

JESUS THE CHRIST

*A Study of the Messiah and His Mission according to
Holy Scriptures both Ancient and Modern*

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Commentary (Indented Italics), Underlining and Bolding by
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PREFACE

The scope of the subject presented in this work is expressed on the title page. It will be readily seen that the author has departed from the course usually followed by writers on the Life of Jesus Christ, which course, as a rule, begins with the birth of Mary's Babe and ends with the ascension of the slain and risen Lord from Olivet. The treatment embodied in these pages, in addition to the narrative of the Lord's life in the flesh comprises the Antemortal existence and activities of the world's Redeemer, the revelations and personal manifestations of the glorified and exalted Son of God during the apostolic period of old and in modern times, the assured nearness of the Lord's second advent, and predicted events beyond—all so far as the Holy Scriptures make plain.

It is particularly congruous and appropriate that the Church of Jesus Christ of Latter-day Saints—the only Church that affirms authority based on specific revelation and commission to use the Lord's Holy Name as a distinctive designation—should set forth her doctrines concerning the Messiah and His mission.

The author of this volume entered upon his welcome service under request and appointment from the presiding authorities of the Church; and the completed work has been read to and is approved by the First Presidency and the Council of the Twelve. It presents, however, the writer's personal belief and profoundest conviction as to the truth of what he has written. The book is published by the Church of Jesus Christ of Latter-day Saints.

A characteristic feature of the work is the guidance afforded by modern scriptures and the explication of the Holy Writ of olden times in the light of present day revelation, which, as a powerful and well directed beam, illumines many dark passages of ancient construction.

The spirit of the sacredness inherent in the subject has been a constant companion of the writer throughout his pleasing labor, and he reverently invokes the same as a minister to the readers of the volume.

JAMES E. TALMAGE.
Salt Lake City, Utah,
September, 1915.

PREFACE TO THE SIXTH EDITION

The second edition of this work appeared in December, 1915, and the third in March, 1916. The third edition presented several minor alterations in wording and contained additional notes and references. Succeeding issues, including the fifth which was printed on India paper, and the present edition are practically uniform with the third.

JAMES E. TALMAGE.
Salt Lake City, Utah,
October, 1922.

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IN THE WILDERNESS OF JUDEA THE VOICE IN THE WILDERNESS

At a time definitely stated as the fifteenth year of the reign of Tiberius Cæsar, emperor of Rome, the people of Judea were greatly aroused over the strange preaching of a man theretofore unknown. He was of priestly descent, but untrained in the schools; and, without authorization of the rabbis or license from the chief priests, he proclaimed himself as one sent of God with a message to Israel. He appeared, not in the synagogues, nor within the temple courts, where scribes and doctors taught, but cried aloud in the wilderness. The people of Jerusalem and of adjacent rural parts went out in great multitudes to hear him. He disdained the soft garments and flowing robes of comfort, and preached in his rough desert garb, consisting of a garment of camel's hair held in place by a leathern girdle. The coarseness of his attire was regarded as significant. Elijah the Tishbite, that fearless prophet whose home had been the desert, was known in his day as "an hairy man, and girt with a girdle of leather about his loins;"[273] and rough garments had come to be thought of as a distinguishing characteristic of prophets.[274] Nor did this strange preacher eat the food of luxury and ease, but fed on what the desert supplied, locusts and wild honey.[275]

The man was John, son of Zacharias, soon to be known as the Baptist. He had spent many years in the desert, apart from the abodes of men, years of preparation for his particular mission. He had been a student under the tutelage of divine teachers; and there in the wilderness of Judea the word of the Lord reached him;[276] as in similar environment it had reached Moses[277] and Elijah[278] of old. Then was heard "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." [279] It was the voice of the herald, the messenger who, as the prophets had said, should go before the Lord to prepare His way. [280] The burden of his message was "Repent ye, for the kingdom of heaven is at hand." And to such as had faith in his words and professed repentance, confessing their sins, he administered baptism by immersion in water – proclaiming the while, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."[281]

Neither the man nor his message could be ignored; his preaching was specific in promise to the repentant soul, and scathingly denunciatory to the hypocrite and the hardened sinner. When Pharisees and Sadducees came to his baptism, prating of the law, the spirit of which they ceased not to transgress, and of the prophets, whom they

dishonored, he denounced them as a generation of vipers, and demanded of them: "Who hath warned you to flee from the wrath to come?" He brushed aside their oft-repeated boasts that they were the children of Abraham, saying, "Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." [282] The ignoring of their claims to preferment as the children of Abraham was a strong rebuke, and a cause of sore affront alike to aristocratic Sadducee and rule-bound Pharisee. Judaism held that the posterity of Abraham had an assured place in the kingdom of the expected Messiah, and that no proselyte from among the Gentiles could possibly attain the rank and distinction of which the "children" were sure. John's forceful assertion that God could raise up, from the stones on the river bank, children to Abraham, meant to those who heard that even the lowest of the human family might be preferred before themselves unless they repented and reformed. [283] Their time of wordy profession had passed; fruits were demanded, not barren though leafy profusion; the ax was ready, aye, at the very root of the tree; and every tree that produced not good fruit was to be hewn down and cast into the fire.

The people were astonished; and many, seeing themselves in their actual condition of dereliction and sin, as John, with burning words laid bare their faults, cried out: "What shall we do then?" [284] His reply was directed against ceremonialism, which had caused spirituality to wither almost to death in the hearts of the people. Unselfish charity was demanded – "**He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.**" The publicans or tax-farmers and collectors, under whose unjust and unlawful exactions the people had suffered so long, came asking: "Master, what shall we do? And he said unto them, Exact no more than that which is appointed you." To the soldiers who asked what to do he replied: "Do violence to no man, neither accuse any falsely; and be content with your wages." [285]

The spirit of his demands was that of a practical religion, the only religion of any possible worth – the religion of right living. With all his vigor, in spite of his brusqueness, notwithstanding his forceful assaults on the degenerate customs of the times, this John was no agitator against established institutions, no inciter of riot, no advocate of revolt, no promoter of rebellion. He did not assail the tax system but the extortions of the corrupt and avaricious publicans; he did not denounce the army, but the iniquities of the soldiers, many of whom had taken advantage of their position to bear false witness for the sake of gain and to enrich themselves by forcible seizure. He preached, what in the now current dispensation we call the first or fundamental principles of the gospel – "the beginning of the gospel of Jesus Christ, the Son of God," [286] comprising **faith**, which is vitalized belief, in God; **genuine repentance**, which comprises contrition for past offenses and a resolute determination to turn from sin; **baptism** by immersion in water at his hands as the hands of one having authority; and the higher baptism by fire or the bestowal of the **Holy Ghost** by an authority greater than that possessed by himself. His preaching was positive, and in many

respects opposed to the conventions of the times; he made no appeal to the people through the medium of miraculous manifestations;[287] and though many of his hearers attached themselves to him as disciples,[288] he established no formal organization, nor did he attempt to form a cult. His demand for repentance was an individual call, as unto each acceptable applicant the rite of baptism was individually administered.

To the Jews, who were living in a state of expectancy, waiting for the long-predicted Messiah, the words of this strange prophet in the wilderness were fraught with deep portent. Could it be that he was the Christ? He spoke of One yet to come, mightier than himself, whose shoe-latchet he was not worthy to loosen,[289] One who would separate the people as the thresher, fan in hand, blew the chaff from the wheat; and, he added, that mightier One "will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." [290]

In such wise did the predicted herald of the Lord deliver his message. Himself he would not exalt; his office, however, was sacred to him, and with its functions he brooked no interference from priest, Levite, or rabbi. He was no respecter of persons; sin he denounced, sinners he excoriated, whether in priestly vestments, peasant garb, or royal robes. All the claims the Baptist had made for himself and his mission were later confirmed and vindicated by the specific testimony of Christ.[291] John was the harbinger not alone of the kingdom but of the King; and to him the King in person came.

THE BAPTISM OF JESUS – TO FULFIL ALL RIGHTEOUSNESS

When Jesus "began to be about thirty years of age," He journeyed from His home in Galilee "to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him." [292]

John and Jesus were second cousins; as to whether there had existed any close companionship between the two as boys or men we are not told. It is certain, however, that when Jesus presented Himself for baptism, John recognized in Him a sinless Man who stood in no need of repentance; and, as the Baptist had been commissioned to baptize for the remission of sins, he saw no necessity of administering the ordinance to Jesus. He who had received the confessions of multitudes now reverently confessed to One whom he knew was more righteous than himself. In the light of later events it appears that at this time John did not know that Jesus was the Christ, the Mightier One for whom he waited and whose forerunner he knew himself to be. When John expressed his conviction that Jesus needed no baptismal cleansing, our Lord, conscious of His own sinlessness, did not deny the Baptist's imputation, but nevertheless pressed

His application for baptism with the significant explanation: "**Thus it becometh us to fulfil all righteousness.**" If John was able to comprehend the deeper meaning of this utterance, he must have found therein the truth that water baptism is not alone the means provided for gaining remission of sins, but is also an indispensable ordinance established in righteousness and required of all mankind as an essential condition for membership in the kingdom of God.[293]

Jesus Christ thus humbly complied with the will of the Father, and was baptized of John by immersion in water. That His baptism was accepted as a pleasing and necessary act of submission was attested by what immediately ensued: "**And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto 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.**"[294] Then John knew his Redeemer.

The four Gospel-writers record the descent of the Holy Ghost upon the baptized Jesus as accompanied by a visible manifestation "like a dove;" and this sign had been indicated to John as the foreappointed means by which the Messiah should be made known to him; and to that sign, before specified, was now added the supreme testimony of the Father as to the literal Sonship of Jesus. Matthew records the Father's acknowledgment as given in the third person, "**This is my beloved Son;**" while both Mark and Luke give the more direct address, "**Thou art my beloved Son.**" The variation, slight and essentially unimportant as it is though bearing on so momentous a subject, affords evidence of independent authorship and discredits any insinuation of collusion among the writers.

The incidents attending the emergence of Jesus from the baptismal grave demonstrate the distinct individuality of the three Personages of the Godhead. On that solemn occasion Jesus the Son was present in the flesh; the presence of the Holy Ghost was manifest through the accompanying sign of the dove, and the voice of the Eternal Father was heard from heaven. Had we no other evidence of the separate personality of each member of the Holy Trinity, this instance should be conclusive; but other scriptures confirm the great truth.[295]

THE TEMPTATIONS OF CHRIST

Soon after His baptism, immediately thereafter as Mark asserts, Jesus was constrained by the promptings of the Spirit to withdraw from men and the distractions of community life, by retiring into the wilderness where He would be free to commune with His God. So strong was the influence of the impelling force that He was led thereby, or, as stated by the evangelist, driven, into solitary seclusion, in which He remained during forty days, "with the wild beasts" of the desert. This remarkable

episode in our Lord's life is described, though not with equal fulness, in three of the Gospels;[296] John is silent thereon.

The circumstances attending this time of exile and test must have been related by Jesus Himself, for of other human witnesses there were none. The recorded narratives deal principally with events marking the close of the forty-day period, but considered in their entirety they place beyond doubt the fact that the season was one of fasting and prayer. Christ's realization that He was the chosen and foreordained Messiah came to Him gradually. As shown by His words to His mother on the occasion of the memorable interview with the doctors in the temple courts, He knew, when but a Boy of twelve years, that in a particular and personal sense He was the Son of God; yet it is evident that a comprehension of the full purport of His earthly mission developed within Him only as He progressed step by step in wisdom. His acknowledgment by the Father, and the continued companionship of the Holy Ghost, opened His soul to the glorious fact of His divinity. He had much to think about, much that demanded prayer and the communion with God that prayer alone could insure. Throughout the period of retirement, he ate not, but chose to fast, that His mortal body might the more completely be subjected to His divine spirit.

Then, when He was hungry and physically weak, the tempter came with the insidious suggestion that He use His extraordinary powers to provide food. Satan had chosen the most propitious time for his evil purpose. What will mortals not do, to what lengths have men not gone, to assuage the pangs of hunger? Esau bartered his birthright for a meal. Men have fought like brutes for food. Women have slain and eaten their own babes rather than endure the gnawing pangs of starvation. All this Satan knew when he came to the Christ in the hour of extreme physical need, and said unto Him: "If thou be the Son of God, command that these stones be made bread." During the long weeks of seclusion, our Lord had been sustained by the exaltation of spirit that would naturally attend such all-absorbing concentration of mind as His protracted meditation and communion with the heavens undoubtedly produced; in such profound devotion of spirit, bodily appetites were subdued and superseded; but the reaction of the flesh was inevitable.

Hungry as Jesus was, there was a temptation in Satan's words even greater than that embodied in the suggestion that He provide food for His famishing body – the temptation to put to proof the possible doubt implied in the tempter's "***If***." The Eternal Father had proclaimed Jesus as His Son; the devil tried to make the Son doubt that divine relationship. Why not prove the Father's interest in His Son at this moment of dire necessity? Was it proper that the Son of God should go hungry? Had the Father so soon forgotten as to leave His Beloved Son thus to suffer? Was it not reasonable that Jesus, faint from long abstinence, should provide for Himself, and particularly so since He could provide, and that by a word of command, ***if*** the voice heard at His baptism was that of the Eternal Father. ***If*** thou be in reality the Son of God, demonstrate thy

power, and at the same time satisfy thy hunger – such was the purport of the diabolical suggestion. To have yielded would have been to manifest positive doubt of the Father's acknowledgment.

Moreover, the superior power that Jesus possessed had not been given to Him for personal gratification, but for service to others. He was to experience all the trials of mortality; another man, as hungry as He, could not provide for himself by a miracle; and though by miracle such a one might be fed, the miraculous supply would have to be given, not provided by himself. It was a necessary result of our Lord's dual nature, comprising the attributes of both God and man, that He should endure and suffer as a mortal while possessing at all times the ability to invoke the power of His own Godhood by which all bodily needs could be supplied or overcome. His reply to the tempter was sublime and positively final: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."[297] The word that had proceeded from the mouth of God, upon which Satan would have cast mistrust, was that Jesus was the Beloved Son with whom the Father was well pleased. The devil was foiled; Christ was triumphant.

The first temptation was over the need for food.

Realizing that he had utterly failed in his attempt to induce Jesus to use His inherent power for personal service, and to trust in Himself rather than rely upon the Father's providence, Satan went to the other extreme and tempted Jesus to wantonly throw Himself upon the Father's protection.[298] Jesus was standing upon one of the high parts of the temple, a pinnacle or battlement, overlooking the spacious courts, when the devil said unto Him: "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Again appears the implication of doubt.[299] If Jesus was in fact the Son of God, could He not trust His Father to save Him, and particularly so as it was written[300] that angels would guard Him and bear Him up? Christ's reply to the tempter in the wilderness had embodied a scriptural citation, and this He had introduced with the impressive formula common to expounders of sacred writ – "It is written." In the second attempt, the devil tried to support his suggestion by scripture, and employed a similar expression – "for it is written." Our Lord met and answered the devil's quotation with another, saying: "**It is written again, Thou shalt not tempt the Lord thy God.**"[301]

The second temptation was to try to get Jesus to test the Father to protect him from falling – to see if the Father loved him.

