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THE LIFE OF CHRIST.

I. THE PERIOD OF PREPARATION.—30 Years.

From BIRTH A. U. C. 749	<table border="0"> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">Nativity Presentation Magi Egypt Nazareth</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> </table>	{	Nativity Presentation Magi Egypt Nazareth	}	To BAPTISM Jan. 780	<table border="0"> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">John the Baptist Jesus Temptation</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> </table>	{	John the Baptist Jesus Temptation	}
{	Nativity Presentation Magi Egypt Nazareth	}							
{	John the Baptist Jesus Temptation	}							
			Cana Capernaum						

II. THE PUBLIC MINISTRY.—3½ Years.

- (1) IN JUDEA.—12 mos. { (Jno. i-iv) Until the imprisonment of John.
- (2) IN GALILEE.—22 mos. { 1. Eastern—Until death of John.
2. Northern—(Matt. xvi, 16 . . .).
Caesarea Philippi.
- (3) LAST JOURNEYS.—6 mos. { (Luke ix, 51-xix, 28).
(Jno. vii, 10-22) to Jerusalem.

III. THE PASSION.

<p>THE WEEK.</p> <p>$\frac{1}{3}$ of Matt., $\frac{1}{3}$ of Mk. $\frac{1}{4}$ of Luke, $\frac{1}{2}$ of Jno.</p>	<table border="0"> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">SAT. —Bethany.</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">SUN. —Triumphal Entry.</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">MON. —Cleansing the Temple.</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">TUES.—Parables and Discourses.</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">WED.—Rest and Retirement at Bethany.</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">THU. —Last Supper; Gethsemane; Arrest; Trials.</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">FRI. —(April 7, 783.—13th Nisan) CRUCIFIXION.</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">SUN. —RESURRECTION.</td> <td style="font-size: 3em; vertical-align: middle;">}</td> </tr> </table> <p style="text-align: center;">ASCENSION (after 40 days).</p>	{	SAT. —Bethany.	}	{	SUN. —Triumphal Entry.	}	{	MON. —Cleansing the Temple.	}	{	TUES.—Parables and Discourses.	}	{	WED.—Rest and Retirement at Bethany.	}	{	THU. —Last Supper; Gethsemane; Arrest; Trials.	}	{	FRI. —(April 7, 783.—13th Nisan) CRUCIFIXION.	}	{	SUN. —RESURRECTION.	}
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GOSPEL HISTORY.

CHRONOLOGY OF THE GOSPELS.

Chronology positive, and relative. More material for the latter.

DATE OF THE NATIVITY.

*The Year.** Dionysius Exiguus, A. D. 533-556, assumed A. U. C. 754; adopted by Bede, and later by Pepin and Charlemagne.

Four data in Gospels disprove. Death of Herod, Mt. ii. 1. Lk. i. 5. Census under Augustus, Lk. ii. 1. Star of Magi, Mt. ii. Age of Jesus on entering his ministry, Lk. iii. 23.

Herod died Nisan, 750. Eclipse of moon April 12th. Dionysian era therefore at least four years too late.

Lk. ii, 1, 2. Taxing under Augustus, when Quirinius was president of Syria. Objected that only local censuses mentioned. Ancyra Marbles record three by Augustus, 726, 746, 766. Robinson restricts *οἰκουμένη* to Palestine. But answered by habit of omitting such facts by historians, especially relating to provinces; gap in Dion Cassius; motive in Josephus. Positive arguments; centralization under Augustus; autograph MS read after his death in Senate by Tiberius, exhibited number of soldiers, amount of tribute, over whole empire. Woolsey objects that this not imply registration of persons, but enumeration not practical without registration. That Palestine not made a province till 759 not a difficulty, because of the relation of Herod to Rome, the oath of allegiance to the emperor under his reign. Cassiodorus sixth century speaks of census and survey. Mommsen doubts, Zumpt accepts

* Wieseler's Supplement to Chronological Synopsis. Herzog's Encyc. Dr. Woolsey in New Englander, Oct., 1869, and Bibliotheca Sacra, April, 1870. Andrews' Life of Christ.

evidence; lists then extant. Suidas, 9th century, states census made under Augustus. Indirect proof. Under republic each province regulated method of levy, under Antonines a uniform law; the change probably occurred at founding of empire. Jus Italicum began under Augustus. The exception proves the rule. Also analogous census mentioned in Gaul.

QUIRINIUS governor. He succeeded Archelaus, A. D. 6, and then made taxing, Acts v. 37. Tholuck made *πρώτη* comparative, as John i. 15, the enrolment was before Quirinius was governor, to distinguish this from well known census. Neander, Hug, take wider meaning of *ἡγεμονεύοντος*; this made under extraordinary commission. But Luke would mention the two in Gospel and Acts, without distinguishing. Ebrard, double use of *ἀπογραφῆ*; the decree was that world should be enrolled, but the actual levy not occur till Quirinius was governor. Takes verb and noun in different senses. Wieseler, brachylogy. The first under Roman authority. Zumpt proves that Quirinius was twice governor.* Saturninus demitted office B. C. 6, U. C. 747. Varus held till B. C. 4, U. C. 750. No list till Quirinius, A. D. 6. Between B. C. 12 and A. D. 2, Quirinius conquered Homonodenses in Cilicia, and received imperial insignia, which imply prætorial rank. No province possible except Syria. Mommsen refers to a marble recording honours to one who had been twice legate. Zumpt rejects. This generally adopted. Varus held till summer 750 after death of Herod. Explained if the census began before but went by name of Quirinius. Tertullian says census began under S. Saturninus, left 747, and lists extant in Rome. Zumpt makes this starting point, proving birth of Christ 748. But not say at beginning of census. The whole difficulty removed by textual criticism. The article omitted by B D Sin. Lach. Tisch. W. and H. Meyer, "if *ἡ* not read *αὐτῆ* becomes subject, and *ἀπογραφῆ* *πρώτη* predicate." So Revisers. This was the first enrolment made when Quirinius was governor, which expressly implies another.

The Star and the Magi. Mt. ii. If identified with a conjunction in 747, and 748, taken as data. Confirmed by inference from Mt. ii. 16, that Christ was two years old at death

* See Fairbairn's Hermeneutical Manual.

of Herod. Implies that Magi went immediately. Wieseler conjectures a new star in connection with the conjunction. Too insecure for accurate dating, but confirms the narrative.

Day of Nativity. Eastern church celebrated Jan. 6th, as Epiphany and Christmas, inferring from Lk. iii. 23, that Christ was baptized on his birthday. In 4th century under influence of the West, adopted Dec. 25, gives time for events of nativity before death of Herod. Lk. ii. 8, no difficulty, from flocks being in fields. May have been temporary, to make room. See Barclay's Calendar. The season no hindrance. Luke i. 5. Zacharias belonged to the priest class Abia. Temple destroyed Aug. 5th, 823, when the class Jehoiarib in service. Wieseler reckons from this that in 848 the class Abia served for the week beginning Oct. 3d. Allowing 15 months to birth of Christ gives Jan. 10th, 750.

DATE OF THE CRUCIFIXION.

Day of the Week. Friday, or *παρασκευή*. Mt. xxvii. 62. Mk. xv. 42. Lk. xxiii. 54. John xix. 14 adds *τὸ πάσχα*, which many think implies that the crucifixion was before the Passover. So Winer, although Gr. p. 202, he says the genitive is possessive. Harmonists claim that the meaning is the preparation day or Friday belonging to the Passover week. See "*Teaching*" 8, 1.

Day of the Month. If Christ ate the Passover at the regular time, the crucifixion was on Nisan 15th. Mt. xxvi. 17. Mk. xiv. 12. Lk. xxii. 7 and 15.

John does not call it passover; J. xiii. 1 says before the feast, and v. 29, disciples suppose that Judas went to buy what was needed for the feast; especially J. xviii. 28. Jews would not enter Pilate's palace, for fear of defilement, *ἀλλ' ἵνα φάγωσι τὸ πάσχα*.

This is regarded the most important question in N. T. criticism. Involves not merely question of inspiration, but of historical accuracy. Four views:— 1. Follow John, because eye-witness, and Synoptists mistaken. So Bleek. Christ anticipated regular time. 2. Adapt Syns. to John; but impossible. 3. Follow Synoptists, and turn the passage against genuineness of John. So Bretschneider, and rationalists generally. 4. Harmonists interpret John by Synoptists, and further show that John himself requires agreement.

Thus xiii. 1, does not date the whole supper; and v. 29, refers to supplies for following days. xix. 28, some say *πάσχα* refers to whole festival, some say *φαγεῖν* refers to offerings on the second day.

Suggested that the subject of the verbs restricted to those conducting the prosecution. Interrupted in progress of their passover, they might get the crucifixion over, and return and complete their observance, if free from contamination.*

The explanation required by John, because the objection not self-consistent. The disability occasioned by the house of a gentile not being purged from leaven, would be over by sundown. The whole nation employed in excluding leaven before the feast.

So John xix. 14, explained above.

It is objected that Nisan 15th was Sabbatical. Lev. xxiii. 11, 15. The crucifixion illegal, the purchase of spices, Lk. xxiii. 26, the burial, the labour of Simon the Cyrenian. Harmonists answer that Sabbath law not apply to Sabbatical feast days; e. g. Ex. xii. 16; and emergency of priests led to break the law.

Syns. supposed to be misled by relation of Sacrament to Passover supper.

The Paschal Controversies. In 2d century the Quarto-decimanni kept 14th, while Western Church governed Easter by the day of the week. The Tübingen critics infer John not apostolic. Neander and Meyer, the Asian observance was of the death of Christ, and confirms John. Bleek, De Wette, Fisher, Abbot, Schürer, the day was the Jewish passover, with Christian observance.†. Harmonists agree that the Asians quoted John and Syns. equally for their view, and therefore recognized no disagreement.

The day of the week, Friday, and the day of the month, Nisan 15th, the year was 783, according to Wieseler, 784 others say.

Seyffarth followed Dionysian era, by identifying the darkness at the crucifixion with an eclipse. But Passover at full moon.

* Milligan, John xviii. 28, in Schaff's Pop. Com., and Articles in Contemp. Rev. Credits to Dr. Dörner. Essentially same as Fairbairn's Herm. Man. See Presbyterian Rev., April 1881.

† E. Abbot, Authorship of Fourth Gospel, p. 10. Luthardt, Authorship of Fourth Gospel. Schürer, Essay, Leipzig, 1869. Sears, Fourth Gospel, Appendix A.





DATE OF CHRIST'S BAPTISM.

Lk. iii. 1, 2, dates John's ministry. Pilate governor, 778-789. Herod Antipas Tetrarch of Galilee, 750-792. Philip Tetrarch of Iturea and Trachonitis, 750-787. Lysanias Tetrarch of Abilene. Josephus mentions Lysanias 60 years before. This probably a grandson, and the name dynastic. The mention explained to complete division of territory of Herod Gt.

Annas and Kaiaphas High Priests. Annas 759-767. Kaiaphas 770-789. Annas called High Priest not as lieutenant of H. P., or President of the Sanhedrin, but because head of family and legally H. P. The name in plural had wide extension. See Schürer N. T. Times.

Fifteenth Year of Tiberius Cæsar. Augustus died 767, 15th Tib. 781-2. But would make 1st Passover in 782, and death next year. And Christ would be 32 years old. Brown's Ordo, Wieseler, say the verse anticipatory, and dates imprisonment of John. Tertullian followed by many Fathers say Christ died 15th Tib., and Gemini Consuls, which leaves a few months for ministry. Zumpt adopts solution of Nicholas Mann, 1733, and dates reign of Tiberius from Senatorial decree 779. Confirmed by Egyptian coins, by authority in provinces. Historical facts, not harmonistic resort.

Confirmatory date J. ii. 20, forty-six years temple building. Herod began in his 18th year, 734, and 46 years, would be 779-780.

Additional fact Lk. iii. 23. Jesus when he began was about 30 years of age. See Winer Gram., p. 366.

Adjusting the external data, the result becomes apologetically strong, because each date independent.

ROBINSON.		WIESELER.		ZUMPT.	
Born	749 or 750,	Born	750	Born	747
Baptized	779 or 780, A. D. 27	Baptized	780*	Baptized	779†
1st Passover	780, " 27	1st Passover	781	1st Passover	780
2d	" 781, " 28	2d "	782	2d "	781
3d	" 782, " 29	Crucifixion	783	Crucifixion	782
Crucifixion	783, " 30				

* 15th Tib. 781, date imprisonment John.

† Christ between 31 and 32 years old.

These schemes vary by one year, which is possible because of question of feast, John v. 1.

The agreement of external dates, separately ascertained, with duration of ministry, is remarkable.

DURATION OF THE PUBLIC MINISTRY.

Fathers based opinion that one year on Tertullian, or Is. lxi. 2. Many critics infer from Syn. that Christ was not in Jerusalem till the last passover.

But Syn. imply visits not mentioned, in the rapid development of work in Galilee, Jews followed him, Mt. iv. 25. So Lk. vi. 1 implies a Spring season, especially the lamentation over Jerusalem. Mt. xxvii. 57. Baur explains as accommodation from prophets, Strauss quoted from lost writing. So Lk. x. 38, the family at Bethany. Impossibility of rationalistic theory that Pseudo-John should contradict the current authorities.

On the other hand John frequently implies Galilean work, as vii. 6-10. The plan of John confines to Judæa, because the discourses occurred at feasts; of Synoptists to Galilee, because the popular work was out of reach of priests.

John mentions Passover ii. 13, vi. 4, which Christ did not attend, and xii. 1. Besides a feast not named, v. 1, and Tabernacles vii. 2, October, and Dedication, x. 22; founded 187 B. C. by Judas Maccabæus.

If v. 1 a Passover there were four, implying duration of $3\frac{1}{2}$ years, as Robinson. If not, three Passovers, and a year less. This difference adapts itself to the different schemes of external data.

Common text omits article with A B D Origen, W and H, Rev. Article found in C L Sin. Cyril, Tisch.

Most claim that the article favours Passover; Westcott says Tabernacles.

Many say, omission fatal to Passover; but John gives names of other feasts besides Passover. Indefinite, to suggest motive for journey, or emphasize Sabbath healing. Robinson claims not indefinite, on principle of defining genitive, Winer, Gr. p. 125. The Jews' feast by eminence was Passover.

* Bleek Introd., p. 195, and n.

Also argued that harmonistic result best, because beginning Sabbath controversy. Also time needed. So Parable Lk. xiii. 6, 7.

Objections to Passover; vi. 4, a passover which Christ did not attend, and absent from Jerusalem eighteen months till October, vii. 1. But caused by danger of persecution. And interval of year between v. and vi., but agrees with John's plan to record discourses at feasts.

Held by Irenæus, Eusebius, Luther, Lightfoot, Neander, Hengstenberg, Geikie, Edersheim.

Purim suggested by Keppler, followed by Hug, Wieseler, Lange, Meyer, Godet, Weiss, Farrar.

Because between December, Jno. iv. 35, and Passover, vi. 4; gives good harmonistic result, falling in with hostility at close of Galilean ministry. But objections are strong. Loses year of duration; *Purim* not specifically feast of Jews, not in O. T.; not require journey to Jerusalem. That not observed on Sabbath, not a conclusive point, because Christ may have stayed some days in the city.

Pentecost held by Cyril, Chrysostom, Erasmus, Beza, Calvin, Bengel. But no time after Passover, Ch. ii, for iii. iv., disregards iv. 35; and John Baptist imprisoned, who was freed iii. 26. To say *Pentecost* of following year, introduces months of silence into the history.

Against any feast in the fall stands either iv. 35, or if of following year, the months of silence.

For *Tabernacles*, Ebrard, Ewald, Lichtenstein, Hilgenfeld.

For *Atonement*, Caspari, but not a feast.

For *Trumpets*, beginning of year in September, before Atonement, Westcott, Edersheim.

This question of a year's duration corresponds with variation of duration inferred from external data.

N. B. The several external dates are independently discovered; then adjusted to one another; and the result compared with duration derived from an entirely different source. The evidence of accuracy is convincing.

