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HIS LAST WEEK

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His Last Week

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*His Last Week The Story of the Passion and Resurrection of Jesus in the
Words of the Four Gospels:*

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of Jesus in the Words
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PREFACE

ONE HUNDREDTH THOUSAND

The evangelists have devoted one-third of the Gospel record to our Lord's Passion and Resurrection. A comparison of the four narratives clearly indicates the order of events upon the several days of the Holy Week. The devotional reading of the story is a most natural and helpful observance of the Easter season. As an aid to such observance this booklet has been prepared. It is the story, day by day, of the last week in our Lord's earthly life in the words of the four evangelists, containing all that they

record, but without repetition. Messrs. Thomas Nelson and Sons have generously co-operated in permitting the use of the best translation.

Originally planned for the churches of all denominations in a single community, the booklet has proved a blessing to many thousands of Christians. May this new edition help in the fulfillment of the great purpose which the Gospel epilogue expresses.

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GOING UP TO JERUSALEM

And it came to pass when the days were well nigh come that Jesus should be received up, he stedfastly set his face to go to Jerusalem. And he departed from Galilee, and passed through the borders of Samaria and Galilee, and came into the borders of Judæa beyond the Jordan. And great multitudes followed him, and he healed them there.

And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid.

And he took again the twelve, and began to tell them the things that were to happen unto them, saying, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles; and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again."

Thomas therefore, who is called Didymus, said unto his fellow-disciples, "Let us also go, that we may die with him."

And he entered and passed through Jericho and went on before, going up to Jerusalem.

Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with

another, as they stood in the temple, "What think ye? That he will not come to the feast?"

Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

The Feast at Bethany

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there in the house of Simon the leper; and Martha served: but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.

But Judas Iscariot, one of his disciples, that should betray him, saith, "Why was not this ointment sold for three hundred shillings, and given to the poor?"

Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

Jesus therefore said, "Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always. She hath done what she could; she hath anointed my body beforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But

the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

PALM SUNDAY – THE DAY OF TRIUMPH

The Triumphal Entry

On the morrow when they drew nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, "Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, 'Why do ye this?' say ye, 'The Lord hath need of him; and straightway he will send him back hither.'"

Now this is come to pass, that it might be fulfilled, which was spoken through the prophet, saying,

"Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass."

And they went away, and found a colt tied at the door without in the open street: and they loose him. And certain of them that stood there said unto them, "What do ye, loosing the colt?" And

they said unto them even as Jesus had said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

And the most part of the multitude spread their garments upon the way; and others branches, which they had cut from the fields. And as he was drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen. And they that went before, and they that followed, cried, "Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest."

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The multitude, therefore, that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign.

And some of the Pharisees from the multitude said unto him, "Teacher, rebuke thy disciples."

And he answered and said, "I tell you that, if these shall hold their peace, the stones will cry out."

And when he drew nigh, he saw the city and wept over it, saying, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.

For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

And when he was come into Jerusalem, all the city was stirred, saying, "Who is this?"

And the multitude said, "This is the prophet, Jesus, from Nazareth of Galilee."

The Pharisees therefore said among themselves, "Behold, how ye prevail nothing; lo, the world is gone after him."

And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

MONDAY – THE DAY OF AUTHORITY

The Cursing of the Fig Tree

And on the morrow, when they were come out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and said unto it, "No man eat fruit from thee henceforward for ever."

And his disciples heard it.

The Cleansing of the Temple

And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves: and he would not suffer that any man should carry a vessel through the temple. And he taught, and said unto them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? but ye have made it a den of robbers."

And the blind and the lame came to him in the temple; and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna to the son of David": they were moved with indignation, and said unto him, "Hearest thou what these are saying?"

And Jesus saith unto them, "Yea: did ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise'?"

And the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

And he left them, and went forth out of the city to Bethany, and lodged there.

TUESDAY – THE DAY OF CONTROVERSY

The Lesson from the Withered Fig Tree

And as they passed by in the morning, they saw the fig tree withered away from the roots. And Peter calling to remembrance saith unto him, "Rabbi, behold the fig tree which thou cursedst is withered away."