Beside the provocation to sin by wantonly placing Himself in danger, so that the Father's love might be manifested in a miraculous rescue, or by refusing so to challenge the Father's interposition demonstrate that He doubted His status as the Beloved Son,

there lurked an appeal to the human side of Christ's nature, in thought of the fame which an astounding exploit, such as that of leaping from the dizzy height of the temple turrets and alighting unhurt, would surely bring. We cannot resist the thought, though we be not justified in saying that any such had even momentary place in the Savior's mind, that to act upon Satan's suggestion, provided of course the outcome proved to be such as he had indicated, would have been to insure public recognition of Jesus as a Being superior to mortals. It would have been a sign and a wonder indeed, the fame of which would have spread as fire in the dry grass; and all Jewry would have been aflame with excitement and interest in the Christ.

The glaring sophistry of Satan's citation of scripture was unworthy a categorical reply; his doctrine deserved neither logic nor argument; his misapplication of the written word was nullified by scripture that was germane; the lines of the psalmist were met by the binding fiat of the prophet of the exodus, in which he had commanded Israel that they should not provoke nor tempt the Lord to work miracles among them. Satan tempted Jesus to tempt the Father. It is as truly a blasphemous interference with the prerogatives of Deity to set limitations or make fixations of time or place at which the divine power shall be made manifest as it is to attempt to usurp that power. God alone must decide when and how His wonders shall be wrought. Once more the purposes of Satan were thwarted and Christ again was victor.

In the third temptation the devil refrained from further appeal to Jesus to put either His own power or that of the Father to the test. Twice completely foiled, the tempter abandoned that plan of assault; and, discarding all disguise of purpose, submitted a definite proposition. From the top of a high mountain Jesus looked over the land with its wealth of city and field, of vineyard and orchard, of flocks and of herds; and in vision He saw the kingdoms of the world and contemplated the wealth, the splendor, the earthly glory of them all. Then saith Satan unto Him: "All these things will I give thee, if thou wilt fall down and worship me." So wrote Matthew; the more extended version by Luke follows: **"And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine."** We need not concern ourselves with conjecture as to whether Satan could have made good his promise in the event of Christ's doing him homage; certain it is Christ could have reached out, and have gathered to Himself the wealth and glory of the world had He willed so to do, and thereby have failed in His Messianic mission. This fact Satan knew full well. Many men have sold themselves to the devil for a kingdom and for less, aye, even for a few paltry pence.

The third temptation was for power, fame, money, even the whole world, if Satan were worshiped over the Father.

The effrontery of his offer was of itself diabolical. Christ, the Creator of heaven and earth, tabernacled as He then was in mortal flesh, may not have remembered His preexistent state, nor the part He had taken in the great council of the Gods,[302] while Satan, an unembodied spirit – he the disinherited, the rebellious and rejected son – seeking to tempt the Being through whom the world was created by promising Him part of what was wholly His, still may have had, as indeed he may yet have, a remembrance of those primeval scenes. In that distant past, antedating the creation of the earth, Satan, then Lucifer, a son of the morning, had been rejected; and the Firstborn Son had been chosen. Now that the Chosen One was subject to the trials incident to mortality, Satan thought to thwart the divine purpose by making the Son of God subject to himself. He who had been vanquished by Michael and his hosts and cast down as a defeated rebel, asked the embodied Jehovah to worship him. "Then saith Jesus unto him, Get thee hence, Satan for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him."[303]

It is not to be supposed that Christ's victorious emergence from the dark clouds of the three specified temptations exempted Him from further assaults by Satan, or insured Him against later trials of faith, trust, and endurance. Luke closes his account of the temptations following the forty-day fast as follows: "**And when the devil had ended all the temptation, he departed from him for a season.**"[304] This victory over the devil and his wiles, this triumph over the cravings of the flesh, the harassing doubts of the mind, the suggested reaching out for fame and material wealth, were great but not final successes in the struggle between Jesus, the embodied God, and Satan, the fallen angel of light. That Christ was subject to temptation during the period of His association with the apostles He expressly affirmed.[305] That His temptations extended even to the agony in Gethsemane will appear as we proceed with this study. It is not given to the rest of us, nor was it given to Jesus, to meet the foe, to fight and overcome in a single encounter, once for all time. The strife between the immortal spirit and the flesh, between the offspring of God on the one hand, the world and the devil on the other, is persistent through life.

Few events in the evangelical history of Jesus of Nazareth have given rise to more discussion, fanciful theory, and barren speculation, than have the temptations. All such surmises we may with propriety ignore. To any believer in the Holy Scriptures, the account of the temptations therein given is sufficiently explicit to put beyond doubt or question the essential facts; to the unbeliever neither the Christ nor His triumph appeals. What shall it profit us to speculate as to whether Satan appeared to Jesus in visible form, or was present only as an unseen spirit; whether he spoke in audible voice, or aroused in the mind of his intended victim the thoughts later expressed by the written lines; whether the three temptations occurred in immediate sequence or were experienced at longer intervals? With safety we may reject all theories of myth or parable in the scriptural account, and accept the record as it stands; and with equal

assurance may we affirm that the temptations were real, and that the trials to which our Lord was put constituted an actual and crucial test. To believe otherwise, one must regard the scriptures as but fiction.

A question deserving some attention in this connection is that of the peccability or impeccability of Christ – the question as to whether He was capable of sinning. Had there been no possibility of His yielding to the lures of Satan, there would have been no real test in the temptations, no genuine victory in the result. Our Lord was sinless yet peccable; He had the capacity, the ability to sin had He willed so to do. Had He been bereft of the faculty to sin, He would have been shorn of His free agency; and it was to safeguard and insure the agency of man that He had offered Himself, before the world was, as a redeeming sacrifice. To say that He could not sin because He was the embodiment of righteousness is no denial of His agency of choice between evil and good. A thoroughly truthful man cannot culpably lie; nevertheless his insurance against falsehood is not that of external compulsion, but of internal restraint due to his cultivated companionship of the spirit of truth. A really honest man will neither take nor covet his neighbor's goods, indeed it may be said that he cannot steal; yet he is capable of stealing should he so elect. His honesty is an armor against temptation; but the coat of mail, the helmet, the breastplate, and the greaves, are but an outward covering; the man within may be vulnerable if he can be reached.

But why proceed with labored reasoning, which can lead to but one conclusion, when our Lord's own words and other scriptures confirm the fact? Shortly before His betrayal, when admonishing the Twelve to humility, He said: "Ye are they which have continued with me in my temptations."[306] While here we find no exclusive reference to the temptations immediately following His baptism, the exposition is plain that He had endured temptations, and by implication, these had continued throughout the period of His ministry. The writer of the epistle to the Hebrews expressly taught that Christ was peccable, in that He was tempted "in all points" as are the rest of mankind. Consider the unambiguous declaration: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; **but was in all points tempted like as we are, yet without sin.**"[307] And further: "**Though he were a Son, yet learned he obedience by the things which he suffered.**"[308]

NOTES TO CHAPTER 10

1. Raiment of Camel's Hair – Through the prophet Zechariah (13:4) a time was foretold in which professing prophets would no longer "wear a rough garment to deceive." Of the raiment of camel's hair worn by John the Baptist, the Oxford and other marginal readings render the expression "a garment of hair" as more literal than the Bible text.

Deems (*Light of the Nations*, p. 74, note) says: "The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair, such as Josephus speaks of (B. J. i, 24:3)."

2. Locusts and Wild Honey – Insects of the locust or grasshopper kind were specifically declared clean and suitable for food in the law given to Israel in the wilderness. "Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind." (Lev. 11:21, 22.) At the present time locusts are used as food by many oriental peoples, though usually by the poorer classes only. Of the passage referring to locusts as part of the Baptist's food while he lived as a recluse in the desert, Farrar (*Life of Christ*, p. 97, note,) says: "The fancy that it means the pods of the so-called locust tree (carob) is a mistake. Locusts are sold as articles of food in regular shops for the purpose at Medina; they are plunged into salt boiling water, dried in the sun, and eaten with butter, but only by the poorest beggars." Geikie (*Life and Words of Christ*, vol. 1, pp. 354, 355) gives place to the following as applied to the Baptist's life: "His only food was the locusts which leaped or flew on the bare hills, and the honey of wild bees which he found, here and there, in the cliffs of the rocks, and his only drink a draught of water from some rocky hollow. Locusts are still the food of the poor in many parts of the East. 'All the Bedouins of Arabia, and the inhabitants of towns in Nedj and Hedjaz, are accustomed to eat them,' says Burckhardt. 'I have seen at Medina and Tayi, locust shops, where they are sold by measure. In Egypt and Nubia they are eaten only by the poorest beggars. The Arabs, in preparing them for eating, throw them alive into boiling water, with which a good deal of salt has been mixed, taking them out after a few minutes, and drying them in the sun. The head, feet, and wings, are then torn off, the bodies cleansed from the salt, and perfectly dried. They are sometimes eaten boiled in butter, or spread on unleavened bread mixed with butter.' In Palestine, they are eaten only by the Arabs on the extreme frontiers; elsewhere they are looked on with disgust and loathing, and only the very poorest use them. Tristram, however, speaks of them as 'very palatable.' I found them very good,' says he, 'when eaten after the Arab fashion, stewed with butter. They tasted somewhat like shrimps, but with less flavour.' In the wilderness of Judea, various kinds abound at all seasons, and spring up with a drumming sound, at every step, suddenly spreading their bright hind wings, of scarlet, crimson, blue, yellow, white, green, or brown, according to the species. They were 'clean,' under the Mosaic Law, and hence could be eaten by John without offence."

Concerning the mention of wild honey as food used by John, the author last quoted says in a continuation of the same paragraph: "The wild bees in Palestine are far more numerous than those kept in hives, and the greater part of the honey sold in the southern districts is obtained from wild swarms. Few countries, indeed, are better adapted for bees. The dry climate, and the stunted but varied flora, consisting largely of aromatic thymes, mints, and other similar plants, with crocuses in the spring, are very

favourable to them, while the dry recesses of the limestone rocks everywhere afford them shelter and protection for their combs. In the wilderness of Judea, bees are far more numerous than in any other part of Palestine, and it is, to this day, part of the homely diet of the Bedouins, who squeeze it from the combs and store it in skins."

3. John's Inferiority to the Mightier One He Proclaimed – "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose" (Luke 3:16), or "whose shoes I am not worthy to bear" (Matt. 3:11); this was the way by which the Baptist declared his inferiority to the Mightier One, who was to succeed and supersede him; and a more effective illustration would be difficult to frame. To loosen the shoe latchet or sandal thong, or to carry the shoes of another, "was a menial office betokening great inferiority on the part of the person performing it." (Smith's *Dict. of the Bible*.) A passage in the Talmud (*Tract. Kidduschin xxii:2*) requires a disciple to do for his teacher whatever a servant might be required to do for his master, except the loosing of his sandal thong. Some teachers urged that a disciple should carry his humility even to the extreme of carrying his master's shoes. The humility of the Baptist, in view of the widespread interest his call aroused, is impressive.

4. The Order in which the Temptations Were Presented – But two of the Gospel-writers specify the temptations to which Christ was subjected immediately after His baptism; Mark merely mentions the fact that Jesus was tempted. Matthew and Luke place first the temptation that Jesus provide for Himself by miraculously creating bread; the sequence of the later trials is not the same in the two records. The order followed in the text is that of Matthew.

5. The Devil's "If" – Note the later taunting use of that diabolical *if* as the Christ hung upon the cross. The rulers of the Jews, mocking the crucified Jesus in His agony said, "Let him save himself *if* he be the Christ." And the soldier, reading the inscription at the head of the cross derided the dying God, saying: "*If* thou be the king of the Jews, save thyself." And yet again, the unrepentant malefactor by His side cried but, "*If* thou be Christ, save thyself and us." (Luke 23:35-39.) How literally did those railers and mockers quote the very words of their father the devil (see John 8:44). See further, page 658 herein.

6. Baptism Required of All – Baptism is required of all persons who live to the age of accountability in the flesh. None are exempt. Jesus Christ, who lived as a Man without sin in the midst of a sinful world, was baptized "to fulfill all righteousness." Six centuries before this event, Nephi, prophesying to the people on the western continent, foretold the baptism of the Savior, and thus drew therefrom the necessity of baptism as a universal requirement: "And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water.... Know ye not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men, that

according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments" (B. of M., 2 Nephi 31:5, 7). See *The Articles of Faith*, vi:18-29.

FOOTNOTES

- [273] 2 Kings 1:8.
[274] Note 1, end of chapter.
[275] Matt. 3:1-5; compare Lev. 11:22; see also Mark 1:1-8. Note 2, end of chapter.
[276] Luke 3:2.
[277] Exo. 3:1, 2.
[278] 1 Kings 17:2-7.
[279] Mark 1:3.
[280] Mark 1:2; compare Isa. 40:3; Mal. 3:1; Matt. 11:10; Luke 7:27.
[281] Matt. 3:11.
[282] Matt. 3:7-10; see also Luke 3:3-9.
[283] Compare a later instance, in which Christ similarly taught (John 8:33-59).
[284] Luke 3:10; compare Acts 2:37.
[285] Luke 3:10-15.
[286] Mark 1:1.
[287] John 10:41.
[288] John 1:35, 37; Matt. 11:2; Luke 7:18.
[289] Note 3, end of chapter.
[290] Luke 3:17; see also Matt. 3:12; compare Mal. 3:2.
[291] Matt. 11:11-14; 17:12; Luke 7:24-30.
[292] Luke 3:23.
[293] For treatment of Baptism as a universal requirement, see the author's "Articles of Faith" vi:18-29. Note 6, end of chapter.
[294] Matt. 3:16, 17; compare Mark 1:9-11; Luke 3:21, 22.
[295] Shortly before His death, the Savior promised the apostles that the Father would send unto them the Comforter, which is the Holy Ghost (John 14:26, and 15:26). See the author's "Articles of Faith" ii:20-24.
[296] Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13.
[297] Matt. 4:4; compare Deut. 8:3.
[298] Note 4, end of chapter.
[299] Note 5, end of chapter. See Chapter 35 herein.
[300] Matt. 4:6; Psalm 91:11, 12.
[301] Matt. 4:5-7; compare Deut. 6:16.
[302] See Chapter 2 herein.
[303] Matt. 4:10, 11; compare Exo. 20:3; Deut. 6:13; 10:20; Josh. 24:14; 1 Sam. 7:3.
[304] Luke 4:13.
[305] Luke 22:28.
[306] Luke 22:28.
[307] Heb. 4:14, 15.
[308] Heb. 5:8.

