D'AGNOLO : Uffizi, Florence

The first time they came, Joseph gave them the grain and returned their money by hiding it in their sacks. The second time, Joseph secreted a silver cup in the youngest brother's grain sack so that he might have all his brothers brought back for questioning as a means of testing their character. The brothers were bewildered when they were stopped, searched, and the cup found. Joseph soon realized his brothers were sorry for selling him and thus grieving Jacob, their father, so he revealed himself as their brother. He sent for Jacob and settled the whole family in Egypt.



CAMERA CLIX

The Search for the Silver Cup, GEN. 44:12
IL BACCHIACCA : Galleria Borghese, Rome

Moses

The mother of Moses could not bear to throw her baby into the Nile as was decreed by law. She made an ark of rushes. She then placed the baby in the ark at the river's edge. When the Pharaoh's daughter saw the baby, she decided to raise him as a member of the royal household.



Moses Saved from the Waters of the Nile, EXOD. 2:6
ORAZIO GENTILESCHI : The Prado, Madrid



CAMERA CLIX

The Infant Moses in the Pharaoh's Palace, EXOD. 2:10
BONIFAZIO VERONESE : Metropolitan Museum of Art, New York

As Moses grew to manhood, he saw the wrongs being inflicted upon the Israelites. One day he killed an Egyptian abusing an Israelite, so he had to flee into Midian. He met and married Jethro's daughter and there lived a quiet life.



The Fable That Became Fact (detail), EXOD. 2:2-10
NICOLAS POUSSIN : The Louvre, Paris



The Flaming Bush (detail), EXOD. 3:2
FRANCISCO COLLANTES : The Louvre, Paris

While tending sheep one day, the Lord appeared to Moses in the form of a burning bush. The Lord instructed Moses to lead his people out of Egypt and gave Moses certain signs which would give him authority. Moses did as the Lord had commanded and returned to Egypt. It was only after Moses had inflicted many unusual plagues on the Pharaoh and his people that the Pharaoh relented and freed the Israelites.



Plague Upon the Egyptians, EXOD. 9:14,15
NICOLAS POUSSIN : The Louvre, Paris

The journey to the promised land was a long and arduous one. With divine guidance from the Lord, Moses divided the Red Sea so his people could cross, relieved their hunger with manna and quenched their thirst by striking a rock to get water. Once, when the people rebelled against Moses, the Lord sent a plague to remind them of the authority of Moses.



Moses Dividing the Red Sea (detail), EXOD. 14:21
CHRISTOFFER ECKERSBERG : Royal Museum of Fine Arts, Copenhagen



Moses Striking Water from the Rock, EXOD. 17:6
CASTELLO : The Louvre, Paris

Because they were fearful and accustomed to images, Moses made a concession to their childish faith in false gods. He made a brazen serpent so that all who looked on it would recover.

While the Israelites were encamped at the foot of Mount Sinai, the Lord gave Moses the moral code for his people. As he returned to camp with the tablets of stone containing the ten commandments, he saw that the Israelites had already broken one of the commandments.



The Brazen Serpent, NUM. 21:9
PIERRE SUBLEYRAS : The Louvre, Paris



While he was with the Lord, they had constructed a golden calf and were now worshipping it. Moses was so shocked at the disloyalty of his people that he destroyed the tablets. When the Lord threatened destruction to the idolators, Moses humbly intervened. The Lord then renewed the covenant.

Moses Presents the Tables of Law to His People (detail), EXOD. 34:32
RAPHAEL : The Vatican, Rome



Adoration of the Golden Calf, EXOD. 32:19
RAPHAELLO DAL COLLE : The Vatican, Rome

David



CAMERA CLIX

David, 1 SAM. 17:50,51

ORAZIO GENTILESCHI : Galleriá Spada, Rome

David was but a young shepherd lad when he heard the Philistine giant, Goliath, challenge the Israelites to send out their champion. Since there was no one in the Israelite army willing to battle with the giant, David accepted the challenge.

With no armor other than a simple sling-shot, David went to battle. Fitting one smooth stone in his slingshot, David hurled the stone with such force that when it struck Goliath in the forehead it killed him. The Philistines were terror stricken at the loss of their champion and fled, closely followed by the avenging Israelites.

As David carried the giant's head to King Saul, he was followed by the people joyously singing his praises. Saul soon became bitterly jealous of David's popularity with the people. When David realized that the king intended to kill him, he escaped from the city with the help of Jonathan, Saul's son. For many years David was a hunted exile though he never wavered in his loyalty to God or Saul.



THREE LIONS

Meeting of David and Abigail, 1 SAM. 25:23-35
PETER PAUL RUBENS : Detroit Institute of Art, Detroit

At one time, Nabal, a wealthy man, refused to feed David and his men who had long protected Nabal's shepherds from the Philistines. Upon hearing of Nabal's refusal, David vowed vengeance on Nabal and his household.



As he approached the house of Nabal to destroy him, he met Abigail, the wife of Nabal, who had food and drink for David's army. She begged David to accept her gift of food and forgive her husband. David did so. Sometime later, after Nabal's death, David married the wise and understanding Abigail.

Solomon

Soon after Solomon had been anointed king by the priest Zadok, he began the construction of the great temple for which David, his father, had so diligently gathered money and materials. The temple was designed to be the central house of worship for the entire nation and there was none other like it when it was completed. People from everywhere came to the dedication ceremony.



Solomon Anointed King by the High Priest Zadok, 1 KINGS 1:39
FELLEGIRINO DE MODENA : The Vatican, Rome

As the Ark of the Covenant was brought from Zion to Jerusalem, there were impressive processions of the priests, the elders of the tribes, the king and his royal court, as well as the people of Israel. Following a magnificent prayer of dedication, Solomon offered sacrifices of burnt offerings. A cloud from heaven filled the temple—signifying the Lord's presence.



CAMERA CLIX

Sacrifice of Solomon, 1 KINGS 8:5
GIAMBATTISTA PITTONI : Uffizi, Florence

During this time, and for some years afterward, Israel was world renowned. The expansion of trade made Israel a powerful nation. It was Solomon's wisdom, however, that drew the wealthy and the learned to his court. When the Queen of Sheba heard of Solomon's glory, she traveled over a thousand miles to see him. She brought with her countless gifts of gold, spices and precious stones. She asked Solomon many different questions and his knowledge overwhelmed her.



The Queen of Sheba (detail), 1 KINGS 10:2
VIGNON : The Louvre, Paris

Solomon's understanding of human nature was clearly shown when two women claimed motherhood of the same living child and denied the deceased child. When Solomon ordered the living child cut in two, the real mother immediately relinquished her rights.



The Judgment of Solomon (detail), 1 KINGS 3:16-27
IL GIORGIONE : Uffizi, Florence

Esther

King Ahasuerus of Persia desired to have a new queen. Mordecai, an Israelite, arranged for Esther, his young and beautiful cousin, to be shown to the king. Ahasuerus was very pleased with Esther's beauty and wisdom. He immediately placed the royal crown upon her head.



Esther Crowned by Ahasuerus (detail), ESTHER 2:17
JACOPO DEL SELLAIO (D) : The Louvre, Paris

To honor his new queen, Ahasuerus ordered a sumptuous feast to be prepared. All the princes and servants in the palace were invited. News of the coronation was sent to the provinces and costly gifts were generously distributed by the king. It was soon after the marriage feast that Esther was able to save the life of her husband.



Esther Feasts with the King (detail), ESTHER 2:18
JAMES JOSEPH JACQUES TISSOT : The New York Public Library, New York

Mordecai had discovered a murder plot to take the life of Ahasuerus and begged Esther to report the matter to the king. She did so and the two guilty men were executed.

At this time in Ahasuerus' court was an official named Haman who felt that Mordecai did not pay him sufficient homage. To avenge himself on Mordecai, Haman had the king sign a decree calling for the massacre of all Israelites. Again Mordecai begged Esther to see the king. As Esther waited in the court for the king to notice her, she all but fainted. Ahasuerus did not fail to heed his queen's plea and pardoned all the Israelites living in the Persian Empire.



Fainting of Esther, ESTHER 5:12
ANTOINE COYPEL : The Louvre, Paris



Triumph of Mordecai, ESTHER 6:11
JEAN FRANCOIS DE TROY : Metropolitan Museum of Art, New York

One night Ahasuerus realized that he had failed to honor Mordecai for saving his life so the next day, ironically enough, the king ordered Haman to dress Mordecai in royal robes and lead him on horseback through the streets, proclaiming that this is what happens to the man whom the king desires to honor.

Daniel

Daniel had been taken captive as a young boy and brought to Babylon to learn Chaldean ways, but he refused to defile himself by touching heathen meat or drink. Daniel not only had skill in learning, but in the knowledge of visions and dreams he exceeded all.

Daniel's Answer to the King (detail), DAN. 6:22
BRIGON RIVIERE : Manchester City Art Gallery, England



One day Daniel interpreted a dream for Nebuchadnezzar. Daniel's interpretation was so satisfactory to Nebuchadnezzar that among other honors Daniel was made governor of the realm. Some years later Daniel again was the only sage able to interpret the ghostly writing which appeared on the wall, as King Belshazzar and his guests riotously feasted. Even as Daniel warned the king that the writing foretold his death and the end of the Babylonian kingdom, the Medes and Persians were then entering the city to conquer it.

Upon establishing his rule in the Babylonian city, the Persian King Darius, learning of Daniel's ability, appointed him to the highest office in the kingdom.

Because an Israelite was appointed to such an exalted position, the jealousy of some of the Medes and Persians was aroused. They plotted to bring about Daniel's downfall. When they found that contrary to law Daniel prayed three times a day to his God and not to King Darius, they had him cast into the lion's den.



Daniel's Answer to the King (detail), DAN. 6:22
BRION RIVIERE : Manchester City Art Gallery, England

Early the following morning, Darius rushed to see Daniel. He wanted to know if Daniel's God had preserved him from the lion's jaws. Daniel's reply was the God had sent his angels and shut the lions' mouths . . . Then Darius decreed that Daniel's God should be feared and worshipped throughout his kingdom.

A Guide to Grief

The death of someone we love is one of life's harshest blows. The bereavement which emerges can generate loneliness, fear, guilt, regret, rage, depression and even despair. Yet, people can and do heal from those wounds. Many people have experienced the deep wound of grief but emerged from it to live satisfying, fulfilling lives. They are beacons of light for those experiencing a dark night of the soul.

✦ *Let friends help*

Friendship can lift you out of the grip of dark grief into places where sunshine can find you. A young woman from Oklahoma was a high school junior when her father was killed in an automobile accident. "I tried my best to get through my senior year," she recalled. She says the support of her friends made all the difference in the world. Those who heal allow friends to reach out and help.

✦ *Allow yourself to grieve*

Disregard the erroneous advice to "keep a stiff upper lip...be brave... don't cry... get over it...move on, etc." Allow yourself to grieve even though it means experiencing unpleasant and unfamiliar emotions such as shock, disbelief, depression, anger, guilt, fear, loneliness, regret, anxiety, frustration, confusion. Focus on simple questions, "Now what?" ... "What do I do with the life I have left to live?" ...or "How do I live meaningfully without?"

✦ *Seek information*

For most people, the death of a loved one throws them into completely new territory. Very few individuals know much, if anything, about the grief process before they experience a loss. Those who have a healthy bereavement seek out information from books, websites and magazine articles. Information is empowering.

Continued...



The Tree of Life, 1892
Currier & Ives



*“Do not be anxious
about tomorrow,
for tomorrow will be
anxious for itself.
Let the day’s own
trouble be sufficient for
the day.”*

—Matthew 6:34



Readings & Resources

- *A Beginner’s Guide to the End: Practical Advice for Living Life and Facing Death*
by Dr. BJ Miller and Shoshana Berger
- *A Grace Disguised: How the Soul Grows Through Loss*
by Jerry L. Sittser
- *Finding a Loving God in the Midst of Grief*
by Susan M. Erschen
- *The Seven T’s: Finding Hope and Healing in the Wake of Tragedy*
by Judy Collins



As children we may have been taught bedtime prayers, mealtime prayers, to pray for the healing of those who are ill, or for travel mercies. Seeking God in the face of death is something many of us do because it's simply what we've been taught. Maybe up until now the idea of faith has been acceptable as an institution, but in the wake of death, we'll need it to be personal. While falling to our knees may help to regain a sense of normalcy, for many this will be an opportunity to grow an entirely new faith. If you are one for whom faith has only been a childhood prayer, you may find that God is right where you left him when you laid yourself to sleep, and you need him now more than ever.

✦ *Avoid hasty decisions*

The reason that professionals advise the bereaved to avoid making major changes is because grief clouds the mind. After a year, many emotions begin to settle down, freeing the mind to think more clearly and make wiser decisions.

✦ *Join a grief support group*

Earl Grollman, an author and counselor on death and grief issues, explains, "At some point you may be disappointed in the reactions of your acquaintances, maybe even your close friends. You just don't hear from them so often anymore. They may seem awkward and uneasy in your presence. That's why self-help groups have been successful in providing necessary emotional intervention through the crisis of death. People in these groups understand your fears and frustrations; they have been there before."

✦ *Take care of yourself physically*

A grieving person's immune system can be suppressed by the stress of bereavement and therefore susceptible to illness. For that reason, work to take care of yourself physically by:

Exercising. This reduces stress, strengthens the body, and improves an overall sense of well being.

Eating balanced meals. Be careful to eat healthy, balanced meals that will provide the body with the nourishment and energy it needs.

Getting adequate rest. Grief taxes both body and emotions. It is rest which regenerates body and spirit.

Avoiding drugs and alcohol. Numbing the pain of grief with drugs or alcohol only postpones it.

✦ *Seek professional help when necessary*

Most who lose a loved one to death may not need the aid of a professional therapist. However, there are times when bereavement is so intense and unrelenting, that a skilled counselor will be most helpful in managing grief. There is nothing wrong with obtaining help from mental health professionals or a member of the clergy. Seeking aid from a professional is not an admission of weakness but a demonstration of their determination to successfully complete a journey through grief.



Shed tears but exercise caution. Grief is a perfectly natural response to loss and the feelings of loss include crying. Do let the tears flow as this is a healthy release. If you find yourself crying at the office or other public place, excuse yourself and take a break for a few minutes. Therapists and counselors have suggested—in order to prevent crying in inappropriate places—to give yourself a prescribed time and place to cry. Tears occur because thoughts and feelings have to be expressed, say psychologists. The more these can be expressed verbally, the less you will need to express them in tears.

★ *Let others help you.* Don't buy into the myth that sharing your burden with others is a sign that you are weak and needy. Bereavement is a tremendous load which is better managed when friends are allowed to help. Let them be sources of help and healing for you.

★ *Create a memory book.* Many find it helpful and greatly comforting to document a loved one's life. One woman, who was very

close to her father, found herself devastated by his death. "I was able to cut down my grief by creating a pictorial biography of my dad. I bought an inexpensive scrap book and arranged various materials to tell the story of my father's life. Included in that scrap book are photographs, diplomas, newspaper clippings, awards, accomplishments and other reminders of significant events in my dad's life. That memory book is not only a comfort to me but his grandchildren are also drawn to it."

★ *Let the loss result in greater personal growth and awareness.* Allow your grief to become your teacher, instructing you and helping you become more insightful, introspective, and aware.

★ *Finally, take comfort in the reality that you will heal and recover from loss.* However, that healing takes time and the path is neither smooth nor predictable. Grief doesn't proceed in a linear fashion, You feel better. You feel yourself heal. And then, wham!— you're back on your emotional knees. Still, as the days pass, the circles widen. When grief returns again, it finds you stronger.

The Expressions of Grief



"Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me."

—Revelation 3:20



Give it Some Thought...



What works to express my grief:

What have I learned from my grief:

A fond memory of my loved one:

Friends to reach out to:

Remember there are no rules to this journal page and only you will see it. Honesty is healing.



Jesus Blessing
El Greco (1541-1614)
Cathedral Sacristy, Toledo

The NEW TESTAMENT

The story of the New Testament in full color, told
through the beauty of masterpieces of religious art
from the great art collections of the world.



And the angel said unto her, Fear not, Mary:
for you have found favor with God. And, behold,
you shall conceive, and bring forth
a son, and shall call his name Jesus.

The Virgin Mary (detail)
Bartolomé Esteban Murillo (1617-1682)
Museo del Prado, Madrid

The Nativity
Master of Moulins (?-1530)
Musée Rolin, Autun



And she brought forth her firstborn son,
and wrapped him in swaddling clothes,
and laid him in a manger; because
there was no room for them in the inn.



The shepherds said one to another, Let us now go to Bethlehem, and see this thing which is come to pass, which the Lord has made known to us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.





Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him . . . and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.



The Journey of the Magi
Sassetta (1392-1451)
Metropolitan Museum, New York



And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented to him gifts—gold, and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country by another way.

The Adoration of the Magi
Velázquez (1599–1660)
Museo del Prado, Madrid

Massacre of the Innocents
Pieter Brueghel the Elder (1525–1569)
Kunsthistorisches Museum, Vienna



Massacre of the Innocents
Fra Angelico (1387–1455)
Museo di San Marco, Florence

When they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt . . . for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt . . . Then Herod . . . sent forth, and slew all the children that were in Bethlehem . . . from two years old and under, according to the time which he had diligently enquired of the wise men.



They brought him to Jerusalem, to present him to the Lord . . . And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

When he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus stayed behind in Jerusalem; and Joseph and his mother knew not of it . . . After three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.



John the Baptist
El Greco (1541-1614)
De Young Museum, San Francisco



In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent: for the kingdom of heaven is at hand . . . Then Jerusalem went out to him, and all Judea, and all the region round about Jordan, And were baptized of him . . . confessing their sins.



John the Baptist
Andrea del Sarto (1486-1531)
Pitti Palace, Florence



Then Jesus came from Galilee to the Jordan, to John, to be baptized by him . . . And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.



Peter, Andrew
El Greco (1541-1614)
Cathedral Sacristy, Toledo



He came and dwelt in Capernaum,
which is upon the sea coast . . .
And Jesus, walking by the sea of
Galilee, saw two brothers, Simon
called Peter, and Andrew his brother,
casting a net into the sea:
for they were fishers. And he
said to them, Follow me, and I
will make you fishers of men. And
they straightway left their nets,
and followed him. And going on from
there, he saw two other brothers,
James the son of Zebedee, and John
his brother, in a ship with Zebedee
their father, mending their nets;
and he called them. And they
immediately left the ship and
their father, and followed him.



The following day Jesus went forth into Galilee, and finding Philip, said to him, Follow me . . . Philip found Nathanael, and said to him, We have found him, of whom Moses in the law, and the prophets, wrote . . . And Nathanael said to him, Can any good thing come out of Nazareth? Philip said to him, Come and see. Jesus saw Nathanael coming to him, and said of him, Behold an Israelite indeed, in whom is no guile!

Philip, Bartholomew (Nathanael)
El Greco (1541-1614)
Cathedral Sacristy, Toledo

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there . . . And when they wanted wine, the mother of Jesus said to him, They have no wine . . . Jesus said to them, Fill the waterpots with water. And they filled them up to the brim. And he said to them, Draw out now, and carry to the governor of the feast . . . When the governor of the feast had tasted the water made into wine and knew not what it was . . . the governor of the feast called the bridegroom, and said to him, Every man at the beginning sets forth good wine . . . but you have kept the good wine until now.





Jesus and Nicodemus
Jacob Jordaens (1593–1678)
Musée des Beaux-Arts, Tournai

There was a man of the Pharisees, named Nicodemus . . . The same came to Jesus by night and said . . . No man can do these miracles that you do, except God be with him. Jesus answered and said unto him . . . Except a man be born again, he cannot see the kingdom of God.

There came a woman of Samaria to draw water . . . Jesus . . . said to her, Whosoever drinks of this water shall thirst again; but whosoever drinks of the water that I shall give him shall never thirst; but the water . . . shall be in him a well . . . springing up into everlasting life.



Jesus and the Samaritan Woman
Giovanni Battista Caracciolo (1570–1637)
Metropolitan Museum, New York

But that you may know that the Son of man has power on earth to forgive sins . . . I say to you, Arise, and take up your couch, and go into your house. And . . . he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

The Cure of the Paralytic
Jan Van Hemessen (1501–1566)
National Gallery, Washington, D.C.





Matthew
Rembrandt van Rijn (1606–1669)
Musée du Louvre, Paris

And as Jesus walked by,
he saw a man, named Matthew,
sitting at the receipt of custom:
and he said . . . Follow me.
And he arose, and followed him.



And he went up into a mountain, and called unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils.





And he came down with them, and stood in the plain,
and the company of his disciples, and a great
multitude of people . . . which came to hear him, and
to be healed of their diseases; And they that were
vexed with unclean spirits: and they were healed.

And the whole multitude sought to touch him: for
power issued from him, and healed them all.

And he spoke a parable to them, Can the blind
lead the blind? shall they not both fall into the
ditch? The disciple is not above his master: but
every one that is perfect shall be as his master.



Christ and the Centurion
Paolo Veronese (1528–1588)
Museo del Prado, Madrid



There came to him a centurion, begging him, and saying, Lord, my servant is at home sick of the palsy, grievously tormented. And Jesus said to him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that you should come under my roof: but speak the word only, and my servant shall be healed.



Christ Raising the Widow's Son
Attrib. to Agostino Carracci (1557–1602)
Ringling Museum, Sarasota

He went into a city called Nain . . . behold, there was a dead man carried out, the only son of his mother, and she was a widow . . . And when the Lord saw her, he had compassion . . . and said to her, Weep not. And he came and touched the bier . . . And he said, Young man, I say to you, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.

Jesus constrained his disciples to get into a ship, and to go before him to the other side . . . And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea.



After six days Jesus took Peter, James, and John his brother, and brought them up into a high mountain apart, and was transfigured before them . . . And behold there appeared to them Moses and Elias talking with him . . . behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear him.



The Transfiguration
Giovanni Bellini (1430?-1516)
Pinacoteca, Naples

Peter Repentant
Francisco de Goya (1746–1828)
Corcoran Gallery of Art
Washington, D.C.



But whom do you say that I am?
And Simon Peter answered . . .
You are the Christ, the Son
of the living God. And Jesus
answered and said to him,
Blessed are you, Simon Barjona:
. . . you are Peter, and upon this
rock I will build my church . . .
And I will give to you the
keys of the kingdom of heaven.

Jesus said to him . . . lest we should offend them, go
to the sea, and cast a hook, and take up the first fish that
comes up; and when you have opened his mouth, you shall find
a piece of money; take it and give it to them for you and me.

The Temple Tribute
Mattia Preti (1613–1690)
Galleria di Beera, Milan



Two Parables



A certain man went down . . . to Jericho, and fell among thieves, who stripped him of his clothes, and wounded him . . . leaving him half dead . . . There came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite . . . came and looked on him, and passed by on the other side. But a certain Samaritan . . . came where he was: and when he saw him, he had compassion on him . . . and bound up his wounds . . . and set him on his own beast, and brought him to an inn, and took care of him . . . Which now of these three . . . was neighbor to him that fell among the thieves?