The Periodology of the history is obtained by comparing the analysis of the Synoptists, with John. The three coincide in dividing as follows:

<i>Synoptists.</i>	<i>John.</i>
Baptism and Temptation,	ii. 3. Passover.
Public Ministry in Galilee,	{ iv. Journey thro' Galilee. v. 1. Feast.
Feeding 5000,	vi. 4. Passover.
Last Journeys to Jerusalem,	vii. Tabernacles. x. 22. Dedication.
Crucifixion,	xii. Passover.

Chs. ii-iv. of John therefore, precede the Galilean Ministry of the Synoptists, and give the Judæan Period. From John iv. or v. to vi. is the Ministry in Eastern Galilee. Between vi., vii. in Northern Galilee. The Journeys to Jerusalem of the Synoptists agree with vii. to x. of John. And the Crucifixion closes each alike. This correspondence from different plans is adequate proof of justice of the method of harmonizing.

PREPARATORY PERIOD.

a. The Nativity. *b.* John the Baptist. For the Nativity and its attendant events, the authorities are Mt. and Lk. Mark's purpose confines him to the active life; John's to the discourses; Matthew finds proof of the Messianism, and Luke completes the history.

Characteristics. In nature of the events the supernatural element prevails almost to the exclusion of human agency, so that many who accept miracles, reject. *a.* It was necessary to attest the incarnation. The central miracle implies the rest. *b.* Publicity essential, and identification of the child. *c.* Protection from false Messianic enthusiasm, and governmental persecution. *d.* Exhibition of divine attributes. *e.* Anti-typical relation to the Old Testament to shew unity of the divine plan. This necessary from beginning; references to prophecy, types, the law. *f.* Typical of the Christian life and of the church.

This element, that these are not alone events of history, but in the development of a divine plan, and therefore full of meaning, gives opportunity to charge mythical origin or dog-

matic intention; but accepting the claim of the gospel as divine, carries these with it.

§ 2. *Annunciation of birth of John the Baptist.* The official character of John must be indicated from the outset.

Miraculous element, the angel, dumbness of Zacharias, extraordinary birth; publicity in choosing Temple, and time of worship; honour to O. T. in choosing a priest; prophecy; and type in allusion to Nazarites; all explained by angel. Political condition shewn by reference to Herod. Observance of ritual shewn by reference to priest classes. Incense the highest element, enjoyed by turn; meaning in v. 10. Personal character of parents, righteous, in spirit and in form. While mass of people had lost spiritual sense, a few exhibit true intent of O. T. Zacharias Jehovah hath remembered, Elizabeth, my God hath sworn.

Childlessness regretted among Jews. Angel appears on right of altar, predicts a son, gives name John, Jehovah is gracious, predicts his character and office. Nazarite vow, Num. vi. 1-21, signified his work as a reformer; forerunner of Messiah, Mal. iv. 6, a second Elijah. Turning hearts of children to Fathers.

Zacharias's faith fails, a sign is given, at the same time a warning against unbelief. The delay of the priest unusual, and impressed the people. Elizabeth conceived and hid herself five months through religious feeling.

Critical Objections. Severity of treatment of Zacharias, but warning, and honour done him. To doctrines of angels, not in O. T. till Captivity; name given; but see O. T. references; naturally developed by degrees; no evidence derivation from Persians, and confirmed in N. T. As Michael often interpreted of Jehovah angel, so some say Gabriel also. But Dan. x. 13, 24, distinguishes Michael from Gabriel; Jehovah angel claims divinity; and later appears after incarnation.

Naturalistic theory, Paulus, retained facts but accounted for from natural causes. Involved deception. Answered by Strauss, by mythical theory. Myth a narrative conveying truth, in which unconsciously the idea and form are blended. Saves moral character of original actors. Tendency, or dogmatic hypothesis, charges conscious alteration of the history to convey doctrinal ideas which had grown up. Strauss' last Life.

Legendary theory, Renan, holds more of facts, but charges deceit, and mingled with legends.*

§ 3. *Annunciation of the birth of Jesus.* Six months after, the Angel appeared to the Virgin in Nazareth, announcing birth of Messiah. Like case of John, by angel, extraordinary birth, description of office, connected with prophecy, and sign given. Unlike that, in this case a small town, and obscure person. Accords with contrast of O. and N. dispensations.

Need of announcement, and Virgin chosen, because of Is. vii. 14. Symbolized and witnessed divine origin. Betrothed, because of protection, and title to throne through Joseph. ἐξ ὄχρου Δαυεὶδ some restrict to Joseph, some include Mary, v. 27. In private because of Mary's position, and danger from Herod; as to mode, ὤφθη not used, but εἰσελθὼν and ἀπῆλθεν; v. 32 describes child, great, and to inherit throne of his Father David; *i. e.*, Messiah. Michael iv. 7, Dan. vii. 14, Is. ix. 7. The Virgin blessed among women. The sign given, serves to connect this promise with that to Elizabeth.

Objections. The immaculate conception not break inheritance of sin from the mother. But divine agency, and its intention declarative, and evidencing. That Christ called Son of Joseph. The doctrines not appealed to in Scripture. But implied in nearer relation to mother than father, which not Eastern; peculiar expressions Son of Man, and Word made flesh, connected with "that which is born of the flesh is flesh." Not appealed to as proof, because rested on testimony and of parents, and the resurrection was stronger. Mythical interpretation appeals to classical analogies. But time required, and Jewish monotheism at its strongest.

§ 4. *Visit of Mary to Elizabeth.* Order of events. Some place annunciation to Joseph first. Hug, Ebrard, Alford. Joseph at once informed by vision, and accompanies Mary. But unmarried women might travel. Lange, Mary tells Joseph, he not believe. She takes refuge with Elizabeth and vision follows. But she "was discovered"; and would naturally await divine guidance; also v. 39, "she arose with haste," and v. 56, stayed three months till birth of John, therefore her visit followed immediately the annunciation to her.

*For complete statement and answer to detailed objections, see Ebrard's Criticism of the Evangelical History.

Religious motive, angel referred her, danger and delicacy of her situation, could not hope to be believed.

Ends accomplished. Testimony of inspiration, connect events in distant places, and shew their relation; prefigured superiority of Jesus to John.

Mary's hymn, the Magnificat, Zacharias's the Benedictus, modeled upon Hannah's, I Sam. ii. As historical document, exhibits the form of Messianic expectation, but with predominant sense of personal relation. Connected with the Messianic promises to seed of Abraham.

Home of Zacharias was hill country of Judah. Robinson accepts Reland's conjecture, that *'Ioubda* is Juttah, Josh. xv. 55, 5 m. S. Hebron. Some make Zacharias High Priest in Jerusalem; common opinion Hebron, priestly city, in Judah, in hill country, and Jewish tradition; 17 m. S. Jerusalem. Christian tradition says Ain Karim 4 m. N. W. Jerusalem. About 80 m., or four days from Nazareth. Mary returned before birth of John.

§ 5. *Birth, Circumcision, and Naming of John the Baptist.*

Large assembly shews effect of annunciation and extraordinary birth. Ceremony on eighth day, Lev. xii. 3, performed by father and name given, Gen. xxi. 3, 4. Friends expect father's name to be given, and appeal to him. Making signs not prove Zacharias dumb, but natural gesture. He called for a tablet and wrote John is his name, as already given. First N. T. writing, Jehovah is gracious.

Miraculous attestation, by regained speech, producing wonder, and by his inspiration. This had peculiar significance, because withheld for 400 years, and because connected with historical development. Each cycle of history had its appropriate gift. The Patriarchs, Moses and Joshua, the Judges, David and Solomon; in Assyrian period, in Israel, were Hosea, Amos and Jonah; and in Judah Joel, Obadiah, Isaiah, Micah, Nahum; in the Babylonian period, Jeremiah, Habbakuk and Zephaniah; in the Exile, Ezekiel and Daniel; in the Restoration, Haggai, Zechariah, Malachi. The resumption now was therefore a sign of a great historical crisis. Previous instance in case of Mary had been in private.

Like Mary's hymn that of Zacharias refers all to promises; is based on O. T. models, differs in being national more than individual, and in priestly reference to purification, rather than

royal to triumph. Evidence of Messianic hope of a deliverer, king, and purifier, and a kingdom of righteousness, which is true in a spiritual sense, higher than Zacharias understood. No mention of Gentiles, but no Jewish restriction. No farther description of John, except of spiritual growth in the wilderness. Associated thus with Elijah, and prefigured official life, and separated from human influence.

§ 6. *Annunciation to Joseph.* Necessary to relieve Mary, and add witness to the people and church, as well as to secure his aid. Probably after Mark's return. Joseph a righteous man, proposed to divorce her, which usual with betrothed persons. Two forms, the more private an instrument of separation not reciting cause.

An angel sent, absence of article not against it being the same, because not before in Matt. In a dream, not vision, which repeated to Joseph. Declares the child divinely begotten in fulfilment of prophecy, and gives name Jesus, "for he shall save his people from their sins." Is. vii. 14. v. 22, words of angel, proved by $\delta\epsilon$, and use of perfect. The passage in Isaiah related to a deliverance of Judah in the time of Ahaz from a conspiracy between Syria and Samaria, and a virgin birth predicted. Some say by mistake applied to Christ, some say double sense, but applies to Christ only, because his coming implies safety of the nation till he come.

Joseph took his wife, $\tilde{\epsilon}\omega\varsigma\ \omicron\delta$, not prove subsequent children, nor does *πρωτότοκον*, which technical.

Objected that Mt. and Lk. give different accounts of these preliminaries. Angel not tell Joseph of visit to Mary, and gives name to him. But each has his motive for selection, each give analogous events, of angelic annunciation, and fulfilment of prophecy. Mt. gives theocratic line through Joseph. Luke supplements.

§ 7. *The Nativity.* Predicted that Messiah should be born in Bethlehem. Micah v. 2. Parents brought from Nazareth by decree of taxing. The date indicates the Augustan age, subjection of the theocracy, the enrolment as imperial citizens. Joseph was of the *οἶκος*, subdivision of *πατριά*, subdivision of *φυλή*. Mary went, some say, because she had property, or as representative of family; or because while

* Schürer.

Stapfer, Palestine in Time of Christ, 151.

place determined by Jewish custom, the decree required complete enrolment of people.

While there she brought forth her son, and laid him in a manger.* Exhibits humility of Saviour. Simplicity of narrative.

Place. Traditional account ancient, and sites of inns permanent.† Justin Martyr, A. D. 103, cave near town. Helena built church over it. Objected, Matt. not mention Nazareth till return from Egypt; hence many deny birth in Bethlehem as derived later from prophecy. John vii. 42, denied and not asserted by him. But Matt. implies Bethlehem, because Joseph expected to return there when he came from Egypt. Mt. mentions places only as fulfilling prophecy. Luke gives history. The combination is so natural as to be proof of unity.

§ 8. *Annunciation to Shepherds.* Meaning in v. 17. Arouse attention, furnishes witnesses, and yet avoid persecution of Herod; new miracle. Shepherds chosen because of association with David. Vision by angel, which disproves identity with Jehovah Angel, because incarnation already occurred. And *ὁδοῦ κυρίου*, visible manifestation of presence of Jehovah, and angel announces that *χριστὸς κύριος* is born. Combination nowhere else, and asserting divinity.

Sign given, probably no other new-born child would be found in a manger. Instantly chorus of angels, showing knowledge in heaven. The Doxology, or Gloria in Excelsis, A B D Sin. Vulg., Tisch., Lachm., Treg. W. and H. Rev., read *εὐδοξίας*, which divides into two clauses; most Greek FF. read *εὐδοξία* in three. First intimation that this salvation was for the world.

The men told; Mary kept all in mind, comparing with what had gone before.

Naturalistic interpreters refer to Mary's expectation and general Messianic hope, and say shepherds mistook a natural glow in the sky. Mythical, to life of David. With date of taxing, falls the birth in Bethlehem, and all connected with it.

§ 9. *Circumcision of Jesus and Presentation in the Temple.* Circumcision 8th day. Purification of Mother on 40th; arrangement of Matthew's incident, Adoration Magi and Flight into

* Farrar, I. 15. n. 2.

† Farrar, I, 5. 6.

Egypt, see diagram. Ecclesiastical method puts these before Presentation in Temple. Mt. ii. 1 implies Magi came soon after birth; and Herod not know of birth till they came. But may have known, but not acted till excited by their coming. Objections are, the 40 days too short, and text forbids idea that the purification postponed; and presentation could not have followed the slaughter of the children. Augustin, Sepp, Alford modify, putting Presentation between Visit of Magi and the Flight into Egypt. But the coming of the Magi set Herod to work; and the method separates the coming of the Magi and the Flight. Most harmonists put the visit of Magi after the Presentation. To the difficulty that Luke seems to take them from the Temple direct to Nazareth, the answer is that he relates generally and only what belongs to his line, and as he leaves out what happened at Bethlehem he omits also the return. Bethlehem so near to Jerusalem that would go and come the same day. Luke supplies no motive for leaving Bethlehem, and Joseph expected to stay there, Mt. ii. 22. Unnecessary to suppose a return to Nazareth from the Temple, and subsequent visit to Bethlehem.

Circumcision marked Jewish nationality, subjection to divine law, removal of sin by the covenant. The implied confession of sin must therefore here be vicarious, and implies foresight of sacrifice. Briefly told of Christ, fully of John, because more prominent fact of O. T. life. Name Jesus recognized.

Presentation in Temple combined redemption of service of the First-born, and purification of the Mother. Christ not Levitical priest; new testimony of inspiration, and *Manifestation to the Spiritual Israel*. Combined in the narrative, v. 24, the sacrifice due from the mother, and v. 23, the presentation of the child, but the money payment not mentioned. Verse 22 plural *ἀντῶν*, includes child, although law speaks only of purification of the Mother. Ex. xii. 2, the first-born son, owed priestly service. The Tribe of Levi took their place, and their support and representative capacity expressed by redemption of first-born, Num. iii. 12, xviii. 16, 17. Threefold recognition of law, and Books. Great age of Simeon not in text. He is inspired, recognizes universal salvation, Is. xlii. 6, and first clear notice of suffering Messiah, Is. viii. 14. Anna inspired; her tribe mentioned, II Chron. xi. 16, Ezra i. 5, ii. 5, 9. Not departing from Temple, not literal, not official.

DIAGRAM.

Birth
 Circumcision on 8th Day
 Adoration of Magi, 13th Day
 Flight into Egypt
 Presentation in Temple
 Return to Nazareth

AS MODIFIED.

Birth
 Circumcision on 8th Day
 Adoration of Magi, 13th Day
 Presentation in Temple, 40th Day
 Flight into Egypt
 Return to Nazareth

COMMON VIEW.

Birth
 Circumcision on 8th Day
 Presentation, 40th Day
 Adoration of Magi
 Flight into Egypt
 Return to Nazareth

WORDSWORTH.

Birth
 Circumcision
 Presentation
 Return to Nazareth. Luke.
 Visit to Bethlehem to Feast
 Adoration of Magi
 Flight into Egypt
 Return to Nazareth. Matthew.

§ 10. *Adoration of the Magi.* Soon after Presentation, because Herod died in April. Relation to last incident, acknowledgment by gentiles. The dispensation of faith is universal, the calling of gentiles must find place among these events. They expected a King, bring gifts, gold for king, frankincense, prayer, and myrrh referring to his sacrifice. Pecuniary aid to the family. Tradition makes represent the three races, went to India, shrine at Cologne. Magi, tribe of Medes, priests, retained in Persian Empire.* Learning and Astronomy. ἀπὸ ἀνατολῶν pl., Upham thinks the far east Persia, and sing. the east Babylonia. But ἐν τῇ ἀνατολῇ v. 9, quarter of heaven. Persians not idolators.

The Star. Difficulty of miraculous idea, saw it in East, does not guide them to Bethlehem, but they go to Jerusalem and inquire. Kepler 1604, observed conjunction of Jupiter, Saturn, Mars in the Fish, and a new star which disappeared next summer. In 747 U. C. Jupiter and Saturn were in conjunction, and 748 Mars. Some say the conjunction was Matthew's star, some suppose a new star, Wieseler, a comet of 750. Magi aware of Messianic hopes of Jews, Suetonius, Tacitus; not derived from a mistake of Josephus applying Messianic prophecies to Vespasian.† Collateral tradition, Jews scattered over Empire. Some refer to Is. lx. 30. And Daniel, Num. xxiv. 17. Balaam's prophecy to gentiles. The Magi aware of expectation, associated remarkable stellar phenomena as signs. To Jews, testimony of angels, to gentiles, of nature.