11

FROM JUDEA TO GALILEE

THE BAPTIST'S TESTIMONY OF JESUS

During the period of our Lord's retirement in the wilderness the Baptist continued his ministry, crying repentance to all who would pause to hear, and administering baptism to such as came duly prepared and asking with right intent. The people generally were greatly concerned over the identity of John; and as the real import of the voice^[309] dawned upon them, their concern deepened into fear. The ever recurring question was, who is this new prophet? Then the Jews, by which expression we may understand the rulers of the people, sent a delegation of priests and Levites of the Pharisaic party to personally question him. He answered without evasion, "I am not the Christ," and with equal decisiveness denied that he was Elias, or more accurately, Elijah, the prophet who, the rabbis said through a misinterpretation of Malachi's prediction, was to return to earth as the immediate precursor of the Messiah.^[310] Furthermore, he declared that he was not "that prophet," by which was meant the Prophet whose coming Moses had foretold,^[311] and who was not universally identified in the Jewish mind with the expected Messiah. "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."^[312] The Pharisaic envoys then demanded of him his authority for baptizing; in reply he affirmed that the validity of his baptisms would be attested by One who even then was amongst them, though they knew Him not, and averred: "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."^[313]

John's testimony, that Jesus was the Redeemer of the world, was declared as boldly as had been his message of the imminent coming of the Lord. "Behold the Lamb of God, which taketh away the sin of the world," he proclaimed; and, that none might fail to comprehend his identification of the Christ, he added: "**This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.**"^[314] That the attestation of the ministering presence of the Holy Ghost through the material appearance "like a dove" was convincing to John is shown by his further testimony: "**And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the Holy**

Ghost. And I saw, and bare record that this is the Son of God."[315] On the day following that of the utterance last quoted, John repeated his testimony to two of his disciples, or followers, as, Jesus passed, saying again: "Behold the Lamb of God." [316]

THE FIRST DISCIPLES OF JESUS [317]

Two of the Baptist's followers, specifically called disciples, were with him when for the second time he expressly designated Jesus as the Lamb of God. These were Andrew and John; the latter came to be known in after years as the author of the fourth Gospel. The first is mentioned by name, while the narrator suppresses his own name as that of the second disciple. Andrew and John were so impressed by the Baptist's testimony that they immediately followed Jesus; and He, turning toward them asked: "What seek ye?" Possibly somewhat embarrassed by the question, or with a real desire to learn where He might be found later, they replied by another inquiry: "Rabbi, where dwellest thou?" Their use of the title Rabbi was a mark of honor and respect, to which Jesus did not demur. His courteous reply to their question assured them that their presence was no unwelcome intrusion. "**Come and see,**" said He.[318] The two young men accompanied Him, and remained with Him to learn more. Andrew, filled with wonder and joy over the interview so graciously accorded, and thrilled with the spirit of testimony that had been enkindled within his soul, hastened to seek his brother Simon, to whom he said: "**We have found the Messiah.**" He brought Simon to see and hear for himself; and Jesus, looking upon Andrew's brother, called him by name and added an appellation of distinction by which he was destined to be known throughout all later history: "**Thou art Simon the son of Jona; thou shalt be called Cephas.**" The new name thus bestowed is the Aramaic or Syro-Chaldaic equivalent of the Greek "Petros," and of the present English "Peter," meaning "a stone." [319]

On the following day Jesus set out for Galilee, possibly accompanied by some or all of his newly-made disciples; and on the way He found a man named Philip, in whom He recognized another choice son of Israel. Unto Philip He said: "Follow me." It was customary with rabbis and other teachers of that time to strive for popularity, that many might be drawn to them to sit at their feet and be known as their disciples. Jesus, however, selected His own immediate associates; and, as He found them and discerned in them the spirits who, in their preexistent state had been chosen for the earthly mission of the apostleship, He summoned them. They were the servants; He was the Master.[320]

Philip soon found his friend Nathanael, to whom he testified that He of whom Moses and the prophets had written had at last been found; and that He was none other than Jesus of Nazareth. Nathanael, as his later history demonstrates, was a righteous man, earnest in his hope and expectation of the Messiah, yet seemingly imbued with the belief common throughout Jewry – that the Christ was to come in royal state as seemed befitting the Son of David. The mention of such a One coming from Nazareth, the

reputed son of a humble carpenter, provoked wonder if not incredulity in the guileless mind of Nathanael, and he exclaimed: "Can there any good thing come out of Nazareth?" Philip's answer was a repetition of Christ's words to Andrew and John – "Come and see." Nathanael left his seat under the fig tree,[321] where Philip had found him, and went to see for himself. As he approached, Jesus said: "Behold an Israelite indeed, in whom is no guile." Nathanael saw that Jesus could read his mind, and asked in surprise: "Whence knowest thou me?" In reply Jesus showed even greater powers of penetration and perception under conditions that made ordinary observation unlikely if not impossible: "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael replied with conviction: "Rabbi, thou art the Son of God; thou art the King of Israel." Earnest as the man's testimony was, it rested mainly on his recognition of what he took to be a supernatural power in Jesus; our Lord assured him that he should see yet greater things: "**And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**"

"THE SON OF MAN"

In the promise and prediction made by Christ to Nathanael, we find the significant title – The Son of Man – appearing for the first time, chronologically speaking, in the New Testament. It recurs, however, about forty times, excluding repetitions in parallel accounts in the several Gospels. In each of these passages it is used by the Savior distinctively to designate Himself. In three other instances the title appears in the New Testament, outside the Gospels; and in each case it is applied to the Christ with specific reference to His exalted attributes as Lord and God.[322]

In the Old Testament, the phrase "son of man" occurs in ordinary usage, denoting any human son[323] and it appears over ninety times as an appellation by which Jehovah addressed Ezekiel, though it is never applied by the prophet to himself.[324] The context of the passages in which Ezekiel is addressed as "son of man" indicates the divine intention of emphasizing the human status of the prophet as contrasted with the divinity of Jehovah.

The title is used in connection with the record of Daniel's vision,[325] in which was revealed the consummation, yet future, when Adam – the Ancient of Days – shall sit to judge his posterity;[236] on which great occasion, the Son of Man is to appear and receive a dominion that shall be everlasting, transcendently superior to that of the Ancient of Days, and embracing every people and nation, all of whom shall serve the Lord, Jesus Christ, the Son of Man.[327]

In applying the designation to Himself, the Lord invariably uses the definite article. "*The* Son of Man" was and is, specifically and exclusively, Jesus Christ. While as a matter of solemn certainty He was the only male human being from Adam down who

was not the son of a mortal man, He used the title in a way to conclusively demonstrate that it was peculiarly and solely His own. It is plainly evident that the expression is fraught with a meaning beyond that conveyed by the words in common usage. The distinguishing appellation has been construed by many to indicate our Lord's humble station as a mortal, and to connote that He stood as the type of humanity, holding a particular and unique relationship to the entire human family. There is, however, a more profound significance attaching to the Lord's use of the title "The Son of Man"; and this lies in the fact that He knew His Father to be the one and only supremely exalted Man,[328] whose Son Jesus was both in spirit and in body – the Firstborn among all the spirit-children of the Father, the Only Begotten in the flesh – and therefore in sense applicable to Himself alone, He was and is the Son of the "Man of Holiness," Elohim,[329] the Eternal Father. In His distinctive titles of Sonship, Jesus expressed His spiritual and bodily descent from, and His filial submission to, that exalted Father.

As revealed to Enoch the Seer, "Man of Holiness" is one of the names by which God the Eternal Father is known; "and the name of his Only Begotten is the Son of Man, even Jesus Christ." We learn further that the Father of Jesus Christ thus proclaimed Himself to Enoch: "Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also." [330] "The Son of Man" is in great measure synonymous with "The Son of God," as a title denoting divinity, glory, and exaltation; for the "Man of Holiness," whose Son Jesus Christ reverently acknowledges Himself to be, is God the Eternal Father.

THE MIRACLE at CANA in GALILEE

Soon after the arrival of Jesus in Galilee we find Him and His little company of disciples at a marriage party in Cana, a neighboring town to Nazareth. The mother of Jesus was at the feast; and for some reason not explained in John's narrative,[331] she manifested concern and personal responsibility in the matter of providing for the guests. Evidently her position was different from that of one present by ordinary invitation. Whether this circumstance indicates the marriage to have been that of one of her own immediate family, or some more distant relative, we are not informed.

It was customary to provide at wedding feasts a sufficiency of wine, the pure though weak product of the local vineyards, which was the ordinary table beverage of the time. On this occasion the supply of wine was exhausted, and Mary told Jesus of the deficiency. Said He: "**Woman, what have I to do with thee?** mine hour is not yet come." The noun of address, "Woman," as applied by a son to his mother may sound to our ears somewhat harsh, if not disrespectful; but its use was really an expression of opposite import.[332] To every son, the mother ought to be preeminently the woman of women; she is the one woman in the world to whom the son owes his earthly existence; and though the title "Mother" belongs to every woman who has earned the honors of maternity, yet to no child is there more than one woman whom by natural right he can

address by that title of respectful acknowledgment. When, in the last dread scenes of His mortal experience, Christ hung in dying agony upon the cross, He looked, down upon the weeping Mary, His mother, and commended her to the care of the beloved apostle John, with the words: "**Woman, behold thy son!**"[333] Can it be thought that in this supreme moment, our Lord's concern for the mother from whom He was about to be separated by death was associated with any emotion other than that of honor, tenderness and love?[334]

Nevertheless, His words to Mary at the marriage feast may have conveyed a gentle reminder of her position as the mother of a Being superior to herself; even as on that earlier occasion when she had found her Boy, Jesus, in the temple, He had brought home to her the fact that her jurisdiction over Him was not supreme. The manner in which she told Him of the insufficiency of wine probably suggested an intimation that He use His more than human power, and by such means supply the need. It was not her function to direct or even to suggest the exercise of the power inherent in Him as the Son of God; such had not been inherited from her. "What have I to do with thee?" He asked; and added: "Mine hour is not yet come." Here we find no disclaimer of the ability to do what she apparently wanted Him to do, but the plain implication that He would act only when the time was right for the purpose, and that He, not she, must decide when that time had come. She understood His meaning, in part at least, and contented herself by instructing the servants to do whatsoever He directed. Here again is evidence of her position of responsibility and domestic authority at the social gathering.

The time for His intervention soon arrived. There stood within the place six water pots;[335] these He directed the servants to fill with water. Then, without audible command or formula of invocation, as best we know, He caused to be effected a transmutation within the pots, and when the servants drew therefrom, it was wine, not water that issued. At a Jewish social gathering, such as was this wedding festival, some one, usually a relative of the host or hostess, or some other one worthy of the honor, was made governor of the feast, or, as we say in this day, chairman, or master of ceremonies. To this functionary the new wine was first served; and he, calling the bridegroom, who was the real host, asked him why he had reserved his choice wine till the last, when the usual custom was to serve the best at the beginning, and the more ordinary later. The immediate result of this, the first recorded of our Lord's miracles, is thus tersely stated by the inspired evangelist: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." [336]

The circumstances incident to the miraculous act are instructive to contemplate. The presence of Jesus at the marriage, and His contribution to the successful conduct of the feast, set the seal of His approval upon the matrimonial relationship and upon the propriety of social entertainment. He was neither a recluse nor an ascetic; He moved among men, eating and drinking, as a natural, normal Being.[337] On the occasion of

the feast He recognized and heeded the demands of the liberal hospitality of the times, and provided accordingly. He, who but a few days before had revolted at the tempter's suggestion that He provide bread for His impoverished body, now used His power to supply a luxury for others. One effect of the miracle was to confirm the trust of those whose belief in Him as the Messiah was yet young and untried. "His disciples believed on him"; surely they had believed in some measure before, otherwise they would not have followed Him; but their belief was now strengthened and made to approach, if indeed it did not attain, the condition of abiding faith in their Lord. The comparative privacy attending the manifestation is impressive; the moral and spiritual effect was for the few, the inauguration of the Lord's ministry was not to be marked by public display.

MIRACLES IN GENERAL

The act of transmutation whereby water became wine was plainly a miracle, a phenomenon not susceptible of explanation, far less of demonstration, by what we consider the ordinary operation of natural law. This was the beginning of His miracles, or as expressed in the revised version of the New Testament, "his signs." In many scriptures miracles are called signs, as also wonders, powers, works, wonderful works, mighty works,[338] etc. The spiritual effect of miracles would be unattained were the witnesses not caused to inwardly wonder, marvel, ponder and inquire; mere surprise or amazement may be produced by deception and artful trickery. Any miraculous manifestation of divine power would be futile as a means of spiritual effect were it unimpressive. Moreover, every miracle is a sign of God's power; and signs in this sense have been demanded of prophets who professed to speak by divine authority, though such signs have not been given in all cases. The Baptist was credited with no miracle, though he was pronounced by the Christ as more than a prophet;[339] and the chronicles of some earlier prophets[340] are devoid of all mention of miracles. On the other hand, Moses, when commissioned to deliver Israel from Egypt, was made, to understand that the Egyptians would look for the testimony of miracles, and he was abundantly empowered therefore.[341]

Miracles cannot be in contravention of natural law, but are wrought through the operation of laws not universally or commonly recognized. Gravitation is everywhere operative, but the local and special application of other agencies may appear to nullify it – as by muscular effort or mechanical impulse a stone is lifted from the ground, poised aloft, or sent hurtling through space. At every stage of the process, however, gravity is in full play, though its effect is modified by that of other and locally superior energy. The human sense of the miraculous wanes as comprehension of the operative process increases. Achievements made possible by modern invention of telegraph and telephone with or without wires, the transmutation of mechanical power into electricity with its manifold present applications and yet future possibilities, the development of the gasoline motor, the present accomplishments in aerial navigation – these are no longer miracles in man's estimation, because they are all in some degree understood,

are controlled by human agency, and, moreover, are continuous in their operation and not phenomenal. We arbitrarily classify as miracles only such phenomena as are unusual, special, transitory, and wrought by an agency beyond the power of man's control.

In a broader sense, all nature is miracle. Man has learned that by planting the seed of the grape in suitable soil, and by due cultivation, he may conduce to the growth of what shall be a mature and fruitful vine; but is there no miracle, even in the sense of inscrutable processes, in that development? Is there less of real miracle in the so-called natural course of plant development – the growth of root, stem, leaves, and fruit, with the final elaboration of the rich nectar of the vine – than there was in what appears supernatural in the transmutation of water into wine at Cana?