A certain man had two sons: And the younger . . . said . . . Father, give me the portion of goods that I shall inherit . . . And . . . the younger son . . . took his journey into a far country, and there wasted his substance with riotous living . . . There arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine . . . And when he came to himself . . . he arose, and came to his father . . . And the son said to him, Father, I have sinned against heaven, and in your sight, and am no longer worthy to be called your son. But the father said to his servants . . . Bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found.



And the scribes and Pharisees brought to him a woman taken in adultery; and when they had set her in the midst, they said to him, Master, this woman was taken in adultery . . . Now Moses in the law commanded us that such should be stoned; but what do you say? . . . But Jesus stooped down, and with his finger wrote on the ground . . . So when they continued asking him, he stood up and said to them, He that is without sin among you, let him first cast a stone at her . . . And those who heard it, being convicted by their own conscience, went out one by one . . . And Jesus said to her . . . Go, and sin no more.



The Woman Taken in Adultery
Bonifazio Veronese (1487-1553)
Galleria di Brera, Milan



As Jesus passed by, he saw a man . . . blind from his birth . . . [Jesus] spat on the ground, and made clay . . . and he anointed the eyes of the blind man . . . and said . . . Go, wash in the pool of Siloam . . . He went his way therefore, and washed, and came seeing.



Christ Healing the Blind
Attrib. to Lodovico Carracci
Ringling Museum, Sarasota

A certain woman named Martha received him into her house. And she had a sister called Mary, who sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, don't you care that my sister has left me to serve alone? bid her therefore that she help me. And Jesus answered . . . But one thing is needful: and Mary has chosen that good part, which shall not be taken away from her.



Jesus said to her, Your brother shall rise again. Martha said to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection, and the life; he that believes in me, though he were dead, yet shall he live; and whosoever lives and believes in me shall never die. Do you believe this? She said to him, Yes, Lord . . . [Jesus] cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin.

Christ with Martha and Mary
Alessandro Allori (1535-1607)
Kunsthistorisches Museum, Vienna

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said to them, Let the little children come to me, and forbid them not: for of such is the kingdom of God.

MARK 10: 13-14



Christ Blessing the Children
Van Dyck (1599-1641)
Detroit Institute of Arts

The Entry of Jesus into Jerusalem
Christen Dalsgaard (1824-1907)
Sorø Amts Museum, Denmark

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is The King of Israel who comes in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, your King comes, sitting on an ass's colt.





Then the Pharisees went, and . . . sent out to him their disciples with the Herodians, saying, Master, . . . Is it lawful to give tribute unto Caesar, or not? . . . Jesus . . . said . . . Show me the tribute money. And they brought to him a penny. And he asked them, Whose is this image and inscription? They said to him, Caesar's. Then he said to them, Render, therefore, to Caesar the things which are Caesar's; and to God the things that are God's.



The Tribute to Caesar
Peter Paul Rubens (1577-1640)
De Young Museum, San Francisco



The Last Supper
School of Leonardo da Vinci (16th Century)
Musée du Louvre, Paris



Now, when evening had come, he sat down with the twelve.
... And ... he said, Verily I say to you, that one of you shall
betray me. And they were exceedingly sorrowful, and every one
of them began to ask, Lord, is it I? And he answered,
He that dips his hand with me in the dish, the same shall betray
me ... but woe to that man by whom the Son of Man is betrayed!



And he came out, and went . . . to the mount of Olives; and his disciples also followed him. And when he was at the place, he said to them, Pray that you enter not into temptation. And he withdrew from them . . . and kneeled down, and prayed, saying, Father, if you are willing, remove this cup from me; nevertheless not my will, but yours be done. And there appeared to him an angel from heaven, strengthening him.

And while he was still speaking, Judas, one of the twelve, came, and with him a great multitude . . . from the chief priests and elders of the people. Now, he who betrayed him had given them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master! Then he kissed him. And Jesus said to him, Friend, why have you come? Then they came and laid hands on Jesus . . . And behold, one of them which were with Jesus . . . drew his sword and struck a servant of the high priest's, and smote off his ear.



Peter Denying Christ
Carl Bloch (1834-1890)
Frederiksborg Slot, Denmark



Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire . . . and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, You also are of them. And Peter said, Man, I am not.



Peter Denying Christ
Michelangelo Caravaggio (1560-1609)
Certosa di San Martino, Naples



And about . . . one hour after another confidently affirmed,
saying . . . This fellow also was with him: for he is a Galilæan.
And Peter said, I don't know what you are saying! And . . . while he
yet spoke, the cock crowed . . . And Peter remembered the word of the
Lord, how he had said to him, Before the cock crows, you
shall deny me three times. And Peter went out and wept bitterly.

Peter Denying Christ
Rembrandt van Rijn (1606–1669)
Rijksmuseum, Amsterdam



Jesus is Condemned to Death
Ben Stahl (1910-)
Catholic Press Collection, Chicago

Pilate said to them, What then shall I do with Jesus who is called Christ? They all said to him, Let him be crucified. And the governor said, Why, what evil has he done? But they cried out even more . . . When Pilate saw that he could prevail nothing . . . he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see to it yourselves . . . Then he released Barabbas to them: and when he had scourged Jesus, he delivered him to be crucified.





Christ with the Reed
Titian (1480–1576)
Musée Condé, Chantilly



Then the soldiers . . . took Jesus into the common hall . . . And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed, and smote him on the head.

The Mocking of Christ
Hieronymus Bosch (1450–1516)
National Gallery, London



Now there stood by the cross of Jesus his mother, and his mother's sister . . . and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said to his mother, Woman, behold your son! Then he said to the disciple, Behold your mother! . . . After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, I thirst . . . and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The Crucifixion
Quinten Metsijs (1466–1530)
National Gallery of Canada, Ottawa

Simeon . . . said to Mary, his mother,
Behold, this child is set for the fall and rising
again of many in Israel; and for a sign which
shall be spoken against; (Yea, a sword shall
pierce through your own heart also,) that the
thoughts of many hearts may be revealed.



And behold, there was a man named Joseph, a counsellor . . . This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid . . . And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.





THE RESURRECTION



The Resurrection
School of Veronese (16th Century)
Pitti Palace, Florence

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared . . . And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass . . . behold, two men stood by them in shining garments . . . and they said to them, Why seek you the living among the dead? He is not here, but is risen; remember how he spoke to you when he was yet in Galilee . . . And they remembered his words, and returned from the sepulchre.





The first day of the week came Mary Magdalene early . . . and saw the stone taken away from the sepulchre. Then she ran, and came to Peter, and to the other disciple, whom Jesus loved, and said to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they both ran together . . .



Peter and John Running to the Tomb
Eugène Burnand (1850-1921)
Musée d'Art Moderne, Paris

Two of them went that same day to a village called Emmaus.
... And they talked together of all these things which
had happened . . . Jesus himself drew near, and went with
them. But their eyes were clouded so that they should not
know him . . . And they drew near to the village . . . They
constrained him, saying, Abide with us: for it is toward
evening, and the day is far spent. And he went in to
stay with them. And it came to pass, as he sat at table
with them, he took bread, blessed it, and broke
and gave to them. And their eyes were opened, and
they knew him; and he vanished out of their sight.



The Supper at Emmaus
Giovanni Battista Piazzetta
(1682-1754)
Cleveland Museum of Art



But Thomas, one of the twelve . . . was not with them when Jesus came . . . He said to them, Except I shall see in his hands the print of the nails . . . and thrust my hand into his side, I will not believe. And after eight days . . . came Jesus . . . and stood in the midst . . . Then said he to Thomas, Reach out your finger, and behold my hands; and reach out your hand, and thrust it into my side: and be not faithless, but believing.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus said to them, Children, have you any fish? They answered him, No. And he said . . . Cast the net on the right side of the ship . . . They cast therefore, and now they were not able to draw it for the multitude of fishes.

The Miraculous Catch of Fish
Conrad Witz (1398–1447)
Musée d'Art et d'Histoire, Geneva





Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them . . . And Jesus came and spoke to them, saying, All power is given to me in heaven and on earth. Go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world.

So then, after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.





And Saul, still making threats to destroy the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in Damascus, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem. And as he journeyed, he came near to Damascus; and suddenly there shone round him a light from heaven; and he fell to the earth, and heard a voice saying to him, Saul, Saul, why do you persecute me? And he said, Who are you, Lord? And the Lord said, I am Jesus whom you persecute.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shone in the prison; and he struck Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell from his hands. And the angel said to him. Gird yourself, and bind on your sandals. And so he did. And he said to him, Throw your garment about you, and follow me.





I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am the Alpha and Omega, the first and the last; and what you see, write in a book, and send it to the seven churches which are in Asia.

John on Patmos
Velázquez (1599–1660)
National Gallery, London



BE - Attitudes of Grief

The pain and tragedy of death can be softened and eased as people rally around providing support for the present and hope for the future. When there is a death, extended family and friends must set aside their own discomfort with death and be present, administering emotional first-aid for survivors.

Here are eight “be-attitudes” for helping those who mourn.

#1) Be there.

It must be stressed that the death of a loved family member is one of life’s most severe blows and one which the bereaved can recover from only with the comfort and consolation extended by others through their caring presence. As soon as you hear of a death, plan to be there at the funeral home. The greatest gift one can offer during such a difficult time is the gift of presence. Your presence is vital for their immediate support and ongoing adjustment.

#2) Be there to listen.

Listening is a powerful therapeutic tool that facilitates healing and recovery for hurting people. Those who listen carefully and from the heart become instruments whereby light penetrates darkness, hope punctures despair, and clarity replaces confusion.

“Blessed are those who mourn, for they will be comforted.”

—Matthew 5:4

“A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. By chance a certain priest was going down that way. When he saw him, he passed by on the other side.

In the same way a Levite also, when he came to the place and saw him, passed by on the other side.

But a certain Samaritan, as he traveled, came to where he was. When he saw him, he was moved with compassion, came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him.

On the next day, when he departed, he took out two denarii, gave them to the host, and said to him, "Take care of him. Whatever you spend beyond that, I will repay you when I return."

Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?"

He said, "He who showed mercy on him."

Then Jesus said to him, "Go and do likewise."

—Luke 10:30–37



The Good Samaritan
by Vincent Van Gogh, 1890

#3) Be there to express sympathy.

Use words and sentences which convey tenderness and compassion. Mourners identify the following as especially helpful to hear at a time of loss:

I'm so sorry.

I want to share your grief any way I can.

This must be very painful for you.

I'm here because I care and want to help.

You will all be in my thoughts daily.

I hurt for you.

In order to express your sympathy effectively *do not* resort to empty clichés or trite expressions such as these:

Everything will be all right.

It was for the best.

He's better off now.

You'll get over it.

At least she's not suffering any more.

Time will take care of everything.

#4) **Be there to embrace or touch the mourner.** Many grievors report feeling “touch deprived” when a loved one has died. A hug or gentle touch conveys your love, support and compassion in a nonverbal way. It is also healing and comforting to the bereaved.

#5) **Be there to let grievors know you are available anytime.** Your availability during their darkest and most difficult times will be a source of strong encouragement and motivation for grievors to continue the journey through the darkness and into the light of a new day. “After my wife died, I needed to call a close friend just a few times,” recalls one widower. “All I needed to do was share some memories and feelings. My friend’s willingness to let me call him when I was most despondent was a healing gift for me. I always felt better after talking with him.”

#6) **Be there to comfort and acknowledge “forgotten” mourners.** After consoling the person most impacted by the loss, circulate around and deliver condolences to other extended family members who may also be grieving. “Forgotten” or neglected mourners can include: grandparents, children, stepchildren, in-laws, cousins, aunts, uncles, best friends, even ex-spouses. All of these individuals need your tender attention.

#7) **Be there to offer your skills.** The death of a loved one not only triggers a variety of emotions but it also unleashes all sorts of legal, medical and financial issues. There are matters of probate, taxes, life insurance, medical payments, etc. All of that can be overwhelming to the recently bereaved. If you are a lawyer, accountant, insurance agent, or office manager, offer to share your experience and knowledge to help the bereaved deal with the voluminous paperwork connected to a death.

#8) **Be there in the weeks and months following the funeral.** During the first days when there has been a death, the impacted family receives a great deal of attention via phone calls, visits, letters. However, shortly after the funeral is over, most people drift away leaving mourners alone with their grief struggle. Often it is two or three weeks after a funeral when the bereaved most appreciate the company and support of a friend.



Today is the Day

- ...to smile at everyone I meet.
- ...to express appreciation for services rendered.
- ...to comfort someone in pain.
- ...to say “I love you” to a person outside your family.
- ...to express support to someone in crisis.
- ...to invite a hurting person for coffee or tea.
- ...to write that note of encouragement.

Give it Some Thought...



What is some good advice I have received from a friend:

What could I do today that might help others:

What makes me smile when I think of my loved one:

What I would like to tell my loved one:

Remember there are no rules to this journal page and only you will see it. Honesty is healing.

The Sermon on the Mount

Matthew: 5, 6, 7

One day as the crowds were gathering, he went up the hillside with his disciples and sat down and taught them there.

Humble men are very fortunate,” he told them, “for the Kingdom of Heaven is given to them. ⁴ Those who mourn are fortunate, for they shall be comforted. ⁵ The meek and lowly are fortunate! for the whole wide world belongs to them. ⁶ Happy are those who

long to be just and good, for they shall be completely satisfied. ⁷

Happy are the kind and merciful, for they shall be shown mercy. ⁸

Happy are those whose hearts are pure, for they shall see God. ⁹

Happy are those who strive for peace — they shall be called the sons of God. ¹⁰ Happy are those who are persecuted because they are good, for the Kingdom of Heaven is theirs. ¹¹ When you are reviled and persecuted and lied about because you are my followers — wonderful! ¹² Be happy

about it! Be very glad, for a tremendous reward awaits you up in heaven. And remember, the ancient prophets were persecuted too.

You are the world's seasoning, to make it tolerable. If you lose your flavor, what will happen to the world? And you yourselves will be thrown out and trampled underfoot as worthless.

You are the world's light — a city on a hill, glowing in the night for all to see. ¹⁵

¹⁶ Don't hide your light! Let it shine for all; let your good deeds glow for all to see, so that they

will praise your heavenly Father.

Don't misunderstand why I have come — it isn't to cancel the laws of Moses and the warnings of the prophets. No, I came to fulfill them, and to make them all come true. ¹⁸

With all the earnestness I have I say: Every law in the Book will continue until its purpose is achieved. ¹⁹ And so if anyone breaks the least commandment, and teaches others to, he shall be the least in the Kingdom of Heaven. But those who teach God's laws and obey them shall be great in the Kingdom of

Heaven. ²⁰ But I warn you — unless your goodness is greater than that of the Pharisees and other Jewish leaders, you can't enter the Kingdom of Heaven at all!

Under the laws of Moses the rule was, 'If you kill, you must die.' ²² But I have added to that rule, and tell you that if you are only angry, even in your own home, you are in danger of judgment! If you call your friend an idiot, you are in danger of being brought before the court. And if you curse him, you are in danger of the fires of hell. ²³ So if you are standing

before the altar in the Temple, offering a sacrifice to God, and suddenly remember that a friend has something against you, ²⁴ leave your sacrifice there beside the altar and go and apologize and be reconciled to him, and then come and offer your sacrifice to God. ²⁵ Come to terms quickly with your enemy before it is too late and he drags you into court and you are thrown into a debtor's cell, ²⁶ for you will stay there until you have paid the last penny.

The laws of Moses said, 'You shall not commit adultery.' ²⁸ But I say: Anyone

who even looks at a woman with lust in his eye has already committed adultery with her in his heart. ²⁹ So if your eye — even if it is your best eye — causes you to lust, gouge it out and throw it away. Better for part of you to be destroyed than for all of you to be cast into hell. ³⁰ And if your hand — even your right hand — causes you to sin, cut it off and throw it away. Better that than find yourself in hell.

The law of Moses says, 'If anyone wants to be rid of his wife, he can divorce her merely by giving her a letter of

dismissal.' ³² But I say that a man who divorces his wife, except for fornication, causes her to commit adultery if she marries again. And he who marries her commits adultery.



gain, the law of Moses says, 'You shall not break your vows to God, but must fulfill them all.'

³⁴ But I say: Don't make any vows! And even to say, 'By heavens!' is a sacred vow to God, for the heavens are God's throne.

³⁵ And if you say 'By the earth!'

it is a sacred vow, for the earth is his footstool. And don't swear 'By Jerusalem!' for Jerusalem is the capital of the great King.

³⁶ Don't even swear 'By my head!' for you can't turn one hair white or black. ³⁷ Say just a simple 'Yes, I will' or 'No, I won't.' Your word is enough. To strengthen your promise with a vow shows that something is wrong. ³⁸ The law of Moses says, 'If a man gouges out another's eye, he must pay with his own eye. If a tooth gets knocked out, knock out the tooth of the one who did it.' ³⁹ But I say: Don't resist violence! If

you are slapped on one cheek, turn the other too. ⁴⁰ If you are ordered to court, and your shirt is taken from you, give your coat too. ⁴¹ If the military demand that you carry their gear for a mile, carry it for two. ⁴² Give to those who ask, and don't turn away from those who want to borrow.

There is a saying, 'Love your friends and hate your enemies.' ⁴⁴ But I say: Love your enemies! Pray for those who persecute you! ⁴⁵ In that way you will be acting as true sons of your Father in heaven. For he gives his sun-

light to both the evil and the good, and sends rain on the just and on the unjust too. ⁴⁶ If you love only those who love you, what good is that? Even scoundrels do that much. ⁴⁷ If you are friendly only to your friends, how are you different from anyone else? Even the heathen do that. ⁴⁸ But you are to be perfect, even as your Father in heaven is perfect.

Chapter 6



ake care!
Don't do your
good deeds
publicly, to be
admired, for

then you will lose the reward from your Father in heaven. ² When you give a gift to a beggar, don't shout about it as the hypocrites do — blowing trumpets in the synagogues and streets to call attention to their acts of charity! I tell you in all earnestness, they have received all the reward they will ever get.

³ But when you do a kindness to someone, do it secretly — don't tell your left hand what your right hand is doing. ⁴ And your Father, who knows all secrets will reward you.



nd now about prayer.
When you pray, don't

be like the hypocrites who pretend piety by praying publicly on street corners and in the synagogues where everyone can see them. Truly, that is all the reward they will ever get. ⁶ But when you pray, go away by yourself, all alone, and shut the door behind you and pray to your Father secretly, and your Father, who knows your secrets, will reward you. ^{7,8} Don't recite the same prayer over and over as the heathen do, who think prayers are answered only by repeating them again and again. Remember, your Father knows exactly what you need

even before you ask him!

⁹ Pray along these lines:

'Our Father in heaven, we honor your holy name. ¹⁰ We ask that your Kingdom will come now. May your will be done here on earth, just as it is in heaven. ¹¹ Give us our food again today, as usual, ¹² and forgive us our sins, just as we have forgiven those who have sinned against us. ¹³ Don't bring us into temptation, but deliver us from the evil one. Amen.'

^{14,15} Your heavenly Father will forgive you if you forgive those who sin against you; but if you

refuse to forgive them, He will not forgive you.

And now about fasting. When you fast, declining your food for a spiritual purpose, don't do it publicly, as the hypocrites do, who try to look wan and disheveled so people will feel sorry for them. Truly, that is the only reward they will ever get.

¹⁷ But when you fast, put on festive clothing, ¹⁸ so that no one will suspect you are hungry, except your Father who knows every secret. And He will reward you.

Don't store up treasures here on earth where they

can erode away or may be stolen.

²⁰ Store them in heaven where they will never lose their value, and are safe from thieves. ²¹ If your profits are in heaven your heart will be there too. ²² If your eye is pure, there will be sunshine in your soul. ²³ But if your eye is clouded with evil thoughts and desires, you are in deep spiritual darkness. And oh, how deep that darkness can be! ²⁴ You cannot serve two masters: God and money. For you will hate one and love the other, or else the other way around. ²⁵ So my counsel is: Don't worry about things — food, drink, and clothes. For you

already have life and a body — and they are far more important than what to eat and wear.




Look at the birds! They don't worry about what to eat — they don't need to sow or reap or store up food — for your heavenly Father feeds them. And you are far more valuable to Him than they are. ²⁷ Will all your worries add a single moment to your life? ²⁸ And why worry about your clothes? Look at the field lilies! They don't worry about theirs.


²⁹ Yet King Solomon in all his glory was not clothed as beautifully as they. ³⁰ And if God cares so wonderfully for flowers that are here today and gone tomorrow, won't He more surely care for you, O men of little faith? ^{31, 32} So don't worry at all about having enough food and clothing. Why be like the heathen? For they take pride in all these things and are deeply concerned about them. But your heavenly Father already knows perfectly well that you need them, ³³ and He will give them to you if you give Him first place in your life and live as He wants


you to. ³⁴ So don't be anxious about tomorrow. God will take care of your tomorrow too. Live one day at a time.

Chapter 7

 on't criticize, and then you won't be criticized. ² For others will treat you as you treat them. ³ And why worry about a speck in the eye of a brother when you have a board in your own? ⁴ Should you say, 'Friend, let me help you get that speck out of your eye,' when you can't even see because of the board in your

own? ⁵ Hypocrite! First get rid of the board. Then you can see to help your brother.

 on't give holy things to depraved men. Don't give pearls to swine! They will trample the pearls and turn and attack you.

sk, and you will be given what you ask for. Seek, and you will find. Knock, and the door will be opened. ⁸ For everyone who asks, receives. Anyone who seeks, finds. If only you will knock, the door will open. ⁹ If a child asks his father for a loaf of bread, will he be given a stone instead? ¹⁰ If he asks for

fish, will he be given a poisonous snake? Of course not! ¹¹ And if you hardhearted, sinful men know how to give good gifts to your children, won't your Father in heaven even more certainly give good gifts to those who ask Him for them?

Do for others what you want them to do for you.

This is the teaching of the laws of Moses in a nutshell. ¹³

Heaven can be entered only through the narrow gate! The highway to hell is broad, and its gate is wide enough for all the multitudes who choose its easy way. ¹⁴ But the Gateway to

Life is small, and the road is narrow, and only a few ever find it.

Beware of false teachers who come disguised as harmless sheep, but are wolves and will tear you apart. ¹⁶ You can detect them by the way they act, just as you can identify a tree by its fruit. You need never confuse grapevines with thorn bushes or figs with thistles. ¹⁷

Different kinds of fruit trees can quickly be identified by examining their fruit. ¹⁸ A variety that produces delicious fruit never produces an inedible kind. And a tree producing an inedible kind can't produce what is good. ¹⁹

So the trees having the inedible fruit are chopped down and thrown on the fire. ²⁰ Yes, the way to identify a tree or a person is by the kind of fruit is produced. ²¹ Not all who sound religious are really godly people. They may refer to me as 'Lord,' but still won't get to heaven. For the decisive question is whether they obey my Father in heaven. ²² At the Judgment many will tell me, 'Lord, Lord, we told others about you and used your name to cast out demons and to do many other great miracles.' ²³ But I will reply, 'You have never been mine. Go

away, for your deeds are evil.'