And Jesus answering saith unto them, "Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, 'Be thou taken up and cast into the sea'; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses."

The Challenge of Christ's Authority

And they came again to Jerusalem. And all the people came early in the morning to him in the temple to hear him. And as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, "Tell us: By what authority doest thou these things? or who is he that gave thee this authority?"

And Jesus answered, and said unto them, "I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men?"

And they reasoned with themselves, saying, "If we shall say, 'From heaven'; he will say unto us, 'Why did ye not believe him?' But if we shall say, 'From men'; all the people will stone us: for they are persuaded that John was a prophet."

And they answered Jesus, and said, "We know not."

And Jesus said unto them, "Neither tell I you by what authority I do these things."

The Two Sons

"But what think ye? A man had two sons; and he came to the first, and said, 'Son, go work to-day in the vineyard.' And he answered and said, 'I will not': but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, 'I go, sir': and went not. Which of the two did the will of his father?"

They say, "The first."

Jesus saith unto them, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye saw it, did not even repent yourselves afterward that ye might believe him."

The Wicked Husbandmen

"Hear another parable: There was a man who was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them in like manner. But afterward he sent unto them his son, saying, 'They will reverence my son.' But the husbandmen, when they saw the son, said among themselves, 'This is the heir; come, let us kill him, and take his inheritance.' And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?"

They say unto him, "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons."

Jesus saith unto them, "Did ye never read in the scriptures,

'The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,

And it is marvellous in our eyes'?

Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust."

And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

The Marriage of the King's Son

And Jesus answered and spake again in parables unto them, saying, "The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, 'Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready; come to the marriage feast.' But they made light of it, and went their ways, one to his own farm, another to his merchandise; and the rest laid hold on his servants, and treated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, 'The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.' And those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: and he saith unto him, 'Friend, how camest thou in hither not having a wedding-garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot and cast him out into the outer darkness'; there shall be the weeping

and the gnashing of teeth. For many are called, but few chosen."

Tribute to Cæsar

Then went the Pharisees, and took counsel how they might ensnare him in his talk so as to deliver him up to the rule and to the authority of the governor. And they send to him their disciples, with the Herodians, saying, "Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?"

But Jesus perceived their craftiness, and said, "Why make ye trial of me, ye hypocrites? Show me the tribute money."

And they brought unto him a denarius. And he saith unto them, "Whose is this image and superscription?"

They say unto him, "Cæsar's."

Then he saith unto them, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

And when they heard it, they marvelled, and left him, and went away.

The Question of the Resurrection

And there came to him certain of the Sadducees, they that say that there is no resurrection; and they asked him, saying, "Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died. In the resurrection therefore whose wife of them shall she be? for the seven had her to wife."

And Jesus said unto them, "Ye do err, not knowing the scriptures, nor the power of God. The sons of this world marry, and are given in marriage; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him."

And when the multitudes heard it, they were astonished at his teaching.

The Greatest Commandment

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, "What commandment is the first of all?"

Jesus answered, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' The second is this, 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these."

And the scribe said unto him, "Of a truth, Teacher, thou hast well said that he is one: and there is none other but he: and to love him with all the heart, and with all the understanding and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices."

And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God."

The Unanswerable Question of Jesus

Now while the Pharisees were gathered together Jesus asked them a question, saying, "What think ye of the Christ? whose son is he?"

They say unto him, "The son of David."

He saith unto them, "How then doth David in the Spirit call him Lord, saying,

'The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?'

If David then calleth him Lord, how is he his son?"

And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

And the common people heard him gladly.

Discourse of Jesus Against the Scribes and Pharisees

Then spake Jesus to the multitudes and to his disciples, saying, "The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, 'Rabbi.' But be not ye called 'Rabbi,' for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and whosoever shall humble himself shall be exalted.

"But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he

is become so, ye make him twofold more a son of hell than yourselves.

"Woe unto you, ye blind guides, that say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.' Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.' Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!

"Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful,

but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, 'If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.' Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'"

The Widow's Two Mites

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, "Verily, I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living."

The Gentiles Seek Jesus

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, "Sir, we would see Jesus."

Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

And Jesus answereth them, saying, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it: and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will the Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name."

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