In the contemplation of the miracles wrought by Christ, we must of necessity recognize the operation of a power transcending our present human understanding. In this field, science has not yet advanced far enough to analyze and explain. To deny the actuality of miracles on the ground that, because we cannot comprehend the means, the reported results are fictitious, is to arrogate to the human mind the attribute of omniscience, by implying that what man cannot comprehend cannot be, and that therefore he is able to comprehend all that is. The miracles of record in the Gospels are as fully supported by evidence as are many of the historical events which call forth neither protest nor demand for further proof. To the believer in the divinity of Christ, the miracles are sufficiently attested; to the unbeliever they appear but as myths and fables.[342]

To comprehend the works of Christ, one must know Him as the Son of God; to the man who has not yet learned to know, to the honest soul who would inquire after the Lord, the invitation is ready; let him "**Come and see.**"

NOTES TO CHAPTER 11

1. Misunderstanding of Malachi's Prediction – In the closing chapter of the compilation of scriptures known to us as the Old Testament, the prophet Malachi thus describes a condition incident to the last days, immediately preceding the second coming of Christ: "**For, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.**" The fateful prophecy concludes with the following blessed and far-reaching promise: "**Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.**" (Malachi 4:1, 2, 5, 6.) It has been held by theologians and Bible

commentators that this prediction had reference to the birth and ministry of John the Baptist, (compare Matt. 11:14; 17:11; Mark 9:11; Luke 1:17), upon whom rested the spirit and power of Elias (Luke 1:17). However, we have no record of Elijah having ministered unto the Baptist, and furthermore, the latter's ministry, glorious though it was, justifies no conclusion that in him did the prophecy find its full realization. In addition, it should be remembered, that the Lord's declaration through Malachi, relative to the day of burning in which the wicked would be destroyed as stubble, yet awaits fulfillment. It is evident, therefore, that the commonly accepted interpretation is at fault, and that we must look to a later date than the time of John for the fulfillment of Malachi's prediction. The later occasion has come; it belongs to the present dispensation, and marks the inauguration of a work specially reserved for the Church in these latter days. In the course of a glorious manifestation to Joseph Smith and Oliver Cowdery, in the temple at Kirtland, Ohio, April 3d, 1836, there appeared unto them Elijah, the prophet of old, who had been taken from earth while still in the body. He declared unto them: "Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (Doc. and Cov. 110:13-16.) See also *The House of the Lord*, pp. 82-83.

2. The Sign of the Dove— "John the Baptist ... had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the *sign* of the dove, in witness of that administration. The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence." — From Sermon by Joseph Smith, *History of the Church*, vol. 5, pp. 260-261.

3. The Testimony of John the Baptist— Observe that the Baptist's testimony to the divinity of Christ's mission is recorded as having been given after the period of our Lord's forty-day fast and temptations, and therefore approximately six weeks subsequent to the baptism of Jesus. To the deputation of priests and Levites of the Pharisaic party, who visited him by direction of the rulers, probably by appointment from the Sanhedrin, John, after disavowing that he was the Christ or any one of the prophets specified in the inquiry, said: "There standeth one among you whom ye know not; he it is who coming after me is preferred before me." On the next day, and again on the day following that, he bore public testimony to Jesus as the Lamb of God; and on the third day after the visit of the priests and Levites to John, Jesus started on the journey to Galilee (John 1:19-43).

John's use of the designation "Lamb of God" implied his conception of the Messiah as One appointed for sacrifice, and his use of the term is the earliest mention found in the Bible. For later Biblical applications, direct or implied, see Acts 8:32; 1 Peter 1:19; Rev. 5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 17; etc.

4. "Come and See" – The spirit of our Lord's invitation to the young truth seekers, Andrew and John, is manifest in a similar privilege extended to all. The man who would know Christ must come to Him, to see and hear, to feel and know. Missionaries may carry the good tidings, the message of the gospel, but the response must be an individual one. Are you in doubt as to what that message means to-day? Then come and see for yourself. Would you know where Christ is to be found? Come and see.

5. The Eternal Father a Resurrected, Exalted Being – "As the Father hath power in himself, so hath the Son power in himself, to lay down his life and take it again, so he has a body of his own. The Son doeth what he hath seen the Father do: then the Father hath some day laid down his life and taken it again; so he has a body of his own; each one will be in his own body." – Joseph Smith; see *Hist. of the Church*, vol. 5, p. 426.

"God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens! That is the great secret. If the veil was rent to-day, and the Great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible, – I say, if you were to see him to-day, you would see him like a man in form – like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image, and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another." – Joseph Smith; see *Compendium*, p. 190.

6. Waterpots for Ceremonial Cleansing – In the house at Cana there stood in a place specially reserved, six waterpots of stone "after the manner of the purifying of the Jews." Vessels of water were provided as a matter of prescribed order in Jewish homes, to facilitate the ceremonial washings enjoined by the law. From these pots or jars the water was drawn off as required; they were reservoirs holding the supply, not vessels used in the actual ablution.

7. "The Attitude of Science towards Miracles" is the subject of a valuable article by Prof. H. L. Orchard, published in *Journal of the Transactions of the Victoria Institute, or Philosophical Society of Great Britain*, 1910, Vol. 42, pp. 81-122. This article was the Gunning Prize Essay for 1909. After a lengthy analytical treatment of his subject, the author presents the following summation, which was concurred in by those who took part in the ensuing discussions: "We here complete our scientific investigation of Bible Miracles. It has embraced (1) the *nature* of the phenomenon; (2) the *conditions* under which it is alleged to have occurred; (3) the character of the *testimony* to its occurrence.

To the inquiry – were the Bible miracles probable? Science answers in the affirmative. To the further inquiry – did they actually occur? The answer of science is again, and very emphatically, in the affirmative. If we liken them to gold, she has made her assay and says the gold is pure. Or the Bible miracles may be compared to a string of pearls. If science seeks to know whether the pearls are genuine, she may apply chemical and other tests to the examination of their *character*; she may search into the *conditions and circumstances* in which the alleged pearls were found. Were they first found in an oyster, or in some manufacturing laboratory? And she may investigate the *testimony* of experts. Should the result of any one of these examinations affirm the genuineness of the pearls, science will be slow to believe that they are 'paste'; if all the results declare their genuineness, science will not hesitate to say that they are true pearls. This, as we have seen, is the case of the Bible miracles. Science, therefore, affirms *their actual occurrence*."

8. The Testimony of Miracles – The Savior's promise in a former day (Mark 16:17-18), as in the present dispensation (Doc. and Cov. 84:65-73), is definite, to the effect that specified gifts of the Spirit are to follow the believer as signs of divine favor. The possession and exercise of such gifts may be taken therefore as essential features of the Church of Christ. Nevertheless we are not justified in regarding the evidence of miracles as infallible testimony of authority from heaven; on the other hand, the scriptures furnish abundant proof that spiritual powers of the baser sort have wrought miracles, and will continue so to do, to the deceiving of many who lack discernment. If miracles be accepted as infallible evidence of godly power, the magicians of Egypt, through the wonders which they accomplished in opposition to the ordained plan for Israel's deliverance, have as good a claim to our respect as has Moses (Exo. 7:11). John the Revelator saw in vision a wicked power working miracles, and thereby deceiving many; doing great wonders, even bringing fire from heaven (Rev. 13:11-18). Again, he saw three unclean spirits, whom he knew to be "the spirits of devils working miracles" (Rev. 16:13-14). Consider, in connection with this, the prediction made by the Savior: – There shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect (Matt. 24:24). The invalidity of miracles as a proof of righteousness is indicated in an utterance of Jesus Christ regarding the events of the great judgment: – "**Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity**" (Matt. 7:22-23). The Jews, to whom these teachings were addressed, knew that wonders could be wrought by evil powers; for they charged Christ with working miracles by the authority of Beelzebub the prince of devils (Matt. 12:22-30; Mark 3:22; Luke 11:15). – From the author's *The Articles of Faith*, xii:25, 26.

FOOTNOTES

- [309] Luke 3:4.
- [310] John 1:21; compare Mal. 4:5. Note 1, end of chapter.
- [311] Deut. 18:15, 18; see Chapter 5 herein.
- [312] John 1:22, 23; compare Isa. 40:3.
- [313] John 1:25-27.
- [314] John 1:29-31.
- [315] John 1:32, 34; also verses 35, 36. Note 2, end of chapter.
- [316] Note 3, end of chapter.
- [317] John 1:35-51.
- [318] Note 4, end of chapter.
- [319] The name thus given was afterward confirmed, with accompaniments of promise; Matt. 16:18.
- [320] To the apostles the Lord said on a subsequent occasion: "**Ye have not chosen me, but I have chosen you**" (John 15:16; see also 6:70).
- [321] A favorite situation for rest, meditation, and study; 1 Kings 4:25; Micah 4:4.
- [322] Acts 7:56; Rev. 1:13; 14:14.
- [323] Job 25:6; Psalms 144:3; 146:3; see also 8:4 and compare Heb. 2:6-9.
- [324] Ezek. 2:1, 3, 6, 8; 3:1, 3, 4; 4:1; etc.
- [325] Dan. 7:13.
- [326] Doc. and Cov. 27:11; 78:15, 16; 107:54-57; 116.
- [327] Doc. and Cov. 49:6; 58:65; 65:5; 122:8. Observe that in modern revelation the title is used only as applying to the Christ in His resurrected and glorified state.
- [328] Note 5, end of chapter.
- [329] See Chapter 4 herein.
- [330] P. of G.P., Moses 6:57; 7:35; see also 7:24, 47, 54, 56, 59, 65. Observe that Satan addressed Moses as "son of man" in a blasphemous attempt to coerce Moses into worshiping him by emphasizing the mortal weakness and inferiority of the man in contrast with his own false pretension of godship. (Moses 1:12.)
- [331] John 2:1-11.
- [332] "The address 'Woman' was so respectful that it might be and was, addressed to the queenliest." – (Farrar, "The Life of Christ," p. 134.)
- [333] John 19:26.
- [334] On a few occasions Jesus used the address "Woman" in a general way: Matt. 15:28; Luke 13:12; John 4:21; 8:10; etc.
- [335] Note 6, end of chapter.
- [336] John 2:11.
- [337] The absence of all false austerity and outward show of abnormal abstinence in His life furnished an imagined excuse for unfounded charges of excess, through which He was said to be a glutton and a winebibber. (Matt. 11:19; Luke 7:34.)
- [338] Matt. 7:22; 11:20; 12:38; 16:1; 24:24; Mark 6:14; Luke 10:13; John 2:18; 7:21; 10:25; 14:11; Acts 6:8; 8:6; 14:3; 19:11; Rom. 15:19; Rev. 13:13; etc.
- [339] John 10:41; Matt. 11:9.
- [340] For example Zechariah and Malachi.
- [341] Exo. 3:20; 4:1-9. Note 8, end of chapter.
- [342] Note 7, end of chapter.

12

EARLY INCIDENTS IN OUR LORD'S PUBLIC MINISTRY FIRST CLEARING OF THE TEMPLE

Soon after the marriage festivities in Cana, Jesus, accompanied by His disciples, as also by His mother and other members of the family, went to Capernaum, a town pleasantly situated near the northerly end of the Sea of Galilee or Lake of Gennesaret[343] and the scene of many of our Lord's miraculous works; indeed it came to be known as His own city.[344] Because of the unbelief of its people it became a subject of lamentation to Jesus when in sorrow He prefigured the judgment that would befall the place.[345] The exact site of the city is at present unknown. On this occasion Jesus tarried but a few days at Capernaum; for the time of the annual Passover was near, and in compliance with Jewish law and custom He went up to Jerusalem.

The synoptic Gospels,[346] which are primarily devoted to the labors of Christ in Galilee, contain no mention of His attendance at the paschal festival between His twelfth year and the time of His death; to John alone are we indebted for the record of this visit at the beginning of Christ's public ministry. It is not improbable that Jesus had been present at other Passovers during the eighteen years over which the evangelists pass in complete and reverent silence; but at any or all such earlier visits, He, not being thirty years old, could not have assumed the right or privilege of a teacher without contravening established customs.[347] It is worth our attention to note that on this, the first recorded appearance of Jesus in the temple subsequent to His visit as a Boy, He should resume His "Father's business" where He had before been engaged. It was in His Father's service that He had been found in discussion with the doctors of the law,[348] and in His Father's cause He was impelled to action on this later occasion.

The multitudinous and mixed attendance at the Passover celebration has already received passing mention;[349] some of the unseemly customs that prevailed are to be held in mind. The Law of Moses had been supplemented by a cumulative array of rules, and the rigidly enforced requirements as to sacrifices and tribute had given rise to a system of sale and barter within the sacred precincts of the House of the Lord. In the outer courts were stalls of oxen, pens of sheep, cages of doves and pigeons; and the ceremonial fitness of these sacrificial victims was cried aloud by the sellers, and charged for in full measure. It was the custom also to pay the yearly poll tribute of the sanctuary at this season — the ransom offering required of every male in Israel, and amounting to

half a shekel[350] for each, irrespective of his relative poverty or wealth. This was to be paid "after the shekel of the sanctuary," which limitation, as rabbis had ruled, meant payment in temple coin. Ordinary money, varieties of which bore effigies and inscriptions of heathen import, was not acceptable, and as a result, money-changers plied a thriving trade on the temple grounds.