All who listen to my instructions and follow them are wise, like a man who builds his house on solid rock. ²⁵ Though the rain comes in torrents, and the floods rise and the storm winds beat against his house, it won't collapse, for it is built on rock. ²⁶ But those who hear my instructions and ignore them are foolish, like a man who builds his house on sand. ²⁷ For when the rains and floods come, and storm winds beat against his house, it will fall with a mighty crash."



Special Occasions & Grief

Notre Dame at Twilight
Charles Guilloux

For many people, the holidays, milestones and special occasions offer so much to look forward to: celebrations, traditions and the joys of gathering with loved ones.

But for those who have experienced the death of a loved one, this time of year can be a disheartening reminder of great loss.

“Holiday artifacts – such as ornaments, Christmas stockings, menorahs or maybe a special dish set reserved for special occasions – hold incredible meaning because of the memories we associate with them and with the special people who live in those memories,” says Sharon Dexheimer, a Mayo Clinic Health System clinical social worker. “The sight and feel of those objects, and the sounds and smells of the holidays, can be quite painful for someone grieving a loss.”

Additionally, graduations, birthdays, baby showers and other occasions that the loved one is no longer here to experience can make one want to avoid these events all together. They may also feel guilty over bringing others down by showing their anger or pain.

Here are some tips to help during this difficult time:

★ Be aware of and acknowledge the emotions and physical reactions experienced. Feeling this way is acceptable because it shows how much the loved ones are loved and missed.

“I can do all things through him who strengthens me.”

—Philippians 4:13

Grief is Cyclical

Today’s conditions do not necessarily predict tomorrow’s experiences. Grief is filled with ups and downs because life is filled with ups and downs. Awareness that bereavement has good days and bad days helps us to anticipate the bad days. But remember today’s bad day is not a predictor of how every day will be from now on.



There is a time for everything, and a season for every activity under the heavens: a time to be born and a time to die, a time to plant and a time to uproot, a time to kill and a time to heal, a time to tear down and a time to build, a time to weep and a time to laugh, a time to mourn and a time to dance, a time to scatter stones and a time to gather them, a time to embrace and a time to refrain from embracing, a time to search and a time to give up, a time to keep and a time to throw away, a time to tear and a time to mend, a time to be silent and a time to speak, a time to love and a time to hate, a time for war and a time for peace.”

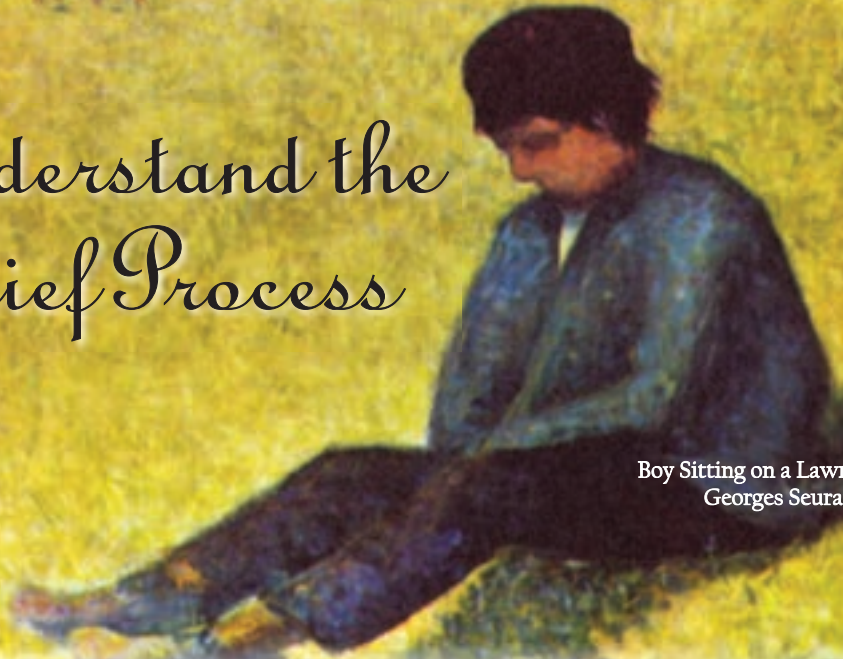
—Ecclesiastes 3:1-8



Religious Festival in Manglisi
Konstantin Filippov 1871

- ★ Ask questions. Invite your loved ones to share memories and talk about their feelings. Foster an environment of open dialogue, even if those conversations lead to tears. Be open to sharing grief.
- ★ It’s OK to have a “plan B” during the holidays. It’s perfectly acceptable for a bereaved person to plan to attend a holiday party, for example, and then decide a gathering would be too overwhelming. A “plan B” could be to have a one-on-one brunch the next morning, or whatever makes you most comfortable.
- ★ Set aside a time during the season to honor and memorialize the people who have died. Make their favorite meals and share memories at the table. You could even leave empty seats at the table as a symbol. Go through old photos together. Donate in honor of the deceased to their favorite charities. Helping to memorialize a loved one can be cathartic and spark joy.

Understand the Grief Process



Boy Sitting on a Lawn
Georges Seurat

Don't let the unfamiliar emotional terrain intimidate you. Read about grief, talk with others who have experienced grief. Do all you can to become informed about grief. Gathering knowledge will help you understand that grief is a discernible process with phases which are common to the majority of grievers.

These phases include:

- ★ *Disbelief.* The initial reaction to learning about the death of your loved one is disbelief. This is a normal defense mechanism designed to help absorb the shock and process the reality.
- ★ *Frustration and confusion.* Grievers experience frustration over the loss, over the response of family, friends, colleagues, even over their own handling of issues. Sometimes that frustration flows over into anger at the person who died, at health professionals such as doctors or nurses, at people who respond in inappropriate and insensitive ways.
- ★ *Regret.* Looking back, grievers often experience a desire to have handled some matter differently. Some common thoughts include: If only I had sought better medical attention for her. If only I'd asked for a second opinion. If only I could have been with her at the time of death, etc.
- ★ *Depression.* There will be sadness which will dominate thoughts and feelings. It may result in sleep and eating disorders. Nights and weekends will be more difficult than days during the week.
- ★ *Adjustment.* The time will come when the major issues of the loss are resolved, freeing energies to be reinvested in new relationships and new ways of living.

“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

—John 14:27



Readings & Resources

- *Getting Back to Life When Grief Won't Heal*
by Phyllis Kosminsky, PhD
- *A Grief Observed*
by C.S. Lewis
- *Finding God in the Hard Times: Choosing to Trust and Hope When You Can't See the Way*
by Matt Redman and Beth Redman
- *Understanding Your Grief: Ten Essential Touchstones for Finding Hope and Healing Your Heart*
by Alan D. Wolfelt

Give it Some Thought...



What made me happy today:

This song makes me think of my loved one and why:

What could I use more of:

A great way to honor my loved one would be:

Remember there are no rules to this journal page and only you will see it. Honesty is healing.

Events in The Life of Jesus

- LUKE'S PREFACE *Luke 1:1-4*
- THE GENEALOGY OF JESUS *Matt. 1:1-17; Luke 3:23-38*
- THE DIVINITY, HUMANITY, AND OFFICE OF JESUS *John 1:1-14*
- THE BIRTH OF JOHN THE BAPTIST FORETOLD *Luke 1:5-25*
- THE BIRTH OF JESUS ANNOUNCED TO MARY *Luke 1:26-38*
- MARY VISITS ELIZABETH *Luke 1:39-56*
- THE BIRTH AND CHILDHOOD OF JOHN THE BAPTIST *Luke 1:57-80*
- AN ANGEL FORETELLS THE BIRTH OF JESUS TO JOSEPH *Matt. 1:18-25*
- THE BIRTH OF JESUS *Matt. 1:18-25; Luke 2:1-7*
- THE SHEPHERDS SEE JESUS *Luke 2:8-20*
- THE CIRCUMCISION OF JESUS *Luke 2:21-40*
- THE WISE MEN COME TO SEE JESUS *Matt. 2:1-12*
- THE FLIGHT OF MARY AND JOSEPH WITH THE CHRIST CHILD INTO EGYPT AND THEIR RETURN TO NAZARETH *Matt. 2:13-23; Luke 2:39, 40*
- JESUS AS A BOY OF TWELVE IN THE TEMPLE *Luke 2:41-52*
- THE MINISTRY OF JOHN THE BAPTIST *Matt. 3:1-12, Mark 1:1-8; Luke 3:1-20*
- THE BAPTISM OF JESUS *Matt. 3:13-17; Mark 1:9-11; Luke 3:21, 22*
- THE TEMPTATION OF JESUS *Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13*
- JOHN THE BAPTIST TESTIFIES OF JESUS *John 1:15-34*
- ANDREW, SIMON, AND ANOTHER SEE JESUS *John 1:35-42*
- JESUS CALLS PHILIP AND NATHANAEL *John 1:43-51*
- JESUS CHANGES WATER TO WINE *John 2:1-11*
- JESUS TALKS WITH NICODEMUS *John 3:1-21*
- JOHN THE BAPTIST AGAIN TESTIFIES OF JESUS *John 3:22-36*
- JESUS GOES INTO GALILEE AND PREACHES *Matt. 4:12-17, 23-25; Mark 1:14, 15, 35-39; Luke 4:14, 15, 42-44; John 4:1-3, 43-45*
- JESUS AND A WOMAN OF SAMARIA AT THE WELL *John 4:4-42*
- JESUS HEALS A NOBLEMAN'S SON *John 4:46-54*
- JESUS IS REJECTED AT NAZARETH *Matt. 13:53-58; Mark 6:1-6; Luke 4:16-30*
- JESUS GOES TO CAPERNAUM AND TEACHES *Matt. 4:12-17; Luke 4:31, 32*
- JESUS FILLS THE NET WITH FISH AND RECRUITS FOUR DISCIPLES *Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11*
- JESUS RESTORES THE MIND OF AN INSANE MAN *Mark 1:21-28; Luke 4:33-37*
- JESUS HEALS SIMON'S MOTHER-IN-LAW AND OTHERS *Matt. 8:14-17; Mark 1:29-34; Luke 4:38-41*
- JESUS DEMANDS UNDIVIDED LOYALTY *Matt. 8:19-22; Luke 9:57-62*
- JESUS HEALS A LEPER *Matt. 8:2-4; Mark 1:40-45; Luke 5:12-16*
- JESUS HEALS A PARALYTIC WHO WAS LET DOWN THROUGH A HOLE IN THE ROOF *Matt. 9:2-8; Mark 2:1-12; Luke 5:17-26*
- MATTHEW BECOMES A DISCIPLE OF JESUS *Matt. 9:9-13; Mark 2:13-17; Luke 5:27-32*
- JESUS SPEAKS ABOUT FASTING *Matt. 9:14-17; Mark 2:18-22; Luke 5:33-39*
- JESUS ANGERS THE AUTHORITIES BY CALLING HIMSELF THE SON OF GOD *John 5:16-47*
- JESUS HEALS A LAME MAN AT THE POOL OF BETHESDA *John 5:1-15*
- JESUS DEFENDS HIS DISCIPLES FOR EATING ON THE SABBATH *Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5*
- JESUS HEALS A WITHERED HAND *Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11*
- JESUS HEALS MANY BY THE SEA OF GALILEE *Matt. 12:15-21; Mark 3:7-12; Luke 6:12-19*
- THE SERMON ON THE MOUNT *Matt. 5:1-7:29; Luke 6:17-49*
- JESUS HEALS A CENTURION'S SERVANT *Matt. 8:5-13; Luke 7:1-10*
- JESUS RAISES A WIDOW'S SON *Luke 7:11-17*
- JESUS PROVES HIS IDENTITY TO MESSENGERS FROM JOHN THE BAPTIST *Matt. 11:2-6; Luke 7:18-23*
- JESUS SPEAKS OF JOHN THE BAPTIST *Matt. 11:7-19; Luke 7:24-35*
- JESUS UPBRAIDS THE CITIES OF CHORAZIN, BETHSAIDA, AND CAPERNAUM *Matt. 11:20-24; Luke 10:13-15*
- A SINFUL WOMAN ANOINTS THE FEET OF JESUS *Luke 7:36-50*
- JESUS HEALS MARY MAGDALENE AND OTHER WOMEN *Luke 8:1-3*
- JESUS INVITES ALL MEN TO GOD, PROMISING REST AND PEACE *Matt. 11:25-30*
- JESUS HEALS A DEMONIAK AND IS ACCUSED OF WORKING THROUGH BEELZEBUB *Matt. 12:22-37; Mark 3:22-30; Luke 11:14-26*
- JESUS REFUSES TO GIVE A SIGN OF HIS AUTHORITY *Matt. 12:38-45; Luke 11:16, 29-36*
- JESUS' FAMILY VISITS HIM *Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21*
- JESUS CONDEMNS HYPOCRISY *Luke 12:1-12*
- JESUS CONDEMNS HOARDING *Luke 12:13-21*
- JESUS SPEAKS OF GOD'S CARE *Luke 12:22-59*
- PARABLE OF A BARREN FIG TREE *Luke 13:1-9*
- PARABLE OF A SOWER *Matt. 13:1-23; Mark 4:1-25; Luke 8:4-18*

Events in the Life of Jesus

- PARABLE OF THE TARES *Matt. 13:24-30, 36-43*
- PARABLE OF THE SEED *Mark 4:26-29*
- PARABLE OF THE MUSTARD SEED *Matt. 13:31, 32;*
Mark 4:30-32; Luke 13:18, 19
- PARABLE OF THE LEAVEN *Matt. 13:33; Luke 13:20, 21*
- PARABLE OF THE HIDDEN TREASURE *Matt. 13:44*
- PARABLE OF THE COSTLY PEARL *Matt. 13:45, 46*
- PARABLE OF THE NET *Matt. 13:47-53*
- JESUS STILLS THE STORM *Matt. 8:23-27;*
Mark 4:35-41; Luke 8:22-25
- JESUS HEALS A GADARENE LUNATIC *Matt. 8:28-34;*
Mark 5:1-20; Luke 8:26-39
- JESUS RESTORES JAIRUS' DAUGHTER TO LIFE. *Matt. 9:18,*
19, 23-26; Mark 5:22-24, 35-43; Luke 8:41, 42, 49-56
- JESUS HEALS A LONG-SUFFERING WOMAN *Matt. 9:20-22;*
Mark 5:25-34; Luke 8:43-48
- JESUS HEALS TWO BLIND MEN. *Matt. 9:27-31*
- JESUS HEALS A DUMB MAN *Matt. 9:32-34*
- JESUS COMMISSIONS HIS TWELVE DISCIPLES *Matt. 9:35-10:42;*
Mark 3:13-19, 6:7-13; Luke 9:1-6
- THE SLAYING OF JOHN THE BAPTIST AND
HEROD'S OPINION OF JESUS *Matt. 14:1-12;*
Mark 6:14-29; Luke 9:7-9
- JESUS FEEDS FIVE THOUSAND *Matt. 14:13-21;*
Mark 6:30-44; Luke 9:10-17; John 6:1-14
- JESUS PRAYS IN A MOUNTAIN NEAR
BETHSAIDA. *Mark 6:45, 46; John 6:15*
- JESUS WALKS ON THE WATER *Matt. 14:24-33;*
Mark 6:47-52; John 6:16-21
- JESUS HEALS MANY IN THE LAND OF
GENNESARET. *Matt. 14:34-36; Mark 6:53-56*
- JESUS DECLARES HIMSELF TO BE THE
BREAD OF LIFE *John 6:22-71*
- JESUS DEFENDS HIS DISCIPLES FOR EATING
WITH UNWASHED HANDS. *Matt. 15:1-20; Mark 7:1-23*
- JESUS HEALS THE DAUGHTER OF A CANAANITISH
WOMAN *Matt. 15:21-28; Mark 7:24-30*
- JESUS HEALS A DEAF-AND-DUMB MAN AND
MANY OTHERS *Matt. 15:29-31; Mark 7:31-37*
- JESUS FEEDS FOUR THOUSAND *Matt. 15:32-39; Mark 8:1-9*
- JESUS REFUSES TO GIVE PROOF OF HIS AUTHORITY
TO THE PHARISEES AND SADDUCEES. *Matt. 16:1-4;*
Mark 8:10-12
- JESUS CRITICIZES FALSE TEACHINGS *Matt. 16:5-12;*
Mark 8:13-21
- JESUS HEALS A BLIND MAN *Mark 8:22-26*
- JESUS STUDIES PUBLIC OPINION ABOUT
HIMSELF *Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21*
- JESUS PREDICTS HIS DEATH *Matt. 16:21-28;*
Mark 8:31-38; Luke 9:22-27
- JESUS AGAIN PREDICTS HIS DEATH AND RESURRECTION
Matt. 17:22, 23; Mark 9:30-32; Luke 9:43-45
- THE TRANSFIGURATION OF JESUS *Matt. 17:1-9;*
Mark 9:2-10; Luke 9:28-36
- JESUS REVEALS THAT ELIJAH HAS COME *Matt. 17:10-13;*
Mark 9:11-13
- JESUS HEALS A CONVULSED CHILD *Matt. 17:14-21;*
Mark 9:14-29; Luke 9:37-42
- JESUS TELLS PETER TO GET THE TAX MONEY
FROM THE MOUTH OF A FISH *Matt. 17:24-27*
- JESUS TEACHES HUMILITY, TOLERANCE, AND
FORGIVENESS *Matt. 18:1-35; Mark 9:33-50;*
Luke 9:46-50
- JESUS CRITICIZES THE DESIRE OF JAMES AND
JOHN TO MISUSE SPIRITUAL POWER *Luke 9:51-56*
- JESUS COMMISSIONS SEVENTY DISCIPLES *Luke 10:1-24*
- JESUS HEALS TEN LEPERS *Luke 17:11-19*
- JESUS GOES SECRETLY TO JERUSALEM FOR THE
FEAST OF THE TABERNACLES *John 7:1-10*
- THE PEOPLE ARE DIVIDED IN THEIR OPINIONS
ABOUT JESUS. *John 7:11-53*
- JESUS PROTECTS AN ACCUSED WOMAN *John 8:1-11*
- JESUS REBUKES THE PEOPLE AND ANGERS THEM *John 8:12-59*
- PARABLE OF THE GOOD SAMARITAN *Luke 10:25-37*
- JESUS AT THE HOME OF MARY AND MARTHA. *Luke 10:38-42*
- JESUS TEACHES HIS DISCIPLES TO PRAY *Luke 11:1-13*
- A WOMAN ASKS BLESSINGS ON MARY *Luke 11:27, 28*
- JESUS CONDEMNS DECEIT AND HYPOCRISY *Luke 11:37-54*
- JESUS HEALS THE MAN BORN BLIND *John 9:1-41*
- JESUS LIKENS HIMSELF TO A GOOD SHEPHERD. *John 10:1-18*
- JESUS IS ATTACKED IN JERUSALEM *John 10:22-39*
- JESUS GOES BEYOND JORDAN AND MANY
COME TO HIM *John 10:40-42*
- JESUS RAISES LAZARUS FROM DEATH *John 11:1-46*
- THE AUTHORITIES PLAN JESUS' DEATH *John 11:47-53*
- JESUS GOES TO EPHRAIM *John 11:54*
- JESUS HEALS A CRIPPLED WOMAN *Luke 13:10-17*
- JESUS REVEALS THE WAY INTO THE
KINGDOM OF GOD *Luke 13:22-30*
- JESUS IS WARNED THAT HEROD SEEKS HIS DEATH *Luke 13:31-35*
- JESUS HEALS A MAN WITH DROPSY *Luke 14:1-6*
- JESUS TEACHES HUMILITY AND HOSPITALITY *Luke 14:7-14*
- PARABLE OF THE GREAT SUPPER *Luke 14:15-24*
- JESUS TELLS THE COST OF DISCIPLESHIP. *Luke 14:25-35*
- PUBLICANS AND SINNERS FLOCK TO JESUS *Luke 15:1, 2*
- PARABLE OF THE LOST SHEEP *Luke 15:1-7*
- PARABLE OF THE LOST COIN *Luke 15:8-10*
- PARABLE OF THE PRODIGAL SON *Luke 15:11-32*
- PARABLE OF THE UNJUST STEWARD *Luke 16:1-8*
- PARABLE OF LAZARUS AND THE RICH MAN *Luke 16:19-31*
- JESUS TEACHES FAITH AND REPENTANCE *Luke 17:1-10*
- JESUS DESCRIBES GOD'S KINGDOM *Luke 17:20-37*
- PARABLE OF A WIDOW AND A JUDGE. *Luke 18:1-8*
- PARABLE OF A PHARISEE AND A PUBLICAN
IN THE TEMPLE. *Luke 18:9-14*
- JESUS DISCUSSES DIVORCE *Matt. 19:1-12; Mark 10:1-12*
- JESUS DECLARES HIS LOVE FOR LITTLE
CHILDREN *Matt. 10:13-16; Mark 10:13-16;*
Luke 18:15-17
- JESUS SPEAKS ABOUT GREAT RICHES. *Matt. 19:16-30;*
Mark 10:17-31; Luke 18:18-30
- PARABLE OF LABOURERS IN A VINEYARD *Matt. 20:1-16*