Objected that ἀστέρα not a conjunction, but usage wide, and might be regarded as one. Pritchard, Greenwich Observatory, shows conjunction not close, but only requires noticeable phenomenon. Saw it first May 29th, 747, in the East, on Dec. 5th, in the South at sunset; and how could a star go before, and rest over a place. Those who urge this for date of Nativity, combine with age of slaughtered children, have to admit age of Christ 32 to 35 years at his baptism, and governorship Quirinius not till 750. The moral objection irrelevant. The least that can be said is that these observers must have seen the conjunction, and this is collateral coincidence with narrative. See J. A. Alexander, Com. Mt.

* Trench, Star of the Wise Men. Upham, The Wise Men.

† Lange's Life Christ. Tr. Ed's n. 1. 388. n. 2.

Mythists emphasize this, because so easily accounted for from O. T. combinations.

Effect of the visit, on the people, and political fears of Herod. Micah v. 2, the least, Mt. quotes not the least. Magi returned, avoiding Herod.

§ 11. *Flight into Egypt. Massacre of the Innocents.* Besides practical purpose, prefigures suffering of Messiah; persecution as king; connection with O. T. Egypt, and Moses; Prophecy fulfilled, Hos. xi. 1. Refers to Israel, but applicable to Messiah; and miraculous care of the child, through Joseph. The night flight. Herod kills all male children under two years. Not prove Christ two years old, because based on Herod's idea, and derived from Magi. If they came 747 or 748, saw the star only few months before. Better idea, all children at the breast.* Hebrew children weaned late.

Jer. xxxi. 15. Rachel, mother of Joseph and Benjamin, buried at Bethlehem. People collected at Rama near by, weep for captivity. The massacre repeats that persecution.

Objected Herod too cunning, could easily have made sure, such massacre could not escape collateral mention. But in character, infanticide not abhorrent to Romans. Ridiculous overestimate of number, 14,000. Variously put from 90-10. Latter more probable.

Sojourn in Egypt. Tradition puts at Heliopolis where Temple afterwards. Time depends on date of Nativity, because return near Herod's death. After this Archelaus took Judea, Samaria, Idumea, for 9 years; Herod Antipas, Galilee and Perea; Herod Philip, Trachonitis, Auranitis and Batanea.

Joseph, warned by dream, returns to Nazareth. Prophecy, called Nazarene. Some refer to Josh. xix. 10, 12. Common explanation, name from Nezer, a sprout, indicating humility of origin, and corresponding with reputation of the town. John i. 46. Is. xi. 1. Delitzsch derives from Netzereth, sentinel; Ewald, from Netzoreth, watch-tower.

Notice easy combination Mt. and Lk. from different motives, the necessity of the supernatural details if we admit the central truth, the impossibility of retaining substantial history if we eliminate the miracle, and the comprehensiveness of typical import. Messianism, divinity, relation to O. T.,

* Farrar, p. 40. Stapfer.

spirituality of the Kingdom, universality, sacrifice, substitution, structurally imbedded in the events, not merely woven into the records.

Second Subdivision of Preparatory Period, from infancy till John the Baptist. Silence, distinguishes gospels from Apocrypha, and marks genuineness. Centres attention upon essential truths, origin, and sacrifice.

Traces of the period. Avoid exaggeration of seclusion from natural means of growth, or representing them as the sources of his knowledge. Rabbinical Schools, Talmud says magic from Egypt. Family, schools, conversation with strangers, reading O. T. He read Hebrew as quotations prove, Greek, as use of Lxx. proves, only reference to writing is John xiii. 1-8. No allusion to Latin, or to classic learning.* Probably learned his father's trade,† by common usage. Silence Gospels indicates uneventful period; and period of growth: as perfect man, attained maturity. Impression on neighbors was favorable, and they the last to believe, especially his brethren. This proves that there was nothing noticeably abnormal.

§ 12. *Visit to Passover at Twelve Years of Age.* An instance of this growth. Characteristic of Luke's method. Some regard as type of what was constant, some as exceptional; truth in both. As we have presented the babe and the mature man, so here the youth; and perfect in each. At same time a transition, as his mother's surprise and his reply shew. Natural that consciousness of childhood should pass to higher understanding.

At 12 years Jewish boys became Sons of the Law,‡ attended temple, and fasted. Archelaus banished A. D. 6, Judea and Samaria parts of province of Syria, capital Antioch. Palestine had procurator, subordinate to Antioch, capital at Cæsarea.

Returning Jesus missed from the caravan, not noticed till end of day's Journey. They returned to seek, and on third day found in temple, conversing with the Doctors. "Hearing and asking," includes receiving and imparting. The Mother's expostulation shews relation between them, and unusual

* Farrar, I, p. 90.

† J. A. Alexander doubts. Com. Mk. vi. 3.

‡ Stapfer, pp. 142-144.

occurrence. His reply, Why did ye seek me, wist ye not that I must be ἐν τοῖς τοῦ πατρός μου, opinion divided between οἰκήμασι, which agrees with local ἐν; so Rev., and business, which natural for the neuter pl. The first recorded words of the Lord Jesus, express peculiar Sonship, and sense of paramount mission. Some designate as unnatural independence, some as mark of growing religious consciousness, some as dawning Messianic consciousness. Thoroughly human growth, but proving underlying divine nature.

The incident renewed attention. Objected that Mary's words inconsistent with miraculous conception, hence one or both mythical. But the criticism only regards Mary's limited understanding. And he returned and was subject to them, under advanced conditions of his self-knowledge. "And increased in wisdom and stature, and in favour with God and men."

Discussion as to "brethren of the Lord" relevant here only as calling out the fact that he grew up in a large family, with brothers and sisters.

Joseph probably died between this time and beginning ministry, because now last mentioned, and John xix. 27. Assumed age of Joseph rests on this. Apocryphal history says Joseph died when Jesus 19 years old.

Nazareth safe, social, central to scenes of his life. Renan remarks whole ministry in region in sight, except Judæa. Hermon forms N. W. horizon. Unsurpassed view.

§ 13. *The Genealogies.* Evidence of descent from David, of a kind undisputed by Jews. Rejecting these, Strauss denies, because family could not have become so obscure, but jealousy of existing rulers caused it.* He passed as Galilean, John vii. 42. But may not imply ignorance of fact in the questioners, but if so, exceptional case. Not brought up at his trial. He claims it, accepts it when applied, Peter at Pentecost, and Acts and Eps. These not mere official titles.

The genealogical formulas "son of" and "begat" used as form, even when one or many names dropped out of the line, or when direct line ran out; e. g. Joseph's father in Mt. and Lk. Common fact in Persian and Assyrian tables. Comp.

* Farrar, I, 9, n.

Gen. xi. 26, Acts vii. 4. This explains *v.* 17 Mt., the three divisions of fourteen generations each from Abraham to Christ. Counts David twice as closing and opening 1st and 2nd tables. And in 2nd four names omitted, which are in Chronicles. Cannot be accident, but abbreviation, some say to aid memory, or the meaning of numbers, the seven, or David=14, or to bring out the great historical epochs, founding in Abraham, the Kingdom in David, the exile, and Christ. Those chosen for omission are because descendants of Jezebel, or because not independent actors, and Jehoiakim, because captivity under him.

v. 11. The brethren of Jeconiah, probably his cotemporaries; he had no children, Jer. xxii. 30; but explained as above.

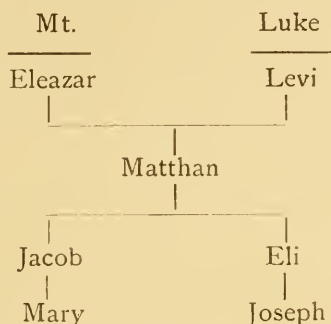
Relation between the two Genealogies. Mt. opens Gospel with documentary proof of Messianship, Lk. incorporated as personal history; Mt. descending order, Lk. ascending; Mt. through kings to David and Abraham, theocratic ancestors, Lk. probably natural descent to Adam who was Son of God; Lk. fullest; 43 between David and Christ, Mt. 28. As far as David, they coincide. Between Solomon and David, three names for over 400 years. So in Ruth; an obvious contraction.

From David down, Mt. line through Solomon, Luke through Nathan. Hypothesis that both of Joseph prevalent till Reformation, and Meyer, Winer, Westcott, Hervey agree; hypothesis that Luke's is of Mary, Wieseler, Lange, Godet, Weiss, J. A. Alexander.

If both Joseph, how two? Some answer by theory of Levirate marriage of Joseph's mother, with the half-brother of her first husband; or Jacob being childless, Joseph adopted by him. Mt. thus gives legal title to throne, Lk. the natural descent.

The coincidence of the lists in certain names explained in the same way by levirate marriages, or adoption when the male line ran out. Objected to this theory that does not establish Christ's blood descent from David. which required by prophecy, II Sam. vii. 12, Acts ii. 30, xiii. 23, and asserted Rom. i. 3, Lk. i. 32. Objection partially removed if Mary first cousin of Joseph. All texts which prove Christ's descent prove this. Thus grandfather of Joseph in both genealogies.

Matthias, who had two sons, Jacob, father of Mary, had no son, his brother Eli was father of Joseph, who therefore succeeded Jacob. In gospels Mary has sisters, but not brothers.



The explanation not complete, because the genealogies would still profess to give descent, without recognizing that through Mary.

The other hypothesis, makes Eli father of Mary and uncle of Joseph. Main difficulty, Mary not mentioned; because not usual to give female names. Talmud calls Mary daughter Eli. Lk. iii, 23, Jesus, erroneously supposed to be son of Joseph, was son Eli, *i. e.* omitting Mary.

Objection that female line not regarded, irrelevant, this genealogy of Mother, not female line; that Mary cousin Elizabeth, not established, and if so not against the theory. That Mary proved of David's line outside of genealogies, strengthens theory. Lk. i. 32, Comp. i. 27, ii. 4.*

§ 14. MINISTRY OF JOHN THE BAPTIST. The second division of the Preparation for Christ's Ministry. Previous events introductory; Mt. begins here, so John, and Luke dates formally.

O. T. predicted a forerunner, and announcement to Zacharias. 15th year Tiberius, U. C. 779. As Jesus began at 30 years, probably John, or six months earlier than Jesus. Wieseler says, a Sabbatical year, allowing time for instruction. "Word of Lord came to John" *i. e.* the beginning of his work due to inspiration.

* See Monograph by Lord Arthur Hervey, now Bp. Bath and Wells. Art. Smith's Dictionary. Note on genealogies in Dr. Green's answer to Colenso.

John O. T. representative. As O. T. prepared for Christ, so he, by reviving it. To announce the Kingdom which people expected, but in wrong directions; to bring to repentance, *i. e.* to spiritual sense of O. T. as a preparation for Christ; to shew true relation between the two dispensations; to identify the Messiah as fulfilling all prophecies.

He accomplishes these ends, *a.* by his preaching, inspired, nothing new, severe and legal like O. T., practical to various classes; when he says, "Behold the Lamb of God," the idea is as in Isaiah, in advance in identifying the person. An inexpressibly great advance, as to unity and character, but under O. T. forms of conception. "The least in the Kingdom greater than he." *b.* His baptism, a ceremonial expression of the same ideas. People trained in typical methods, this new, significant of repentance, *i. e.*, cleansing and reform. The rite was borrowed from proselyte baptism, but with different signification, as above. Antiquity disputed, but opinion now admits.* *c.* By symbolical element of his life; associated O. T. by priestly birth, by fulfilling prophecy, Is. xl. 3. Mk. v. 2, refers quotation from Malachi to Isaiah because based on Is.; place associated with giving law, in desert, and with Elijah, contrasts Christ's life; his dress, II K. i. 8, Zach. xiii. 4, not apparently official of prophets, but symbolical; his food simple and near at hand.†

This statement answers question whether John's repentance and baptism were saving; they were identical in their relation to grace, with O. T. "John did no miracle," against mythical theory.‡ Mt. iii. 11, not deny grace, nor is the contrast only between persons; but contrast effect of Spirit in O. T. rites, with Spirit given by Christ. No allusion to Christian baptism. Fire, not punitive, but purifying, symbol of Holy Ghost.

John's success very great, effected its end, but the nation not convinced of Christ. The revival occurs outside Jerusalem, the Temple, and the national organizations. Voice in the desert, and more effective.

§ 15. *Baptism of Jesus.* John probably baptized six months, when Jesus brought into connection with the move-

* Delitzsch in Herzog 2d Ed. Schürer, II, 11, p. 321, and 324 n. 308.

† Stapfer, 186.

‡ Farrar, I, 114, n. 1.

ment. Came from Nazareth purposely, τοῦ βαπτισθῆναι. John felt the anomaly; Christ says ἄφες ἄρτι, implies irregular, and temporary; for so πρόπον, not ὅτι, to fulfill righteousness, complete legal obligation. This shews John aware of Christ's claims, that authority was Christ's, and Messianic consciousness.

Design. *a.* Baptism implied confession of sin. Strauss says actual, some say possible, some ceremonial. Gess confines the type to suffering, Lk. xii. 50, he was sinless, but to be baptized with suffering; Schenkel emphasizes sympathy; Ebrard, baptism is death. But as people confessed sin and need of repentance, Christ identifies himself with them, and vicariously confesses. Danger of suggesting personal sin, obviated by miracle. *b.* Union of the dispensations. O. T. predicted New as times of the Spirit, the New receives the Spirit at the hands of the Old, and the old begins to pass away. *c.* Inauguration of the Public Ministry. The miraculous recognition of Christ the main theme, the baptism introduced participially, Lk. gen. abs., before great concourse. *d.* Anointing of Christ with Holy Spirit. The humanity of Christ preserved from sin, and fitted for indwelling of the Logos, by the Spirit, imparted without measure and by degrees as he needed, and through use of means of grace. Personal act, he prayed. Some exaggerate, that Messianic consciousness now first imparted, but question of degree and adaptation to his work. Determines form ὡσεὶ a dove. Some confine to motion, but Lk. says in "bodily form." Dove a sacrificial animal, because of innocence. and perhaps related to dove at creation, symbol of life. Most think the vision confined to John and Jesus. Mt. v. 16, Mk. v. 10. John says he saw, John i. 32. The attestation was basis of John's testimony, he officially communicated it to the people. The idea connected with explanation of miracle by subjective condition of witnesses; if omission of John Baptist seeing by Matthew not exclude him, neither are the multitude; Luke would convey false impression; mention of crowds, Lk. v. 21; need of popular impression; analogy, John xii. 28.

The voice from heaven, this is my son, the beloved one; based on II Sam. vii, on which Ps. ii, not now become Son; but acknowledged as Messiah, and because of eternal Sonship,

which is elsewhere the ground of the title.* "In whom I am well pleased," not only personally, but now officially. Aor. if past, as W. 347. M., would imply pre-existence; perhaps gnomic. The revelation of the Trinity, in relation to salvation. Differences of exact words due either to repetition, more probably to Greek form.

Strauss objects that time not enough for popular effect of John's work, and he therefore had been baptizing for 10 years. History shows how ready Jews were for popular uprising. John accepts Christ as Messiah, but Syn. say that later sends a doubting message; the Messianic conception, and idea of sacrifice not yet arisen. Hence the history grows from later ideas. In reality John derived his ideas from Essenes,† but with deeper moral convictions. Began reformation, connected with Messianic hope. Never recognized Jesus as Messiah, or must have followed him, and not have founded a school. Jesus drawn to him, takes up idea of Messiah later, and continues his work. But of freer nature, not negative, enforces purity by love. The myth begins from John's doubting message, to Luke's account of forerunner, up to John's statement of full doctrinal ideas from beginning. Besides the fundamental assumption of this criticism, notice relation John to Essenes not made out, their asceticism dualistic, John's symbolical and not enforced on others; his repentance spiritual, their washings repeated. No evidence of a sect, nor of long continuance of Christ with him, or derivation of ideas. Schenkel, essentially same; Christ borrowed from John, and grew by contrast. Renan less definite association John with Essenes, less influence John on Jesus. Never conceived as official forerunner till after John's death.