Righteously indignant at what He beheld, zealous for the sanctity of His Father's House, Jesus essayed to clear the place;[351] and, pausing not for argument in words, He promptly applied physical force almost approaching violence – the one form of figurative language that those corrupt barterers for pelf could best understand. Hastily improvising a whip of small cords, He laid about Him on every side, liberating and driving out sheep, oxen, and human traffickers, upsetting the tables of the exchangers and pouring out their heterogeneous accumulations of coin. With tender regard for the imprisoned and helpless birds He refrained from assaulting their cages; but to their owners He said: "Take these things hence;" and to all the greedy traders He thundered forth a command that made them quail: "**Make not my Father's house an house of merchandise.**" His disciples saw in the incident a realization of the psalmist's line: "The zeal of thine house hath eaten me up." [352]

The Jews, by which term we mean the priestly officials and rulers of the people, dared not protest this vigorous action on the ground of unrighteousness; they, learned in the law, stood self-convicted of corruption, avarice, and of personal responsibility for the temple's defilement. That the sacred premises were in sore need of a cleansing they all knew; the one point upon which they dared to question the Cleanser was as to why He should thus take to Himself the doing of what was their duty. They practically submitted to His sweeping intervention, as that of one whose possible investiture of authority they might be yet compelled to acknowledge. Their tentative submission was based on fear, and that in turn upon their sin-convicted consciences. Christ prevailed over those haggling Jews by virtue of the eternal principle that right is mightier than wrong, and of the psychological fact that consciousness of guilt robs the culprit of valor when the imminence of just retribution is apparent to his soul.[353] Yet, fearful lest He should prove to be a prophet with power, such as no living priest or rabbi even professed to be, they timidly asked for credentials of His authority – "What sign shewest thou unto us, seeing that thou doest these things?" Curtly, and with scant respect for this demand, so common to wicked and adulterous men,[354] Jesus replied: "Destroy this temple and in three days I will raise it up."[355]

Blinded by their own craft, unwilling to acknowledge the Lord's authority, yet fearful of the possibility that they were opposing one who had the right to act, the perturbed officials found in the words of Jesus reference to the imposing temple of masonry within whose walls they stood. They took courage; this strange Galilean, who openly flouted their authority, spoke irreverently of their temple, the visible expression of the profession they so proudly flaunted in words – that they were children of the covenant,

worshippers of the true and living God, and hence superior to all heathen and pagan peoples. With seeming indignation they rejoined: "**Forty and six years was this temple in building, and wilt thou rear it up in three days?**"[356] Though frustrated in their desire to arouse popular indignation against Jesus at this time, the Jews refused to forget or forgive His words. When afterward He stood an undefended prisoner, undergoing an illegal pretense of trial before a sin-impeached court, the blackest perjury uttered against Him was that of the false witnesses who testified: "We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands."[357] And while He hung in mortal suffering, the scoffers who passed by the cross wagged their heads and taunted the dying Christ with "**Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross.**"[358] Yet His words to the Jews who had demanded the credentials of a sign had no reference to the colossal Temple of Herod, but to the sanctuary of His own body, in which, more literally than in the man-built Holy of Holies, dwelt the ever living Spirit of the Eternal God. "The Father is in me" was His doctrine.[359]

"**He spake of the temple of His body,**" the real tabernacle of the Most High.[360] This reference to the destruction of the temple of His body, and the renewal thereof after three days, is His first recorded prediction relating to His appointed death and resurrection. Even the disciples did not comprehend the profound meaning of His words until after His resurrection from the dead; then they remembered and understood. The priestly Jews were not as dense as they appeared to be, for we find them coming to Pilate while the body of the crucified Christ lay in the tomb, saying: "**Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.**"[361] Though we have many records of Christ having said that He would die and on the third day would rise again, the plainest of such declarations were made to the apostles rather than openly to the public. The Jews who waited upon Pilate almost certainly had in mind the utterance of Jesus when they had stood, nonplussed before Him, at the clearing of the temple courts.[362]

Such an accomplishment as that of defying priestly usage and clearing the temple purlieus by force could not fail to impress, with varied effect, the people in attendance at the feast; and they, returning to their homes in distant and widely separated provinces, would spread the fame of the courageous Galilean Prophet. Many in Jerusalem believed on Him at the time, mainly because they were attracted by the miracles He wrought; but He refused to "commit himself unto them," realizing the insecure foundation of their professions. Popular adulation was foreign to His purpose; He wanted no motley following, but would gather around Him such as received the testimony of His Messiahship from the Father. "He knew all men, and needed not that any should testify of man: for he knew what was in man."[363]

The incident of Christ's forcible clearing of the temple is a contradiction of the traditional conception of Him as of One so gentle and unassertive in demeanor as to appear unmanly. Gentle He was, and patient under affliction, merciful and long-suffering in dealing with contrite sinners, yet stern and inflexible in the presence of hypocrisy, and unsparing in His denunciation of persistent evil-doers. His mood was adapted to the conditions to which He addressed Himself; tender words of encouragement or burning expletives of righteous indignation issued with equal fluency from His lips. His nature was no poetic conception of cherubic sweetness ever present, but that of a Man, with the emotions and passions essential to manhood and manliness. He, who often wept with compassion, at other times evinced in word and action the righteous anger of a God. But of all His passions, however gently they rippled or strongly surged, He was ever master. Contrast the gentle Jesus moved to hospitable service by the needs of a festal party in Cana, with the indignant Christ plying His whip, and amidst commotion and turmoil of His own making, driving cattle and men before Him as an unclean herd.

JESUS AND NICODEMUS [364]

That the wonderful deeds wrought by Christ at and about the time of this memorable Passover had led some of the learned, in addition to many of the common people, to believe in Him, is evidenced by the fact that Nicodemus, who was a Pharisee in profession and who occupied a high place as one of the rulers of the Jews, came to Him on an errand of inquiry. There is significance in the circumstance that this visit was made at night. Apparently the man was impelled by a genuine desire to learn more of the Galilean, whose works could not be ignored; though pride of office and fear of possible suspicion that he had become attached to the new Prophet led him to veil his undertaking with privacy.[365] Addressing Jesus by the title he himself bore, and which he regarded as one of honor and respect, he said: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." [366] Whether his use of the plural pronoun "we" indicates that he was sent by the Sanhedrin, or by the society of Pharisees – the members of which were accustomed to so speak, as representatives of the order – or was employed in the rhetorical sense as indicating himself alone, is of little importance. He acknowledged Jesus as a "teacher come from God," and gave reasons for so regarding Him. Whatever of feeble faith might have been stirring in the heart of the man, such was founded on the evidence of miracles, supported mainly by the psychological effect of signs and wonders. We must accord him credit for sincerity and honesty of purpose.

Without waiting for specific questions, "**Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**" Nicodemus appears to have been puzzled; he asked how such a rejuvenation was possible. "**How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?**" We do Nicodemus no injustice in assuming that he

as a rabbi, a man learned in the scriptures, ought to have known that there was other meaning in the words of Jesus than that of a mortal, literal birth. Moreover, were it possible that a man could be born a second time literally and in the flesh, how could such a birth profit him in spiritual growth? It would be but a reentrance on the stage of physical existence, not an advancement. The man knew that the figure of a new birth was common in the teachings of his day. Every proselyte to Judaism was spoken of at the time of his conversion as one new-born.

The surprise manifested by Nicodemus was probably due, in part at least, to the universality of the requirement as announced by Christ. Were the children of Abraham included? The traditionalism of centuries was opposed to any such view. Pagans had to be born again through a formal acceptance of Judaism, if they would become even small sharers of the blessings that belonged as a heritage to the house of Israel; but Jesus seemed to treat all alike, Jews and Gentiles, heathen idolaters and the people who with their lips at least called Jehovah, God.

Jesus repeated the declaration, and with precision, emphasizing by the impressive "Verily, verily," the greatest lesson that had ever saluted the ears of this ruler in Israel: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." That the new birth thus declared to be absolutely essential as a condition of entrance into the kingdom of God, applicable to every man, without limitation or qualification, was a spiritual regeneration, was next explained to the wondering rabbi: "**That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.**" Still the learned Jew pondered yet failed to comprehend. Possibly the sound of the night breeze was heard at that moment; if so, Jesus was but utilizing the incident as a skilful teacher would do to impress a lesson when He continued: "**The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.**" Plainly stated, Nicodemus was given to understand that his worldly learning and official status availed him nothing in any effort to understand the things of God; through the physical sense of hearing he knew that the wind blew; by sight he could be informed of its passage: yet what did he know of the ultimate cause of even this simple phenomenon? If Nicodemus would really be instructed in spiritual matters, he had to divest himself of the bias due to his professed knowledge of lesser things.

Rabbi and eminent Sanhedrist though he was, there at the humble lodging of the Teacher from Galilee, he was in the presence of a Master. In the bewilderment of ignorance he asked, "How can these things be?" The reply must have been humbling if not humiliating to the man: "Art thou a master of Israel, and knowest not these things?" Plainly a knowledge of some of the fundamental principles of the gospel had been before accessible; Nicodemus was held in reproach for his lack of knowledge, particularly as he was a teacher of the people. Then our Lord graciously expounded at

greater length, testifying that He spoke from sure knowledge, based upon what He had seen, while Nicodemus and his fellows were unwilling to accept the witness of His words. Furthermore, Jesus averred His mission to be that of the Messiah, and specifically foretold His death and the manner thereof – that He, the Son of Man, must be lifted up, even as Moses had lifted the serpent in the wilderness as a prototype, whereby Israel might escape the fatal plague.[367]

The purpose of the foreappointed death of the Son of Man was: "That whosoever believeth in him should not perish, but have eternal life"; for to this end, and out of His boundless love to man had the Father devoted His Only Begotten Son. And further, while it was true that in His mortal advent the Son had not come to sit as a judge, but to teach, persuade and save, nevertheless condemnation would surely follow rejection of that Savior, for light had come, and wicked men avoided the light, hating it in their preference for the darkness in which they hoped to hide their evil deeds. Here again, perhaps, Nicodemus experienced a twinge of conscience, for had not he been afraid to come in the light, and had he not chosen the dark hours for his visit? Our Lord's concluding words combined both instruction and reproof: "**But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**"

The narrative of this interview between Nicodemus and the Christ constitutes one of our most instructive and precious scriptures relating to the absolute necessity of unreserved compliance with the laws and ordinances of the gospel, as the means indispensable to salvation. Faith in Jesus Christ as the Son of God, through whom alone men may gain eternal life; the forsaking of sin by resolute turning away from the gross darkness of evil to the saving light of righteousness; the unqualified requirement of a new birth through baptism in water, and this of necessity by the mode of immersion, since otherwise the figure of a birth would be meaningless; and the completion of the new birth through baptism by the Spirit – all these principles are taught herein in such simplicity and plainness as to make plausible no man's excuse for ignorance.

The first four Principles of the Gospel are...

If Jesus and Nicodemus were the only persons present at the interview, John, the writer, must have been informed thereof by one of the two. As John was one of the early disciples, afterward one of the apostles, and as he was distinguished in the apostolic company by his close personal companionship with the Lord, it is highly probable that he heard the account from the lips of Jesus. It was evidently John's purpose to record the great lesson of the occasion rather than to tell the circumstantial story. The record begins and ends with equal abruptness; unimportant incidents are omitted; every line is of significance; the writer fully realized the deep import of his subject and treated it accordingly. Later mention of Nicodemus tends to confirm the estimate of the man as he appears in this meeting with Jesus – that of one who was conscious of a belief in the

Christ, but whose belief was never developed into such genuine and virile faith as would impel to acceptance and compliance irrespective of cost or consequence.[368]

FROM CITY TO COUNTRY

Leaving Jerusalem, Jesus and His disciples went into the rural parts of Judea, and there tarried, doubtless preaching as opportunity was found or made; and those who believed on Him were baptized.[369] The prominent note of His early public utterances was that of His forerunner in the wilderness: "Repent: for the kingdom of heaven is at hand." [370] The Baptist continued his labors; though doubtless, since his recognition of the Greater One for whose coming he had been sent to prepare, he considered the baptism he administered as of somewhat different significance. He had at first baptized in preparation for One who was to come; now he baptized repentant believers unto Him who had come.

Disputation had arisen between some of John's zealous adherents and one or more Jews[371] concerning the doctrine of purifying. The context[372] leaves little room for doubt that a question was involved as to the relative merits of John's baptism and that administered by the disciples of Jesus. With excusable ardor and well-intended zeal for their master, the disciples of John, who had been embroiled in the dispute, came to him saying: "Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him." John's supporters were concerned at the success of One whom they regarded in some measure as a rival to their beloved teacher. Had not John given to Jesus His first attestation? "He to whom thou bearest witness" said they, not deigning even to designate Jesus by name. Following the example of Andrew, and of John the future apostle, the people were leaving the Baptist and gathering about the Christ. John's reply to his ardent followers constitutes a sublime instance of self-abnegation. His answer was to this effect: A man receives only as God gives unto him. It is not given to me to do the work of Christ. Ye yourselves are witnesses that I disclaimed being the Christ, and that I said I was one sent before Him. He is as the Bridegroom; I am only as the friend of the bridegroom,[373] His servant; and I rejoice greatly in being thus near Him; His voice gives me happiness; and thus my joy is fulfilled. He of whom you speak stands at the beginning of His ministry; I near the end of mine. He must increase but I must decrease. He came from heaven and therefore is superior to all things of earth; nevertheless men refuse to receive His testimony. To such a One, the Spirit of God is not apportioned; it is His in full measure. The Father loveth Him, the Son, and hath given all things into His hand, and: "**He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.**"[374]

In such a reply, under the existent conditions, is to be found the spirit of true greatness, and of a humility that could rest only on a conviction of divine assurance to the Baptist as to himself and the Christ. In more than one sense was John great among all who are

born of women.[375] He had entered upon his work when sent of God so to do;[376] he realized that his work had been in a measure superseded, and he patiently awaited his release, in the meantime continuing in the ministry, directing souls to his Master. The beginning of the end was near. He was soon seized and thrown into a dungeon; where, as shall be shown, he was beheaded to sate the vengeance of a corrupt woman whose sins he had boldly denounced.[377]

The Pharisees observed with increasing apprehension the growing popularity of Jesus, evidenced by the fact that even more followed after Him and accepted baptism at the hands of His disciples than had responded to the Baptist's call. Open opposition was threatened; and as Jesus desired to avert the hindrance to His work which such persecution at that time would entail, He withdrew from Judea and retired to Galilee, journeying by way of Samaria. This return to the northern province was effected after the Baptist had been cast into prison.[378]

NOTES TO CHAPTER 12

1. Sea of Galilee— This, the largest body of fresh water in Palestine, is somewhat pear-shape in outline and measures approximately thirteen miles in extreme length on a northerly-southerly line and between six and seven miles in greatest width. The river Jordan enters it at the northeast extremity and flows out at the south-west; the lake may be regarded, therefore, as a great expansion of the river, though the water-filled depression is about two hundred feet in depth. The out flowing Jordan connects the sea of Galilee with the Dead Sea, the latter a body of intensely saline water, which in its abundance of dissolved salts and in the consequent density of its brine is comparable to the Great Salt Lake in Utah, though the chemical composition of the waters is materially different. The sea of Galilee is referred to by Luke, in accordance with its more appropriate classification as a lake (Luke 5:1, 2; 8:22, 23, 33). Adjoining the lake on the north-west is a plain, which in earlier times was highly cultivated: this was known as the land of Gennesaret (Matt. 14:34; Mark 6:53); and the water body came to be known as the sea or lake of Gennesaret (Luke 5:1). From the prominence of one of the cities on its western shore, it was known also as the sea of Tiberias (John 6:1,23; 21:1). In the Old Testament it is called the sea of Chinnereth (Numb. 34:11) or Chinneroth (Josh. 12:3) after the name of a contiguous city (Josh. 19:35). The surface of the lake or sea is several hundred feet below normal sea-level, 681 feet lower than the Mediterranean according to Zenos, or 700 feet as stated by some others. This low-lying position gives to the region a semi-tropical climate. Zenos, in the *Standard Bible Dictionary*, says: "The waters of the lake are noted for abundant fish. The industry of fishing was accordingly one of the most stable resources of the country round about.... Another feature of the sea of Galilee is its susceptibility to sudden storms. These are occasioned partly by its lying so much lower than the surrounding tableland (a fact that creates a difference of temperature and consequent disturbances in the atmosphere), and partly by the rushing

of gusts of wind down the Jordan valley from the heights of Hermon. The event recorded in Matt. 8:24 is no extraordinary case. Those who ply boats on the lake are obliged to exercise great care to avoid peril from such storms. The shores of the sea of Galilee as well as the lake itself were the scenes of many of the most remarkable events recorded in the Gospels."