Events in the Life of Jesus

- JESUS AGAIN PREDICTS HIS DEATH AND
 RESURRECTION *Matt. 20:17-19; Mark 10:32-34;
 Luke 18:31-34*
- JAMES AND JOHN SEEK SPECIAL
 RECOGNITION *Matt. 20:20-28; Mark 10:35-45*
- JESUS HEALS BLIND BARTIMAEUS *Matt. 20:29-34;
 Mark 10:46-52; Luke 18:35-43*
- JESUS MEETS ZACCHAEUS *Luke 19:1-10*
- PARABLE OF THE TALENTS *Matt. 25:14-30; Luke 19:11-27*
- JESUS' TRIUMPHAL ENTRY INTO JERUSALEM *Matt. 21:1-11;
 Mark 11:1-11; Luke 19:29-44; John 12:12-19*
- JESUS DRIVES THE MONEYCHANGERS
 FROM THE TEMPLE *Matt. 21:12-16; Mark 11:15-19;
 Luke 19:45-48; John 2:13-25*
- JESUS WITHERS A BARREN FIG TREE *Matt. 21:18-22;
 Mark 11:12-14, 20-26*
- JESUS TEACHES IN THE TEMPLE *Luke 21:37, 38*
- JESUS IS QUESTIONED AS TO HIS AUTHORITY *Matt. 21:23-27;
 Mark 11:27-33; Luke 20:1-8*
- PARABLE OF THE TWO SONS *Matt. 21:28-32*
- PARABLE OF THE WICKED HUSBANDMEN *Matt. 21:33-46;
 Mark 12:1-12; Luke 20:9-19*
- PARABLE OF THE MARRIAGE FEAST *Matt. 22:1-14*
- JESUS SAYS TO PAY TRIBUTE TO CAESAR *Matt. 22:15-22;
 Mark 12:13-17; Luke 20:20-26*
- JESUS EXPLAINS THE RESURRECTION *Matt. 22:23-33;
 Mark 12:18-27; Luke 20:27-40*
- JESUS TELLS THE GREATEST
 COMMANDMENTS *Matt. 22:34-40; Mark 12:28-34*
- JESUS SPEAKS OF THE CHRIST *Matt. 22:41-46;
 Mark 12:35-37; Luke 20:41-44*
- JESUS REBUKES THE SCRIBES AND PHARISEES *Matt. 23:1-39;
 Mark 12:38-40; Luke 20:45-47*
- THE WIDOW'S MITES *Mark 12:41-44; Luke 21:1-4*
- JESUS AGAIN PREDICTS HIS DEATH AND WARNS
 OF ULTIMATE JUDGMENT *John 12:20-50*
- JESUS PREDICTS THE DESTRUCTION OF THE TEMPLE
 AND COMING DISASTERS *Matt. 24:1-28; Mark 13:1-23;
 Luke 21:5-24*
- JESUS WARNS OF ULTIMATE JUDGMENT
 FOR ALL *Matt. 24:29-51; Mark 13:24-37; Luke 21:25-36*
- PARABLE OF THE TEN VIRGINS *Matt. 25:1-13*
- JESUS SPEAKS OF FINAL JUDGMENT *Matt. 25:31-46*
- JESUS PREDICTS HIS BETRAYAL *Matt. 26:1-5*
- THE AUTHORITIES CONSPIRE TO SLAY JESUS *Mark 14:1, 2;
 Luke 22:1, 2; John 11:55-57*
- JESUS ANOINTED BY MARY *Matt. 26:6-13;
 Mark 14:3-9; John 12:1-8*
- THE AUTHORITIES CONSPIRE TO SLAY LAZARUS *John 12:9-11*
- JUDAS CONSPIRES WITH THE CHIEF PRIESTS TO
 BETRAY JESUS *Matt. 26:14-16; Mark 14:10, 11;
 Luke 22:3-6*
- JESUS TELLS HIS DISCIPLES TO MAKE PREPARATIONS
 FOR THE PASSOVER *Matt. 26:17-19; Mark 14:12-16;
 Luke 22:7-13*
- JESUS AT HIS LAST SUPPER *Matt. 26:17-30;
 Mark 14:12-26; Luke 22:7-39; John 13:1-18:1*
- JESUS' DISCIPLES DISPUTE AS TO WHICH IS THE
 GREATEST *Luke 22:24-30*
- JESUS WASHES HIS DISCIPLES' FEET *John 13:1-17*
- JESUS REVEALS HIS BETRAYER *Matt. 26:21-25;
 Mark 14:18-21; Luke 22:21-23; John 13:21-30*
- JESUS PREDICTS PETER'S DENIAL *Matt. 26:30-35;
 Mark 14:26-31; Luke 22:31-34; John 13:36-38*
- JESUS ESTABLISHES COMMUNION *Matt. 26:26-29;
 Mark 14:22-25; Luke 22:19, 20*
- JESUS' PRAYER AT THE LAST SUPPER *John 17:1-26*
- JESUS PRAYS IN GETHSEMANE *Matt. 26:36-46;
 Mark 14:32-42; Luke 22:39-46; John 18:1*
- THE ARREST OF JESUS *Matt. 26:47-56; Mark 14:43-52;
 Luke 22:47-53; John 18:2-12*
- JESUS BEFORE CAIAPHAS *Matt. 26:57-68; Mark 14:53-65;
 Luke 22:63-71; John 18:12-27*
- PETER DENIES JESUS THREE TIMES *Matt. 26:69-75;
 Mark 14:66-72; Luke 22:54-62; John 18:15-18, 25-27*
- JESUS BEFORE PILATE *Matt. 27:2, 11-14; Mark 15:1-5;
 Luke 23:1-16; John 18:28-38*
- BARABBAS IS FREED AND JESUS IS CONDEMNED *Matt. 27:15-30;
 Mark 15:6-19; Luke 23:13-25; John 18:39-19:16*
- JUDAS REPENTS AND HANGS HIMSELF *Matt. 27:3-10*
- JESUS' TRIP TO CALVARY *Matt. 27:31, 32; Mark 15:20-22;
 Luke 23:26-32; John 19:17*
- THE CRUCIFIXION OF JESUS *Matt. 27:33-44; Mark 15:23-32;
 Luke 23:33-43; John 19:17-27*
- THE DEATH OF JESUS *Matt. 27:45-56; Mark 15:33-41;
 Luke 23:44-49; John 19:28-37*
- THE BURIAL OF JESUS *Matt. 27:57-61; Mark 15:42-47;
 Luke 23:50-56; John 19:38-42*
- A GUARD IS SET OVER JESUS' SEPULCHRE *Matt. 27:62-66*
- THE RESURRECTION OF JESUS *Matt. 28:1-10; Mark 16:1-11;
 Luke 24:1-12; John 20:1-18*
- THE GUARDS REPORT THE RESURRECTION OF
 JESUS TO THE CHIEF PRIESTS *Matt. 28:11-15*
- JESUS APPEARS TO HIS DISCIPLES AS THEY WALK
 TO EMMAUS *Mark 16:12, 13; Luke 24:13-35*
- JESUS APPEARS TO HIS DISCIPLES *John 20:19-23*
- JESUS APPEARS TO THOMAS *John 20:24-31*
- JESUS APPEARS TO HIS DISCIPLES AT THE SEASHORE *John 21:1-14*
- JESUS COMMISSIONS PETER *John 21:15-25*
- JESUS APPEARS TO HIS DISCIPLES AND ASCENDS
 TO HEAVEN *Matt. 28:16-20; Mark 16:14-20;
 Luke 20:36-43; Acts 1:2-9*
- JESUS SPEAKS TO PAUL *Acts 9:1-20*

Statistics and Oddities of the Bible

	OLD TESTAMENT	NEW TESTAMENT	BIBLE
Number of books	39	27	66
Number of chapters	929	260	1,189
Number of verses.	23,214	7,959	31,173
Number of words	592,439	181,253	773,692
Middle books	Proverbs	2 Thess.	Mic., Nah
Middle chapters	Job 29	Rom. 13, 14	Ps. 117
Middle verses.	Chron. 20:17, 18	Acts 17:17	Ps. 118:8
Shortest verses	1 Chron. 1:25	John 11:35	John 11:35
Shortest books	Obad.	3 John	3 John

“And” the most used word of the Bible appears 46,227 times.

“Jehovah” or “Lord” appears 6,855 times.

The word “eternity” appears only once in Isa. 57:15

The shortest chapter of the Bible is Ps. 117.

The longest chapter of the Bible is Ps. 119.

The longest verse of the Bible is Esther 8:9.

The longest word of the Bible is Maher-shalal-hash-baz in Isa. 8:1.

The number of persons mentioned by name in the Bible is 3,340.

Ezra 7:21 contains every letter of the alphabet except j.

Daniel 4:37 contains every letter of the alphabet except q

Teachings and Discourses of Christ

THE TEACHINGS AND DISCOURSES of Jesus as set forth under this section are given in their chronological order. The advantage and value of this arrangement will be readily appreciated. Since the limited space renders it impossible to give the historical connection, the outline, and the text matter, we believe it will be more serviceable to the reader to have the historical connection, outline and references. Since there is a difference of opinion as to the chronology of some of the discourses, we have endeavored to seek out the more probable chronology where doubt exists.

AT JERUSALEM

NICODEMUS—JOHN 3:3-21.

In Cana of Galilee Jesus performed his first miracle. He went to Capernaum and then returned to Jerusalem for the Passover. He drove the merchants and moneychangers out of the Temple. Through his miraculous works many believed on him, among whom was Nicodemus, who came to him at night. This is the beginning of our Lord's teachings.

I. REGENERATION, THE WAY INTO THE KINGDOM. 3:3-12.

1. The mystery of the new birth.
2. The divine agency—the Holy Spirit.

II. THE SAVING WORK OF CHRIST. 3:13-21.

1. God's love for mankind measured by its object, the world; by its gift, his Son; by its purpose, to give eternal life.
2. The uplifted Christ.
3. Unbelief under judgment.

AT JACOB'S WELL

THE WOMAN OF SAMARIA—JOHN 4:1-26

Instead of going into Galilee by the roundabout way to escape the unfriendly attitude of the Samaritans, Jesus took the more direct route and at Jacob's well at Shechem met the woman of Samaria and delivered a remarkable conversational discourse.

I. THE WOMAN'S SURPRISE. 4:7-9.

That Jesus, a Jew, should have the temerity of asking a kindness of a Samaritan.

II. THE WOMAN'S CURIOSITY. 4:10-12.

1. The living water, a fountain of life.
2. The problem—whence this water?
3. Contrasts: Jesus and Jacob, the water of the well and the water of life.

III. THE WOMAN'S INTEREST. 4:13-15.

1. The water that quenches thirst.
2. The situation reversed—the request of Jesus now that of the woman.

IV. THE WOMAN'S CONVICTION. 4:16-20.

1. Her secrets exposed, her conscience pricked.
2. This Jew is a prophet.

V. CHRIST'S DISCLOSURE OF HIS MESSIAHSHIP. 4:21-26.

1. Christ's declaration of God and true worship.
2. The woman's declaration of the Messiah.
3. Christ's revelation of himself, as Messiah.

AT THE FEAST IN JERUSALEM

JOHN 5

Jesus returned from Galilee to Jerusalem to attend a feast of the Jews. It is the first year of his labours in Galilee, called the year of popularity. He has been doing many mighty works, and now on the Sabbath at the pool of Bethesda, he cured a man of his infirmity which he had for thirty-eight years. The Jews accused him of breaking the Sabbath. This discourse is his reply.

I. CO-OPERATION OF THE FATHER AND THE SON. 5:17-23.

1. The claim of Jesus, the Father's Son.
2. The Son dependent upon the Father, but capable of doing what the Father does.
3. The Father's love for the Son, and more marvelous works to be performed.
4. The Son's life-giving power.
5. All judgment vested in the Son by the Father.
6. Honouring the Father involves honouring the Son.

II. THE SON THE LIFE OF THE WORLD. 5:24-29.

1. Faith in Christ the ground of eternal life.
2. Those in Christ escape judgment.
3. The resurrection of the dead by the power of Christ.
4. The resurrection of life and of judgment.

III. THE FATHER'S TESTIMONY AND VINDICATION OF THE SON. 5:30-38.

1. Christ's unsupported witness of himself would not be true.
2. John testified of Christ and he was a shining light whom the people received.
3. The Father's testimony greater than that of John.
4. The claims of the Son established by his works.
5. To believe in the Father is to believe in the Son.

IV. THE SON'S CLAIMS ESTABLISHED BY THE SCRIPTURES. 5:39-47.

1. Their confidence in the Scriptures that testify of Christ.
2. Their refusal to accept the Christ of the Scriptures.
3. Condemned by Moses, who wrote of Christ. On Moses they set their hopes.

THE SERMON ON THE MOUNT

MATT. 5-7; LUKE 6:20-49.

Matthew does not report the early Judean ministry. Following the events set forth in the last sermon the report of the work of Jesus brought him a multitude of sick and diseased people. People whom he healed followed him from various regions (*Matt. 12:15-21; Mark 3:7-12*). He selected his twelve Apostles (*Matt. 10:2-4; Mark 3:13-19; Luke 6:12-19*). This was followed by the Sermon on the Mount (a mount near Capernaum) dealing with the kingdom and its subjects. The sermon reported by Luke, while differing in arrangement, is doubtless the same sermon.

I. THE BEATITUDES. 5:3-12.

By these Jesus corrected the mistaken notion of the Jews relative to Messiah's kingdom. These Christian paradoxes place happiness in those attitudes of mind in which men least expect to find it.

II. SUBJECTS OF THE KINGDOM.

1. The salt and the light of the world. 5:13-16.
2. Under the unchanging law and its righteous demands. Their spirituality and purity of life. 5:17-32.
3. Regulation of speech. 5:33-37.
4. Under the new order. The larger doctrine of love. 5:38-48.
5. Benevolence, humility, sincerity. 6:1-8.
6. How and what to pray for. 6:9-15.

III. THINGS CONTRASTED.

1. Purity and hypocrisy. 6:16-18.
2. Heavenly and earthly treasures. 6:19-22.
3. God and mammon. 6:23, 24.
4. The believer, the birds and lilies. 6:25-34.
5. The mote and the beam. 7:1-5.
6. Pearls and swine. 7:6.
7. Human and divine givers. 7:7-11.

IV. THE TEST OF CHARACTER.

1. Tested by the Golden Rule. 7:12.
2. Tested by its path. 7:14.
3. Tested by its fruits. 7:15-20.
4. Tested by the judgment. 7:21-23.
5. Tested by the storms. 7:24-27.

THE DEMAND FOR A SIGN

MATT. 12:38-45; LUKE 11:16, 24-36.

Some of the scribes and Pharisees demand that Jesus give them some sign of his authority, not the healing of some disease, but some indisputable sign from heaven. They had just witnessed the healing of the demoniac. To this demand Jesus speaks to the point.

I. THE REQUEST DENIED. 12:38, 39.

1. The character of the people who seek such a sign.
2. They had just ascribed to Jesus an unholy power in expelling a demon.
3. The sign wanted will not be given.

II. THE SIGN THAT WILL BE GIVEN. 12:39, 40.

1. Jonah by his deliverance was a sign to the Ninevites.
2. Jesus by his resurrection from the dead will be a sign to this generation.

III. CONDEMNATION OF THIS GENERATION. 12:41, 42.

1. Condemned by the Ninevites who repented.
2. Condemned by the queen of Sheba who visited Solomon.
3. Christ is greater than Jonah or Solomon.

IV. THE PARABLE APPLIED TO THE JEWISH PEOPLE. 12:43-45.

1. The demon of idolatry banished by the exile.
2. The house swept and garnished, idolatry did not return.
3. Pharisaism and its demons have taken possession. Jewish hostility to Christ and his Church.

THE SOWER—THE SEED—THE SOIL

MATT. 13:1-23; MARK 4:1-20; LUKE 8:1-15.

These parabolic teachings were given on the day the preceding discourse was delivered. Jesus left the house in which the latter occurred, and, sitting by the sea of Galilee, a great multitude followed him. He entered a boat and addressed the people who crowded the beach.

I. THE SEED SOWN ON FOUR CONDITIONS OF SOIL. 13:1-9.

1. The wayside. Devoured by the birds.
2. Stony soil. No depth of earth. Little root. Withered by the sun.
3. Thorny soil. Choked by the thorns.
4. Good soil. Brought forth abundantly.

II. REASONS FOR PARABOLIC TEACHING. 13:11-17.

This in answer to the question of the disciples.

1. The disciples know the mysteries of the kingdom but not these people.
2. They fulfil the prophecy of Isaiah.
3. The things the prophets would have rejoiced to see and hear.

III. THE PARABLE INTERPRETED AND ELABORATED. 13:18-23.

1. The seed is the Word. *Mark 4:14-20*.
2. The seed by the wayside. It did not enter the soil and was snatched away by the evil one.
3. The stony soil. The heart that quickly received it, but in which it did not find deep rootage. It withered under tribulation and persecution.
4. The thorny soil. It receives the seed but is choked by cares and riches.
5. The good soil. Free from stones and thorns, deeply rooted and brings forth an abundant harvest. In each case it is the same seed and the same sower.

AT NAZARETH—IN THE SYNAGOGUE

MATT. 13:54-58; MARK 6:1-6; LUKE 4:16-28.

Jesus entered a boat with his disciples to cross to the other side of the sea. A great storm arose, which he stilled. Entering the country of the Gerasenes he drove out of a man a legion of demons. Crossing over to the other side of the sea, he healed the daughter of Jairus, the suffering woman, the two blind men and the dumb man. He then came to Nazareth, where he had been reared, and on the Sabbath went into the synagogue, read from the prophet Isaiah, and made his great announcement.

- I. ISAIAH'S PROPHETIC ANNOUNCEMENT OF THE MESSIAH. *Luke 4:16-19*.

Anointed by the Spirit to preach, to heal and liberate.

II. THE MESSIAH'S INTERPRETATION OF THE PROPHET. 4:21.

Jesus, the fulfillment of Isaiah's prophecy.

III. The Rejected Messiah. 4:22-28.

The prophet without honor in his own country.

The labors of the prophets outside of Israel.

CHRIST THE BREAD OF LIFE

JOHN 6:25-65.

The report of Jesus and his work received by Herod, who put to death John the Baptist, led him to believe that John had risen from the dead. The Apostles returned and made their report to Jesus. It was the time of the Passover and Jesus took the Twelve by boat to a desert place, but the multitude reached the place before them, and he miraculously fed the five thousand. That night the disciples took boat for Capernaum and Jesus came to them, walking on the sea. The multitude which had been fed followed him to Capernaum and Jesus delivered to them this great sermon.

I. THE MANNA IN THE WILDERNESS AND CHRIST THE BREAD OF LIFE. 6:31-35.

1. The manna was God-given.
2. The bread of life also came from heaven.

II. THE WORK OF CHRIST FOR MANKIND. 6:36-40.

1. He will receive all that come to him, a promise given by the Father.
2. He came to do his Father's will.
3. His Father's will is that those given to him should not be lost, but be raised up at the last day, and that those that shall be raised up are those that believe on the Son.

III. CHRIST MEETS THE OPPOSITION TO HIS STATEMENT THAT HE IS THE BREAD FROM HEAVEN. 6:41-51.

1. Those that come to Christ are drawn by the Father.
2. The prophet's announcement of this fact.
3. Faith, the ground of eternal life.
4. Christ, the living bread, is eternal life.

IV. ETERNAL LIFE IN THE FLESH AND BLOOD OF CHRIST. 6:51-58.

1. No life eternal apart from Christ.
2. Living in Christ the bread of life.

NEAR CAESAREA PHILIPPI

FOLLOWING CHRIST

MATT. 16:24-28; MARK 8:34-9:1; LUKE 9:23-27.

Jesus with the Twelve withdrew beyond Galilee. In this Phoenician retirement he wrought miracles of healing and fed the four thousand. He warned the disciples to beware of the leaven of the Pharisees and Sadducees. They came to Bethsaida, where he healed the blind man, and then entered the region of Caesarea Philippi, where he declared to the disciples his coming death, the possibility of which Peter would not admit. Jesus rebuked Peter, and guided by this circumstance, addressed them on the sacrifice and reward of following him.

I. WHAT FOLLOWING CHRIST INVOLVES. 16:24.

Self-denial. Taking up the cross.

II. WHAT FOLLOWING CHRIST INSURES. 16:25-27.

1. The life lost for Christ is saved.
2. Without Christ, gaining the world and losing one's life.

III. ASHAMED OF JESUS. *Mark 8:38.*

1. In the midst of a sinful world.
2. Christ ashamed of him in the glory of the Father and the angels.

IV. A PROPHETIC DECLARATION. *Mark 9:1.*

The coming kingdom of God and those persons who shall witness it.

AT THE FEAST OF TABERNACLES

CHRIST THE LIGHT OF THE WORLD JOHN 8:12-30.

It is the beginning of the end. Jesus takes his departure from Galilee and sets his face toward Jerusalem. At this time his own brothers did not believe in him. On the way to Jerusalem he healed the ten lepers. During the feast at the Temple the Jews marveled at his teaching. The Pharisees sent officers to take him and he was defended by Nicodemus. They tried to trap him by placing a sinful woman before him and asking him how they should deal with her. His answer left them entrapped and self-convicted. He then delivered this discourse.

I. CHRIST'S RECORD OF HIMSELF. 8:12-19.

1. That he is the light of the world.
2. That those who follow him have the light of life.
3. His claim disputed by the Pharisees as being unsupported.
4. Jesus appeals to the law that the testimony of two men is true. He bears witness of himself and this is supported by his Father.
5. That if the Pharisees knew him they would know his Father.

II. JESUS NOT OF THIS WORLD. 8:21-29.

1. Pharisees are of this world and cannot follow him.
2. They shall die in their sins because of unbelief.
3. The message of Jesus is the message of the Father.
4. They will know him and the truth of his claim when they have lifted him up.
5. He is not alone; the Father is with him.

THE GOOD SAMARITAN

LUKE 10:25-37.

A lawyer raised the question what he must do to have eternal life, and after answering the question of Jesus concerning the law, asked, "Who is my neighbour?" Jesus answers this question by this parabolic discourse.

I. THE MAN WHO FELL AMONG THIEVES. 10:30.

Robbed, beaten and left half-dead.

II. THE CONDUCT OF THE PRIEST AND LEVITE. 10:31, 32.

1. Their religious position.
2. Their irreligious and inhuman conduct. Took the other side of the way. They "passed by" duty and opportunity.

III. THE CONDUCT OF THE SAMARITAN. 10:33-35.

1. The unfortunate man was probably a Jew, and the Samaritans had no dealings with the Jews.
2. He gave him the needed care and paid for additional services at the inn.

IV. THE LAWYER'S CONCESSION AND HIS QUESTION ANSWERED. 10:36, 37.

Go and do likewise.

IN JERUSALEM

THE GOOD SHEPHERD—JOHN 10:1-21

Jesus came to Bethany to the home of Martha and Mary and spoke the few words to the anxious Martha about her serving. Then followed in Jerusalem the miracle of restoring the blind man's sight. It attracted great attention and the man's parents were interviewed to establish the fact of his blindness. Notwithstanding this work of mercy, the fact that the miracle was wrought on the Sabbath, the Pharisees branded Jesus a sinner. This incident was followed by this sermon.

- I. THE DOOR OF THE SHEEP—FOLD. 10:1-9.
 1. He that entereth not by the door is a thief.
 2. The shepherd enters by the door. The sheep know and follow him. They know not strangers.
 3. Christ the door of the sheep. The thieves and robbers that came before him, the sheep did not hear.
 4. Those that enter by this door find abundant life.
- II. THE GOOD SHEPHERD. 10:10-15.
 1. He lays down his life for the sheep.
 2. The hireling in time of danger deserts the sheep and allows them to be killed.
 3. Jesus, the shepherd, knows his own, and they know him; the Father knows him, and he knows the Father. He gives his life for the sheep.
- III. OTHER FOLDS, ONE FLOCK. 10:16-18.
 1. The other sheep will hear his voice.
 2. There will be one flock and one shepherd.
 3. The shepherd has power to lay down his life voluntarily, and to take it up again.

THE CONDITIONS OF SALVATION

LUKE 13:23-30.

As Jesus journeyed through the cities and villages teaching, on his way to Jerusalem, he was asked the question, "Are they few that are saved?" He replied by this discourse.

- I. THE NARROW DOOR THE WAY OF LIFE. 13:24.
 1. It is the only way of entrance.
 2. Many will attempt it and fail.
- II. THOSE WITHOUT THE CLOSED DOOR. 13:25-27.
 1. Unknown to the Lord.
 2. Trying to establish an acquaintance with him.
 3. Known only as workers of iniquity.
- III. THE SCENE INSIDE THE DOOR. 13:28-30.
 1. The company of the redeemed gathered about Abraham, Isaac and Jacob.
 2. The effect this scene will have upon those without—weeping and gnashing of teeth.