§ 16. *The Temptation.* Connected with baptism, in time, and in import.

Representative design. Christ having received the Spirit, undergoes trial with highest opposing force, and comes to consciousness of his strength, and final triumph. O. T. conception of opposing Kingdoms. *Messianic design.* Part of his experience to be tempted in all points, and of his humiliation. Also all propose to him a selfish conception of his mission,

* See J. A. Alexander, Com. ad loc. Cremer, 561, 562. Definition in Grimm's Lex. not accurate.

† Strauss, B. I, 252.

that he should compass his ends without the necessary suffering. *Personal* design. Took effect not on John, nor the people, but on himself. He is engaged in fasting and prayer, and suffers in assaults of temptation.

Two questions to be distinguished, Does temptation imply peccability of nature, and how can there be temptation without sin. Some affirm peccability of Christ. If not, no real temptation. But, distinguish, peccability affirmed of nature, not of person. He had a true human nature, therefore one capable of sin. But in concrete relation of Logos incarnated in that nature, he could not sin. Illustrate by nature of saints confirmed in heaven. Second question, how could any tendency to evil exist without sin, distinguish things sinful in themselves which he could not desire, and those in themselves good, as power, knowledge, but to be obtained by disobedience. Kenosis leads to extreme, of asserting peccability of the divine nature.

Exemplary design shew how to meet temptation, by faith, prayer, and SS.

Led by the Spirit, Mk. says "he thrusts him forth," shewing perturbation before he withdrew. Not evil spirit, not his own mind, but Holy Spirit. Not lead to evil, but to triumph over it. Place, tradition not ancient, desert associates with wanderings of Israel, and Moses, and Elijah. Was with the wild beasts, and fasted 40 days.* Total abstaining from food, Lk. v. 2. Objected that Mt. represents the temptation after the fast, Luke as continuous. But overstrains Mt.

First temptation, if thou art Son of God, refers to the words at the Baptism, say to this stone, because in rocky desert. So John said God is able of these stones to raise children to Abraham. Not temptation to gluttony, but distrust, use of miraculous power to escape suffering. And not only for personal relief, but to meet the want of men by supernatural means without suffering. As when he fed 5000, the people accepted him as Messiah. Relief of want is to be secured by love among men as the result of his sacrificial obedience. Christ's answer from Deut. viii. 3. Not man must rely on truth alone. Word of God is his command. Suits Manna supplied by his Word, and subjection to his Will now.

* Milton's Paradise Regained. Trench, Essays, pp. 9, 13.

Second temptation is counterpart of first ; presumptuous trial of Providence. As he trusted for bread, trust for saving from injury in falling from pinnacle. Satan quotes Ps. xci. 11, 12, which applies to people of God, but includes Messiah. Again not a mere personal sin, but to satisfy popular demand by a sign, instead of the patient life of suffering. Wing, some say roof of Solomon's porch, some say the Basilike, some the main pediment, some in modern sense. Answer again from Deut. vi. 16, with double application of Christ to God, and Satan to Christ.

Third Temptation. Shews the Kingdoms of the world from mountain, and promises supremacy on condition of worship. Satan's claim of dominion, the sin by which he fell, false only because subject to God. Temptation to the national sins of secularity and idolatry. Connected with Paul's idea that worship of idols is worship of devils. Again the temptation refers to the work, to acquire power to do good and save, by unlawful mode. Christ elects way of suffering. The whole temptation contrasts the Pharisaic Messianic idea, with the true, and thus underlies development of the whole history. Answer again from Deut. vi. 13, again with double application. Notice recognition of Deuteronomy as SS., as authoritative. The temptations were of a kind to allure higher nature, and with the Messianic end in view. They are comprehensive, representing whole nature, sense, knowledge, and the moral nature ; applicable to childhood, youth, manhood, analogous to Eve's, pleasant to eye, good for food, and increasing knowledge ; like hers in themselves good, but only by disobedience. This illustrates temptation in all points, and in overcoming them, Christ overcomes all possible opposition.

Order differs in Mt. and Lk. Mt. preferred, because of contrast between first two. Get thee behind me, Lk. v. 8, interpolated from Mt. After the temptation the Devil left him *ἄχρη χαίρου*, intimating renewal. And angels came and ministered to him, as at nativity, *διηκόνου* often of serving at table.

Many supernaturalists reject literal interpretation. Lange, Von Oosterzee. They object to bodily appearance Satan, power to transport body of Christ, to seeing kingdoms of world at once. The difficulty not analogous to miracles, because Satan the agent. But we know nothing of limits of

his agency in nature. Form not asserted, but inferred from conversation that it was human; Trench remarks revelation concerning Satan kept back in O. T. until Messianic revelation complete, to avoid superstition. Power over body of Christ, not so inconceivable as over his soul. The objection assumes more than is implied. See J. A. Alexander, Mt. p. 22. Shewing all kingdoms, may be combination of supernatural vision with mental impression. Cannot be said that this gives up the literal interpretation of the whole. Many interpreters, who do not accept, hold that the intention of the Gospels is obviously literal.

It is explained as a Myth, embodying O. T. ideas of opposition by the kingdoms; a parable, mistaken by disciples for history; as an historical fact related in symbolical language. At this time the Sanhedrin sent messengers to John. His mind is burdened with the question how to proceed, in view of the false Messianic ideas. The Pharisees tempt him to adopt their idea, and secure instant success. This presented as agency of Satan. Does not deny personality of Satan, nor his power of spiritual temptation. Some Fathers, describe as Vision; an inward conflict caused by Satan. Removing the origin to mind of Christ increases difficulty of accounting for his relation to sin.*

* See Summary of views in Lange's Matt. Trench's Studies in the Gospels.

EARLY JUDEAN MINISTRY.

After receiving the Spirit, becoming assured of his purpose, and being witnessed to the people from heaven, the next step is to announce his mission and appeal to evidence of his claim. And we would expect this to be at the Capital, and before constituted authorities. Here Synoptists and John separate. After the Temptation they begin with Galilean work. Mt. iv. 11, Mk. i. 13, Lk. iv. 13. John supplies the offer in Judæa in four chapters. (See Diagram.)

DIAGRAM.
EARLY JUDÆAN MINISTRY.

The devil leaveth him, Matt. 4:11.
Mark 1:13.
Luke 4:13.

JOHN 1:1—4:45.	Commissioners from Jerusalem	}	18
	to John.		
	Testimony of John to Jesus.	}	19
	Jesus gains disciples		
	Goes to Galilee. Miracle in Cana.	}	20
	First Passover. Traders driven		
	from temple.	}	21
	Discourse with Nicodemus		
	Teaches and Baptizes in Judæa.	}	22
	Testimony of John.		
On way to Galilee discourses	}	23	
with women of Samaria.			
Arrives in Galilee.	}	24	
.			

Jesus departs into Galilee, Matt. 4:12.
Mark 1:14.
Luke 4:14.

This is the beginning of the fundamental difference between John and the Synoptists. In the Synoptists, the subject is the Kingdom, its nature and laws; no stress laid on the person, and Messianic title reserved. Strauss holds that did not announce Messianism till Cæsarea Philippi, Schenkel that he by degrees driven to assume the character. So of his death, gradually saw that it was inevitable; so of calling of gentiles, Christ himself only conceived at a late period; many deny that he even taught it. On the other hand in John, the Kingdom only in chs. iii. xviii. But his person is the purpose of miracle and discourse throughout; his death therefore foreseen and predicted from the beginning, and calling gentiles as in ch. iv. The answer to the objection is, *a.* to shew that the two ideas are mutually inclusive. The Kingdom is the realization of divine authority through him, and secured by faith and obedience. And the acceptance of the doctrine of his person, unites believers to him, and constitutes thus a unity among themselves. *b.* The self-testimony is not so meagre in the Syns. as is represented. Conscious claim of divinity underlies all his teaching. The critical result of the theory of gradual growth of the Messianic idea is to destroy not only the gospel of John, but much of the Synoptists.* So express teaching

* De Pressensé, Life Christ, p. 238.

of the Kingdom in John, as iii, and truths as to union with Christ, and sending the Spirit in last discourses. The difference of material is due to the specific design of the several Evangelists.

To justify insertion of four chapters of John before beginning Syn. narrative; *a.* Must shew that it involves no contradiction, *b.* that it is explained by the plan of each writer, *c.* that the combination constitutes a unity while recognizing the unity of each gospel, must be based on the unity of the underlying history common to all, *d.* incidental allusions from one to the other are numerous, showing that John wrote with full knowledge of the Synoptists.

Three chapters of John occur after the Temptation. 1. Because Mt. Mk. indicate a space in their own narrative between the Temptation and the Galilean Ministry, when they say that the imprisonment of John was the reason for Christ going to Galilee. 2. Because all that John relates here occurred after the testimony to Christ at the Baptism, i. 26, 28, 32, 33, 37.

Ols., Hengst., revive an old idea that 19-28 are before the baptism, because 27, "whom ye know not," could not be after, and 29-34 are the day after. Christ then goes to Galilee, returns to Jerusalem, and the temptation comes later at iii. 22, during residence in Judæa. But false exegesis, and unwarrantable inferences. 3. The Synoptical narrative presupposes a knowledge of Christ's claims, and an immediate excitement of interest, which implies the Judæan work described by John. 4. The question is whether we insert to iv. 45, or through ch. v. Question is what is beginning of Galilean Ministry and belongs later. Assume now Robinson's view, that through iv. 45.

Length of the period iv. 35. There are yet four months to harvest. Harvest is middle Nisan, Levit. xxiii. 10; four months before, December or January; giving 8 months after 1st Pass., about a year from baptism, as duration Judæan Ministry. Some deny chronological value, Alford, Gresswell, etc., say proverb; but no such proverb known, and $\xi\tau\epsilon$ fixes to measure of time. Makes against any view of ch. v. as a fall feast. The question only one of duration.

Idea of the Period. Exegesis of these chapters of John shows that they unfold the testimony to Christ's claim. The

exegetical result coincides with what the history requires at the outset. He offers himself to the Nation as Messiah, by the testimony from heaven, by testimony of John, by the response of disciples, by cleansing the Temple, by miracle, by teaching the spirituality of the Kingdom. At the same time, John proves foresight of the rejection of the claim, by preparation for the Galilean Ministry of the Syns., in call of disciples with reference to the future, in beginning of miracles in Galilee, in remaining in Judæa until John was imprisoned.

Robinson's division by feasts of John separates this period unfortunately. To adapt the harmony, strike out the division at Part III, in the Synoptical table in the Greek Harmony, begin the Early Judæan Ministry at § 17, and close it at § 25.

John records series of beginnings, which Synoptists not profess. Confirms the propriety of the harmony. First gathering of disciples, § 19; first miracle, § 20; first Passover, § 21; first discourse, § 22; first baptism, § 23. John records a complete week, *vv.* 19-28, one day, 29, two, 35, three, 44, four, and starts for Galilee, and *ii.* 1, the third day is in Cana, making seven. Corresponds with the last week, the days of which are derived from Mark.

§ 18. *John's Testimony to Jesus.* John's work draws attention to Jerusalem, and a commission of inquiry sent, which gives occasion to testify of Christ, and thus makes the authorities responsible from the outset. Priests and Levites, who had charge of Temple and its services as assistants; and of the Pharisees *v.* 24. Indicates not official, but informal transaction. Some say they arrived the day of Christ's return, *v.* 27, some the day before *v.* 29. The transaction national, to authorities, from God. John *i.* 6, 7, associates testimony of John the Baptist, with the divine manifestation, shewing it a divine transaction. On Jews' part, not at first unauthorized, nor hostile. John *v.* 38, and Mt. *xxi.* 25, shew reverence for John. The question illustrate the Messianic hopes, and exalted excited expectations of the people.* Such a work could only come from Messiah. Shews the expectation existed, which is denied. If not the Christ, Elijah the forerunner, Mal. *iv.* 5. John denies; not contradict Mt. *xvii.* 13, but not Elias in the

* Westcott's Introduction to the Study of Gospels. Edersheim, I, 160-180. Schürer, II, 11, 26.

sense they meant. Art thou that Prophet, not Jeremiah, Mt. xvi. 14, but Deut. xviii. 15. Comp. John iv. 25, vi. 14. John's negatives concentrate attention on Christ. He is forerunner, Is. xl. 3-5, and the Messiah in presence to whom he is utterly inferior.

Notice, John's influence, the existence and nature of the Messianic expectation, responsibility of nation because of divine testimony, the humility of the Baptist. Place, Bethabara, opposite Jericho; amended text, Bethany, not identified.

v. 29. The next day, John sees Jesus, and says, "behold the Lamb of God, which taketh away the sin of the world." This identifies Jesus as Messiah, and specifies as the central Messianic work, taking away sin by his sacrificial death. O. T. taught Messianic truth, Jewish writers ascribe details to him, even recognizing idea of suffering and of taking away sin by suffering. But the priestly element had faded from popular view, because they naturally put the triumphant end before the means; lost true idea of sin; John's inspiration expresses more than he personally understood. But Christ introduced to nation by divine testimony as the sacrifice. John's language and conception based on Isaiah.* Some refer exclusively to the Paschal lamb, because lamb for sin offering elsewhere is a female, others exclude Paschal lamb because it was a thank offering; others say John has no reference to ritual, but only prophecy, Is. liii. 7. But the whole sacrificial system based on atonement by blood. Lev. i. 4. The specific purpose subordinate. Lamb selected, because of Is., and character of his Person and Work, like dove. Sacrificial reference also denied because *αἰρεῖν* LXX not in sense bearing sin, but *φερεῖν*; this only means remove; and bear sin is used of God, and therefore can convey no vicarious implication. But accords with doctrine of O. T.; the etymological meaning, lift; evident allusion to Is. liii.; the reference to ritual which conveyed idea of substitution; and if lower sense possible of either part of sentence, impossible of the two combined.

Objected that these ideas of advance Christian theology are put into the mouth of John, before any teaching by Christ.

* Keim, I.

But they are in O. T., and very purpose of John's inspiration was to revive the truths which had faded from the popular mind; and the question is not how much did John himself understand. His language and ideas are all O. T. Prophetic inspiration admits wider separation between personal state of mind of speakers, than historical or dogmatic. John not forecast the crucifixion to himself. Nor does sin of world imply forecast of calling of gentiles.*

Objected *v.* 33. I knew him not until sign given, contradicts Mt. iii. 14, when John refused to baptize. Not that he did not know him personally, although aware of the previous facts. So Rob. Far. But, why then refuse to baptize? Not because of personal impress of dignity. But not know often relative in John. John knew all that any one could at the time, but his personal conviction not basis of his testimony, but the appointed sign. Not know so as to testify. The idea of John's testimony is divine testimony.

§ 19. *Jesus gains Disciples.* Response to this testimony is gradual accession, and new testimony by influence on individuals. John's testimony continuous. Had he followed Christ, would have lost effect of his representative character.

Design, growth; acceptance of evidence; preparation for future ministry; evidence of formed Messianic consciousness, and foresight of national rejection. Third day of John's testimony, sends two disciples to Jesus; they remain with him all day from 10 A. M.† Detail characteristic of John: vivid recollection of beginning of his Christian life. *v.* 41. One Andrew, the other John, inferred from not giving name. They bring others, *v.* 42, Simon, and probably James. John never names his brother, others omit James. Fourth day, before going to Galilee, finds Philip. These are Galileans from Bethsaida. Philip brings Nathanael, Bartholomew of the Catalogues, because John never names Bartholomew nor Syns. Nathanael, and *xxi.* 2, and in gospel catalogues Bartholomew next to Philip, and probably patronymic. Six in all.

Christ gives Simon the name Cephas. Shews that Mt. *xvi.* 13, applies a name long borne. Again foresight of Peter's relative position from the first. Character of disciples inferred, left business in Galilee to come to John, had become disciples

* See Weiss' Life Christ, I, 363. Bib. Th., II, 359.