2. The Four Gospels – All careful students of the New Testament must have observed that the books of Matthew, Mark, and Luke, treat the events of the Savior's sayings and doings in Galilee with greater fulness than they accord to His work in Judea; the book or Gospel of John, on the other hand, treats particularly the incidents of our Lord's Judean ministry, without excluding, however, important events that occurred in Galilee. In style of writing and method of treatment, the authors of the first three Gospels (evangelists as they and John are collectively styled in theologic literature) differ more markedly from the author of the fourth Gospel than among themselves. The events recorded by the first three can be more readily classified, collated, or arranged, and in consequence the Gospels written by Matthew, Mark, and Luke are now commonly known as the Synoptics, or Synoptic Gospels.

3. Thirty Years of Age – According to Luke (3:23) Jesus was about thirty years of age at the time of His baptism, and we find that soon thereafter, He entered publicly upon the work of His ministry. The law provided that at the age of thirty years the Levites were required to enter upon their special service (Numb. 4:3). Clarke, *Bible Commentary*, treating the passage in Luke 3:23, says: "This was the age required by the law to which the priests must arrive before they could be installed in their office." Jesus may possibly have had regard for what had become a custom of the time, in waiting until He had attained that age before entering publicly on the labors of a Teacher among the people. Not being of Levitical descent He was not eligible to priestly ordination in the Aaronic order, and therefore, certainly did not wait for such before beginning His ministry. To have taught in public at an earlier age would have been to arouse criticism, and objection, which might have resulted in serious handicap or hindrance at the outset.

4. Throngs and Confusion at the Passover Festival – While it is admittedly impossible that even a reasonably large fraction of the Jewish people could be present at the annual Passover gatherings at Jerusalem, and in consequence provision was made for local observance of the feast, the usual attendance at the temple celebration in the days of Jesus was undoubtedly enormous. Josephus calls the Passover throngs "an innumerable multitude" (Wars, ii, 1:3), and in another place (Wars, vi, 9:3) states that the attendance reached the enormous aggregate of three millions of souls; such is the record, though many modern writers treat the statement as an exaggeration. Josephus says that for the purpose of giving the emperor Nero information as to the numerical strength of the Jewish people, particularly in Palestine, the chief priests were asked by Cestius to count the number of lambs slain at the feast, and the number reported was 256,500, which on the basis of between ten and eleven persons to each paschal table would indicate the

presence, he says, of at least 2,700,200, not including visitors other than Jews, and such of the people of Israel as were debarred from participation in the paschal meal because of ceremonial unfitness.

The scenes of confusion, inevitable under the conditions then prevailing, are admirably summarized by Geikie (*Life and Words of Christ*, chap. 30), who cites many earlier authorities for his statements: "The streets were blocked by the crowds from all parts, who had to make their way to the Temple, past flocks of sheep, and droves of cattle, pressing on in the sunken middle part of each street reserved for them, to prevent contact and defilement. Sellers of all possible wares beset the pilgrims, for the great feasts were, as has been said, the harvest time of all trades at Jerusalem, just as, at Mecca, even at this day, the time of the great concourse of worshippers at the tomb of the Prophet, is that of the busiest trade among the merchant pilgrims, who form the caravans from all parts of the Mohammedan world.

"Inside the Temple space, the noise and pressure were, if possible, worse. Directions were posted up to keep to the right or the left, as in the densest thoroughfares of London. The outer court, which others than Jews might enter, and which was, therefore, known as the Court of the Heathen, was in part, covered with pens for sheep, goats, and cattle, for the feast and the thank-offerings. Sellers shouted the merits of their beasts, sheep bleated, and oxen lowed. It was, in fact, the great yearly fair of Jerusalem, and the crowds added to the din and tumult, till the services in the neighboring courts were sadly disturbed. Sellers of doves, for poor women coming for purification from all parts of the country, and for others, had a space set apart for them. Indeed, the sale of doves was, in great measure, secretly, in the hands of the priests themselves: Hannas, the high priest, especially, gaining great profits from his dove cotes on Mount Olivet. The rents of the sheep and cattle pens, and the profits on the doves, had led the priests to sanction the incongruity of thus turning the Temple itself into a noisy market. Nor was this all. Potters pressed on the pilgrims their clay dishes and ovens for the Passover lamb; hundreds of traders recommended their wares aloud; shops for wine, oil, salt, and all else needed for sacrifices, invited customers; and, in addition, persons going across the city, with all kinds of burdens, shortened their journey by crossing the Temple grounds. The provision for paying the tribute, levied on all, for the support of the Temple, added to the distraction. On both sides of the east Temple gate, stalls had for generations been permitted for changing foreign money. From the fifteenth of the preceding month money-changers had been allowed to set up their tables in the city, and from the twenty-first, — or twenty days before the Passover, — to ply their trade in the Temple itself. Purchasers of materials for offerings paid the amount at special stalls, to an officer of the Temple, and received a leaden cheque for which they got what they had bought, from the seller. Large sums, moreover, were changed, to be cast, as free offerings, into one of the thirteen chests which formed the Temple treasury. Every Jew, no matter how poor, was, in addition, required to pay yearly a half-shekel — about eighteen pence — as atonement money for his soul, and for the support of the Temple.

As this would not be received except in a native coin, called the Temple shekel, which was not generally current, strangers had to change their Roman, Greek, or Eastern money, at the stalls of the money-changers, to get the coin required. The trade gave ready means for fraud, which was only too common. Five per cent. exchange was charged, but this was indefinitely increased by tricks and chicanery, for which the class had everywhere earned so bad a name, that like the publicans, their witness would not be taken before a court."

Touching the matter of the defilement to which the temple courts had been subjected by traffickers acting under priestly license, Farrar, (*Life of Christ*, p. 152), gives us the following: "And this was the entrance-court to the Temple of the Most High! The court which was a witness that that house should be a House of Prayer for all nations had been degraded into a place which, for foulness, was more like shambles, and for bustling commerce more like a densely-crowded bazaar; while the lowing of oxen, the bleating of sheep, the Babel of many languages, the huckstering and wrangling, and the clinking of money and of balances (perhaps not always just), might be heard in the adjoining courts, disturbing the chant of the Levites and the prayers of priests!"

5. The Servility of the Jews in the Presence of Jesus — The record of the achievement of Jesus, in ridding the temple courts of those who had made the House of the Lord a market place, contains nothing to suggest the inference that He exercised superhuman strength or more than manly vigor. He employed a whip of His own making, and drove all before Him. They fled helter-skelter. None are said to have voiced an objection until the expulsion had been made complete. Why did not some among the multitude object? The submission appears to have been abject and servile in the extreme. Farrar, (*Life of Christ*, pp. 151, 152) raises the question and answers it with excellent reasoning and in eloquent lines: "Why did not this multitude of ignorant pilgrims resist? Why did these greedy chafferers content themselves with dark scowls and muttered maledictions, while they suffered their oxen and sheep to be chased into the streets and themselves ejected, and their money flung rolling on the floor, by one who was then young and unknown, and in the garb of despised Galilee? Why, in the same way we might ask, did Saul suffer Samuel to beard him in the very presence of his army? Why did David abjectly obey the orders of Joab? **Why** did Ahab not dare to arrest Elijah at the door of Naboth's vineyard? Because sin is weakness; because there is in the world nothing so abject as a guilty conscience, nothing so invincible as the sweeping tide of a Godlike indignation against all that is base and wrong. How could these paltry sacrilegious buyers and sellers, conscious of wrongdoing, oppose that scathing rebuke, or face the lightnings of those eyes that were enkindled by an outraged holiness? When Phinehas the priest was zealous for the Lord of Hosts, and drove through the bodies of the prince of Simeon and the Midianitish woman with one glorious thrust of his indignant spear, why did not guilty Israel avenge that splendid murder? Why did not every man of the tribe of Simeon become a Goel to the dauntless assassin? Because Vice cannot stand for one moment before Virtue's uplifted arm. Base and groveling as they were, these

money-mongering Jews felt, in all that remnant of their souls which was not yet eaten away by infidelity and avarice, that the Son of Man was right.

"Nay, even the Priests and Pharisees, and Scribes and Levites, devoured as they were by pride and formalism, could not condemn an act which might have been performed by a Nehemiah or a Judas Maccabaeus, and which agreed with all that was purest and best in their traditions. But when they had heard of this deed, or witnessed it, and had time to recover from the breathless mixture of admiration, disgust, and astonishment which it inspired, they came to Jesus, and though they did not dare to condemn what He had done, yet half indignantly asked Him for some sign that He had a right to act thus."

6. Jewish Regard for the Temple – The Jews professed high regard for the temple. "An utterance of the Savior, construed by the dark-minded as an aspersion upon the temple, was used against Him as one of the chief accusations on which His death was demanded. When the Jews clamored for a sign of His authority He predicted His own death and subsequent resurrection, saying, 'Destroy this temple, and in three days I will raise it up,' (John 2:19-22; see also Matt. 26:61; 27:40; Mark 14:58; 15:29). They blindly regarded this remark as a disrespectful allusion to their temple, a structure built by human hands, and they refused to forget or forgive. That this veneration continued after the crucifixion of our Lord is evident from accusations brought against Stephen, and still later against Paul. In their murderous rage the people accused Stephen of disrespect for the temple, and brought false witnesses who uttered perjured testimony saying, 'This man ceaseth not to speak blasphemous words against this holy place.' (Acts 6:13.) And Stephen was numbered with the martyrs. When it was claimed that Paul had brought with him into the temple precincts, a Gentile, the whole city was aroused, and the infuriated mob dragged Paul from the place and sought to kill him. (Acts 21:26-31.)" – The author; *House of the Lord*, pp. 60, 61.

7. Some of the "Chief Rulers" Believed – Nicodemus was not the only one among the ruling classes who believed in Jesus; but of most of these we learn nothing to indicate that they had sufficient courage to come even by night to make independent and personal inquiry. They feared the result in loss of popularity and standing. We read in John 12:42, 43: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they **loved the praise of men more than the praise of God.**" Note also the instance of the scribe who proffered to become a professed disciple, but, probably because of some degree of insincerity or unfitness, was rather discouraged than approved by Jesus. (Matt. 8:19, 20.)

8. Nicodemus – The course followed by this man evidences at once that he really believed in Jesus as one sent of God, and that his belief failed of development into a condition of true faith, which, had it but been realized, might have led to a life of devoted service in the Master's cause. When at a later stage than that of his interview

with Christ the chief priests and Pharisees upbraided the officers whom they had sent to take Jesus into custody and who returned to report their failure, Nicodemus, one of the council, ventured to mildly expostulate against the murderous determination of the rulers, by stating a general proposition in interrogative form: "Doth our law judge any man before it hear him and know what he doeth?" He was answered by his colleagues with contempt, and appears to have abandoned his well-intended effort (John 7:50-53; read preceding verses 30-49). We next hear of him bringing a costly contribution of myrrh and aloes, about a hundred-weight, to be used in the burial of Christ's then crucified body; but even in this deed of liberality and devotion, in which his sincerity of purpose cannot well be questioned, he had been preceded by Joseph of Arimathea, a man of rank, who had boldly asked for and secured the body for reverent burial (John 19:38-42). Nevertheless Nicodemus did more than did most of his believing associates among the noble and great ones; and to him let all due credit be given; he will not fail of his reward.

9. "The Jews" or "A Jew" – We read that "there arose a question between some of John's disciples and the Jews about purifying" (John 3:25). Bearing in mind that the expression "the Jews" is very commonly used by the author of the fourth Gospel to designate the officials or rulers among the people, the passage quoted may be understood to mean that the Baptist's disciples were engaged in disputation with the priestly rulers. It is held, however, by Biblical scholars generally, that "the Jews" in this passage is a mistranslation, and that the true rendering is "a Jew." The disputation concerning purifying appears to have arisen between some of the Baptist's followers and a single opponent; and the passage as it appears in the King James version of the Bible is an instance of scripture not translated correctly.

10. Friend of the Bridegroom – Judean marriage customs in the days of Christ required the appointing of a chief grooms-man, who attended to all the preliminaries and made arrangements for the marriage feast, in behalf of the bridegroom. He was distinctively known as the friend of the bridegroom. When the ceremonial requirements had been complied with, and the bride had been legally and formally given unto her spouse, the joy of the bridegroom's friend was fulfilled inasmuch as his appointed duties had been successfully discharged. (John 3:29.) According to Edersheim, (*Life and Times of Jesus the Messiah*, vol. 1, p. 148), by the simpler customs prevalent in Galilee a "friend of the bridegroom" was not often chosen; and (pp. 663-4) the expression "children of the bridechamber" (Matt. 9:15; Mark 2:19; Luke 5:34, in all of which citations the expression is used by Jesus), was applied collectively to all the invited guests at a wedding festival. He says: "As the institution of 'friends of the bridegroom' prevailed in Judea, but not in Galilee, this marked distinction of the 'friend of the bridegroom' in the mouth of the Judean John, and 'sons (children) of the bridechamber' in that of the Galilean Jesus, is itself evidential of historic accuracy."

11. The Atonement Money — In the course of the exodus, the Lord required of every male in Israel who was twenty years old or older at the time of a census the payment of a ransom, amounting to half a shekel (Exo. 30:12-16). See Chapter 24 herein. As to the use to which this money was to be put, the Lord thus directed Moses: "And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls" (Exo. 30:16; see also 38:25-31). In time, the tax of half a shekel, equivalent to a bekah (Exo. 38:26), was collected annually, though for this exaction no scriptural authority is of record. This tax must not be confused with the redemption money, amounting to five shekels for every firstborn male, the payment of which exempted the individual from service in the labors of the sanctuary. In place of the firstborn sons in all the tribes, the Lord designated the Levites for this special ministry; nevertheless He continued to hold the firstborn males as peculiarly His own, and required the payment of a ransom as a mark of their redemption from the duties of exclusive service. See Exo. 13:12, 13-15; Numb. 3:13, 40-51; 8:15-18; 18:15, 16; also see Chapter 8 herein.

FOOTNOTES

[343] Note 1, end of chapter.

[344] John 2:12; compare Matt. 4:13; 9:1.

[345] Matt. 11:23; Luke 10:15.

[346] Note 2, end of chapter.

[347] Note 3, end of chapter.

[348] See Chapter 9 herein; Luke 2:46-49.

[349] See Chapter 9 herein; Note 4, end of chapter.

[350] Exo. 30:11-16. Note 11, end of chapter.

[351] John 2:14-17.

[352] Compare Psalm 69:9.

[353] Note 5, end of chapter.

[354] Matt. 12:38, 39; compare 16:1; Mark 8:11; John 6:30; 1 Cor. 1:22.

[355] John 2:19; read verses 18-22.