THE COST OF DISCIPLESHIP

LUKE 14:25-35.

A great multitude accompanied Jesus, and turning to them he delivered this discourse on what was involved in accepting him.

- I. THE PRE-EMINENCE OF JESUS IN DISCIPLESHIP. 14:26, 27.
 1. It takes precedence over considerations of kinship.
 2. It is greater than one's life.
 3. Discipleship is cross-bearing for Christ.
- II. ESTIMATING THE COST ILLUSTRATED. 14:28-35.
 1. Computing the cost of building a tower.

2. The procedure of a king with an army half as strong as that of his enemy.
3. As applied to discipleship.
4. Salt to be good must not lose its savour.

THE LOST AND RECOVERED

LUKE 15.

When the publicans and sinners drew close to Jesus to hear him the Pharisees and scribes criticized him for receiving and eating with that class. He answered the criticism by setting forth in three ways a great truth of his kingdom.

- I. THE LOST SHEEP. 15:3-7.
 1. The personal question—What man of you?
 2. Leaving the ninety-nine to seek the lost one.
 3. The joy of recovering the lost sheep.
 4. The joy in heaven over a sinner's repentance. Thus, why Jesus should consort with sinners.
- II. THE LOST COIN. 15:8-10.
 1. One of ten pieces.
 2. The diligent search and recovery.
 3. The joy experienced. Heavenly joy over a repentant sinner.
- III. THE LOST SON. THE PRODIGAL. 15:11-32.
 1. The demand of the younger son. Left the father's house.
 2. Impoverished by riotous living.
 3. Driven to extremities—feeding swine and eating their husks.
 4. He came to himself—contemplation and resolution. The prodigal took three steps: He went to the dogs, he went to the hogs and came to himself.
 5. Received by the father. Recovery.
 6. The joyful celebration.
 7. The elder brother's criticism. Representative of the 99 sheep and 9 coins.
 8. The father's reply. The lost is found.

AT EPHRAIM

CONCERNING THE COMING OF THE KINGDOM—LUKE 17:20-37

Coming to Bethany, Jesus raised Lazarus to life and declared himself the resurrection and the life. This resulted in many believing in him and increasing his popularity. It created consternation on the part of the priests and Pharisees, and at a council meeting they determined to put him to death. On this account Jesus withdrew to the city of Ephraim with his disciples (John 11:54). In answer to the question of the Pharisees, Jesus delivers this discourse on the coming of the kingdom.

- I. HIS KINGDOM NOT LIKE OTHER KINGDOMS. 17:20, 21.
 1. Will not come by splendor and pomp, the people calling out "Lo, here!"
 2. It is within men, silently operating.
- II. THE DESIRE FOR A DELIVERER IN CALAMITOUS TIMES. 17:22-25.
 1. Such a Messiah as the nation expected will not appear.
 2. False Christs will come forward who should not be followed.
 3. The true Christ must suffer and be rejected.

- III. EXISTING CONDITIONS WHEN CHRIST COMES. *17:26-30.*
 - 1. Likened to the wickedness of Noah's time.
 - 2. The judgment of the flood.
- IV. EVENTS ATTENDING CHRIST'S COMING. *17:31-37.*

PRAYER

LUKE 18:1-14.

- I. THE WIDOW AND THE UNJUST JUDGE. *18:1-8.*
 - 1. An illustration of why we should always pray.
 - 2. The character of the judge.
 - 3. The woman's importunity. The prayer answered.
 - 4. Application: How much more will a righteous God hear the prayers of his people.
- II. THE PHARISEE'S PRAYER. *18:9-12.*
 - 1. Illustrating self-sufficiency and self-righteousness.
 - 2. The things he was not, for which he was thankful.
 - 3. The things he did.
- III. THE PUBLICAN'S PRAYER. *18:13, 14.*
 - 1. His sense of unworthiness.
 - 2. His confession and prayer for mercy.
 - 3. Christ's opinion of the two men. Self-exaltation and humility.

RETURNS TO JUDEA

HOW TO ENTER THE KINGDOM

MATT. 19:13-30; MARK 10:13-31; LUKE 18:15-30.

Leaving Galilee, Jesus came into the region of Judea beyond Jordan. The Pharisees raised the question of the grounds of divorce which Jesus answered in terms of the law. This is followed by two incidents which set forth the doctrine of entering the kingdom.

- I. ENTERING THE KINGDOM AS A CHILD. *Luke 18:15-17.*
 - 1. The rebuke of the disciples, and indignation of Jesus.
 - 2. The truth announced.
- II. THE RICH YOUNG RULER. *Matt. 19:16-24.*
 - 1. A direct question—How obtain eternal life?
 - 2. A direct answer—Exemplify the commandments.
 - 3. Lacking in one requirement he was unwilling to meet.
 - 4. Riches a hindrance to entering the kingdom.
- III. THE REWARD FOR LEAVING ALL FOR CHRIST. *19:27-30.*

THE HIRED LABOURERS

MATT. 20:1-16.

The last discourse closed with a statement of the reward of those who forsook all for Christ. This parabolic sermon on the vineyard and the workers is now delivered.

- I. THE WORKERS, HOURS EMPLOYED, THE PAY *20:1-9.*
 - 1. The three sets of workers.
 - 2. The difference of the time employed.
 - 3. The equality of compensation.
- II. THE HOUSEHOLDER CHARGED WITH INJUSTICE. *20:10-12.*
- III. THE CHARGE ANSWERED. *20:13-16.*
 - 1. He did as he agreed.
 - 2. The vineyard is his own.
 - 3. If disposed to be generous there should be no objection.

PARABLE OF THE POUNDS

LUKE 19:11-28.

At Jericho Jesus healed the blind Bartimaeus. In passing through the city a rich man, Zacchaeus, entertained Jesus at his home. His declaration brought from Jesus the assurance of salvation. Being near to Jerusalem, and because the people thought the kingdom of God was about to appear, Jesus spoke this parable.

- I. THE CAPITAL TO BE INVESTED. *19:12-14.*
 - 1. Ten servants receive ten pounds.
 - 2. The pounds to be employed during the nobleman's absence.
 - 3. The nobleman hated by the citizens.
- II. HAVING RECEIVED THE KINGDOM THE NOBLEMAN RETURNED AND CALLED FOR A REPORT. *19:15-26.*
 - 1. The faithful servants and their reward commensurate with their gains.
 - 2. The unfaithful servant. The unemployed capital. His excuse his condemnation.
 - 3. The unused pound given to him who had made the most of his trust.

THE PASSION WEEK TUESDAY

THE LESSONS OF THE FIG TREE

MATT. 21:20-22; MARK 11:21-26.

Following the last discourse, Jesus came to Bethany and a feast was made for him in the house of Simon the leper. Mary anointed him with the precious nard which evoked the criticism of Judas. On Palm Sunday he entered Jerusalem. It was a day of triumph. On Monday he cursed the fig tree and cleansed the Temple. Tuesday was one of the very full days of this week, a day of disputation. Passing the fig tree, Peter called attention to the fact that it was withered, and Jesus makes this statement on faith.

- I. THE POWER OF A GREAT FAITH. *Matt. 21:21.*
- II. THE ASSURANCE OF FAITH IN PRAYER. *21:22.*
 - 1. Believing in the answer to prayer.
 - 2. The prayer will be answered.
- III. FORGIVENESS OF OTHERS ESSENTIAL TO TRUE PRAYER. *Mark 11:25, 26.*

PARABLE OF THE TWO SONS

MATT. 21:28-32.

As he came into the Temple the priests and elders demanded of him his authority in cleansing the Temple. Jesus answered them in such a way they had nothing to say. His statement referred to his baptism by John, reference to whom gave rise to this warning parable.

- I. THE DIFFERENCE BETWEEN THE TWO SONS. *21:28-30.*
 - 1. Disobedience offset by repentance and obedience.
 - 2. Compliance by word, disobedient in act.
 - 3. The question and the answer.
- II. THE TRUTH APPLIED. *21:31, 32.*
 - 1. Publicans and harlots better than his hearers.
 - 2. They believed John and repented.
 - 3. His hearers refused to repent when they could have believed.

CONCERNING THE RESURRECTION

MATT. 22:23–32; MARK 12:18–27; LUKE 20:27–39.

After trying to trap Jesus by the question whether tribute should be paid to Caesar some of the Sadducees, who did not believe in the Resurrection, made a second attempt by stating that a woman had seven husbands, and asking whose wife she would be in the Resurrection.

- I. THE DIFFERENCE BETWEEN THIS WORLD AND THE NEXT. *Luke 20:34–36.*
 1. Marriage an established order in this life.
 2. It is not an order of things in the next.
 3. No death in that life; are equal to the angels, and are sons of God.
- II. MOSES A TEACHER OF THE RESURRECTION. *20:37, 38.*
 1. He declared God to be the God of Abraham, Isaac and Jacob.
 2. But he is the God of the living.
 3. A truth for the Sadducees to ponder who believed Moses.

ARRAIGNMENT OF SCRIBES AND PHARISEES

MATT. 23:1–39; MARK 12:38–40; LUKE 20:45–47.

To the scribe who spoke discreetly regarding the greater commandment Jesus said, “Thou art not far from the kingdom of God.” After putting to the Pharisees a question relative to Christ being the son of David, which they could not answer, he delivered this extended denunciatory sermon against the scribes and Pharisees, the last of his public discourses.

- I. PRETENTIOUSNESS AND HYPOCRITICAL DISPLAY. *23:1–7.*
- II. CHRIST THE MASTER OF THE DISCIPLES. *23:8–12.*
- III. THE THINGS FOR WHICH THE PHARISEES ARE DENOUNCED. *23:13–33.*
 1. They enter not the kingdom of heaven and try to keep others from doing so.
 2. They strive to proselyte and then make such a one a son of hell.
 3. They are blind guides distorting real values.
 4. They strain out a gnat and swallow a camel.
 5. They cleanse the outside of the cup and leave the inside unclean.
 6. They are like whited sepulchres full of dead bones.
 7. They are sons of those that slew the prophets, are like their fathers, vipers and serpents.
- IV. THEIR FUTURE ACTS PORTRAYED. *23:34–36.*
 1. They will kill, scourge and persecute the messengers of Christ.
 2. The judgment awaiting them for their crimes.
- V. CHRIST’S SORROW FOR JERUSALEM HE IS ABOUT TO LEAVE. *23:37–39.*
 1. Its past history of sin and crime.
 2. What he would have done for her.
 3. When he comes again in the name of the Lord.

JESUS SOUGHT BY THE GENTILES

JOHN 12:20–36.

After commending the widow who gave all she had, Jesus is told that some Greeks would like to see him. They were probably admitted and Jesus delivered this discourse.

- I. THE SON’S HOUR OF GLORIFICATION. *12:23, 24.*
 1. The hour is at hand.
 2. The death of the unplanted seed.
 3. Life by way of the tomb.
- II. APPLICATION OF THE TRUTH. *12:25, 26.*
 1. The way to lose one’s life.
 2. The way to have eternal life.
 3. Following Christ wins the Father’s acceptance.
- III. THE LORD’S ANGUISH AND PRAYER. *12:27, 28.*
- IV. THE DRAWING POWER OF THE UPLIFTED CHRIST. *12:32–34.*
- V. WALKING IN THE LIGHT. *12:35, 36.*

THE QUESTION CONCERNING THE FUTURE ANSWERED

MATT. 24:1–51; MARK 13:1–37; LUKE 20:5–36.

Leaving the Temple, Jesus uttered his prophetic announcement that the Temple would be completely destroyed, and become the tomb of a system to be buried forever. On the Mount of Olives he delivered this great discourse in response to the question of the disciples as to when these things would occur, what would be the sign of his coming and the end of the world.

- I. THE COMING OF FALSE CHRISTS. *Matt. 24:5.*
 1. Their claim—that they are Christ.
 2. Many will be deceived.
- II. AGE-LONG WARS AND CALAMITIES. *24:6–13; Luke 21:9–24.*
 1. The warring nations.
 2. Persecution, false prophets and abounding iniquity.
 3. Jerusalem to be trodden down until the close of the Gentile times.
- III. PROCLAMATION OF THE GOSPEL. *24:14.*
 1. Proclaimed to all nations.
 2. To be preached as a witness.
 3. Followed by the end of the world.
- IV. DESOLATION AND TRIBULATION. *24:15–22.*
 1. The abomination of desolation and its attending evils.
 2. The great tribulation.
- V. ATTITUDE TO FALSE CHRISTS. *24:23–26.*
 1. They shall come.
 2. With deceptive signs and wonders.
 3. Not to be believed or followed.
- VI. THE COMING OF THE SON OF MAN. *24:27–51.*

Nearly one-half of the discourse is devoted to this subject.

 1. Will appear immediately after the tribulation.
 2. Attending signs.
 3. The work of the angels and the visible coming of Christ.
 4. The time unknown.
 5. The state of the world: as it was in the days of Noah.
 6. The attitude of Christ’s people—watching and ready.
 7. Disaster to overtake those who are indifferent to these things.

THE JUDGMENT OF THE NATIONS

MATT. 25:31–46.

- I. THE TIME OF THE JUDGMENT. *25:31.*
 1. At the coming of Christ.
 2. Attended by the angels.

- II. DISCRIMINATION AND SEPARATION. *25:32, 33.*
- III. THE SHEEP ADDRESSED. *25:34-40.*
 - 1. Their inheritance of the kingdom.
 - 2. Their works rewarded.
 - 3. Their great surprise.
- IV. THE GOATS ADDRESSED. *25:41-46.*
 - 1. Consigned to their doom.
 - 2. Devoid of good works.
 - 3. Their useless and guilty contention.
 - 4. Separated from the righteous.

THURSDAY

How Jesus spent Wednesday is not certain. The events of the day are not recorded. The probability is that after the strenuous labors of Tuesday, and knowing what was before him for Thursday and Friday, that he spent Wednesday in retirement in Bethany.

CONTENTION OF THE DISCIPLES

LUKE 22:24-30.

Jesus sent two of his disciples into the city to make preparations for the eating of the Passover in the upper room. In the evening he came with the Twelve, among whom arose a dispute as to which of them was the greatest. It called forth this brief discourse. This must not be confused with a similar instance already noted.

- I. THE DIFFERENCE BETWEEN THEM AND GENTILE LORDSHIP. *22:25.*
- II. THE MARKS OF TRUE GREATNESS. *22:26, 27.*
 - 1. The spirit of service.
 - 2. Christ the servant, the great exemplar.
- III. THE FUTURE DISTINCTION OF THE TWELVE. *22:28-30.*
 - 1. Their fellowship with Christ.
 - 2. Will eat and drink with him in his kingdom, and will be judges of Israel. And to establish and illustrate what he had just said about serving, he washed the disciples' feet.

LAST WORDS TO HIS DISCIPLES

JOHN 13:33-16.

As they sat at the table Jesus declared that one of them would betray him and indicated who it would be. Then followed the institution of his memorial, and the statement when he would next drink of the fruit of the vine. John alone records these last discourses of our Lord.

- I. THE LITTLE WHILE, AND THE NEW COMMANDMENT. *13:33-35.*
 - 1. Their mutual love.
 - 2. A proof of discipleship to the world.

- II. THE SHEPHERD AND THE SHEEP. *Mark 14:27.*

The smiting of the shepherd, scattering of the sheep.
- III. IN THE FATHER'S HOUSE. *John 14.*
 - 1. The prepared mansions, the returning Lord.
 - 2. Christ the way, the truth, the life.
 - 3. Christ and the Father.

Knowing Christ is knowing the Father.
The greater works because Christ will be with the Father.
 - 4. The Comforter will come from the Father.
The Father, the Son and the Church.
- IV. THE VINE AND THE BRANCHES. *John 15.*
 - 1. Christ the vine.
 - 2. The branches abiding in the vine. Fruit bearing.
 - 3. The greatest love.
 - 4. The world that has no love for Christ the vine will not love his Church, the branches.
 - 5. The Comforter, the witnessbearer.
- V. DISCIPLES COMFORTED. *John 16.*
 - 1. He is leaving them and they will be persecuted, but they will have the Comforter.
 - 2. The work of the Comforter, the Holy Spirit.

The reprover of the world. The teacher of truth. The glorifier of Christ.
 - 3. He is leaving but will come again.
 - 4. When they pray he will pray the Father to grant their petitions.
 - 5. The Father loves them as he loves them.
 - 6. In the world they shall have tribulation, but he has overcome the world.

Following these words of infinite love and consolation, Jesus offered the great intercessory high priestly prayer for the Church.

Calendar for Daily Reading of Scriptures

A plan according to which the whole Bible may be read in one year. ARRANGED BY D. W. WHITTLE, PHILADELPHIA

DATE	JANUARY		FEBRUARY		MARCH	
	<i>Morning</i>	<i>Evening</i>	<i>Morning</i>	<i>Evening</i>	<i>Morning</i>	<i>Evening</i>
1	Gen. 1, 2, 3	Matt. 1	Ex. 27, 28	Matt. 21: 1–22	Num. 23, 24, 25	Mark 7:14–37
2	Gen. 4, 5, 6	Matt. 2	Ex. 29, 30	Matt. 21:23–46	Num. 26, 27	Mark 8:1–21
3	Gen. 7, 8, 9	Matt. 3	Ex. 31, 32, 33	Matt. 22:1–22	Num. 28, 29, 30	Mark 8:22–38
4	Gen. 10, 11, 12	Matt. 4	Ex. 34, 35	Matt. 22:23–46	Num. 31, 32, 33	Mark 9:1:29
5	Gen. 13, 14, 15	Matt. 5:1–26	Ex. 36, 37, 38	Matt. 23:1–22	Num. 34, 35, 36	Mark 9:30–50
6	Gen. 16, 17	Matt. 5:27–48	Ex. 39, 40	Matt. 23:23–39	Deut. 1, 2	Mark 10:1–31
7	Gen. 18, 19	Matt. 6:1–18	Lev. 1, 2, 3	Matt. 24:1–28	Deut. 3, 4	Mark 10:32–52
8	Gen. 20, 21, 22	Matt. 6:19–34	Lev. 4, 5	Matt. 24:29–51	Deut. 5, 6, 7	Mark 11:1–18
9	Gen. 23, 24	Matt. 7	Lev. 6, 7	Matt. 25:1–30	Deut. 8, 9, 10	Mark 11:19–33
10	Gen. 25, 26	Matt. 8:1–17	Lev. 8, 9, 10	Matt. 25:31–46	Deut. 11, 12, 13	Mark 12:1–27
11	Gen. 27, 28	Matt. 8:18–34	Lev. 11, 12	Matt. 26:1–25	Deut. 14, 15, 16	Mark 12:28–44
12	Gen. 29, 30	Matt. 9:1–17	Lev. 13	Matt. 26:26–50	Deut. 17, 18, 19	Mark 13:1–20
13	Gen. 31, 32	Matt. 9:18–38	Lev. 14	Matt. 26:51–75	Deut. 20, 21, 22	Mark 13:21–37
14	Gen. 33, 34, 35	Matt. 10:1–20	Lev. 15, 16	Matt. 27:1–26	Deut. 23, 24, 25	Mark 14:1–26
15	Gen. 36, 37, 38	Matt. 10:21–42	Lev. 17, 18	Matt. 27:27–50	Deut. 26, 27	Mark 14:27–53
16	Gen. 39, 40	Matt. 11	Lev. 19, 20	Matt. 27:51–66	Deut. 28, 29	Mark 14:54–72
17	Gen. 41, 42	Matt. 12:1–23	Lev. 21, 22	Matt. 28	Deut. 30, 31	Mark 15:1–25
18	Gen. 43, 44, 45	Matt. 12:24–50	Lev. 23, 24	Mark 1:1–22	Deut. 32, 33, 34	Mark 15:26–47
19	Gen. 46, 47, 48	Matt. 13:1–30	Lev. 25	Mark 1:23–45	Josh. 1, 2, 3	Mark 16
20	Gen. 49, 50	Matt. 13:31–58	Lev. 26, 27	Mark 2	Josh. 4, 5, 6	Luke 1:1–20
21	Ex. 1, 2, 3	Matt. 14:1–21	Num. 1, 2	Mark 3:1–19	Josh. 7, 8, 9	Luke 1:21–38
22	Ex. 4, 5, 6	Matt. 14:22–36	Num. 3, 4	Mark 3:20–35	Josh. 10, 11, 12	Luke 1:39–56
23	Ex. 7, 8	Matt. 15:1–20	Num. 5, 6	Mark 4:1–20	Josh. 13, 14, 15	Luke 1:57–80
24	Ex. 9, 10, 11	Matt. 15:21–39	Num. 7, 8	Mark 4:21–41	Josh. 16, 17, 18	Luke 2:1–24
25	Ex. 12, 13	Matt. 16	Num. 9, 10, 11	Mark 5:1–20	Josh. 19, 20, 21	Luke 2:25–52
26	Ex. 14, 15	Matt. 17	Num. 12, 13, 14	Mark 5:21–43	Josh. 22, 23, 24	Luke 3
27	Ex. 16, 17, 18	Matt. 18:1–20	Num. 15, 16	Mark 6:1–29	Judg. 1, 2, 3	Luke 4:1–30
28	Ex. 19, 20	Matt. 18:21–35	Num. 17, 18, 19	Mark 6:30–56	Judg. 4, 5, 6	Luke 4:31–44
29	Ex. 21, 22	Matt. 19	Num. 20, 21, 22	Mark 7:1–13	Judg. 7, 8	Luke 5:1–16
30	Ex. 23, 24	Matt. 20:1–16			Judg. 9, 10	Luke 5:17–39
31	Ex. 25, 26	Matt. 20:17–34			Judg. 11, 12	Luke 6:1–26

Note. When February has only twenty-eight days, read the portion for the 29th with that for the 28th.