† For John's notation of hours, see Westcott's Com. Additional Note p. 282.



of his, *i. e.*, imbued with reformation spirit, and Messianic hope. Main subject, evidence spiritual power of Christ to produce faith. They say we have found the Messiah. Remarkable, because under influence of Christ, the title hereafter immediately suppressed. Reads character of Nathanael, Israelite in whom is no guile; and giving sign, seeing under fig tree; frequent place for prayer.* Applying Gen. xxviii. 12, as figure of the incarnation. No inconsistency, Syns. makes impression on disciples by miracle, John by personality.

§ 20. *Marriage at Cana.* Testimony by miracle. Of Galilee, to emphasize beginning of ministry thus by John. Estimate of John, and Jesus, on value of miracle as testimony. Divine testimony, peculiarity of Christ's exhibition of personal power, "shew forth his glory," manifestation of divine excellence. In Galilee, because of prophecy, Mt. iv. 14; preparation for future work in Galilee, and evidence of foresight of rejection in Judæa. Simultaneous impression in different parts of the country.

Traditional site Kefr Kena, about 5 m. N. W. Nazareth. Robinson advocates Kana-el-jelil, 9 m. N. E. Third day agrees with distance from Bethany, about 50 m. Jesus probably bidden from Judæa, because disciples also. Marriage among circle of friends, for the mother of Jesus in charge. Joseph not mentioned. Marriage feast lasted seven days.† Some think arrival of disciples caused deficiency in supply.

If this the first miracle, how would Mary anticipate it? The occasion not require miracle. Some suppose previous miracles in private, some that she not expect miracle; but she knew him to be Messiah, knew his work begun, and this kind of miracle in accord with popular misconceptions which she shared. Mine hour not yet come, not for passion, but for such manifestation as she expected. Denies her conception, while fulfilling her wish from his own purposes. Large amount produced, each jar $8\frac{3}{4}$ gals., not in all, nor that became wine as it was drawn. Large supply, because only thus miracle obvious; type of gracious gifts; marriage gift to a poor household. The Master of the feast and servants, the immediate witnesses of the miracle.

* Farrar, I, 157-158.

† Stapfer, 163.

Design. Many lay stress on the relief of want; teach morality by contrast asceticism of John Baptist; sanctions marriage; shews power of grace in the spiritual sphere, conveying higher nature, and on unlimited scale.

Nearest analogy, the miraculous bread of ch. vi, but change of substance, that multiplication of substance.*

§ 21. FIRST PASSOVER. *Traders driven from the Temple.* Manifestation of Messianic authority, and nature of his work. To accommodate strangers with sacrifices, and change money into coin received for Temple tax, due the month before Nisan. Encroached on court of gentiles, as cattle market. Drove out with a scourge, and said to those that sold doves, take them out; because had to be carried. My Father's house, may illustrate Lk. ii. 49. Second cleansing Mt. xxiii. 21, quotes Is. lvi. 7, den of thieves. The disciples recall Ps. lxxix. 9.

Expressed nature of work, as a religious reformation, in analogy with repentance preached by John manifested Messiahship, by relation to Father, assuming authority over divinely constituted Priests; by fulfilling prophecy, Mal. iii. 1-3, not alluded to by John; because Temple place of manifestation of Jehovah in the Shekinah, the house of God, type of incarnation. Appealed more strongly to Jewish ideas and habits than didactic statement. Jews shew their understanding by asking for a sign of his authority. This implies rejection of testimony already given, and adequate for faith. They require a sign in conformity with their Messianic misconceptions. He gives additional sign of same character, his resurrection.

Strauss accepts the narration, but interprets as revolutionary opposition to O. T. ritual.

Difficulty made with these early references to his death, because he could not foresee issue, and Jews could not understand, and Syns. defer till 3d Passover. But proves foresight of free acts; very purpose to correct Jewish misunderstanding; and not same kind of prediction of Syns. Neander denies reference to resurrection, but spiritual church; most take *ναόν* in double sense; but explained by typical connection temple and body; Meyer confines reference to resurrection.

* See Princeton Rev., July and October, 1865. Editor's Notes.





Boldness of act, and submission of authorities illustrate his personal impression. The repetition at close of his life no proof mixed tradition, but natural to history.

Other miracles wrought not recorded, *v.* 23. Result, rulers cavil, many believe because of miracles, but with defective faith, not discerning his person, and obscured by false hopes. So that he did not commit himself to them, for he knew what was in man; *i. e.*, had a divine insight into character and motive; more than perfect human sympathy, or prophetic gift. Evidence divinity.

§ 22. *Dialogue with Nicodemus.* Illustration of defective faith based on miracle. Member of Sanhedrin, *ch. vii.* protects Christ, *xix. 29*, joins in burial, declaring faith. Now comes at night, shewing danger of taking sides, and influence of Christ on some of the higher class.

Historical bearing and position of the discourse. The Messianic idea prevalent was national and political. When Christ claimed Messianism therefore, he was liable to be misunderstood. There was equal need of declaring the nature of Messianism; therefore the Spirituality of the Kingdom is the first truth necessary to be introduced and enforced. The Kingdom is entered by new birth, by the agency of the Holy Spirit; it is a new life; and procured by faith in Christ, who must die to procure atonement for sin. The source of salvation is the love of God, its necessity is sin. The people aroused by John's preaching that the Kingdom was at hand, and call to repentance. This gives the positive side, the Kingdom spiritual, and the new life by the Spirit. The Personal claim of pre-existence, as Son of God, and Son of Man, faith in Him the essential to life, and He is the only witness of God. *v. 13*, W. and H. ὁ ὢν ἐν τῷ οὐρανῷ in Marg., Rev. in text.

The perplexity of Nicodemus shews loss of spiritual ideas, the remonstrance of Christ *v. 10*, shows that these truths are in O. T.

Objected to full doctrinal statement, which belongs to time of the writer; Christ the Revealer, and new birth; especially the term regeneration peculiar to John, and therefore not used by Christ. Comp. Mt. *xix. 28*, Tit. *iii. 5*, verb twice 1 P. The verbal forms γεννηθῆναι ἐκ θεοῦ, ἄνωθεν, ἐκ τοῦ πνεύματος peculiar to John. Hence Strauss says a fiction

to refute charge that only the poor and ignorant believed; Baur, the gospel represents the gnostic conception of conflict between the kingdoms of light and darkness, belief and unbelief; Dr. Weiss* distinguishes between Christ's words, in sense of O. T., and Baptism of Spirit, and the dogmatic ideas of the Evangelist. Answer to objections, the truth fundamental to O. T. and to be historically understood; necessity for instruction on these points as stated above; a private dialogue with instructed man, but reveals also, divine source of Christ's instruction. 16-21, by many regarded Evangelist's commentary on Christ's words. See reasons in Westcott's Com.

§ 23. *Ministry in Judæa. Testimony of John the Baptist.* Theory of return to Galilee based on external dates, has no internal support. Christ leaves Jerusalem because his testimony not believed, there is no reception for his spiritual teaching, and to develop it there would result in premature hostility. But not yet begin in Galilee, to give space for effect of his testimony, and continue effect of John's testimony and preaching. His Judæan work described in same terms as John's, and probably intended to promote the moral reformation and awaken ideas of John's ministry. Very brief description; chief point is relation between Christ's Ministry and John's, proves that this explains his activity; because Christ's disciples baptized; because he taught in Galilee that the Kingdom was come, Mt. iv. 7; because contemporary with John's. Had John become a disciple, this relative work would have been destroyed. iii. 24. Allusion by John to a subsequent Galilean work, after imprisonment of the Baptist. Mt. iv. 14. Aenon near Salem. Some follow Jerome, and put near Scythopolis; some now think near Nablous.

v. 25. This coincident work gives occasion for jealousy on part of John's disciples. A Jew excites them, pointing to greater success of Christ. John answers by new testimony to Messiaship, and his own relative inferiority.

Important question whether vv. 30-36, are words of Baptist or of Evangelist. They teach Christ's preëxistence, essential divinity, revealing Father, being only source of life, and in terms afterward employed by Christ himself. Unhistorical

* Life, II, 24, n. 1.

to suppose that the Baptist's inspiration should anticipate his own revelation. Hence, *a.* the words are added by Evangelist. So Westcott, Bengel, Ols., Tholuck. *b.* Rationalistic ground, words ascribed to Baptist, and proof against authenticity; Luthardt, Meyer, of Baptist, but implying less than when afterwards used by Christ. Danger of this admission exegetically. *c.* Of Baptist, but coloured by Evangelist. Weiss. Take into account historical position of John, in advance of Prophets, and above popular average, and peculiarity of prophetic inspiration, contain more than the prophets conscious of.

§ 25. *Conversation with the Woman of Samaria.* Cause of leaving Judæa, Jesus aware of Pharisaic notice, and here John imprisoned. Seems to go in haste, for *v.* 4, must needs go through Samaria, the nearest way; often pilgrims avoided Samaria, going through Peræa. The city called Sychar; old opinion Shechem, the modern Nablous, changed to Sheker, falsehood, or Shikor, drunken, or Sakar, to hire. General opinion now, Askar, an independent village, because Shechem distinguished from Sychar in old writings, not in view of Jacob's well, is abundantly watered, and a mile and a half distant, so that inhabitants would not come so far for water.

Near the portion which Jacob gave to Joseph. Gen. xlvi. 22. Jos. xxiv. 32. About the sixth hour, or 6 P. M.* After day's journey over, time of principal meal, and when the woman would come for water. Nicodemus learned and grave. The Samaritan woman careless and sprightly, but impressible. Corresponds with Christ's profound teaching of the nature of the Kingdom, and to the other the promise of the supply of universal spiritual need.

Samaritans some think exclusively heathen; others the Assyrian deportation left some Jews behind; mingled with heathen, and continued resort for renegade Jews. Hatred between Jews and Samaritans greater than of either for heathen.†

In N. T. classed as gentiles. Christ taught only in passing, and warned disciples from them. See Acts viii. The incident represents the universal application of salvation. World ready. Relation to discourse with Nicodemus. The Kingdom spiritual, therefore universal; of faith, therefore national distinctions

* Speaker's Com. John, Additional Note, p. 282.

† Farrar, I, 209, n. Stapfer, 121, ff.

abrogated; Messiah come, types fulfilled. Germinal idea of Paul's theology. Appropriate to time; rejected in Judæa, Christ retires to Galilee to prepare for future work; contrasts defective faith of Jews in miracles, and doubts of Nicodemus, with ready faith of Samaritans.

The openness of Christ's teaching as to salvation of the world, and using title Messiah, contrasts with Synoptical history in Galilee; but belongs to purpose of Judæan work, to announce his mission and its nature; and in private to Nicodemus, and out of way of danger to Samaritan woman. Objected that calling gentiles not yet conceivable; but does not say that involves rejection of Jews; O. T. taught universal reign of Messiah, and Jews expected it through subjection gentiles to them. Notice these ideas structurally incorporated in the relation of events; to eliminate them by criticism from the teaching of Christ, or by a lowering exegesis, does not destroy them, unless the facts be destroyed.

GALILEAN MINISTRY.

From return from Judæa to beginning of Journeys to Jerusalem, Mt. xix. 1. Mk. x. 1. Lk. ix. 51. Common dividing line, the Feeding of the Five Thousand; Mt. xiv. 13, Mk. vi. 30, Lk. ix. 10, John vi.

MINISTRY IN EASTERN GALILEE.

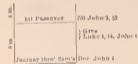
From Return to Galilee till third Passover. Close of the period fixed by the miracle. Two questions as to its Commencement. 1. Is the Syn. return to Galilee that in John iv, or after the feast of John v? 2. What was the Feast of John v. Passover, Purim, Pentecost, Tabernacles, or Atonement? Various answers give rise to different schemes of harmony. (*See large Diagram.*)

1. Is the Journey through Samaria the same which in the Synoptists precedes the Galilean work? MM. say the imprisonment of John the Baptist was the occasion of Christ's retirement to Galilee. Wieseler attempts to fix date of John's Imprisonment. Argument for identification, *a.* Identity of motive; Syn. imprisonment of John the Baptist, John, because notice of Pharisees drawn to Christ. Objected, that Syn. do

ROBINSON, GRESWELL

BAPTISM AND TEMPTATION, DEC 770.

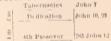
EARLY JUDEAN MINISTRY



GALILEAN MINISTRY.



LAST JOURNEYS TO JERUSALEM



ANDREWS.

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EARLY JUDEAN MINISTRY



GALILEAN MINISTRY.



LAST JOURNEYS TO JERUSALEM.



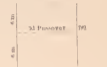
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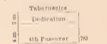
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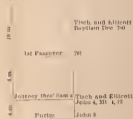
LAST JOURNEYS TO JERUSALEM



WIESELER, ELLICOTT,
TISCHENDORF.

BAPTISM AND TEMPTATION, SUMMER, 580

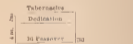
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GALILEAN MINISTRY



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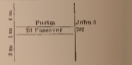
LANGE, GESS,
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BAPTISM AND TEMPTATION.

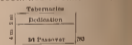
EARLY JUDEAN MINISTRY.



GALILEAN MINISTRY.



LAST JOURNEYS TO JERUSALEM.



not shew that Pharisees instigated John's death. But Pharisaic hostility all admit was reason for Galilean work, and that assigned as reason for Journey John iv. So John iii. 25. John iv. 44. That Christ should go to dominions of Herod who had beheaded John, no difficulty, because the danger was from Pharisees. The great care to repress popular excitement at commencement of Galilean work, recorded by Syns., shews state of things in Judæa. *b.* The way in which John records this journey, iv. 43, 44, and passes over the return from the Feast, vi. 1, shews that this was the formal leaving of Judæa. *c.* J. iv. 43-45. Contrast reception in Galilee with that in Judæa, shews the division is here. *d.* Subject of ch. iv. Calling of Gentiles falls in natural place upon rejection in Judæa. *e.* If imprisonment of John postponed to Ch. v, leaves interval of months in the narrative. *f.* J. v. 25 refers to ministry of Baptist as past, could not just now have been imprisoned. These arguments the stronger because derived exegetically from John, not inferences from harmony. *g.* The opposition on ground of Sabbath not made at beginning of Galilean work, but apparently follows John v. The identification admitted by Westcott, Ellicott, Tischendorf with the majority.

Arguments for identifying journey after feast. John v. 1, with that at beginning Galilean Ministry, *a.* John iv. 1 said to imply that the Baptist was still at liberty, but not true exegesis. *b.* iv. 45, mentions second miracle at Cana as exceptional. But really illustrates reception in Galilee in contrast with Judæan rejection. *c.* Pharisaic hostility not developed till John v. Andrews regards that as formal trial before Sanhedrin. But unwarrantable inference; and iv. 1 expressly asserts Pharisaic hostility dangerous.

Ellicott follows Tischendorf in a compromise view, admitting identification of John iv with Syns. journey, but following Wieseler in postponing Syns. history in Galilee to John v. But loses combination about Sabbath controversy, and the time needed.

2. The second question, what is the Feast of John v, has already been answered.

Combining the two, the results are :

Robinson: The Journey of John iv is the beginning of the Syns. history, and the Feast John v is Passover. The

Galilean Ministry is 22 months long, in Eastern Galilee 16 months, and interrupted by Second Passover.

Andrews: The Journey John vi. 1 is the beginning of the Syn. history, and the Feast John v is Passover. Galilean Ministry 18 months, in Eastern Galilee 12 months.

Lichtenstein: John v the Synoptical Journey, but the Feast Tabernacles. Galilean Ministry 12 months, Eastern Galilee 6 Months. Same result with any fall feast, as Atonement, if postponed to year after December Journey John iv.

Wieseler: John v the Synoptical Journey, and the Feast Purim. Galilean Ministry 7 months, in Eastern Galilee 1 mo. Supported by finding four Sabbaths. But incredible compression, and the Sabbaths cannot be counted.

Tischendorf and Ellicott differ from Wieseler in the identification of the Journey, but follow him in the view of the periods.