[356] Note 6, end of chapter.

[357] Mark 14:58. See Chapter 34 herein.

[358] Mark 15:29, 30.

[359] John 10:38; 17:21.

[360] John 2:19-22; compare 1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16; see further Col. 2:9; Heb. 8:2.

[361] Matt. 27:63. See Chapter 35 herein.

[362] As Canon Farrar has tersely written, "Unless the 'we remember' was a distinct falsehood, they could have been referring to no other occasion than this." ("Life of Christ," p. 155.)

[363] John 2:23-25.

[364] John 3:1-21.

[365] Note 7, end of chapter.

[366] John 3:2; read verses 1-21.

[367] Numb. 21:7-9.

[368] Note 8, end of chapter. See "Articles of Faith," v:1-5.

[369] John 3:22; compare 4:2.

[370] Matt. 4:17; compare Mark 1:15.

[371] Note 9, end of chapter.

[372] John 3:25-36.

[373] Note 10, end of chapter.

[374] John 3:27-36.

[375] Matt. 11:11.

[376] Luke 3:2,3.

[377] Matt. 14:3-12.

[378] Matt. 4:12.

13

HONORED BY STRANGERS, REJECTED BY HIS OWN JESUS AND THE SAMARITAN WOMAN

The direct route from Judea to Galilee lay through Samaria; but many Jews, particularly Galileans, chose to follow an indirect though longer way rather than traverse the country of a people so despised by them as were the Samaritans. The ill-feeling between Jews and Samaritans had been growing for centuries, and at the time of our Lord's earthly ministry had developed into most intense hatred.[379] The inhabitants of Samaria were a mixed people, in whom the blood of Israel was mingled with that of the Assyrians and other nations; and one cause of the animosity existing between them and their neighbors both on the north and the south was the Samaritans' claim for recognition as Israelites; it was their boast that Jacob was their father; but this the Jews denied. The Samaritans had a version of the Pentateuch, which they revered as the law, but they rejected all the prophetic writings of what is now the Old Testament, because they considered themselves treated with insufficient respect therein.

To the orthodox Jew of the time a Samaritan was more unclean than a Gentile of any other nationality. It is interesting to note the extreme and even absurd restrictions then in force in the matter of regulating unavoidable relations between the two peoples. The testimony of a Samaritan could not be heard before a Jewish tribunal. For a Jew to eat food prepared by a Samaritan was at one time regarded by rabbinical authority as an offense as great as that of eating the flesh of swine. While it was admitted that produce from a field in Samaria was not unclean, inasmuch as it sprang directly from the soil, such produce became unclean if subjected to any treatment at Samaritan hands. Thus, grapes and grain might be purchased from Samaritans, but neither wine nor flour manufactured therefrom by Samaritan labor. On one occasion the epithet "Samaritan" was hurled at Christ as an intended insult. "Say we not well that thou art a Samaritan, and hast a devil?"[380] The Samaritan conception of the mission of the expected Messiah was somewhat better founded than was that of the Jews, for the Samaritans gave greater prominence to the spiritual kingdom the Messiah would establish, and were less exclusive in their views as to whom the Messianic blessings would be extended.

In His journey to Galilee Jesus took the shorter course, through Samaria; and doubtless His choice was guided by purpose, for we read that "He must needs go" that way.[381] The road led through or by the town called Sychar,[382] "near to the parcel of ground that Jacob gave to his son Joseph." [383] There was Jacob's well, which was held in high

esteem, not only for its intrinsic worth as an unfailing source of water, but also because of its association with the great patriarch's life. Jesus, travel-worn and weary, rested at the well, while His disciples went to the town to buy food. A woman came to fill her water-jar, and Jesus said to her: "Give me to drink." By the rules of oriental hospitality then prevailing, a request for water was one that should never be denied if possible to grant; yet the woman hesitated, for she was amazed that a Jew should ask a favor of a Samaritan, however, great the need. She expressed her surprise in the question **"How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."** Jesus, seemingly forgetful of thirst in His desire to teach, answered her by saying: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." The woman reminded Him that He had no bucket or cord with which to draw from the deep well, and inquired further as to His meaning, adding: **"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"**

Jesus found in the woman's words a spirit similar to that with which the scholarly Nicodemus had received His teachings; each failed alike to perceive the spiritual lesson He would impart. He explained to her that water from the well would be of but temporary benefit; to one who drank of it thirst would return. "But," he added, **"whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."** The woman's interest was keenly aroused, either from curiosity or as an emotion of deeper concern, for she now became the petitioner, and, addressing Him by a title of respect, said: **"Sir, give me this water, that I thirst not, neither come hither to draw."** She could see nothing beyond the material advantage attaching to water that would once and for all quench thirst. The result of the draught she had in mind would be to give her immunity from one bodily need, and save her the labor of coming to draw from the well.

The subject of the conversation was abruptly changed by Jesus bidding her to go, call her husband, and return. To her reply that she had no husband Jesus revealed to her His superhuman powers of discernment, by telling her she had spoken truthfully, inasmuch as she had had five husbands, while the man with whom she was then living was not her husband. Surely no ordinary being could have so read the unpleasing story of her life; she impulsively confessed her conviction, saying: **"Sir, I perceive that thou art a prophet."** She desired to turn the conversation, and, pointing to Mount Gerizim, upon which the sacrilegious priest Manasseh had erected a Samaritan temple, she remarked with little pertinence to what had been said before: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus replied in yet deeper vein, telling her that the time was near when neither that mountain nor Jerusalem would be preeminently a place of worship; and He clearly rebuked her presumption that the traditional belief of the Samaritans was

equally good with that of the Jews; for, said He: "**Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**" Changed and corrupted as the Jewish religion had become, it was better than that of her people; for the Jews did accept the prophets, and through Judah the Messiah had come. But, as Jesus expounded the matter to her, the place of worship was of lesser importance than the spirit of the worshiper. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Unable or unwilling to understand Christ's meaning, the woman sought to terminate the lesson by a remark that probably was to her but casual: "**I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.**" Then, to her profound amazement, Jesus rejoined with the awe-inspiring declaration: "**I that speak unto thee am he.**" The language was unequivocal, the assertion one that required no elucidation. The woman must regard Him thereafter as either an imposter or the Messiah. She left her pitcher at the well, and hastening to the town told of her experience, saying: "Come, see a man, which told me all things that ever I did: is not this the Christ?"

Near the conclusion of the interview between Jesus and the woman, the returning disciples arrived with the provisions they had gone to procure. They marveled at finding the Master in conversation with a woman, and a Samaritan woman at that, yet none of them asked of Him an explanation. His manner must have impressed them with the seriousness and solemnity of the occasion. When they urged Him to eat He said: "**I have meat to eat that ye know not of.**" To them His words had no significance beyond the literal sense, and they queried among themselves as to whether someone had brought Him food during their absence; but He enlightened them in this way: "**My meat is to do the will of him that sent me, and to finish his work.**"

A crowd of Samaritans appeared, coming from the city. Looking upon them and upon the grain fields nearby, Jesus continued: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The import of the saying seems to be that while months would elapse before the wheat and the barley were ready for the sickle, the harvest of souls, exemplified by the approaching crowd, was even then ready; and that from what He had sown the disciples might reap, to their inestimable advantage, since they would have wages for their hire and would gather the fruits of other labor than their own.

Many of the Samaritans believed on Christ, at first on the strength of the woman's testimony, then because of their own conviction; and they said to the woman at whose behest they had at first gone to meet Him: "**Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.**" Graciously He acceded to their request to remain, and tarried with them

two days. It is beyond question that Jesus did not share in the national prejudice of the Jews against the people of Samaria; an honest soul was acceptable to Him come whence he may. Probably the seed sown during this brief stay of our Lord among the despised people of Samaria was that from which so rich a harvest was reaped by the apostles in after years.[384]

At first we rely on the testimony of our parents, our Sunday school teachers or others who have borne their testimonies, but there comes a time when we must "grow" our own testimony. Not seeing our Saviour, but believing nevertheless, shows the greater faith.

JESUS AGAIN IN GALILEE: AT CANA AND NAZARETH

Following the two days' sojourn among the Samaritans, Jesus, accompanied by the disciples who had traveled with Him from Judea, resumed the journey northward into Galilee, from which province He had been absent several months. Realizing that the people of Nazareth, the town in which He had been brought up, would be probably loath to acknowledge Him as other than the carpenter, or, as He stated, knowing that "**a prophet hath no honour in his own country**,"[385] He went first to Cana. The people of that section, and indeed the Galileans generally, received Him gladly; for many of them had attended the last Passover and probably had been personal witnesses of the wonders He had wrought in Judea. While at Cana He was visited by a nobleman, most likely a high official of the province, who entreated Him to proceed to Capernaum and heal his son, who was then lying at the point of death. With the probable design of showing the man the true condition of his mind, for we cannot doubt that Jesus could read his thoughts, our Lord said to him: "Except ye see signs and wonders, ye will not believe." [386] As observed in earlier instances, notably in the refusal of Jesus to commit Himself to the professing believers at Jerusalem, whose belief rested solely on their wonder at the things He did, [387] our Lord would not regard miracles, though wrought by Himself, as a sufficient and secure foundation for faith. The entreating nobleman, in anguish over the precarious state of his son, in no way resented the rebuke such as a captious mind may have found in the Lord's reply; but with sincere humility, which showed his belief that Jesus could heal the boy, he renewed and emphasized his plea: "Sir, come down ere my child die."

Probably the man had never paused to reason as to the direct means or process by which death might be averted and healing be insured through the words of any being; but in his heart he believed in Christ's power, and with pathetic earnestness besought our Lord to intervene in behalf of his dying son. He seemed to consider it necessary that the Healer be present, and his great fear was that the boy would not live until Jesus could arrive. "**Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.**" The genuineness of the man's trust is shown by his grateful acceptance of the Lord's assurance, and by the contentment that he forthwith manifested. Capernaum, where his son lay, was about

twenty miles away; had he been still solicitous and doubtful he would probably have tried to return home that day, for it was one o'clock in the afternoon when Jesus spoke the words that had given to him such relief; but he journeyed leisurely, for on the following day he was still on the road, and was met by some of his servants who had been sent to cheer him with the glad word of his son's recovery. He inquired when the boy had begun to amend, and was told that at the seventh hour on the yesterday the fever had left him. That was the time at which Christ had said, "**Thy son liveth.**" The man's belief ripened fast, and both he and his household accepted the gospel.[388] This was the second miracle wrought by Jesus when in Cana, though in this instance the subject of the blessing was in Capernaum.

Our Lord's fame spread through all the region round about. During a period not definitely stated, He taught in the synagogues of the towns and was received with favor, being glorified of all.[389] He then returned to Nazareth, His former home, and as was his custom, attended the synagogue on the Sabbath day. Many times as boy and man He had sat in that house of worship, listening to the reading of the law and the prophets and to the commentaries or Targums[390] relating thereto, as delivered by appointed readers; but now, as a recognized teacher of legal age He was eligible to take the reader's place. On this occasion He stood up to read, when the service had reached the stage at which extracts from the prophetic books were to be read to the congregation. The minister in charge handed Him the roll, or book, of Isaiah; He turned to the part known to us as the beginning of the sixty-first chapter, and read: "**The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.**"[391] Handing the book to the minister, He sat down. It was allowable for the reader in the service of the Jewish synagogue to make comments in explanation of what had been read; but to do so he must sit. When Jesus took His seat the people knew that He was about to expound the text, and "the eyes of all them that were in the synagogue were fastened on him." The scripture He had quoted was one recognized by all classes as specifically referring to the Messiah, for whose coming the nation waited. The first sentence of our Lord's commentary was startling; it involved no labored analysis, no scholastic interpretation, but a direct and unambiguous application: "**This day is this scripture fulfilled in your ears.**" There was such graciousness in His words that all wondered, and they said, "Is not this Joseph's son?"[392]

Jesus knew their thoughts even if He heard not their words, and, forestalling their criticism, He said: "**Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country.**" In their hearts the people were eager for a sign, a wonder, a miracle. They knew that Jesus had wrought such in Cana, and a boy in Capernaum had been healed by His word; at

Jerusalem too He had astonished the people with mighty works. Were they, His townsmen, to be slighted? Why would He not treat them to some entertaining exhibition of His powers? He continued His address, reminding them that in the days of Elijah, when for three years and a half no rain had fallen, and famine had reigned, the prophet had been sent to but one of the many widows, and she a woman of Sarepta in Sidon, a Gentile, not a daughter of Israel. And again, though there had been many lepers in Israel in the days of Elisha, but one leper, and he a Syrian, not an Israelite, had been cleansed through the prophet's ministration, for Naaman alone had manifested the requisite faith.

Then great was their wrath. Did He dare to class them with Gentiles and lepers? Were they to be likened unto despised unbelievers, and that too by the son of the village carpenter, who had grown from childhood in their community? Victims of diabolical rage, they seized the Lord and took Him to the brow of the hill on the slopes of which the town was built, determined to avenge their wounded feelings by hurling Him from the rocky cliffs. Thus early in His ministry did the forces of opposition attain murderous intensity. But our Lord's time to die had not yet come. The infuriated mob was powerless to go one step farther than their supposed victim would permit. "But he passing through the midst of them went his way." Whether they were overawed by the grace of His presence, silenced by the power of His words, or stayed by some more appalling intervention, we are not informed. He departed from the unbelieving Nazarenes, and thenceforth Nazareth was no longer His home.

IN CAPERNAUM

Jesus wended His way to Capernaum,^[393] which became to Him as nearly a place of abode as any He had in Galilee. There He taught, particularly on Sabbath days; and the people were astonished at His doctrine, for He spoke with authority and power.^[394] In the synagog, on one of these occasions, was a man who was a victim of possession, and subject to the ravages of an evil spirit, or, as the text so forcefully states, one who "had a spirit of an unclean devil." It is significant that this wicked spirit, which had gained such power over the man as to control his actions and utterances, was terrified before our Lord and cried out with a loud voice, though pleadingly: "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God." Jesus rebuked the unclean spirit, commanding him to be silent, and to leave the man; the demon obeyed the Master, and after throwing the victim into violent though harmless paroxysm, left him. Such a miracle caused the beholders to wonder the more, and they exclaimed: "What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about."^[395]

In the evening of the same day, when the sun had set, and therefore after the Sabbath had passed^[396], the people flocked about Him, bringing their afflicted friends and

kindred; and these Jesus healed of their divers maladies whether of body or of mind. Among those so relieved were many who had been possessed of devils, and these cried out, testifying perforce of the Master's divine authority: "Thou art Christ the Son of God."[397]

On these as on other occasions, we find evil spirits voicing through the mouths of their victims their knowledge that Jesus was the Christ; and in all such instances the Lord silenced them with a word; for He wanted no such testimony as theirs to attest the fact of His Godship. Those spirits were of the devil's following, members of the rebellious and defeated hosts that had been cast down through the power of the very Being whose authority and power they now acknowledged in their demoniac frenzy. Together with Satan himself, their vanquished chief, they remained unembodied, for to all of them the privileges of the second or mortal estate had been denied;^[398] their remembrance of the scenes that had culminated in their expulsion from heaven was quickened by the presence of the Christ, though He stood in a body of flesh.