Calendar for Daily Reading of Scriptures (continued)

DATE	APRIL		MAY		JUNE	
	<i>Morning</i>	<i>Evening</i>	<i>Morning</i>	<i>Evening</i>	<i>Morning</i>	<i>Evening</i>
1	Judg. 13, 14, 15	Luke 6:27-49	I.Ki.10, 11	Luke 21:20-38	II.Ch.15, 16	John 12:27-50
2	Judg. 16, 17, 18	Luke 7:1-30	I.Ki.12, 13	Luke 22:1-20	II.Ch.17, 18	John 13:1-20
3	Judg. 19, 20, 21	Luke 7:31-50	I.Ki.14, 15	Luke 22:21-46	II.Ch.19, 20	John 13:21-38
4	Ruth 1, 2, 3, 4	Luke 8:1-25	I.Ki.16, 17, 18	Luke 22:47-71	II.Ch.21, 22	John 14
5	I.Sa. 1, 2, 3	Luke 8:26-56	I.Ki.19, 20	Luke 23:1-25	II.Ch.23, 24	John 15
6	I.Sa. 4, 5, 6	Luke 9:1-17	I.Ki.21, 22	Luke 23:26-56	II.Ch.25, 26, 27	John 16
7	I.Sa. 7, 8, 9	Luke 9:18-36	II.Ki.1, 2, 3	Luke 24:1-35	II.Ch.28, 29	John 17
8	I.Sa. 10, 11, 12	Luke 9:37-62	II.Ki.4, 5, 6	Luke 24:36-53	II.Ch.30, 31	John 18:1-18
9	I.Sa. 13, 14	Luke 10:1-24	II.Ki.7, 8, 9	John 1:1-28	II.Ch.32, 33	John 18:19-40
10	I.Sa. 15, 16	Luke 10:25-42	II.Ki.10, 11, 12	John 1:29-51	II.Ch.34, 35, 36	John 19:1-22
11	I.Sa. 17, 18	Luke 11:1-28	II.Ki.13, 14	John 2	Ezra 1, 2	John 19:23-42
12	I.Sa. 19, 20, 21	Luke 11:29-54	II.Ki.15, 16	John 3:1-18	Ezra 3, 4, 5	John 20
13	I.Sa. 22, 23, 24	Luke 12:1-31	II.Ki.17, 18	John 3:19-36	Ezra 6, 7, 8	John 21
14	I.Sa. 25, 26	Luke 12:32-59	II.Ki.19, 20, 21	John 4:1-30	Ezra 9, 10	Acts 1
15	I.Sa. 27, 28, 29	Luke 13:1-22	II.Ki.22, 23	John 4:31-54	Neh. 1, 2, 3	Acts 2:1-21
16	I.Sa. 30, 31	Luke 13:23-35	II.Ki.24, 25	John 5:1-24	Neh. 4, 5, 6	Acts 2:22-47
17	II.Sa. 1, 2	Luke 14:1-24	I.Ch. 1, 2, 3	John 5:25-47	Neh. 7, 8, 9	Acts 3
18	II.Sa. 3, 4, 5	Luke 14:25-35	I.Ch. 4, 5, 6	John 6:1-21	Neh. 10, 11	Acts 4:1-22
19	II.Sa. 6, 7, 8	Luke 15:1-10	I.Ch. 7, 8, 9	John 6:22-44	Neh. 12, 13	Acts 4:23-37
20	II.Sa. 9, 10, 11	Luke 15:11-32	I.Ch. 10, 11, 12	John 6:45-71	Esth. 1, 2	Acts 5:1-21
21	II.Sa. 12, 13	Luke 16	I.Ch. 13, 14, 15	John 7:1-27	Esth. 3, 4, 5	Acts 5:22-42
22	II.Sa. 14, 15	Luke 17:1-19	I.Ch. 16, 17, 18	John 7:28-53	Esth. 6, 7, 8	Acts 6
23	II.Sa. 16, 17, 18	Luke 17:20-37	I.Ch. 19, 20, 21	John 8:1-27	Esth. 9, 10	Acts 7:1-21
24	II.Sa. 19, 20	Luke 18:1-23	I.Ch. 22, 23, 24	John 8:28-59	Job 1, 2	Acts 7:22-43
25	II.Sa. 21, 22	Luke 18:24-43	I.Ch.25, 26, 27	John 9:1-23	Job 3, 4	Acts 7:44-60
26	II.Sa. 23, 24	Luke 19:1-27	I.Ch.28, 29	John 9:24-41	Job 5, 6, 7	Acts 8:1-25
27	I.Ki.1, 2	Luke 19:28-48	II.Ch.1, 2, 3	John 10:1-23	Job 8, 9, 10	Acts 8:26-40
28	I.Ki.3, 4, 5	Luke 20:1-26	II.Ch.4, 5, 6	John 10:24-42	Job 11, 12, 13	Acts 9:1-21
29	I.Ki.6, 7	Luke 20:27-47	II.Ch.7, 8, 9	John 11:1-29	Job 14, 15, 16	Acts 9:22-43
30	I.Ki.8, 9	Luke 21:1-19	II.Ch.10, 11, 12	John 11:30-57	Job 17, 18, 19	Acts 10:1-23
31	II.Ch.13, 14	John 12:1-26				

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Calendar for Daily Reading of Scriptures (continued)

DATE	JULY		AUGUST		SEPTEMBER	
	<i>Morning</i>	<i>Evening</i>	<i>Morning</i>	<i>Evening</i>	<i>Morning</i>	<i>Evening</i>
1	Job 20, 21	Acts 10:24-48	Ps. 57, 58, 59	Rom. 4	Ps. 135, 136	I.Co. 12
2	Job 22, 23, 24	Acts 11	Ps. 60, 61, 62	Rom. 5	Ps. 137, 138, 139	I.Co. 13
3	Job 25, 26, 27	Acts 12	Ps. 63, 64, 65	Rom. 6	Ps. 140, 141, 142	I.Co. 14:1-20
4	Job 28, 29	Acts 13:1-25	Ps. 66, 67	Rom. 7:	Ps. 143, 144, 145	I.Co. 14:21-40
5	Job 30, 31	Acts 13:26-52	Ps. 68, 69	Rom. 8:1-21	Ps. 146, 147	I.Co. 15:1-28
6	John 16	Job 32, 33	Acts 14	Ps. 70, 71	Ps. 148, 149, 150	I.Co. 15:29-58
7	Job 34, 35	Acts 15:1-21	Ps. 72, 73	Rom. 9:1-15	Prov. 1, 2	I.Co. 16
8	Job 36, 37	Acts 15:22-41	Ps. 74, 75, 76	Rom. 9:16-33	Prov. 3, 4, 5	II.Co. 1
9	Job 38, 39, 40	Acts 16:1-21	Ps. 77, 78	Rom. 10	Prov. 6, 7	II.Co. 2
10	John 19:1-22	Job 41, 42	Acts 16:22-40	Ps. 79, 80	Prov. 8, 9	II.Co. 3
11	Ps. 1, 2, 3	Acts 17:1-15	Ps. 81, 82, 83	Rom. 11:19-36	Prov. 10, 11, 12	II.Co. 4
12	Ps. 4, 5, 6	Acts 17:16-34	Ps. 84, 85, 86	Rom. 12	Prov. 13, 14, 15	II.Co. 5
13	Ps. 7, 8, 9	Acts 18	Ps. 87, 88	Rom. 13	Prov. 16, 17, 18	II.Co. 6
14	Ps. 10, 11, 12	Acts 19:1-20	Ps. 89, 90	Rom. 14	Prov. 19, 20, 21	II.Co. 7
15	Ps. 13, 14, 15	Acts 19:21-41	Ps. 91, 92, 93	Rom. 15:1-13	Prov. 22, 23, 24	II.Co. 8
16	Ps. 16, 17	Acts 20:1-16	Ps. 94, 95, 96	Rom. 15:14-33	Prov. 25, 26	II.Co. 9
17	Ps. 18, 19	Acts 20:17-38	Ps. 97, 98, 99	Rom. 16	Prov. 27, 28, 29	II.Co. 10
18	Ps. 20, 21, 22	Acts 21:1-17	Ps. 100, 101, 102	I.Co. 1	Prov. 30, 31	II.Co. 11:1-15
19	Ps. 23, 24, 25	Acts 21:18-40	Ps. 103, 104	I.Co. 2	Eccl. 1, 2, 3	II.Co. 11:16-33
20	Ps. 26, 27, 28	Acts 22	Ps. 105, 106	I.Co. 3	Eccl. 4, 5, 6	II.Co. 12
21	Ps. 29, 30	Acts 23:1-15	Ps. 107, 108, 109	I.Co. 4	Eccl. 7, 8, 9	II.Co. 13
22	Ps. 31, 32	Acts 23:16-35	Ps. 110, 111, 112	I.Co. 5	Eccl. 10, 11, 12	Gal. 1
23	Ps. 33, 34	Acts 24	Ps. 113, 114, 115	I.Co. 6	Song 1, 2, 3	Gal. 2
24	Ps. 35, 36	Acts 25	Ps. 116, 117, 118	I.Co. 7:1-19	Song 4, 5	Gal. 3
25	Ps. 37, 38, 39	Acts 26	Ps. 119:1-88	I.Co. 7:20-40	Song 6, 7, 8	Gal. 4
26	Ps. 40, 41, 42	Acts 27:1-26	Ps. 119:89-176	I.Co. 8	Isa. 1, 2	Gal. 5
27	Ps. 43, 44, 45	Acts 27:27-44	Ps. 120, 121, 122	I.Co. 9	Isa. 3, 4	Gal. 6
28	Acts 9:1-21	Ps. 46, 47, 48	Acts 28	Ps. 123, 124, 125	Isa. 5, 6	Eph. 1
29	Acts 9:22-43	Ps. 49, 50	Rom. 1	Ps. 126, 127, 128	Isa. 7, 8	Eph. 2
30	Acts 10:1-23	Ps. 51, 52, 53	Rom. 2	Ps. 129, 130, 131	Isa. 9, 10	Eph. 3
31	Ps. 54, 55, 56	Rom. 3	Ps. 132, 133, 134	I.Co. 11:17-34		

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Calendar for Daily Reading of Scriptures (continued)

DATE	OCTOBER		NOVEMBER		DECEMBER	
	<i>Morning</i>	<i>Evening</i>	<i>Morning</i>	<i>Evening</i>	<i>Morning</i>	<i>Evening</i>
1	Isa. 11, 12, 13	Eph. 4	Jer. 24, 25, 26	Titus 2	Ezek. 40, 41	II.Pet. 3
2	Isa. 14, 15, 16	Eph. 5:1-16	Jer. 27, 28, 29	Titus 3	Ezek. 42, 43, 44	I.John 1
3	Isa. 17, 18, 19	Eph. 5:17-33	Jer. 30, 31	Philemon	Ezek. 45, 46	I.John 2
4	Isa. 20, 21, 22	Eph. 6	Jer. 32, 33	Heb. 1	Ezek. 47, 48	I.John 3
5	Isa. 23, 24, 25	Phil. 1	Jer. 34, 35, 36	Heb. 2	Dan. 1, 2	I.John 4
6	Isa. 26, 27	Phil. 2	Jer. 37, 38, 39	Heb. 3	Dan. 3, 4	I.John 5
7	Isa. 28, 29	Phil. 3	Jer. 40, 41, 42	Heb. 4	Dan. 5, 6, 7	II.John
8	Isa. 30, 31	Phil. 4	Jer. 43, 44, 45	Heb. 5	Dan. 8, 9, 10	III.John
9	Isa. 32, 33	Col. 1	Jer. 46, 47	Heb. 6	Dan. 11, 12	Jude
10	Isa. 34, 35, 36	Col. 2	Jer. 48, 49	Heb. 7	Hos. 1, 2, 3, 4	Rev. 1
11	Isa. 37, 38	Col. 3	Jer. 50	Heb. 8	Hos. 5, 6, 7, 8	Rev. 2
12	Isa. 39, 40	Col. 4	Jer. 51, 52	Heb. 9	Hos. 9, 10, 11	Rev. 3
13	Isa. 41, 42	I.Thes. 1	Lam. 1, 2	Heb. 10:1-18	Joel 12, 13, 14	Rev. 4
14	Isa. 43, 44	I.Thes. 2	Lam. 3, 4, 5	Heb. 10:19-39	Joel 1, 2, 3	Rev. 5
15	Isa. 45, 46	I.Thes. 3	Ezek. 1, 2	Heb. 11:1-19	Amos 1, 2, 3	Rev. 6
16	Isa. 47, 48, 49	I.Thes. 4	Ezek. 3, 4	Heb. 11:20-40	Amos 4, 5, 6	Rev. 7
17	Isa. 50, 51, 52	I.Thes. 5	Ezek. 5, 6, 7	Heb. 12	Amos 7, 8, 9	Rev. 8
18	Isa. 53, 54, 55	II.Thes.1	Ezek. 8, 9, 10	Heb. 13	Obadiah	Rev. 9
19	Isa. 56, 57, 58	II.Thes. 2	Ezek. 11, 12, 13	Jas. 1	Jon. 1, 2, 3, 4	Rev. 10
20	Isa. 59, 60, 61	II.Thes. 3	Ezek. 14, 15	Jas. 2	Mic. 1, 2, 3	Rev. 11
21	Isa. 62, 63, 64	I.Tim. 1	Ezek. 16, 17	Jas. 3	Mic. 4, 5	Rev. 12
22	Isa. 65, 66	I.Tim. 2	Ezek. 18, 19	Jas. 4	Mic. 6, 7	Rev. 13
23	Jer. 1, 2	I.Tim. 3	Ezek. 20, 21	Jas. 5	Nah. 1, 2, 3	Rev. 14
24	Jer. 3, 4, 5	I.Tim. 4	Ezek. 22, 23	I.Pet. 1	Hab. 1, 2, 3	Rev. 15
25	Jer. 6, 7, 8	I.Tim. 5	Ezek. 24, 25, 26	I.Pet. 2	Zeph. 1, 2, 3	Rev. 16
26	Jer. 9, 10, 11	I.Tim. 6	Ezek. 27, 28, 29	I.Pet. 3	Hag. 1, 2	Rev. 17
27	Jer. 12, 13, 14	II.Tim. 1	Ezek. 30, 31, 32	I.Pet. 4	Zec. 1, 2, 3, 4	Rev. 18
28	Jer. 15, 16, 17	II.Tim. 2	Ezek. 33, 34	I.Pet. 5	Zec. 5, 6, 7, 8	Rev. 19
29	Jer. 18, 19	II.Tim. 3	Ezek. 35, 36	II.Pet. 1	Zec. 9, 10, 11, 12	Rev. 20
30	Jer. 20, 21	II.Tim. 4	Ezek. 37, 38, 39	II.Pet. 2	Zec. 13, 14	Rev. 21
31	Jer. 22, 23	Titus 1			Mal. 1, 2, 3, 4	Rev. 22

Strength and Guidance in Time of Need

WHEN YOU ARE AFRAID

The Lord is my light, Ps. 27
Lazarus is raised from the dead, John 11
Jesus arises from the dead, John 20
Jesus prays for his followers, John 17
Spirit of God in the sons of God, Rom. 8
Glory of God shines in man, 2 Cor. 4
Paul finds strength, 2 Cor. 12:9

WHEN YOU ARE WORRIED

Take no thought, Matt. 6:25–34
O give thanks unto the Lord, Ps. 107
Be careful for nothing, Phil. 4:6
Humble yourselves, 1 Pet. 5:6–10
Be content, Heb. 13:5
Fret not thyself, Ps. 37

WHEN YOU ARE BEREFT

Jesus has compassion, Luke 7:11–15
Christ's victory over death, 1 Cor. 15
Sorrow not, 1 Thess. 4:13–18
Christ comforteth, John 14:1–4
Jesus, the bread of life, John 6:44–51

WHEN YOU ARE DISCOURAGED

The Lord is my shepherd, Ps. 23
Cast thy burden upon the Lord, Ps.
55:22
Hear my prayer, O Lord, Ps. 102
Christ strengtheneth, Phil. 4:11–13
For this is the love of God, 1 John
5:3–11
The Beatitudes, Matt. 5:3–12
God watches over all, Luke 12:6–7
Come unto me, Matt. 11:28–30
The Comforter, John 14:16–21; 26–27
The love of God, Rom. 8:28, 35–39

WHEN YOU NEED COMFORT

He saveth the poor, Job 5:15–24
If thou prepare thine heart, Job 11:13–19
For in the time of trouble, Ps. 27:5
In his favour is life, Ps. 30:5
Save me, O God, Ps. 54
Hear my cry, O God, Ps. 61
The Lord is merciful, Ps. 103:8–14
This is my comfort, Ps. 119:50
In the day when I cried, Ps. 138:3–8

Comfort me on every side, Ps. 71:21
As one whom his mother, Isa. 66:13
Be of good comfort, 2 Cor. 13:11
The Lord hath comforted, Isa. 49:13
And even to your old age, Isa. 46:4
They shall be comforted, Matt. 5:4
He that comforteth you, Isa. 51:12
I will not leave you, John 14:18

WHEN YOU ARE IN TROUBLE

Preserve me, O God, Ps. 16
The Lord hear thee, Ps. 20
In thee, O Lord, Ps. 31
I sought the Lord, Ps. 34:4–22
A refuge in times of trouble, Ps. 9:9–10
I waited patiently, Ps. 40
I called upon the Lord, Ps. 118:5–9
I will lift up mine eyes, Ps. 121
Yet man is born unto trouble, Job 5:7–8
Be not far from me, Ps. 22:11
In the time of trouble, Ps. 27:5
I am in trouble, Ps. 31:9–14
Thou art my hiding place, Ps. 32:7
I cried unto God, Ps. 77
He shall call upon me, Ps. 91:15
O Lord, be gracious, Isa. 33:2
The Lord is good, Nah. 1:7
Neither be troubled, 1 Pet. 3:14–16
My soul fainteth, Ps. 119:81–88

WHEN FRIENDS FAIL YOU

Plead my cause, O Lord, Ps. 35
Yea, mine own familiar friend, Ps.
41:9–13
For it was not an enemy, Ps. 55:12–23
If thy brother trespass, Luke 17:3–4
Bless them which persecute, Rom.
12:14–21
Dost thou judge thy brother, Rom.
14:10–13

WHEN YOU LEAVE HOME

Parable of the prodigal son, Luke 15:11–32
By faith Abraham, Heb. 11:8–16
Boaz praises Ruth, Ruth 2:11–12

WHEN IN NEED OF PEACE

Hear me when I call, Ps. 4
He will speak peace, Ps. 85:8

We have peace with God, Rom. 5:1–5
The peace of God, Col. 3:15
But we have this treasure, 2 Cor. 4:7–18
God is our refuge, Ps. 46
O give thanks, Ps. 107
Peace I leave with you, John 14:27
The Lord will give strength, Ps. 29:11
For the kingdom of God, Rom. 14:17
And the peace of God, Phil. 4:7

WHEN IN NEED OF PRAYER

Have mercy upon me, Ps. 4.
Return, O Lord, Ps. 6
Unto thee, O Lord, Ps. 25
As the hart panteth, Ps. 42
David prays for mercy, Ps. 51
The Lord's prayer, Matt. 6:5–15
Pharisee and publican, Luke 18:10–14
Promise to disciples, John 14:13–14
Confidence in Jesus, 1 John 5:14–15
He shall hear my voice, Ps. 55:17
Cornelius' prayer answered, Acts 10
Ask, and it shall be given, Luke 11:9
By prayer and supplication, Phil. 4:6
Pray without ceasing, 1 Thess. 5:17
I intreated thy favour, Ps. 119:58
And ye shall seek me, Jer. 29:13

WHEN YOU ARE SICK OR SUFFERING

Jesus submits, Matt. 26:39
O Lord, rebuke me not, Ps. 38
Therefore endure hardness, 2 Tim. 2:3
Let us run the race, Heb. 12:1–11
Patience and prayer, James 5:10–16
Let him glorify God, 1 Pet. 4
The Lord will strengthen, Ps. 41:3

WHEN YOU ARE TEMPTED

Happiness of the godly, Ps. 1
Prosperity of the ungodly, Ps. 73
Treasures in heaven, Matt. 6:19–24
Take ye heed, Mark 13:33–37
Let us walk honestly, Rom. 13:13–14
Neither be ye idolators, 1 Cor. 10:7–14
Think on these things, Phil. 4:8
Count it all joy, James 1:2–27
The Lord knoweth, 2 Pet. 2:9–22

Bible Reader's Aids

WHEN YOU ARE WEARY

Eternal God is thy refuge, Deut. 33:27
Cast thy burden, Ps. 55:22
Renew their strength, Isa. 40:31
When my soul fainted, Jonah 2:7
Come unto me, Matt. 11:28–30
My heart faileth, Ps. 73:26
Inward man is renewed, 2 Cor. 4:16

WHEN YOU NEED PATIENCE

We count them happy which endure,
James 5:11
Ye have need of patience, Heb. 10:36
Ask of God, James 1:3–5
Be patient, 1 Thess. 5:14
We shall reap, Gal. 6:9
Bring forth fruit, Luke 8:15
In your patience, Luke 21:19
Through faith and patience, Heb. 6:12
The patient in spirit, Eccl. 7:8

WHEN YOU ARE THANKFUL

Praise ye the Lord, Pss. 106, 111, 112,
113, 146, 147, 148, 149, 150
I will extol thee, Ps. 145
I will praise thee, Pss. 9, 138
O give thanks, Pss. 105, 107, 136
Bless the Lord, Pss. 103, 104
Make a joyful noise, Pss. 66, 100
The Lord reigneth, Pss. 97, 99
O sing unto the Lord, Pss. 96, 98
Unto thee, O God, Ps. 75
O clap your hands, Ps. 47
Rejoice in the Lord, Ps. 33
The earth is the Lord's, Ps. 24
The heavens declare, Ps. 19
Lord, I will praise thee, Isa. 12
I will exalt thee, Isa. 25
Unto him be glory, Eph. 3:20–21
In every thing give thanks, 1 Thess. 5:18

WHEN YOU ARE ANGRY

He that backbiteth, Ps. 15:1–3
Jonah's anger, Jonah 4
He that is soon angry, Prov. 14:17
Make no friendship, Prov. 22:24
An angry man, Prov. 29:22
Be not hasty, Eccl. 7:9
Whosoever is angry, Matt. 5:22
Be ye angry, and sin not, Eph. 4:26
Cease from anger, Ps. 37:8
He that is slow to anger, Prov. 16:32
The discretion of a man, Prov. 19:11
Put off all these, Col. 3:8

WHEN YOU ARE ENVIOUS

Wherefore laying aside, 1 Pet. 2:1–2
Charity envieth not, 1 Cor. 13:4
Neither be thou envious, Ps. 37:1
Be not thou envious, Prov. 24:1
Fret not thyself, Prov. 24:19
Envy slayeth the silly, Job 5:2
Let not thine heart, Prov. 23:17
For where envying, James 3:16

WHEN YOU ARE LAZY

The way of the slothful, Prov. 15:19
He also that is slothful, Prov. 18:9
The field of the slothful, Prov. 24:30–34
The slothful man, Prov. 26:13–16
Parable of the talents, Matt. 25:14–30
Be not slothful, Heb. 6:12
By much slothfulness, Eccl. 10:18
Go to the ant, Prov. 6:6
The soul of the sluggard, Prov. 13:4

**WHEN YOU NEED
FORGIVENESS**

And God saw their works, Jonah 3:10
Blessed is he whose transgression, Ps. 32
Thou hast forgiven, Ps. 85:2
Be of good cheer, Matt. 9:2

All manner of sin, Matt. 12:31
When Jesus saw their faith, Mark 2:5
All sins shall be forgiven,
Mark 3:28–29
Judge not, Luke 6:37
Her sins, which are many, Luke 7:47
And be ye kind, Eph. 4:32
And you, being dead, Col. 2:13
Confess your faults, James 5:16
Joseph forgives his brothers, Gen.
50:16–21
Solomon's prayer, 1 Ki.8:22–53
For thou, Lord, art good, Ps. 86:5
To the Lord our God, Dan. 9:9
And forgive us our debts, Matt. 6:12
For if ye forgive, Matt. 6:14–15
And when ye stand praying, Mark
11:25–26
Father, forgive them, Luke 23:34
If we confess our sins, 1 John 1:9
Who forgiveth all, Ps. 103:3