Lange, Farrar, Gess: The Synoptical Journey and beginning of Galilean Ministry at John iv, but John v Purim. The Galilean Ministry then is about 11 months, in Eastern Galilee 5 months. This relieves the compression, and gives good harmonistic combination for John v. Although it does not account for the outbreak of opposition on the Sabbath question in Galilee, it puts J. v in connection with the crisis of opposition at the Close of the Ministry in Eastern Galilee, at the Day of Parables.

Westcott, followed by Edersheim, makes the Syn. Journey John iv, but John v, Atonement. This preserves the combination of the Sabbath controversy with Syn., but disregards John iv. 35, according to Westcott's own exegesis. Comp. Com., and additional note p. 92, where he admits that the evidence is slight.

N. B. The year of thirteen months in the last two tables is accounted for by the intercalary month required every three years by the lunar month of the Jewish calendar.*

Notice these differences not affect order of events, except as to relation of John v, nor meaning of the periods and their relations; the question is as to time required; and the apologetic argument from unity derived from various witnesses is unimpaired.

* Stapfer, 209-212.

Order of events in Eastern Galilee, more irregular than after in the gospel, because of activity; the beginning and end points the same in all gospels; no events recorded out of their periods. The principal defect of Robinson's Harmony is the arbitrary treatment of Luke ix. 51-xix. 28. Keeping these Chapters in the period of Journeys to Jerusalem, and looking down the Synoptical table of the Greek Harmony, no dislocation of Luke's order is observed, except §§ 29, 58, for both of which obvious exegetical reasons exist; nor of Mark, except §§ 24, 56, for similar reasons.

Matthew is distributed. But in each case no statement he makes as to order is disregarded; Matthew's method, topical, e. g., Sermon on Mount, Miracles, Parables together. After Feeding of the Five Thousand, Mt. coincides in order with the others.

Relation of Galilean Ministry to Judean. The testimony to Messianism being misapprehended and rejected in Jerusalem, Christ begins a work of teaching the true nature of his claims, and laying foundation for his church in the future. The offer and testimony meanwhile is continued and renewed in Galilee, and by visits to Jerusalem. Neither part alone is a conceivable presentation of the history of Christ; the critical result of the combination is a vindication of the Gospel of John.

Classification of subjects, is derived from analysis of the several Synoptists, as the result of exegesis. Four subjects are, *Organization*, providing for the future church; *Miracles*, attesting his claim and manifesting divinity; *Reception*, the growth of popular favour, and on the other hand the development of hostility in the conflict between the Pharisaic idea of the Kingdom and that taught by Christ; *Teaching*, in extended discourses, parables, and brief popular sayings. These divisions not mutually exclusive, but evidently govern the selection and arrangement of material.

Subdivision of the Ministry in Eastern Galilee. Adopting the scheme which begins the Galilean Ministry after John iv, John v subdivides it, leaving a period of about four months at the beginning. The development of the miracles is the prominent subject; specimens of principal kinds selected. Natural that impression should be produced before instruction given. The two in fact not separated, Lk. iv. 14, teaching in the power of the Spirit. John x. 37, 38.

§ 26. *Arrives in Galilee.* Johns joins Syns. in account of favorable reception, and gives as reason the Judæan work. Justifies harmonistic method, *a.* John recognizes Galilean work. *b.* The instantaneous excitement in Galilee unaccountable without previous knowledge; and immediate avoidance Messianic title, and danger from government. Began to preach in the Synagogues, and his fame went out over the land, and the subject of his preaching was the Kingdom of heaven.

John iv. 44. See Westcott's Com. *πατρις*, Judæa. See Thayer's Lex. and under *γάρ* ii 1. Cf. Lk. iv. 23.

§ 27. *Healing of Nobleman's Son at Capernaum.* Only incident in John in Galilee before Passover. Implies a Galilean work, and that it begins now; and contrasts faith with rejection in Judæa. Second miracle, not of all, John ii. 23, but *ἐλθών* v. 54. The *βασιλικός* commonly used for royal, belonging to household. Some say Chuza, Herod's steward. Faith in Christ's power, but defective because he thought his presence necessary. Differs from Centurion, Mt. viii. 5, in time, and circumstances.*

§ 28. THE ANNUNCIATION IN GALILEE. Rejection at Nazareth. Counterpart in Galilee of Announcement of Ministry in Judæa. Nazareth, because his home. Synagogue, inaugurates no new institution, attaches himself to divinely constituted order; reads Is. lxi. 1, which describes Messianic work, to reveal the truth, and accomplish the work of *Salvation*. Clear Messianic claim, and definition of its nature. Audience impressed, until he charges them with unbelief in the true Messianic character implied in the demand for signs: and identifies them with unbelieving generations, 1 K. xvii. 1-9, 2 K. v. 14. They immediately try to put him to death.

* Comp. Weiss, Life, II, 47-58.

BEGINNING OF GALILEAN MINISTRY.

Matthew Mark Luke John iv Return to Galilee,
and Miracle at Cana.

Rejection at Nazareth.

Call of Disciples Call of Disciples

Demoniac in Syn. at Caper'm

Demoniac in Synagogue at Capernaum

Matthew 8:14. Peter's Wife's Mother

Peter's Wife's Mother

Call of Disciples

Matthew 8:2 Leper Leper.

" 9:2 Paralytic Paralytic.

" 9:9 Call of Levi Call of Levi.

" 9:10 (Levi's Feast) (Levi's Feast).

John v:1 Second Passover

.Critics object to too early Messianic idea, and rejection of Jews.

Was the escape of Christ miraculous? What miracles referred to v. 23? Some say wrought in Capernaum before the Passover, John ii, or before going to Nazareth; more probably allusion to John's miracle, iv. 46. Weiss makes it proof of identity of this narration, with Mark's vi. 1-6.* The two distinct, *a.* in time; *b.* in Mk. remains to heal; *c.* no improbability in the repetition; nor probability in the conjectures by which historicity of Luke denied.

Illustration of usages of Synagogue service. The roll, standing to read, the stranger speaking.† Bengel suggests date, because the lesson belonged to Day of Atonement

Leaving Nazareth because of rejection, Christ settled in Capernaum. Customs station, full of strangers, busy, with garrison; near but separate from capital. Prophecy Is. viii. 23. Not mentioned O. T., once in Josephus. Robinson says Khan Minyeh. Modern opinion Tell Hum.* The lake, called Genesaret, from lovely plain on N. W. border. Some derive from Kinnereth, harp, from shape; some Gannah Sharon, Garden of Saron. Belonged to Naphtali, Deut. xxxiii. 23.‡ Climate, production, cities, fishing; present condition due to loss of trees and of cultivation.

§ 29. *Call of Peter, Andrew, James and John.* First act, after annunciation, is providing witnesses, and preparing disciples for future work. Narrative inconsistent with theory that the disciples were selected by fitness from his adherents. They were chosen beforehand. The call *a.* public. Their subsequent authority based on recognized claims. Crowds followed and pressed upon Christ.

Bearing of this statement at opening of Galilean Ministry, and in Synoptists. No impression yet accounted for except by Judæan Ministry, and in John.

b. Class of men unlettered, but religious, because they were followers of John the Baptist. Their power to teach a supernatural gift. Popular idea of extreme poverty corrected. Zebedee probably now very old. Comp. Mt. viii. 21, xx. 20.||

* Weiss's Life, III, 34. n.

† Stapfer, 336. Schürer, II, 52, 75. Edersheim, I, 437-456.

‡ Farrar, I, 177.

|| Blunt's Coincidences.

αἰς = used 16 times in N.T.; = always translated
correctly as "wonders" = an extraordinary,
mysterious, & inexplicable phenomenon, = portent

κτεῖς = miracles proper as the effect of a
supernatural power, which is variously
translated as "wonderful works", "mighty works",
miracles.

σηῖον = "sign" - pointing to the moral aim of the
supernatural act.

c. The miracle exhibits authority, and nature of work to which they were called. Effect on mind of disciples. The labour required, the ultimate success assured, the time and efficiency divine. Allegorizing method of details not exegetical. The central theme; nothing significant that was not obviously intended to be. The Symbol of the Fish in the Early Church. Ἰησοῦς χριστὸς θεοῦ υἱὸς σωτήρ, ΙΧΘΥΣ.

Luke postpones the call to miracles in Capernaum. Mk. i. 21 shows the call precedes. Exegetical reason in Luke to contrast reception in Capernaum with rejection at Nazareth, on consecutive Sabbaths. MM omit miracle. Luke omits names. Main point with Luke the impression on mind of Peter, main point MM. the call, therefore give names.

Luke speaks of call while in boats, and one for all. MM. on three, and one for each pair. Harmonize by making details successive. MM. speak of mending the nets, Luke tells how they were broken.

Relation of this call to that in John a year before. Rationalistic inference, mythical invention to give supernatural basis for subsequent claims. But the Synoptical account itself implies a previous acquaintance of disciples with Christ, the Synoptists relate two calls; hence four steps, in John to become his disciples instead of John's, then to constant service; thus organizing the twelve; then sending out the twelve.

Nature of the Miracle. Might be produced by natural causes; cannot therefore assert supernatural power; but knowledge as in prophecy. So the stater in the mouth of the fish.* The sign equally great. But the Miracle not only to attest; but significant of relation between divine and human agency in Salvation: unless divine power exerted immediately therefore, it fails exegetically; and belongs to general class of which central distinction is immediate divine agency. Scriptural use of terms.

MIRACLES OF THE GOSPELS. Subject belongs here, because the Ministry makes them prominent. Most frequent term in N. T. is σημεῖα, signs or proof of truth of revelation; in Christ's case of divinity. τέρατα, wonders, from the im-

* A. A. Hodge, Outlines of Theology, 275.

pression produced, never stands alone ; proves that this was a purpose, but not the chief purpose, *δυνάμεις* because exhibition of divine power, and *ἔργα* acts of God. The comprehensive design is self-manifestation. Shew his divinity, purpose, and nature of his work. 1. To impress beholders. Hence frequency, always before witnesses, and narration records effect. Old rationalistic objection, if miracles real men could not have disbelieved ; but Christ shews fallacy, Lk. xvi.31. 2. To relieve suffering. Distinguished from prophetic, all for blessing, except the barren fig tree, because exhibit salvation. 3. To teach truths of salvation, on the part of God, and of man's condition. Christ makes this use of them ; structure of Gospel of John ; answers request for healing by forgiving sin ; selection of miracles for record, forming a complete exhibition of the truth ; prominence of diseases associated with these truths under the law. Basis of this use not analogy, but the part for the whole ; the bodily death part of the punishment of sin, its relief sign of forgiveness. Comp. Mt. viii. 17. Is. liii. 4. 4. To prove divinity. Christ himself lays principal stress on their value as evidence, and so the Apostles at Pentecost and after. Lk. vii. 21. John x. 25. Christ's Miracles effects of his personal power, and immediate proof of divinity. John v. 18, 19. Prophetic miracles divine acts authenticating claim of the teacher. He wrought by finger of God, or Spirit of God, or prayed before a miracle, not exceptional, but shew identity of his power with God's. Denial of this distinction logically leads to denial of divinity. O. T. Miracles often punitive, Christ's blessing ; O. T. sphere external nature, Christ's all spheres of divine operations, but chiefly upon man. Wrought by word. Modern criticism seeks to reduce the number to be accounted for, the Gospel facts precisely the reverse. Only specimens recorded. Mt. iv. 29. Mt. iv. 24. viii. 16. ix. 35. xi. 5. xiv. 2. xv. 35. Mk. i. 32, 39. iii. 10. vi. 55. Lk. iv. 40. vii. 21. John ii. 23. x. 41. xi. 47, xxi. 25. The power granted to disciples temporarily. Mt. x. 1. Comp. Mt. ix. 33. Extended beyond Palestine. The Gospel represents disease and death as arrested in the path of Christ. This abundance represents the power of grace.

Selection. Principle observed to give specimens of various kinds, and repetitions caused by peculiar attending circumstances, or teaching.

Number of miracles. The enumeration varies. Leave out those of which Christ the subject, as incarnation and resurrection; and escape from violence; and Mary Magdalene; whole number recorded, 35.

By Matt., 20; by Mk., 18; by Lk., 20; by John, 8.

Common to the four, 1. Feeding of the 5000. § 64.

Common to three, 11. M.M.L. 10. M.M.J. 1. Walking on Sea.

Common to two, 6. M.M. 3. §§ 69, 68, 113, 114.

Mt. L. 2. §§ 42, 48.

Mk. L. 1. § 30.

Peculiar to one, 17.

Mt. alone, 3. §§ 60, 78.

Mk. alone, 2. §§ 72, 69.

Lk. alone, 6. §§ 29, 43, 94, 96, 82, 143.

John alone, 6. §§ 20, 27, 36, 92, 90, 169.

Classification: largest class miracles of healing, 26; leaving 9 upon external nature. Of fever 2, possession 2, leprosy 2, paralysis 5, resurrection 3. Organic defects, blindness 4, deaf and dumb 1, chronic issue 1, dropsy 1, wounds 1. No classification covers satisfactorily both classes. Two ideas of value. The power displayed, they shew Christ's omnipotence in all spheres of divine operation, over man, over nature, over the spirit world. But this classification takes no account of the teaching. By the lessons conveyed. They represent the grace of Christ to sinners; the sinner is blind, polluted, disabled, under power of Satan, dead in sin. But applied to the miracles over nature, the principle makes prominent a very subordinate part, e. g., the gathering of the church, feeding, preserving.

Rationalistic theories make distinction in favour of miracle of healing, because the effects may be accounted for by natural causes. Most reduce the number as much as possible. Naturalistic theory represented by Paulus, Jesus had knowledge of medicine from Essenes, and used medicines.

The Talmud, Celsus, Reimarus account for miracles as magic acquired in Egypt. Renan renews this in some cases. Strauss appealed to the mythical process. Common theory, influence of mind over mind, and of mind over matter. Required faith; human sympathy of Christ, and personal force supreme. Cases not accountable by this theory, rejected; but we can't set limits. Reduce number by criticism. Christ forced by popular superstition to heal. But reject all general statements alluded to above; those which related to discourse are doubtful; all doublets; cases in which a parable may have been mistaken for fact.

The moral objection to application of these theories is that Christ relied upon miracle as evidence and manifestation of his deity. Either he was a mistaken enthusiast not above his times, or a conscious deceiver of men for their good. Either inconsistent with idea of Christ held by rationalists.

§ 30. *Demoniac in the Synagogue at Capernaum.* This § and next, one Sabbath at Capernaum, by Luke contrasted with that at Nazareth Taught in Synagogue, by custom.* Impression of his teaching; its authority.

The demoniac, *δαίμων*, Homer, Plato, Socrates; Philo and Josephus; LXX, idols of heathen. N. T. evil spirits subordinate to Satan. *The miracles of dispossession.* License given in Messianic times. The conflict of the Kingdoms; the sinner under dominion of Satan; deliverance by Christ. As proofs of his power, over all orders of spiritual beings. Five or six other cases.

Objections: 1. The psychological objection, answered *a.* excludes doctrines of Satan and temptation; *b.* of Holy Spirit and regeneration. 2. Not in O. T. But the doctrine of Satan is there; the book of Job; doctrine of Messiah developed first. 3. Analogous cases in pagan countries. But those of supposed inspiration, and not destroy N. T. evidence. 4. Not now known. 5. No case in John. But other classes of miracles omitted by John; the doctrine is in John, viii. 48, xiii. 47.

Theories which deny the narratives: 1. The Mythical. Strauss saw unusual difficulty; O. T. basis wanting, so involved with the history of the times, and denying the miracles

* Schürer, II, 11, 62-90. Stapfer, 333.

does not destroy evidence of the belief. He therefore fell back upon the naturalistic theory. 2. Dogmatic theory, symbolize the victory of Christianity over heathenism. But a Jewish belief and the miracles in Judæa. Most critics admit the belief, and the historicity of the miracles. Hence, 3. The naturalistic theory usually adopted. Keim, theory of hallucination, because if real mental disease, not curable by influence. So Renan. Olshausen, Weiss, moral depravity. Double consciousness only apparent, the convulsions the crisis of cure; the command of Christ to help the victim. The demoniac boy urged against this; artificial account of evidence of personality; no proof moral depravity, indignation of Christ is against Pharisees, publicans and sinners not demoniacs; the seven spirits prove responsibility for right living, but not nature of the possession; recognition of Christ by demons before the idea among the people; but he has been working a year.