Many modern writers have attempted to explain the phenomenon of demoniacal possession; and beside these there are not a few who deny the possibility of actual domination of the victim by spirit personages. Yet the scriptures are explicit in showing the contrary. Our Lord distinguished between this form of affliction and that of simple bodily disease in His instructions to the Twelve: "**Heal the sick, cleanse the lepers, raise the dead, cast out devils.**"^[399] In the account of the incidents under consideration, the evangelist Mark observes the same distinction, thus: "**They brought unto him all that were diseased, and them that were possessed with devils.**" In several instances, Christ, in rebuking demons, addressed them as individuals distinct from the human being afflicted,^[400] and in one such instance commanded the demon to "**come out of him, and enter no more into him.**"^[401]

In this matter as in others the simplest explanation is the pertinent truth; theory raised on other than scriptural foundation is unstable. Christ unequivocally associated demons with Satan, specifically in His comment on the report of the Seventy whom He authorized and sent forth, and who testified with joy on their return that even the devils had been subject unto them through His name; and to those faithful servants He said: "I beheld Satan as lightning fall from heaven."^[402] The demons that take possession of men, overruling their agency and compelling them to obey Satanic bidding, are the unembodied angels of the devil, whose triumph it is to afflict mortals, and if possible to impel them to sin. To gain for themselves the transitory gratification of tenanting a body of flesh, these demons are eager to enter even into the bodies of beasts.^[403]

Possibly it was during the interval between the rebuking of the evil spirit in the synagog and the miracles of healing and casting out devils in the evening of that Sabbath, that Jesus went to the house of Simon, whom He had before named Peter, and there found the mother-in-law of His disciple lying ill of fever. Acceding to the request

of faith He rebuked the disease; the woman was healed forthwith, rose from her bed, and ministered the hospitality of her home unto Jesus and those who were with Him.[404]

NOTES TO CHAPTER 13

1. Animosity Between Jews and Samaritans – In any consideration of the Samaritans, it must be kept in mind that a certain city and the district or province in which it was situated were both known as Samaria. The principal facts pertaining to the origin of the Samaritans and the explanation of the mutual animosity existing between that people and the Jews in the time of Christ have been admirably summarized by Geikie (*Life and Words of Christ*, vol. i, pp. 495-6). Omitting his citation of authorities, we quote: "After the deportation of the Ten Tribes to Assyria, Samaria had been repopled by heathen colonists from various provinces of the Assyrian empire, by fugitives from the authorities of Judea, and by stragglers of one or other of the Ten Tribes, who found their way home again. The first heathen settlers, terrified at the increase of wild animals, especially lions, and attributing it to their not knowing the proper worship of the God of the country, sent for one of the exiled priests, and, under his instructions, added the worship of Jehovah to that of their idols – an incident in their history from which later Jewish hatred and derision taunted them as 'proselytes of the lions,' as it branded them, from their Assyrian origin, with the name of Cuthites. Ultimately, however, they became even more rigidly attached to the Law of Moses than the Jews themselves. Anxious to be recognized as Israelites, they set their hearts on joining the Two Tribes, on their return from captivity, but the stern Puritanism of Ezra and Nehemiah admitted no alliance between the pure blood of Jerusalem and the tainted race of the north. Resentment at this affront was natural and excited resentment in return, till, in Christ's day, centuries of strife and mutual injury, intensified by theological hatred on both sides, had made them implacable enemies. The Samaritans had built a temple on Mount Gerizim, to rival that of Jerusalem, but it had been destroyed by John Hyrcanus, who had also leveled Samaria to the ground. They claimed for their mountain a greater holiness than that of Moriah; accused the Jews of adding to the word of God, by receiving the writings of the prophets, and prided themselves on owning only the Pentateuch as inspired; favored Herod because the Jews hated him, and were loyal to him and the equally hated Romans; had kindled false lights on the hills, to vitiate the Jewish reckoning by the new moons, and thus throw their feasts into confusion, and, in the early youth of Jesus, had even defiled the very Temple itself, by strewing human bones in it, at the Passover.

"Nor had hatred slumbered on the side of the Jews. They knew the Samaritans only as Cuthites, or heathens from Cuth. 'The race that I hate is no race,' says the son of Sirach. It was held that a people who once had worshipped five gods could have no part in Jehovah. The claim of the Samaritans that Moses had buried the Tabernacle and its

vessels on the top of Gerizim, was laughed to scorn. It was said that they had dedicated their temple, under Antiochus Epiphanes, to the Greek Jupiter. Their keeping the commands of Moses even more strictly than the Jews, that it might seem they were really of Israel, was not denied; but their heathenism, it was said, had been proved by the discovery of a brazen dove, which they worshipped, on the top of Gerizim. It would have been enough that they boasted of Herod as their good king, who had married a daughter of their people; that he had been free to follow, in their country, his Roman tastes, so hated in Judea; that they had remained quiet, after his death, when Judea and Galilee were in uproar, and that for their peacefulness a fourth of their taxes had been remitted and added to the burdens of Judea. Their friendliness to the Romans was an additional provocation. While the Jews were kept quiet only by the sternest severity, and strove to the utmost against the introduction of anything foreign, the Samaritans rejoiced in the new importance which their loyalty to the empire had given them. Shechem flourished: close by, in Cæsarea, the procurator held his court: a division of cavalry, in barracks at Sebaste – the old Samaria – had been raised in the territory. The Roman strangers were more than welcome to while away the summer in their umbrageous valleys.

"The illimitable hatred, rising from so many sources, found vent in the tradition that a special curse had been uttered against the Samaritans, by Ezra, Zerubbabel, and Joshua. It was said that these great ones assembled the whole congregation of Israel in the Temple, and that three hundred priests, with three hundred trumpets, and three hundred books of the Law, and three hundred scholars of the Law, had been employed to repeat, amidst the most solemn ceremonial, all the curses of the Law against the Samaritans. They had been subjected to every form of excommunication; by the incommunicable name of Jehovah; by the Tables of the Law, and by the heavenly and earthly synagogues. The very name became a reproach. 'We know that Thou art a Samaritan, and hast a devil,' said the Jews, to Jesus, in Jerusalem.... A Samaritan egg, as the hen laid it, could not be unclean, but what of a boiled egg? Yet interest and convenience strove, by subtle casuistry, to invent excuses for what intercourse was unavoidable. The country of the Cuthites was clean, so that a Jew might, without scruple, gather and eat its produce. The waters of Samaria were clean, so that a Jew might drink them or wash in them. Their dwellings were clean, so that he might enter them, and eat or lodge in them. Their roads were clean, so that the dust of them did not defile a Jew's feet. The Rabbis even went so far in their contradictory utterances, as to say that the victuals of the Cuthites were allowed, if none of their wine or vinegar were mixed with them, and even their unleavened bread was to be reckoned fit for use at the Passover. Opinions thus wavered, but, as a rule, harsher feeling prevailed."

That the hostile sentiment has continued unto this day, at least on the part of the Jews, is affirmed by Frankl and others. Thus, as quoted by Farrar (p. 166 note): "'Are you a Jew?' asked Salameh Cohen, the Samaritan high priest, of Dr. Frankl; 'and do you come to us, the Samaritans, who are despised by the Jews?' (*Jews in the East*, ii, 329). He added

that they would willingly live in friendship with the Jews, but that the Jews avoided all intercourse with them. Soon after, visiting Sephardish Jews of Nablous, Dr. Frankl asked one of that sect, 'if he had any intercourse with the Samaritans?' The women retreated with a cry of horror, and one of them said, 'Have you been among the worshipers of the pigeons?' I said that I had. The women again fell back with the same expression of repugnance and one of them said, 'Take a purifying bath!'" (idem, p. 334). Canon Farrar adds, "I had the pleasure of spending a day among the Samaritans encamped on Mount Gerizim, for their annual Passover, and neither in their habits nor apparent character could I see any cause for all this horror and hatred."

2. Sychar – The town where dwelt the Samaritan woman with whom Jesus conversed at Jacob's well, is named Sychar in John 4:5; the name occurs nowhere else in the Bible. Attempts have been made to identify the place with Shechem, a city dear to the Jewish heart because of its prominence in connection with the lives of the early patriarchs. It is now generally admitted, however, that Sychar was a small village on the site of the present Askar, which is, says Zenos, "a village with a spring and some ancient rock-hewn tombs, about five eighths of a mile north of Jacob's well."

3. The Nobleman of Capernaum – The name of the nobleman whose son was healed by the word of Jesus is not given. Attempts to identify him with Chuza, the steward of Herod Antipas, are based on unreliable tradition. The family of the nobleman accepted the teachings of Christ. "Joanna the wife of Chuza Herod's steward" (Luke 8:3) was among the grateful and honorable women who had been recipients of our Lord's healing ministry, and who contributed of their substance for the furtherance of His work. Unconfirmed tradition should not be confounded with authentic history.

4. The Targums are ancient Jewish paraphrases on the scriptures, which were delivered in the synagogues in the languages of the common people. In the time of Christ the language spoken by the Jews was not Hebrew, but an Aramaic dialect. Edersheim states that pure Hebrew was the language of scholars and of the synagogue, and that the public readings from the scriptures had to be rendered by an interpreter. "In earliest times indeed," says he, "it was forbidden to the Methurgeman [interpreter] to read his translation, or to write down a Targum, lest the paraphrase should be regarded as of equal authority with the original." The use of written targums was "authoritatively sanctioned before the end of the second century after Christ. This is the origin of our two oldest extant Targumim – that of Onkelos (as it is called) on the Pentateuch; and that on the Prophets, attributed to Jonathan the son of Uzziel. These names do not indeed, accurately represent the authorship of the oldest Targumim, which may more correctly be regarded as later and authoritative recensions of what, in some form, had existed before. But although these works had their origin in Palestine, it is noteworthy that in the form in which at present we possess them, they are the outcome of the schools of Babylon." (*Life and Times of Jesus the Messiah*, vol. i, pp. 10, 11.)

5. Capernaum – "The name Capernaum signifies, according to some authorities, 'the Village of Nahum,' according to others, 'the Village of Consolation.' As we follow the history of Jesus we shall discover that many of His mighty works were wrought, and many of His most impressive words were spoken in Capernaum. The infidelity of the inhabitants, after all the discourses and wonderful works which He had done among them, brought out the saying of Jesus, '**And thou, Capernaum, which art exalted unto heaven, shalt be cast down to hell.**' (Matt. 11:23.) So thoroughly has this prediction been fulfilled that no trace of the city remains, and the very site which it occupied is now a matter of conjecture, there being even no ecclesiastical tradition of the locality. At the present day two spots have claims which are urged, each with such arguments of probability as to make the whole question the most difficult in sacred topography.... We shall probably never be able to know the exact fact. Jesus damned it to oblivion, and there it lies. We shall content ourselves with the New Testament notices as bearing on the work of Jesus.

"We learn that it was somewhere on the borders of Zabulun and Nephtali, on the western shore of the Sea of Galilee, (compare Matt 4:13, with John 6:24). It was near or in 'the land of Gennesaret' (compare Matt 14:34, with John 6:17, 21, 24), a plain about three miles long and one mile wide, which we learn from Josephus was one of the most prosperous and crowded districts of Palestine. It was probably on the great road leading from Damascus to the south, 'by the way of the sea,' (Matt. 4:15.) There was great wisdom in selecting this as a place to open a great public ministry. It was full of a busy population. The exceeding richness of the wonderful plain of Gennesaret supported the mass of inhabitants it attracted. Josephus (B. J., iii, 10:8) gives a glowing description of this land." – Deems *Light of the Nations*, pp. 167, 168.

6. Knowledge Does Not Insure Salvation – James of old chided his brethren for certain empty professions (James 2:19). Said he in effect: You take pride and satisfaction in declaring your belief in God; you boast of being distinguished from the idolaters and the heathen because you accept one God; you do well to so profess, and so believe; but, remember, others do likewise; even the devils believe; and, we may add, so firmly that they tremble at thought of the fate which that belief makes sure. Those confessions of the devils, that Christ was the Son of God, were founded on knowledge; yet their knowledge of the great truth did not change their evil natures. How different was their acknowledgment of the Savior from that of Peter, who, to the Master's question "Whom say ye that I am?" replied in practically the words used by the unclean spirits before cited, "Thou art the Christ, the Son of the living God" (Matt. 16:15-16; see also Mark 8:29; Luke 9:20). Peter's faith had already shown its vital power; it had caused him to forsake much that had been dear, to follow his Lord through persecution and suffering, and to put away worldliness with all its fascinations, for the sacrificing godliness which his faith made so desirable. His knowledge of God as the Father, and of the Son as the Redeemer, was perhaps no greater than that of the unclean spirits; but while to them

that knowledge was but an added cause of condemnation, to him it was a means of salvation. — Abridged from *The Articles of Faith*.

FOOTNOTES

[379] Note 1, end of chapter.

[380] John 8:48.

[381] John 4:4; for incidents following see verses 5-43.

[382] Note 2, end of chapter.

[383] Gen. 33:19; and Josh. 24:32.

[384] Acts 8:5; 9:31; 15:3.

[385] John 4:44; compare Matt. 13:57; Mark 6:4; Luke 4:24.

[386] John 4:48; read verses 46-54.

[387] John 2:23, 24.

[388] Note 3, end of chapter.

[389] Luke 4:14, 15; read verses 16-32.

[390] Note 4, end of chapter.

[391] Luke 4:18, 19; compare Isa. 61:1, 2.

[392] Luke 4:22; compare Matt. 13:55-57; Mark 6:3; John 6:42.

[393] Note 5, end of chapter.

[394] Luke 4:32; compare Matt. 7:28, 29; 13:54; Mark 1:22.

[395] Luke 4:33-37; and Mark 1:23-28. Note 6, end of chapter.

[396] The Jews' Sabbath began at sunset Friday and ended with the setting of the sun on Saturday.

[397] Luke 4:41; compare Mark 1:34; 3:11, 12; 5:1-18; Matt. 8:28-34.

[398] See Chapter 2 herein.

[399] Matt. 10:8; see verse 1; compare 4:24; Mark 1:32; 16:17, 18; Luke 9:1

[400] Matt. 8:32; Mark 1:25; Luke 4:35.

[401] Mark 9:25.

[402] Luke 10:17, 18; compare Rev. 12:7-9.

[403] Matt. 8:29-33; Mark 5:11-14; Luke 8:32-34.

[404] Matt. 8:14, 15; Mark 1:29-31; Luke 4:38, 39.