**WHEN YOU FEEL THAT
JUSTICE
IS NOT DONE**

Jonah is reprov'd, Jonah 4
Avenge not yourselves, Rom. 12:19
God, to whom vengeance, Ps. 94:1
Justice and judgment, Ps. 89:14
The last shall be first, Matt. 19:27–30
Why standest thou afar off, Ps. 10

**WHEN YOU ARE
COVETOUS**

Thou shalt not covet, Ex. 20:17
Thou shalt not covet, Rom. 13:9
Woe to him that coveteth, Hab. 2:9
Whom the Lord abhorreth, Ps. 10:3
Beware of covetousness, Luke 12:15–21

Harmony of the Gospels

<i>Date</i>	<i>Contents</i>	<i>Matt.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
	INCIDENTS OF THE BIRTH AND BOYHOOD OF JESUS CHRIST TILL HE WAS TWELVE YEARS OF AGE.				
	1. Introduction . . . . .	. . . . .	. . . . .	1:1–4	. . . . .
	2. The genealogies—Matthew the legal, Luke the natural descent	1:1–17	. . . . .	3:23–38	. . . . .
6 B.C.					
Nov.	3. Birth of John announced to Zacharias . . . . .	. . . . .	. . . . .	1:5–25	. . . . .
5 B.C.					
May	4. Birth of Jesus announced to Mary at Nazareth six months later . . . . .	. . . . .	. . . . .	1:26–38	. . . . .
	5. Marys visit to Eliz abeth, and her hymn . . . . .	. . . . .	. . . . .	1:39–56	. . . . .
Aug.	6. John the Baptist’s birth, and Zacharias’ hymn . . . . .	. . . . .	. . . . .	1:57–81	. . . . .
	7. The angel appears to Joseph	1:18–25	. . . . .	. . . . .	. . . . .
4 B.C.					
Feb. ¹	8. Birth of Jesus at Bethlehem . . . . .	. . . . .	. . . . .	2:1–7	. . . . .
	9. Angelic announcement to the shepherds. (In Spring flocks are watched by night) . . . . .	. . . . .	. . . . .	2:8–20	. . . . .
	10. Circumcision of Jesus, and presentation in the temple, where he is welcomed by Simeon and Anna, 41 days after nativity (Lev. 12:3, 4) . . . . .	. . . . .	. . . . .	2:21–38	. . . . .
Apr.					
	11. Visit of the Magi, in the house—no longer in the manger; Epiphany to Gentiles	2:1–12	. . . . .	. . . . .	. . . . .
	12. Flight into Egypt	2:13–15	. . . . .	. . . . .	. . . . .
3 B.C.					
Apr.	13. Herod’s murder of the innocents	2:16–18	. . . . .	. . . . .	. . . . .
	14. Return to Nazareth, fearing Archelaus’ cruelty, shown from the first.	2:19–23	. . . . .	2:39, 40	. . . . .
	15. Jesus, at the age of twelve, goes up to the Passover, and is found with the doctors in the temple; then follows his 18 years’ retirement . . . . .	. . . . .	. . . . .	2:41–52	. . . . .
9 A.D.					
26 A.D.	INAUGURATION OF CHRIST’S PUBLIC MINISTRY.				
27 A.D.					
Jan.	16. Preparatory preaching of John the Baptist	3:1–12	1:1–8	3:1–18	. . . . .
	17. Christ’s baptism in river Jordan at Peraan Bethany.	3:13–17	1:9–11	3:21–23	. . . . .
	18. The Spirit leads him to desert of Judea, where Satan tempts him	4:1–11	1:12, 13	4:1–13	. . . . .
	19. The Baptist’s witness to Jesus. . . . .	. . . . .	. . . . .	. . . . .	1:15–34
	20. Two of John’s disciples follow Jesus; Andrew brings his brother Simon. . . . .	. . . . .	. . . . .	. . . . .	1:35–42
	21. Christ returns to Galilee; finds Philip, who in turn finds Nathanael. . . . .	. . . . .	. . . . .	. . . . .	1:43–51
	22. First miracle at Cana, and visit to Capernaum . . . . .	. . . . .	. . . . .	. . . . .	2:1–12

¹ The date of the birth of Jesus is usually given as December, B.C. 5, a difference of about 2 months. Where this is accepted the preceding month should be changed accordingly.

Bible Reader's Aids

<i>Date</i>	<i>Contents</i>	<i>Matt.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
	PUBLIC MINISTRY OF CHRIST FROM THE FIRST PASSOVER TO THE SECOND.				
Apr.	23. Christ goes up to Jerusalem for the Passover, and, with a scourge, expels the sellers and money-changers from the temple; works miracles, convincing many . . . . .	. . . . .	. . . . .	. . . . .	2:13–25
	24. Nicodemus is convinced; has a night interview with Jesus . . . . .	. . . . .	. . . . .	. . . . .	3:1–21
	25. Christ leaves Jerusalem, stays eight months in N.E. Judea, and baptizes his disciples . . . . .	. . . . .	. . . . .	. . . . .	3:22
	26. John, baptizing in Ænon, again witnesses to the Christ . . . . .	. . . . .	. . . . .	. . . . .	3:23–36
	27. Imprisonment of John . . . . .	. . . . .	. . . . .	3:19, 20	. . . . .
	28. John being cast into prison, Jesus leaves Judea for Galilee; John beheaded—not til 28 A.D. (Matt. 14:12–21)	4:12	1:14	4:14, 15	4:1–3
Dec.	29. Passing through Samaria, he converts a woman of Sychar, and through her many of the Samaritans, four months before harvest . . . . .	. . . . .	. . . . .	. . . . .	4:4–42
	30. Commencement of his public ministry in Galilee	4:17	1:14, 15	4:14, 15	4:43–45
	31. Visiting Cana again, he heals a nobleman's son sick at Capernaum . . . . .	. . . . .	. . . . .	. . . . .	4:46–54
	FROM HIS SECOND TO HIS THIRD PASSOVER.				
28 A.D. Apr.	32. Returns to Jerusalem at the Passover, "the feast." His second Passover. From this to the third, his main Galilean ministry. Jesus cures an infirm man at Bethesda pool on the Sabbath. The Jews seek to kill him for declaring himself one with the Father in working . . . . .	. . . . .	. . . . .	. . . . .	5:1–47
	33. Returns to Galilee. A chasm between the earlier visit to Nazareth, whilst fresh from the Spirit's baptism, and this later visit to Galilee, and his sermon at Nazareth, as Luke 4:23 proves . . . . .	. . . . .	. . . . .	4:14–30	. . . . .
	34. He settles at Capernaum, and teaches in public	4:13–17	1:21, 22	4:31, 32	. . . . .
	35. Miraculous draught of fishes; call of Simon, Andrew, James, and John	4:18–22	1:16–20	5:1–11	. . . . .
	36. Jesus casts out a demon . . . . .	. . . . .	1:23–28	4:33–37	. . . . .
	37. Cure of Simon's wife's mother, and other sick people.	8:14–17	1:29–34	4:38–41	. . . . .
	38. Circuit with the disciples through Galilee	4:23–25	1:35–39	4:42–44	. . . . .
	39. He heals a leper, and, shunning popularity, retires to the desert	8:1–4	1:40–45	5:12–16	. . . . .
	40. Returning to Capernaum, he heals a palsied man let down through the roof	9:2–8	2:1–12	5:17–26	. . . . .
	41. Call of Matthew, the feast, and discourse at his house—the new garment and new wine	9:9–13	2:13–17	5:27–32	. . . . .
	42. He answers objections as to the reason of his not fasting	9:14–17	2:18–22	5:33–39	. . . . .
	43. Returning towards Galilee, the disciples pluck corn ears on the Sabbath	12:1–8	2:23–28	6:1–5	. . . . .
	44. Healing a man's withered hand on the Sabbath, the Pharisees plot his death with the Herodians	12:9–14	3:1–6	6:6–11	. . . . .
	45. He withdraws to the lake and heals many	12:15–21	3:7–12	. . . . .	. . . . .
	46. Ascending a hill west of the lake, after prayer all night, he chooses the Twelve; his charge	10:1–42	3:13–19	6:12–19	. . . . .
	47. Sermon on the mount, on the level below the hilltop	5:1–8:1	. . . . .	6:20–49	. . . . .
	48. Healing of the centurion's servant	8:5–13	. . . . .	7:1–10	. . . . .
	49. Raising of the widow's son at Nain . . . . .	. . . . .	. . . . .	7:11–17	. . . . .

Bible Reader's Aids

<i>Date</i>	<i>Contents</i>	<i>Matt.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
	50. John The Baptist's mission of inquiry from his dungeon at Machærus	11:2-19	.....	7:18-35	.....
	51. Jesus upbraids Chorazin, Bethsaida, and Capernaum, and invites the heavy-laden	11:20-30	.....	.....	.....
	52. Anointing of his feet, in the Pharisee Simon's house, by the sinful but forgiven woman . . . . .	.....	.....	7:36-50	.....
	53. Short circuit of two days' preaching through Galilee; woman ministering . . . . .	.....	.....	8:1-3	.....
	54. Returning to Capernaum, he heals a blind and dumb demoniac, the Pharisees attributing the miracle to Beelzebub	12:22-37	3:22-30	11:14, 15, 17-23	.....
	55. Seeking a sign, and the answer	12:38-45	..... 3:19-21, 31-35	11:16, 24-36	.....
	56. His kinsfolk try to lay hold on him as mad	12:46-50	.....	8:19-21	.....
	57. From a fishing vessel he speaks a series of seven parables, beginning with the parable of the sower	13:1-53	4:1-34	8:4-18	.....
	58. Jesus crosses the lake with his disciples, and calms a storm	8:18-27	4:35-41	8:22-25	.....
	59. He cures two demoniacs of Gadara, one being prominent	8:28-34	5:1-20	8:26-40	.....
	60. Returning to the west shore, he raises Jairus' daughter, and heals a woman with an issue of blood	9:1, 18-26	5:21-43	8:40-56	.....
	61. He heals two blind men and casts out a demon	9:27-34	.....	.....	.....
	62. Jesus visits Nazareth again, when his countrymen disbelieve in him	13:54-58	6:1-6	.....	.....
	63. Christ teaches throughout Galilee	9:35-38	6:6	.....	.....
	64. Sends forth the Twelve	10:1-11:1	6:7-13	9:1-6	.....
	65. Herod, who has murdered John the Baptist, fears that Jesus is John risen from the dead	14:1-12	6:14-29	9:7-9	.....
	66. The Twelve return to Jesus, telling all they have done and taught. He withdraws with them to a desert on the other side of the Sea of Galilee, and feeds five thousand people	14:13-21	6:30-44	9:10-17	6:1-14
	67. He sends the disciples across the lake westward to Bethsaida (close to Capernaum, distinct from Bethsaida Julias, northeast of the lake, Luke 9:10), and at night comes walking to them upon the water	14:22-33	6:45-56	.....	6:15-21
	68. The miraculously-fed multitude seek and find Jesus at Capernaum. His discourse in the synagogue and Peter's confession . . . . .	.....	.....	.....	6:22-71
29 A.D. Apr.	FROM THE THIRD PASSOVER TO THE BEGINNING OF THE LAST PASSOVER WEEK.				
	69. Healings in the Gennesaret plain for a few days	14:34-36	6:55, 56	.....	.....
	70. Pharisees from Jerusalem object to his neglect of washing hands	15:1-20	7:1-23	.....	.....
	71. Jesus goes northward toward Tyre and Sidon. They Syro-Phenician woman's faith gains a cure for her daughter	15:21-28	7:24-30	.....	.....
	72. He returns through Decapolis, and, ascending a mount near the Sea of Galilee, heals many and feeds four thousand	15:29-38	7:31-8:9	.....	.....
	73. He crosses the lake to Dalmanutha	15:39	8:10	.....	.....
	74. Pharisees and Sadducees require a sign	16:1-4	8:11, 12	.....	.....

Bible Reader's Aids

<i>Date</i>	<i>Contents</i>	<i>Matt.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
	75. Embarking in the ship, he comes to Bethsaida (Julias). He warns against leaven of doctrine	16:4–12	8:13–21	. . . . .	. . . . .
	76. Healing of a blind man . . . . .	. . . . .	8:22–26	. . . . .	. . . . .
	77. Journey to the region of Cæsarea Philippi. Peter's confession.	16:13–20	8:27–30 8:31–38,	9:18–21	. . . . .
	78. He foretells his death and resurrection. Reproof of Peter .	16:21–28	9:1	9:22–27	. . . . .
	79. The transfiguration on Mount Hermon six days later. .	17:1–3	9:2–13	9:28–36	. . . . .
	80. Descending the following day he casts out a demon which the disciples could not cast out	17:14–21	9:14–29	9:37–43	. . . . .
	81. Jesus again foretells his death and resurrection.	17:22, 23	9:30–32	9:44, 45	. . . . .
	82. Temple-tribute money miraculously provided from a fish at Capernaum.	17:24–27	. . . . .	. . . . .	. . . . .
	83. The disciples strive which shall be greatest. Jesus teaches a childlike, forgiving spirit. John tells of the disciple's forbidding one who cast out demons in Jesus' name	18:1–35	9:33–50	9:46–50	. . . . .
29 A.D. Apr.	<i>Journey to the Feast of Tabernacle, six months after the third Passover; this period ends with his arrival at Bethany before the last Passover . . . . .</i>	. . . . .	. . . . .	. . . . .	7:1–10
Oct.	84. He goes up from Galilee about the midst of the feast and teaches in the temple . . . . .	. . . . .	. . . . .	. . . . .	7:14
	85. The people are divided in opinion; the rulers try to seize him Nicodemus remonstrates . . . . .	. . . . .	. . . . .	. . . . .	7:11–53
	86. His charity, yet faithfulness, towards the adulteress . . . . .	. . . . .	. . . . .	. . . . .	8:1–11
	87. Jesus in the temple declares himself the Light of the world, preexistent before Abraham. The Jews seek to stone him . . . . .	. . . . .	. . . . .	. . . . .	8:12–59
	88. Healing of the beggar, blind from his birth . . . . .	. . . . .	. . . . .	. . . . .	9
	89. Christ's discourse on himself as the Good Shepherd and the Door. . . . .	. . . . .	. . . . .	. . . . .	10:1–21
	90. Final departure for Jerusalem from Galilee through Samaria . . . . .	. . . . .	. . . . .	9:51–56	. . . . .
	91. Warnings to certain who would follow . . . . .	. . . . .	. . . . .	9:57–62	. . . . .
	92. Sending forth of the seventy . . . . .	. . . . .	. . . . .	10:1–16	. . . . .
	93. The seventy return, announcing their successful mission .	. . . . .	. . . . .	10:17–24	. . . . .
	94. In reply to a lawyer's general question about the whole law, Christ speaks the parable of the good Samaritan. .	. . . . .	. . . . .	10:25–37	. . . . .
	95. Jesus in Bethany visits Mary and Martha . . . . .	. . . . .	. . . . .	10:38–42	. . . . .
	96. He again teaches the disciples how to pray. . . . .	. . . . .	. . . . .	11:1–13	. . . . .
	97. Cure of the dumb demoniac; the Pharisees again attribute his miracles to Beezlebug; dines with one; woes to hypocritical lawyers; doom of the nation . . . . .	. . . . .	. . . . .	11:14–54	. . . . .
	98. Exhortation to disciples. . . . .	. . . . .	. . . . .	12:1–12	. . . . .
	99. Appeal to Jesus to arbitrate about inheritance; parable of the rich fool . . . . .	. . . . .	. . . . .	12:13–21	. . . . .
	100. Discourses . . . . .	. . . . .	. . . . .	12:22–59	. . . . .
	101. God's judgments; motive to repentance. . . . .	. . . . .	. . . . .	13:1–5	. . . . .
	102. Parable of the barren fig-tree. . . . .	. . . . .	. . . . .	13:6–9	. . . . .
	103. Cure of a woman with a spirit of infirmity . . . . .	. . . . .	. . . . .	13:10–17	. . . . .

Bible Reader's Aids

<i>Date</i>	<i>Contents</i>	<i>Matt.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>	
30 A.D. Jan.	104. Jesus, at the Feast of Dedication in Jerusalem, proclaims his divine oneness with God. The Jews a third time seek to kill him, when consequently he withdraws to Perea . . . . .	.....	.....	.....	10:22-42
	105. His second journey toward Bethany on hearing of the sickness of Lazarus . . . . .	.....	.....	13:22	11:1-16
	106. Pharisees urge him to depart quickly from Perea, on the plea that Herod will kill him, and his answer. . . . .	.....	.....	13:31_55	.....
	107. Cure of a man with the dropsy . . . . .	.....	.....	14:1-6	.....
	108. Parable of the great supper. . . . .	.....	.....	14:7-24	.....
	109. He warns the multitude to count the cost of discipleship . . . . .	.....	.....	14:25-35	.....
	110. Many publicans crowd to him, and on the Pharisee's murmuring, he utters the parables of the lost sheep, the lost coin, and the prodigal son. . . . .	.....	.....	15	.....
	111. To the disciples he speaks the parables of the unjust steward and the rich man and Lazarus . . . . .	.....	.....	16	.....
	112. Sayings as to offenses; mutual forgiveness and profitableness never exceeding duty . . . . .	.....	.....	17:1-10	.....
	113. Arriving at Bethany, he raises Lazarus from the dead. . . . .	.....	.....	.....	11:17-46
	114. Caiaphas and the Sanhedrin determine to put Jesus to death; unconscious prophecy. . . . .	.....	.....	.....	11:47-58
	115. Jesus withdraws to Ephraim on the borders of Samaria <i>The Last Journey to Jerusalem through the midst of Samaria and Galilee.</i>	.....	.....	.....	11:54
	Mar.	116. He heals ten lepers on the Samaritan frontier.	17:11-19
		117. The Pharisees ask when the kingdom of God shall come; he foretells its concomitants	17:20-37
		118. Parables of importunate widow and the Pharisee and publican	18:1-14
119. Journey from Galilee through Perea		19:1, 2	10:1	.....	.....
120. Pharisees question him about divorce		19:3-12	10:2-12	.....	.....
121. Parents bring their children to Jesus to bless them		19:13-15	10:13-16	18:15-17	.....
122. The rich young ruler declines the discipleship; Peter contrasts the disciples' self-sacrifice		19:16-30	10:17-31	18:18-30	.....
123. Parable of the laborers in the vineyard to warn against mercenary service		20:1-16	.....	.....	.....
124. Jesus goes before on his way to Jerusalem, and a third time foretells his death and resurrection		20:17-10	10:32-34	18:31-34	.....
125. James and John desire highest places next to Christ in the temporal kingdom		20:20-28	10:35-45	.....	.....
126. He heals two blind men near Jericho.		20:29-34	10:46-52	18:35-19:1	.....
127. Zaccheus climbs a sycamore tree, and is called down by Jesus; salvation comes to his house. . . . .		.....	.....	19:2-10	.....
128. Nigh Jerusalem, when men think the kingdom of God shall immediately appear, Jesus checks this thought by the parable of the pounds . . . . .		.....	.....	19:11-27	.....
<i>The Last Sabbath, Saturday, beginning at Friday sunset.</i>						
129. The hostile Jews seek him at Jerusalem; Pharisees command to take him. Jesus reaches Bethany six days before the Passover. In the house of Simon the leper, Mary anoints his head and feet	26:6-13	14:3-9	11:55-57, 12:1-8		

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<i>Date</i>	<i>Contents</i>	<i>Matt.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
30 A.D. Apr.	130. Jews come to Bethany to see Jesus	12:9–11
	THE LAST PASSOVER WEEK, ENDING WITH THE CRUCIFIXION				
	<i>First Day of the Week</i>				
	131. Jesus triumphantly enters Jerusalem. He weeps over the city as doomed. At eventide He returns to Bethany, having first entered the temple, and sternly looked round about upon all things (Zeph. 1:12)	21:1–11, 17	11:1–11	19:29–44	12:12–19
	<i>Second Day of the Week</i>				
	132. On his way from Bethany, Jesus curses the barren fig-tree. He purges the temple at the close of the ministry as at the beginning, but without the scourge, and again returns to Bethany, after detecting at a glance the desecration in the court of the Gentiles	21:12–16, 18, 19	11:12–19	19:45, 46	. . . . .
	<i>Third Day of the Week</i>				
	133. On his way to Jerusalem, the fig-tree being now withered up, Jesus teaches the lesson “that believing prayer can move mountains of hindrance”	21:20–22	11:20–26	. . . . .	. . . . .
	134. Teaches in the temple. Deputation from the Sanhedrin challenges his authority. Parables of the two sons and the vineyard	21:23–26	11:27–33, 12:1–12	20:1–19	. . . . .
	135. Parable of the marriage feast	22:1–14	. . . . .	. . . . .	. . . . .
	136. The Pharisees, with the Herodians, try to entangle him in his words. His reply from Cæsar’s image on the coin	22:15–22	12:13–17	20:20–26	. . . . .
	137. He baffles the Sadducees’ cavil about the resurrection .	22:23–33	12:18–27	20:27–40	. . . . .
	138. He replies to a lawyer on which one is the great commandment	22:35–40	12:28–34	. . . . .	. . . . .
	139. Our Lord leaves them without answer to his question, If Christ be Son of David, how does David call him Lord? .	22:41–46	12:35–37	20:41–44	. . . . .
	140. Warns against scribes and Pharisees. Woe to Jerusalem	23	12:38–40	20:45–47	. . . . .
	141. He commends the widow’s offering to God’s treasury .	. . . . .	12:41–44	21:1–4	. . . . .
	142. Some Greeks desire to see Jesus. He accepts this as a pledge of his coming glory and the gathering in of the Gentiles. Jesus’ prayer and the Father’s answer heard by the disciples . . . . .	. . . . .	. . . . .	. . . . .	12:20–36
	143. Leaving the temple, Jesus, sitting on Olivet, with Peter, James, John, and Andrew, foretells the destruction of the temple and Jewish theocracy. The last days	24:1–42	13:1–37	21:5–36	. . . . .
	144. Parables: The goodman of the house, the wise and the evil servant, the ten virgins, the talents, the sheep and the goats	24:43–51, 25	. . . . .	. . . . .	. . . . .
	<i>Fourth Day of the Week</i>				
145. <i>Beginning at sunset:</i> Jesus, two days before the Passover, announces his betrayal and crucifixion; the Sanhedrin consult to kill Jesus by subtlety. Judas, availing himself of his Master’s retirement from them, covenants to betray him. Most disbelieved; some rulers believed, but loving men’s praise confessed him not. Jesus’ judgment	26:1–5, 14–16	14:1, 2, 10, 11	22:1–6	
<i>Fifth Day of the Week</i>					
146. Jesus sends two disciples into the city to prepare for the Passover; follows with the rest in the afternoon.	26:17–19	14:12–16	22:7–13	
<i>Sixth Day of the Week</i>					
147. <i>At sunset:</i> Jesus celebrates the Passover by anticipation .	26:20	14:17	22:14	