Bearing of naturalistic theory on the authority of Christ. Two views possible: *The accommodation theory.* Christ not correct the mistake of the people. But *a.* He taught doctrine of Satan. *b.* The moral dilemma. Not merely a mistake in science, but cannot be separated from religious truth, as to sin, responsibility, redemption.* *c.* Christ not only cured, but repeatedly taught the doctrine. Mt. x. 8, xvii. 21, Lk. x. 18.

Or, *Christ mistaken like the people.* So Strauss, Keim, Renan. Kenosis limits his infallibility to religious ideas. So Weiss. Against this, *a.* The objections to the Kenotic theory. *b.* Religious truth involved in these cases. *c.* Christ's power exerted without his knowledge. *d.* Destroys reverence; against his claim of knowledge; that he declares limitation not a proof of limitation when he claims knowledge.

Jesus rebuked the testimony of the Spirit, because he would not have the name Messiah published, and because he sought faith among men. The loud cries and convulsions, prove a serious physical influence. The effect profound on the whole region.

§ 31. *Peter's Wife's Mother.* Mt. records no miracle till viii. Fever, some say no special lesson, some the restlessness of sin. Technical words. Cured by touch, identifying

* Prebendary Row on the Supernatural in the N. T. Bruce on Miracles.

agency. Importance of variation in mode. Rebuked the fever, not prove that caused by a demon, nor that commanding demon figurative. She arose and ministered to them, immediate cure proves miraculous. Peter subject of miracles. Cf. 1 C. ix. 5. At evening they brought the sick. No objection as yet to Sabbath healing. Possession distinguished from other diseases. Laid hands on all. This Sabbath a type.

§ 32. *First Circuit in Galilee.* Development of plan of itineration. Method, teaching in Synagogues, truths of the Kingdom. Thoroughness, in all Galilee. Mt. says beyond Palestine. Number and variety of miracles. Crowds follow out of city; at beginning of work in Galilee in Synoptists such popular movement, is strong evidence of previous work in Judæa, and truth Gospel John.

§ 33. *Healing the Leper.* Some follow Matt.'s order, ch. viii, but he not state order; narrates in group; most follow Mk. and Lk. Only other case recorded the two lepers, Lk. xvii, but others occurred. Mt. xi. 5. Lk. vii. 22. Comp. Lk. iv. 27.

Law enjoined separation, and in case of cure sacrifices of all the series. Lev. xiii. 45.

Two theories; civil law, for protection. But doubtful whether contagious, and does not account for use as type of sin, and the religious rites enjoined. Therefore, chosen as type of sin, its corruption, fatality, perhaps hereditary character, incurableness except by divine power. Christ's miracle shews the cleansing from pollution of sin.

Uncertainty whether Christ would comply because of law. If thou wilt, thou canst make me clean; I will; and immediate cure. Touch significant, because contrary to law.

Naturalistic theory, the disease too deep seated to be cured by moral influence; therefore Christ's act only declared clean, as the Priests. Strauss shewed this untenable, and the only alternative the mythical theory.

Christ thrusts him forth and enjoined secrecy. Some say the miracle a private one, and secrecy continued because of nature of disease; or limit till went to priest; or prevent undue excitement; or for man's sake, to complete his restoration to society.

Injunction to shew priest, to fulfill law in case of those healed. Authenticated.

Command disobeyed led to immediate excitement. He could no longer go into town but stayed without in uninhabited places. Not because of ceremonial uncleanness; nor characterize long period; but at this juncture, for prudence. Striking evidence that his ministry not now first begun.

§ 34. *Healing of the paralytic.* Probably on return to Capernaum. Represent helplessness of sinner, and the miracle illustrates action of faith. In most cases the patient required to do nothing; in those where motion is impossible, he is told to move; arise. Each class makes prominent specific lessons, but not exclusively. Here vicarious faith, and importunate, they let him down through the roof. Naturalistic theory works more easily in this class, because of connection between nerve and will power; and therefore stress is laid on recent disease, or slight affection. All contrary to the narrative.

Thy sins are forgiven. Not imply that his disease result of vice; contrary to Lk. xiii. But emphasize the relation of sin and suffering, and the spiritual lesson of the miracle. First uses title Son of Man, and claims power to forgive sin. Proof of conscious divinity. The case proves two points, 1st, that the forgiveness of sins is a divine prerogative, as the Jews accuse Christ of blasphemy for claiming it; 2d, that the power of miracle was original in Christ, and not exercised for him. That ye may know, I say arise. Both points disputed by Dr. Weiss. Not which is easier to do, but to claim; because the claim of miracle could be tested.

Beginning of PHARISAIC OPPOSITION. As the Messianic claim becomes clearer, the opposition is aroused. There are Pharisees from every village in the country, and from Jerusalem. Not open charge, but Christ reads the thought. §§ 34-38, development of this subject.

§ 35. *Call of Matthew.* Connected with subject of opposition because he was a publican, and the three connect with a feast given by Matt. at which a debate with Pharisees occurred. Robinson disconnects the call from the feast, because all the twelve were with him, because interrupted by message from Jairus; introduced here naturally in the narrative. Names Levi and Matthew. His business odious, because of religious prejudice, and proves a man in-

different to public opinion.* Publicans and sinners a combination found only in Matt.

§ 37. FEAST OF JOHN V. *Infirm Man at pool of Bethesda*. Lk. vi. 1, dates by term *σαββάτω δευτεροπρωτω*. The reading doubtful, but old, and records a tradition. If it precedes Galilean Ministry, Wieseler, falls between Purim and Passover. First Sabbath of second year between Sabbatical years. If Passover precedes, Andrews, some weeks after Passover, the first Sabbath after Pentecost. Robinson's view adopts Scaliger's definition, first Sabbath after the second day of Passover.

Another reason for inserting John v. here is suits season, corn ripe. Stronger reason, accounts for beginning of objections to breach of Sabbath in Synoptists. He had wrought cures on Sabbath without objection. At this point, § 37, Pharisees press it, and again § 38. No reason apparent for its arising here, if not originated in Jerusalem at the feast. The best alternative, if Purim, connects it with the day of Parables.

Bethesda, identified by Robinson with the Fountain of the Virgin, which is connected with a fountain under the Mosque of Omar, and with pool of Siloam, is medicinal, and intermittent. Tradition says Birket Israil, by gate of St. Stephen. Text omits last clause of *v.* 3, and all *v.* 4. Thus *v.* 7 expresses the popular idea of the troubling of the water, and the necessity of being first. No authorization of a supernatural quality.

The Sabbath healings. First collision with Pharisees in both John and Syns. on this subject. Sabbath and laws of food principal means of separating Jews when away from Temple. Therefore prominent marks among heathen.† So the Prophets make test of theocratic spirit. Aggravated by Pharisaic exaggerations.‡ The Jews meeting the man carrying his carpet, accuse Jesus with hostility to Moses, i. e., being no Messiah because opposed to the law.

In John, vindicates on ground of his personal claim, and takes occasion for one of the most profound Christological discourses. In Syns. meets popular misconceptions of Sab.

* Stapfer, 215.

† Ovid Ars. Amat. I, 415. Juvenal Sat. xiv. 96-106.

‡ Stapfer, 347. Schürer, II. 11, 97. Edersheim, II. 56.

Let us adopt ju. 5:1 as Pentecost +
all becomes Harmonious -

law. 1. God works without ceasing. 2. Identifies his working with the Father's, based on immediate vision 17, 19, 20. 3. Resurrection and Judgment, divine works, committed to him. He is source of life, that all may honour the Son as the Father. 4. Therefore faith in him is necessary to life. Their rejection of evidence was because of their sin.

The Jews shew appreciation of his claim, when they try to stone him for blasphemy, because he called God his own Father.

This advanced teaching contrasts with reserve in Syns., but is adequately explained because it was in Jerusalem, and he did not remain to await the consequences. The idea that the discourse was a defence before the Sanhedrin, in consequence of arrest, has no basis in the chapter. Seems to have been before the leaders, rather than a popular discourse. Does not disturb unity of Galilean history.

§ 37. *Plucking ears of corn on Sabbath.* Pharisees follow and watch. From this point always in presence. Passing through cornfields, a Sabbath day's journey to worship, or escaping from Jerusalem. They plucked grain, allowed Deut. xxiii. 25, but objection on ground of Sabbath. Christ justifies, 1. from 1 Sam. xxi 1-7. David eating shew bread. Some say on Sabbath when loaves changed. Better, the principle that necessity justified disregard of letter of law. 2. From uninterrupted labour which went on in the Temple. 3. From Hos. vi. 6, from the spirit of the O. T. 4. Design of institution of Sabbath, made for man, not man for Sabbath. 5. Son of Man Lord of Sabbath. Same ground as in discourse in John v.

Notice element of self-revelation, which harmonizes with John. He is greater than the Temple, which manifests Jehovah, has authority over law. Shews John v. not so much out of line with Synoptical history.

§ 38. *The Withered hand on the Sabbath.* Arrived in Galilee, the Synagogue, probably at Capernaum. Pharisees watching. Cures case of partial paralysis. Same command to act. Is it lawful on Sabbath to do good or to do evil? Necessity set aside the law. Proves principle by extreme example. You give help to a sheep, forbidden in Talmud, by law of later origin. Combination of Pharisees and Herodians. These parties were political opposites, because Herods

were Roman tools. Possibly Pharisees hope that Herod would put Christ to death as he had John, through political jealousy.* Significant advance in concerted opposition.

§ 39. *General Statement of Success.* Popular influence at its height, extending beyond Palestine. Teaches from the boat. Mt. shews this influence typifies spiritual success. Is. xlii. 1, xi. 10. Time come for full explanation of nature and ends of his work. Therefore Sermon on Mount in place. closing alternation of the four topics.

§ 40. *Choice of the Twelve.* Completed before extended instruction. Two steps before. Luke connects the two events. Spent night in prayer. Chose out Twelve. Nature of office implied in mode of its institution. To be with him as learners, to be sent out as Apostles, as witnesses and endowed with miraculous powers. Ἀπόστολος few times in Gospels, frequently in Acts. Sphere of Miracles limited to healing. The number representative of the tribes of Israel.

Four catalogues. All divide into three groups of four each. Peter first. Levi and Matthew the same, Bartholemew and Nathaniel; Lebbeus, Thaddeus, Judas. Insight into personal character, and adaptation for future work.

§ 41. *The Sermon on the Mount.* THE TEACHING OF CHRIST. Contrast with methods of scribes.† Two divisions: his personal claim; his work. As to his Person, the controversy with the Jews hinged upon the claim to be ὁ υἱὸς τοῦ θεοῦ. Strauss, etc., realized the idea of universal fatherhood of God among men. Higher view, the Messianic title. Weiss as elect object of divine love, therefore Messiah. True view, υἱὸς predicates divinity of the Theanthropos. 1. A designation of nature even in lower sense, as applied to men. Not of office bestowed because of nature. 2. The article contrasts him with all other sons. 3. Christ never says our Father. 4. Relation prior to humanity. As John iii. 16. Rom viii. 3. 5. The predicates connected with υἱὸς, are equality with God, as Mt. xi. 27. John x. 33. Identity of attributes, John v. The only source of life to men.‡ The Jews put him to death

* Weiss, Life of Christ, II, 241, 242.

† Schürer, II, 1, 306. Stapfer, 298. Weiss, Life, II, 60, 108.

‡ See Cremer's Lex. Smith Bib. Dict. Dörner's System, tr., III, 167. Schmid, Bib. Th., 115. Lyddon, Bampton Lect. Hodge, I, 472.

for blasphemy because of this claim. The church doctrine based upon revelation of his consciousness not reached by process of evolution.

ὁ υἱὸς τοῦ ἀνθρώπου. 4 t. out of Gospels, 78 t. in Gospels. Not simply deistical; sympathy with humanity; ideal humanity, thus pre-existence ideal. Nor simply official, Messiah. But article, a unique person, distant from other men, by possession of superhuman nature. 1. Because predicates human nature of a person, therefore superhuman. 2. Because unites with Son of God. Mt. xvi. 13, 27. 3. The predicates; forgives sin, is above angels, Saviour and judge of men.*

Reason for choice, not mere incognito; but 1. wrong associations connected with name Christ, and danger of prosecution. 2. Messianic title, into which the true idea could by degrees be conveyed, Practically best way of promoting his claim. Based on Dan. vii, Ps. viii, perhaps on the Protevangelium.

The Kingdom of God, in Mt. Kingdom of heaven. Some say identical, heaven used locally. Or, Kingdom of heaven, spiritual definition, contrasts Messianic stage with O. T., and therefore chosen by Matt. Weiss necessarily denies this distinction so early, therefore Kingdom of heaven, not in the Apostolic source. 1. Attempted to found a political kingdom; or to elevate moral standard as a preparation for it. 2. Began with Pharisaic idea, but changed to founding a church. 3. Schleiermacher, accommodation theory; purpose spiritual, but under forms of the popular expectation. 4. Millenarian theory, Kingdom always future. 5. The sphere in which the will of God, and especially his saving purpose is fulfilled. Its characteristics spiritual, it is within you; its blessings spiritual, it is in antagonism from the outset with the Pharisaic idea.†

The design of the Sermon on the Mount is to inculcate the true idea of the Kingdom of Messiah, or of the saving work of Christ, 1. in opposition to the false Messianic conception of the Jews;‡ 2. in its true relation to the O. T.; 3. especially in its fundamental character, and blessings, and in its relation to the person of Messiah. Forms of expression determined by

* See Cremer. Dörner, III, 168. Schmid, 112. Smith's Bib. Dict.

† Cremer. Schmid, Bib. Th., 242. Weiss, Bib. Th., I, 62. See p. 72. Smith's Bib. Dict., Am. Ed.

‡ Schürer, II, 11, 126. See p. 154.

the prevalent ideas. Ch. v. 1-16. The character of those who receive the Kingdom. v. 17-vi. The righteousness of the kingdom; in opposition to specific forms of sin, and specific duties enjoined. Showing that the new law is a mere spiritual enactment of the old. vii. Warnings against censoriousness and externalism, and exhortation to the true life by prayer and fidelity.*

Rationalistic critics contrast the Sermon on the Mount as ethical, with the dogmatic additions of the Epistles. Notice 1. the object of salvation is holy character. The general statement of the object, precedes the detailed truths of the system by which it is to be reached. 2. The doctrinal statement required the facts of the death and resurrection to precede; and the spirit to be given to Apostles. 3. The idea of the life of Christ required full revelation of his person, leaving the detailed doctrine of his work to the Apostles. 4. The discourse includes doctrinal presuppositions, *a.* in the perfect standard of life, which implies failure, the need of forgiveness, and the hope of future attainment. *b.* The Kingdom is set forth in personal relation to Christ, by his authority, teaching, life. All is for his sake. This shews the evangelical element.

Place. Tradition says Kurun Hattin; Robinson objects to distance from Capernaum, late tradition in Latin church. Battle, July, 1187.

Relation between Matthew's and Luke's reports. Matt. went up, Luke came down. Matt at commencement of Galilean work, Luke after some time; different miracles follow; Mt. 107 *vv.*, Lk. 30, and places some passages elsewhere. Alike at beginning and end, and general drift. 1. Discordant tradition of one sermon. 2. One discourse selected purposely for Jewish and gentile readers. 3. Luke gives historically, Mt. adds to his report material from other analogous sermons. Or both give selections and compilations. 4. Augustine. Matt. fuller to disciples, Lk. popular. 5. Two discourses, one at commencement, another later in the ministry. Popular teaching requires repetition, of same forms, and to varying multitudes. The only point of special interest is the historical occasion and utterance of a full discourse at this stage of the history.

* See Exposition in J. A. Alexander's Matt. Tholuck's Com.

§ 42. *The Centurion's Servant at Capernaum.* Two new specimens of miracles follow, chosen because of new lessons. Another case of paralysis, but a gentile, disposed to the true religion, had built a synagogue, approaches Christ through the elders; Christ contrasts his faith with Jews, as sign of great ingathering. In itself remarkable instance of faith, comparing Christ's authority with his own. And intercessory, for a slave in the household.