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<i>Date</i>	<i>Contents</i>	<i>Matt.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
	148. Reproves the ambition of the disciples, yet promises the kingdom.	22:24–30
	149. He teaches love and humility by washing disciple's feet . . . . .	.....	.....	.....	13:1–20
	150. He indicates his betrayer, who, however, did not leave till after the Lord's Supper (Luke 22:21)	26:21–25	14:18–21	22:21–23	13:21–35
	151. He foretells Peter's sitting by Satan, and restoration by his intercession; and scattering of the Twelve.	26:31–35	14:27–31	22:31–38	13:36–38
	152. Ordains the Lord's Supper (I Cor. 11:23–25)	26:26–29	14:22–25	22:15–20	.....
	153. Farewell address and intercessory prayer in the paschal chamber, all standing (John 14:31) . . . . .	.....	.....	.....	14:17–26
	154. His agony in Gethsemane	26:30, 36–46	14:26, 32–42	22:39–46	18:1, 4
	155. His betrayal with a kiss, and apprehension. Peter cuts off, and Jesus heals, Malchus' ear	26:47–56	14:43–52	22:47–53	18:2–12
	156. He is brought before Annas first at night. Peter's three denials: (1) <i>The flesh</i> (Mark 14:54); (2) <i>the world</i> (Matt. 26:70—first cock-crowing, Mark 14:68); (3) <i>the devil</i> (Mark 14:71, 72—the second cock-crowing; Ps. 1:1)	26:57, 58, 69–75	14:53, 54, 66–72	22:54–62	18:13, 18, 25–27
	157. Before Caiaphas, at first dawn, Jesus avows his Messiahship and Godhead. He is condemned for blasphemy and mocked	26:59–68 27:1, 2, 11–14	14:55–65	22:63–71	18:19–24
	158. Brought before Pilate for sentence of crucifixion.	11–14	15:1–5	23:1–5	18:28–38
	159. Pilate sends him to Herod; Herod sends him back to Pilate . . . . .	.....	.....	23:6–12	.....
	160. Pilate seeks to release him, but the Jews demand Barabbas. To appease them, Pilate scourges him; the Jews clamor for his crucifixion as making himself a king. Pilate, notwithstanding his wife's warning, sentences him	27:15–26	15:6–15	23:13–25	18:1–16, 39, 19
	161. Jesus mocked by Roman soldiers with scarlet robe, crown of thorns, and reed	27:27–30	15:16–19	.....	.....
	162. Judas' remorse; he presumptuously enters the temple flings down the silver, and hangs himself (Acts 1:18, 19)	27:3–10	.....	.....	.....
	163. Jesus bears his own cross to the city gate, where he is relieved by Simon of Cyrene; refuses stupefying myrrhed wine.	27:31–34	15:20–23	23:26–32	19:16, 17
30 A.D. Apr.	164. Crucified at Golgotha, probably outside the Damascus gate. Seven sayings on the cross, <i>three</i> relating to <i>others</i> , <i>four</i> to <i>himself</i> : (1) For his murderers—"Father, forgive them," etc.	27:35–44	15:24–32	23:33–38 23:39–43	19:18–27
	165. (2) The penitent thief promised paradise—"Today," etc. . . . .	.....	.....	.....	.....
	166. His garments divided and vesture cast lots for: (3) commends his mother to the care of John—"Behold thy son," etc. . . . .	.....	.....	.....	19:23–27
	167. Darkness over the land from sixth to ninth hour. Jesus' loud cry, (4) " <i>Eli, Eli</i> ," etc. Saith, (5) " <i>I thirst</i> ," and receives the vinegar to fulfill Scripture; (6) " <i>It is finished</i> "; (7) " <i>Father, into thy hands I commend my spirit</i> "; gives up the ghost; the veil of the temple rent. Centurion's testimony.	27:45–54	15:33–41	23:44–49	19:28–30

Bible Reader's Aids

<i>Date</i>	<i>Contents</i>	<i>Matt.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
	168. The side pierced by the soldier's spear and the blood and water attest his death and the truth of Scripture (Gen. 2:21–23; Eph. 5:30, 32; I. John 5:6; Zech. 12:10). The body, taken down, is wrapped up with Nicodemus' aloes and myrrh, and buried in new tomb of Joseph of Arimathea	27:57–61	15:42–47	23:50–56	19:21–42
	<i>Seventh Day of the Week</i>				
	169. Pilate grants a guard, and they set a seal upon the sepulcher	27:62–66	. . . . .	. . . . .	. . . . .
	CHRIST'S RESURRECTION, HIS APPEARANCES DURING FORTY DAYS, AND ASCENSION.				
	<i>First Day—Easter Sunday, April 8.</i>				
	170. Resurrection at first dawn.	28:2–4	. . . . .	. . . . .	. . . . .
	171. The women, coming with spices, find the sepulcher open and empty. Mary Magdalene returns to tell Peter and John	28:1	16:1–4	24:1–3	20:1, 2
	172. The other women, remaining, see two angels, who declare the Lord's resurrection	28:5–7	16:5–7	24:4–8	. . . . .
	173. Mary Magdalene returns to the sepulcher. Jesus reveals himself to her. She reports to the disciples— <i>First appearance</i> . . . . .	. . . . .	16:9–11	. . . . .	20:11–18
	174. Jesus meets the women (Mary mother of James, Salome, and Joanna) on their return to the city— <i>Second appearance</i>	28:8–10	16:8	24:9–11	. . . . .
	175. Peter and John find the sepulcher empty . . . . .	. . . . .	. . . . .	24:12	20:3–10
	176. Report of the watch to the chief priests, who bribe them.	28:11–15	. . . . .	. . . . .	. . . . .
	177. Jesus seen by Peter (Cephas, I. Cor. 15:5)— <i>Third appearance</i> . . . . .	. . . . .	. . . . .	24:34	. . . . .
	178. Seen by the two disciples on way to Emmaus— <i>Fourth appearance</i> . . . . .	. . . . .	16:12, 13	24:13–35	. . . . .
	179. Jesus appears to the ten, Thomas being absent— <i>Fifth appearance</i> . . . . .	. . . . .	16:14	24:36–49	20:19–23
	<i>Subsequent Appearances.</i>				
	180. Evening of Sunday after Easter day. Jesus appears to them again, Thomas being present— <i>Sixth appearance</i> . . . . .	. . . . .	. . . . .	. . . . .	20:24–29
	181. The eleven go into Galilee to a mountain appointed. Jesus appears, and commands them to teach all nations— <i>Seventh appearance</i>	28:16–20	16:15–18	. . . . .	. . . . .
	182. Jesus shows himself at the Sea of Tiberius— <i>Eighth appearance</i> . Charges Simon to feed his lambs, sheep, and young sheep . . . . .	. . . . .	. . . . .	. . . . .	21:1–24
	183. Seen of above five hundred brethren at once (I. Cor. 15:6), probably along with the eleven— <i>Ninth appearance</i>	28:16	. . . . .	. . . . .	. . . . .
	184. He is seen by James, then by all the apostles (Acts 1:3–8; I. Cor. 15:7)— <i>Tenth appearance</i> . in all, 538 (549 if the eleven (Matt. 28:16) be distinct from the 500) persons are <i>specified</i> as having seen the risen Saviour; also, after his ascension, St. Paul (I. Cor. 15:8). . . . .	. . . . .	. . . . .	. . . . .	. . . . .
May	185. The ascension, forty days after Easter (Acts 1:9–12) . . . . .	. . . . .	16:19, 20	24:50–53	. . . . .
	186. Purpose and conclusion. . . . .	. . . . .	. . . . .	. . . . .	20:30, 31, 21:25

Animals to Be Found in the Bible

MAMMALS

apes, 1 Ki. 10:22; 2 Ch. 9:21
ass, Gen. 22:3; Ex. 20:17; Judg. 15:16; Matt. 21:2
badger, Ex. 36:19; Num. 4:6; Ezek. 16:10
bat, Lev. 11:19; Deut. 14:18
bear, 1 Sam. 17:34; Rev. 13:2
behemoth, Job 40:15
boar, Ps. 80:13
bull, Isa. 51:20
calf, Gen. 18:7; Luke 15:23
camel, Lev. 11:4; Matt. 19:24
chamois, Deut. 14:5
coney, Lev. 11:5
cow, Lev. 22:28; Job 21:10
dog, Judg. 7:5; 1 Ki. 21:23; Luke 16:21
dromedary, 1 Ki. 4:28; Isa. 60-6; Jer. 2:23
ewe, Gen. 31:38; 32:14; Ps. 78:71
fallow deer, Deut. 14:5; 1 Ki. 4:23
ferret, Lev. 11:30
fox, Judg. 15:4; Matt. 8:20
goat, Lev. 16:22; Prov. 27:26
greyhound, Prov. 30:31
hare, Lev. 11:6
hart, Ps. 42:1
heifer, Gen. 15:9; Deut. 21:3; Jer. 46:20
horse, 1 Ki. 10:28; Jer. 8:6
kid, Gen. 38:20; 1 Sam. 16:20; Isa. 11:6
lamb, Gen. 22:7; Acts 8:32
leopard, Isa. 11:6; Jer. 13:23
lion, Judg. 14:5; 1 Sam. 17:37; Dan. 6:16
mole, Lev. 11:30
mouse, Lev. 11:29; Isa. 66:17
mule, 2 Sam. 18:9; Ps. 32:9
ox, Ex. 20:17; Luke 13:15
ram, Gen. 22:13; Ex. 29:15; Ps. 114:4
roe, 2 Sam. 2:18; Prov. 5:19; Isa. 13:14
roe buck, Deut. 12:15; 1 Ki. 4:23
sheep, Gen. 4:2; Ps. 119:176; Matt. 18:13
swine, Lev. 11:7; Mark 5:11
weasel, Lev. 11:29
whale, Job 7:12; Matt. 12:40; Gen. 1:21
wolf, Isa. 11:6; John 10:12

BIRDS

bittern, Isa. 14:23; Zeph. 2:14
cock, Matt. 26:34; John 18:27
cormorant, Lev. 11:17; Isa. 34:11
crane, Isa. 38:14
cuckow, Lev. 11:16
dove, Gen. 8:8; Ps. 55:6; John 1:32
eagle, Lev. 11:13; Job 39:27; Jer. 48:40; Ezek. 10:14
glede, Deut. 14:13
hawk, Lev. 11:16

hen, Matt. 23:37
heron, Lev. 11:19
kite, Lev. 11:14
lapwing, Lev. 11:19
nighthawk, Lev. 11:16
osprey, Lev. 11:13
ossifrage, Lev. 11:13
ostrich, Job 39:13; Lam. 4:3
owl, Lev. 11:16
partridge, 1 Sam. 26:20; Jer. 17:11
peacock, 1 Ki. 10:22; Job 39:13
pelican, Lev. 11:18
pigeon, Gen. 15:9; Lev. 12:6
quail, Ex. 16:13; Ps. 105:40
raven, Gen. 8:7; Job 38:41; 1 Ki. 17:6; Luke 12:24
screech owl, Isa. 34:14
sparrow, Ps. 84:3; Matt. 10:31
stork, Lev. 11:19; Ps. 104:17; Jer. 8:7
swallow, Ps. 84:3; Prov. 26:2; Isa. 38:14
swan, Lev. 11:18
turtledove, Gen. 15:9; Ps. 74:19; Luke 2:24
vulture, Lev. 11:14

INSECTS

ant, Prov. 6:6; 30:25
bee, Deut. 1:44; Judg. 14:8; Ps. 118:12; Isa. 7:18
beetle, Lev. 11:22
cankerworm, Joel 1:4; 2:25; Nah. 3:15-16
caterpillar, 1 Ki. 8:37; Ps. 78:46; Isa. 33:4; Jer. 51:27
flea, 1 Sam. 24:14; 26:20
fly, Ex. 8:21; Pss. 78:45; 105:31; Isa. 7:18
gnat, Matt. 23:24
grasshopper, Lev. 11:22; Job 39:20; Isa. 40:2
hornet, Deut. 7:20; Josh. 24:12; Ex. 23:28
lice, Ex. 8:16; Ps. 105:31
locust, Ex. 10:14; Lev. 11:22; Pss. 78:46; 109:23
moth, Job 4:19; Ps. 39:11; Isa. 51:8; Matt. 6:19
palmerworm, Joel 1:4

ARACHNIDS

scorpion, Deut. 8:15; 1 Ki. 12:11; Ezek. 2:6; Luke 10:19
spider, Prov. 30:28; Job 8:14; Isa. 59:5

REPTILES, FISHES, ETC.

adder, Gen. 49:17; Ps. 58:4; 91:13; Prov. 23:32
asp, Deut. 32:33; Job 20:14; Isa. 11:8; Rom. 3:13
chameleon, Lev. 11:30
cockatrice, Isa. 14:29; 59:5; Jer. 8:17
creeping things, Gen. 1:24; Lev. 5:2; Ps. 148:10; Acts 10:12
dragon, Job 30:29; Isa. 34:13; Jer. 9:11
frog, Ex. 8:2; Pss. 78:45; 105:30; Rev. 16:13
horseleech, Prov. 30:15
leviathan, Job 41:1; Pss. 74:14; 104:26; Isa. 27:1
lizard, Lev. 11:30

sea monster, Lam. 4:3
serpent, Gen. 3:1, 2, 4, 13, 14
snail, Lev. 11:30; Ps. 58:8

tortoise, Lev. 11:29
viper, Job 20:16; Isa. 30:6; Matt. 12:34; Acts 28:3
worm, Ex. 16:24; Job 17:14; Ps. 22:6; Jonah 4:7

Trees and Shrubs to be Found in the Bible

almond, Jer. 1:11
algum, 2 Ch. 2:8; 9:10
almug, 1 Ki. 10:11
aloes, Num. 24:6
apple, Joel 1:12
ash, Isa. 44:14
bay tree, Ps. 37:35
box, Isa. 41:19; 60:13
cedar, Num. 24:6; 2 Sam. 5:11; 1 Ki. 4:33; Ps. 92:12
chestnut, Gen. 30:37; Ezek. 31:8
cypress, Isa. 44:14
ebony, Ezek. 27:15
elm, Hos. 4:13
fig, Gen. 3:7; Judg. 9:10; Prov. 27:18; Matt. 24:32
fir, 1 Ki. 5:10; 2 Ch. 2:8; Ps. 104:17; Isa. 14:8
frankincense, Num. 5:15
gopher-wood, Gen. 6:14
grape, Jer. 31:29; Gen. 40:10; Num. 6:3; Luke 6:44
hazel, Gen. 30:37

heath, Jer. 17:6
juniper, 1 Ki. 19:4; Job 30:4; Ps. 120:4
mulberry, 2 Sam. 5:23; 1 Ch. 14:14
myrtle, Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8
oak, Gen. 35:4; 2 Sam. 18:10; Isa. 1:30; Ezek. 27:6
oil tree, Isa. 41:19
olive, Deut. 6:11; 1 Ki. 6:23; Ps. 52:8; Rom. 11:17
palm, Ex. 15:27; Deut. 34:3; Ps. 92:12; John 12:13
pine, Neh. 8:15; Isa. 41:19; 60:13
pomegranate, Num. 13:23; Deut. 8:8
poplar, Gen. 30:37; Hos. 4:13
shittah tree, Isa. 41:19
shittim, Ex. 25:5; Deut. 10:3
sycamine, Luke 17:6
sycamore, 1 Ki. 10:27; 1 Ch. 27:28; Ps. 78:47; Isa. 9:10;
Luke 19:4
teal tree, Isa. 6:13
thyine, Rev. 18:12
vine, Gen. 40:9; Ps. 128:3; Mark 14:25; John 15:5

Cultivated Plants, Grains, etc. to Be Found in the Bible

anise, Matt. 23:23
barley, Ex. 9:31; Ruth 1:22; 2 Sam. 14:30; John 6:13
beans, 2 Sam. 17:28; Ezek. 4:9
bitter herbs, Ex. 12:8; Num. 9:11
corn, Gen. 27:28; Ruth 2:2; Job 5:26; Ps. 65:9; Matt. 12:1;
John 12:24
cucumber, Num. 11:5; Isa. 1:8
cummin, Isa. 28:25; Matt. 23:23
fitches, Isa. 28:25; Ezek. 4:9
flax, Ex. 9:31; Josh. 2:6; Prov. 31:13; Isa. 19:9; Matt. 12:20
garlic, Num. 11:5
gourd, Jonah 4:6; 2 Ki. 4:39
green herb, Gen. 1:30; Isa. 37:27

leeks, Num. 11:5
lentil, Gen. 25:34; 2 Sam. 17:28; 23:11; Ezek. 4:9
melons, Num. 11:5
millet, Ezek. 4:9
mint, Luke 11:42
mustard, Matt. 13:31; 17:20; Mark 4:31; Luke 13:19; 17:6
onion, Num. 11:5
pannag, Ezek. 27:17
rye, Ex. 9:32; Isa. 28:25
spikenard, Mark 14:3; John 12:3
wheat, Gen. 30:14; Judg. 6:11; Ruth 2:23; Job 31:40;
Ps. 147:14; Matt. 13:25

Wild Plants and Herbs to be Found in the Bible

bramble, Judg. 9:14; Isa. 34:13; Luke 6:44
brier, Judg. 8:16; Isa. 10:17; 32:13; 55:13; Ezek. 28:24;
Micah 7:4; Heb. 6:8
bulrush, Ex. 2:3; Isa. 18:2; 58:5
calamus, Ex. 30:23; Ezek. 27:19
cockle, Job 31:40
coriander, Ex. 16:31; Num. 11:7
flag, Job 8:11
galbanum, Ex. 30:34
gall, Deut. 32:32

grass, Gen. 1:11; Job 5:25; Pss. 37:2; 90:5; Dan. 4:33; Matt. 6:30;
Rev. 8:7
hemlock, Hos. 10:4
hyssop, Ex. 12:22; Lev. 14:4; Ps. 51:7; John 19:29
lily, 1 Ki. 7:26; 2 Ch. 4:5; Hos. 14:5; Luke 12:27
mallows, Job 30:4
mandrake, Gen. 30:14
myrrh, Gen. 37:25; Ps. 45:8; Mark 15:23
nettles, Job 30:7; Prov. 24:31; Isa. 34:13; Hos. 9:6
reed, 1 Ki. 14:15; Job 40:21; Matt. 11:7; Mark 15:19

Weights, Money, and Measures

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FROM GENESIS 23:16 we learn that the precious metals, when used in commercial transactions, were weighed out. Precisely the same practice and phraseology prevailed among the Assyrians and Babylonians. The Hebrews, we know, also possessed standard weights. Thus we read of the "royal weight" (*lit. stone*) in II Sam. 14:26. Dr. Schrader points out (*Cuneiform Inscriptions and the Old Testament*, vol. i., p. 128) that in the imperial or standard weights discovered at Nineveh, in the form of figures of lions, ducks, etc., the weight is designated as imperial by the phrase "of the king," e.g., "mina (or maneh) of the king." The following tables of weights, money, and measures will present as clearly as possible all that can be ascertained on this obscure subject by the highest authorities. Among the best of these authorities may be mentioned J. Brandis, *Das Münz-, Maas, und Gewichtswesen in Vorderasien*; and the various articles contributed by Mr. F.W. Madden, M. R. A. S. The figures furnished by the latter have, in the main, been followed by us. In the early history of Israel silver appears to have been the prevailing medium of commerce, the mention of gold being comparatively rare and incidental (Gen. 13:2; 24:35).

WEIGHTS

	Troy Weight			
	lbs.	oz.	dwt.	grs.
1 Gerah	0	0	0	12.65
1 Bekah (10 gerahs)	0	0	5	6.5
1 Shekel (2 bekahs)	0	0	10	13
1 Maneh or mina (60 shekels)	2	7	12	12
1 Talent (kikkar) (60 manehs), i.e., weight-talent "of the king"	158	1	10	0

MONEY

I. Old Testament Period

	Troy Weight				Money
	lb.	oz.	dwt.	gr.	Value
(a) Silver					
1 Shekel (holy shekel)	0	0	9	8.8	\$0.64
1 Maneh (mina) (= 50 shekels)	1	11	8	8	32.00
1 Talent (= 60 manehs)	11		7 (about)		1,920.00
(b) Gold					
1 Shekel	0	0	10	13	9.60
1 Maneh or mina (= 50 shekels)	2	2	6	22	480.00
1 Talent (= 60 manehs)	131	8	14	14	28,800.00

II. New Testament Period

(a) Copper				
<i>Lepton</i> (mite)	about			.0012
<i>Quadrans</i> (farthing) = 2 lepta	about			.0025
<i>Assarion</i> or <i>As</i> (penny) = 4 quadrantes	about			.01
(b) Silver				
<i>Denarius</i> (penny) = drachma = 16 asses.	about			.16
<i>Didrachm</i> = 2 drachmas or denarii . . . . .				.32
<i>Stater</i> or tetradrachm = shekel . . . . .				.64
<i>Mina</i> or pound (<i>Attic</i>) = 30 shekels				19.10
<i>Talent</i> = 60 minæ (<i>Attic</i>)				1,146.00
(c) Gold				
<i>Imperial Aureus</i>				5.04
<i>Stater</i>				5.28

MEASURES OF CAPACITY AND LENGTH

Respecting measures of liquid and dry *capacity*, it is impossible to give an accurate standard of content; for rabbinic authorities measure an ephah or bath as four gallons, while Josephus assigns it double this measure. Assuming, then, eight gallons as an approximate hypothetical estimate for the content of an ephah, we obtain the following table of Hebrew measures of capacity:

1 Log	$\frac{7}{8}$ pint.
1 Cab = 4 logs	3½ pints.
1 Hin = 3 cabs	1½ gallons.
1 Omer = 1 ½ cabs	6 pints.
1 Seah = 3 ½ omers	2½ gallons.
1 Ephah or bath = 3 seahs	8 gallons.
1 Lethech = 5 ephahs	40 gallons.
1 Homer = 10 ephahs	80 gallons.

Similarly, respecting measures of *length*, we have insufficient data to enable us to do more than present the following approximations:

1 Digit	$\frac{3}{4}$ inch.
1 Palm = 4 digits	3 inches.
1 Span = 3 Palms	9 inches.
1 Cubit = 2 spans	1½ feet.
1 Reed = 6 cubits	9 feet.

In the Greek and Roman periods the following measures of distance prevailed in common use:

A Roman foot	11.65 inches.
A Greek foot	1 foot 0.135 inch.
A Roman passus	4 feet 10¼ inches.
A Greek fathom (<i>δρῦνια</i>)	6 feet 1 inch.
A Greek furlong (<i>σταδίου</i>)	202 yards.
A Roman mile	0.92 English mile or about 1,615 yards.
A Persian parasang	3½ miles (nearly).