§ 43. *Raising Son of the Widow at Nain.* § 47, Lk. viii. 1-3, many think a resumption of a circuit in Galilee which begins here. Next day shews rapidity. Plain of Esdraelon. Beauty of the story. First case of resurrection. Death culmination of disease. Three cases, gradation between them.

Naturalistic theory. Mythical. Intense effect, and wide spread. A great prophet, perhaps associated with Elijah.

§ 44. *John the Baptist sends disciples to Jesus.* Luke's order preferred because John's message appears to have been occasioned by the miracle. Christ replies the dead are raised up. And Mt. xi. after sending out of the 12. But Mk. vi. 30 John beheaded before their return. Exegetical reason for order in Matt.

John now in prison about a year. Castle of Machaerus, Southern Peraea. The message brings up again the subject of opposition, which continues §§ 44-50.

John's motive, Fathers say, to convince his disciples. Meyer, doubt in John's mind. Impatience that miracles for others not for himself. Combined with this, remembrance and discontent at the nature of Christ's work which was not what he had expected.

Strauss, the question unhistorical, because John never had the Messianic idea, but first of three cycles in the mythical development. Christ's reply a reference to his miracles. Shews again the importance of them in his view. New testimony to John to correct impression of his doubt. Not changeable. The greatest born of woman, but the least in the Kingdom greater than he. The doubt suggests to Christ the comparison of the children in the market, and unbelief in his offer. Wisdom justified of her children.

§ 45. *Upbraids the Cities.* Connection with last, unbelief of cities which had most opportunities. Sites of Chorazin and Bethsaida undetermined. No recorded miracle in them,

and yet singled out as peculiarly privileged. Evidence of number of miracles.* Ends with thanksgiving that the simple receive the evidence; declaring identity of knowledge with the Father, his sole revelation, and sole power to give life. Identity of ideas with Gospel of John. Closing with the invitation, Come unto me. Illustrates the effect of the historical connection on the most memorable sayings of Christ.

§ 46. *Anointing by a Woman.* Contrasted reception of Christ by a penitent, and a Pharisee. Distinguished from anointing in last week, although name of host same. Identity with the Magdalen, and representative use of that name, without foundation. This woman anonymous. Pharisee concludes Christ not a prophet; Christ reads his thought. Parable of the two debtors first recorded; love springs from and evidences pardon. Romish interpretation reverses. Grants pardon, recognizes her faith.

§ 47. *Second Circuit in Galilee.* Commonly thought to be summation at close. First account of method of life. The twelve first mentioned as a definite body. Certain women ministered. Names given. Joanna, wife of Herod's steward, indication of rank and wealth. Another illustration of believing reception.

§ 48. *The great day of Parables.* Crisis of hostility, and of the Galilean work.

Notice regular repetition of the four subjects.

Shown to be near close of year in Galilee, near the Passover of John vi. because large part of record in three days. Thus

§§ 48-56 (one 51-53). One day. From healing demoniac to crossing Lake.

§ 57. One day. Gadara and return.

§§ 58-60. One day. From Levi's feast up to third Circuit in Galilee, and sending out the Twelve; John beheaded, and the Feast occurs just after.

The day of Parables therefore was near the Feast. On the other hand, one of those days is not said to be immediately successive. And the complete visitation by the Twelve would occupy some weeks.

* Schaff in Lange's Matt., pp. 210, 211.

EASTERN GALILEE.

§28 Annunciation.

I. §29 Organization.

II. §§29-34 Miracles.

III. §§34-38 Opposition.

IV. §41 Teaching.

I. §40 Organization.

II. §§42-43 Miracles.

III. §§44-50 Opposition.

IV. §§54-55 Teaching.

Second Circuit.	{	§43 Raising of widow's son at Nain.
		§44 John the Baptist sends disciples.
		§45 Upbraids the cities.
		§46 Anointing by a woman.
		§47 Second circuit through Galilee.
One day.	{	§48 Healing of dumb demoniac. People cry "Son of David." Scribes and Pharisees blaspheme.
		§49 Pharisees seek a sign.
		§50 Mother and brethren interfere.
		§54-55 Parables.
One Day	{	§56 Cross the lake. Tempest stilled.
		§57 Demoniacs of Gadara.
One day.	{	§58 Levi's feast.
		§59 Jairus' daughter and woman with issue.
		§60 Two blind men and dumb demoniac.
Third Circuit.	{	§61 Second rejection at Nazareth.
		§62 3rd Circuit in Galilee. Mission of twelve.
		§63 Death of John the Baptist.
		§64 { Return of the twelve.
		§64 { Feeding of Five thousand.
		§65 Walking on sea.
§66 Discourse in Synagogue at Capernaum.		

Question of harmony. Luke gives similar miracle and discourse ch. xi, only demoniac not blind. Either take Luke out of order, because Mt. xiii. 1 on same day the Parables, which all put at this point. Or grant repetition. As Pharisees continually pressing, not improbable. As to history, it occurs here. If repeated, of minor interest.

Mk. mentions that his friends seeing the widening breach, thought him beside himself. If εἰς οἶκόν means at home, this was Capernaum.

The cure of the blind and dumb demoniac, causes the multitude for the first time to apply to him the Messianic title. The Pharisees from Jerusalem might permit him to claim it, they could not permit the people to accept it. They must interfere to destroy popularity. They can't deny the miracle, and make the blasphemous charge that it is done by collusion with Satan. Beelzebub. Christ replies, Satan not oppose Satan, by reference to exorcisms among themselves, by the parable of the strong man armed, by charging upon them the unpardonable sin of blasphemy against the Holy Ghost,* and charging them with the Satanic nature.

§ 49. *Scribes and Pharisees seek a sign.* Mt. and Luke put visit of his mother here, which Mt. xii. 46 shews in connection with the demand. Not anticlimax but response to severity of his charge. Seeking sign not denial of greatness of his miracles, but specific evidence of Messianic claim accordant with their idea. Christ refers to sign of Jonah, as type of resurrection. And adds a statement of consequence of unbelief of that generation, in comparison with Nineveh and adds the parable of the return of the Seven Spirits.

§ 50. *His mother and brethren desire to speak with him.* Alexander regards this as continuation of Mk. iii. 21, the fear of his friends that he was demented. Seeing the attitude of the authorities, his family endeavors to interfere. Christ replies that spiritual relation to him is closer than the closest of earthly ties. The gospels do not mention Joseph here.

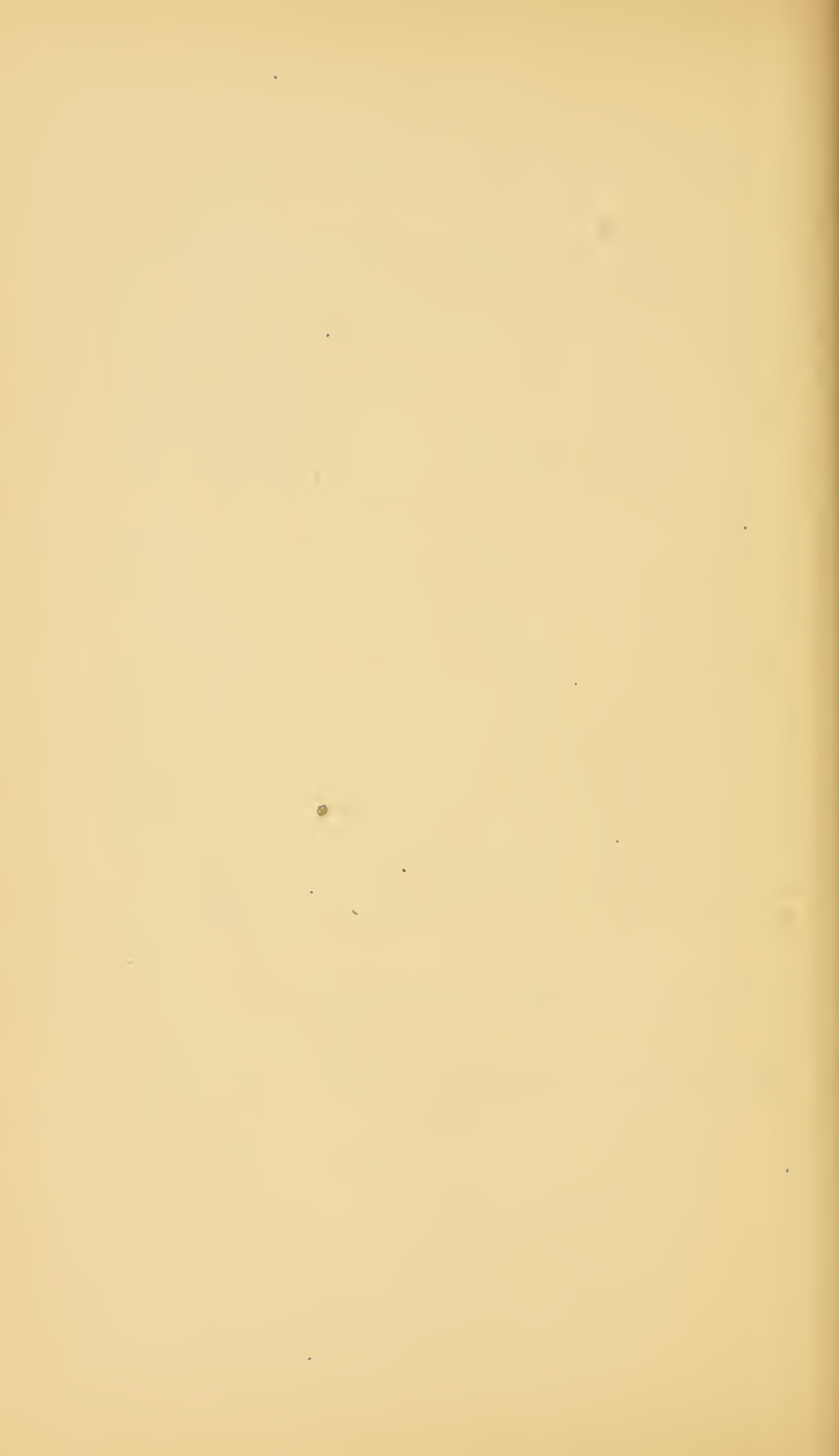
This closes story of development of hostility, which has now reached a decided breach. Comes in probable place, of increase of popular faith, offset by increase of Pharisaic enmity.

§§ 51-53. For reasons given hereafter, should be taken in the order of their occurrence in Luke, in the Period of Last Journeys to Jerusalem.

§§ 54, 55. *The Parables.* Mt. xiii. 1, dates on day of debate with the Pharisees. Crowded by multitudes, resorts to a boat to teach. All Syns. refer to parables on this day.

* See Alexander's Mk. ad loc.





Mt. xiii. 1-3. Mk. iv. 1, 2. Lk. viii. 4. Popular form of teaching, appropriate now because people would not accept more open teaching because of prejudice, and especially connected with hostility of Pharisees. See Coms. Mt. xiii. 11-17.

Two words, *παραβολή* Syns., *παροιμία* John. Definition, a narrative derived from human experience illustrating moral or religious truths. See Trench, Bruce, Smith's Dict. Differs from fable, myth, proverb, allegory. Connection with affairs of life, as in the Sower.* Occur in three groups; some isolated. 1. Seven in Mt., of the Kingdom of heaven. 2. Lk. xii-xviii. Prodigal Son, etc., of grace and faith, and drawn from life, while Mt. from nature. During period of journeys to Jerusalem. 3. Of judgment. At end of ministry. A complete view of the nature and course of the Kingdom, its duties and motives, its final issue of reward and punishment. Selected by each Evangelist in accordance with his plan. The Sower, the spiritual agency of the truth, and its hindrances among men. The Tares, no separation of true and false till judgment. The Seed growing secretly, Mk. only, relation between divine efficiency and human instrumentality. The Mustard Seed and Leaven, the nature of intensive and extensive growth. The Hidden Treasure and Pearl, the value, and demand for sacrifice. The Net, final success and judgment. Bengel says, imply foreknowledge of church in its history. See Lange's Matt. Especially Schaff's note, p. 236. Also reveal Messianic consciousness, because all related to himself. The Sower and Tares give models of interpretation of the rest. Allegorizing method of Fathers. True principle, seek central truth, and its obvious illustration. Unity of the discourse on this day. Some think all uttered at once. Mk. iv. 35, in evening cross the Lake. Mt. xiii. 36, the interpretation in a house and parables follow. Completes second recurrence of four subjects.

§ 56. *Cross the Lake. Conditions of Service. Tempest Stilled.* On account of crowds, perhaps of Pharisaic excitement. Order, Mt. goes back to viii, because section of miracles includes some which occurred after the day of Parables. §§ 56-60. New miracles. Matt. puts here the offer of Scribes to follow, which Lk. ix. 57, on starting to

* Stanley's Lect. . p. 418

Jerusalem. Perhaps twice, because connected by each Evangelist with context. Here decision in face of excited hostility. "Son of man hath not where to lay his head," not from poverty, but voluntary. Luke's passage adds request of disciples to bury their father. Christ shews by extreme case that duty to him is paramount to the most sacred natural ties.

Christ asleep in the boat. Stills the tempest. New class of miracles excites wonder. Teaching import, providential care of church; stilling doubt in mind. Rebukes want of faith, and performs the miracle.

§ 57. *The Two Demoniacs of Gadara.* Difference of readings. Gadara, capital of Perea, six m. S. E. Lake. Gerasa larger city 20 m. E. Jordan. Gergasa, village near shore. Name of city might apply to extended region near it. Most important cure of possession, because proves not simply subjective; demons destroy swine when cast out of the man. Violent case. If disease, it was caused by the demon, and cured by his departure. Plurality of demons. East side of Sea, mixed and ruder people. Christ says tell their neighbours, on West side, orders not to tell. The men preached in Decapolis, whither Christ soon to come. Explains keeping swine; and unusual effect on people; besought him to depart, through fear, and destruction of property. Matt. two demoniacs. Mk. L. one, but not say only one. Mk. L. first use sing. of the demon, afterwards plural. If they contradict Mt., they on the same principle contradict themselves. See Robinson's illustration.

After miracle cross back to West side, where same multitude expecting him. Contrast of feeling on the two sides of the Lake.

§ 58. *Levi's Feast.* Many follow Mk. and Lk. in placing this with call of Matthew. Mt. connects the miracle with the feast, and all shew these miracles on return from East Side of Lake. In this position the *δοχή*, reception is in view of Christ's soon leaving Capernaum, and to publicans and sinners, according to humility of Matthew.

Additional charges from Pharisees and disciples of John. Latter indicates not all John's disciples followed Christ. Sympathized with Pharisees on asceticism. Charge of eating with publicans and sinners, persons ceremonially unclean.

The laws of food the most constant, the neglect of them evidence of hostility to law. Christ's answer, came not to call the righteous, but sinners to repentance. Next charge, neglect of fasting. Answers by parables of new cloth in old garment, and new wine in old bottles. "He saith the old is better." Not that it is better, but reason why adherents of the old system did not recognize his claims. Motives for Dr. Weiss's strange interpretation.

§ 59. *The Daughter of Jairus, and the Woman with the issue of blood.* Jairus was ἀρχισυνάγωγος.* His daughter in article of death. His faith less than of Centurion, believes that Christ must be present personally. On the way, the woman touches him. He felt that the power had gone forth. Not imply unconscious agency in the cure. Christ brings her forward notwithstanding her shrinking. For the peculiar bearing of this case, see J. A. Alexander on Mark. Message that the child was dead. Puts out crowd, taking only three witnesses, probably because of relations with the Pharisees, and dangerous results which followed impressive miracles at this stage. Actual words preserved; and gave her to eat, complete and immediate restoration.

§ 60. *The Two Blind Men and the Dumb Spirit.* First case of simple blindness. First ascription of Messianic title to Christ by one seeking healing. Christ draws out their faith. Command to tell no one, because of growing excitement. Followed by cure of the dumb demoniac. The effect still greater excitement. And same combination as on day of Parables; the popular confession of Messiahship, causes Pharisees to renew charge of casting out demons by Beelzebub.

§ 61. *Second Rejection at Nazareth.* §§ 58-60, one day. Natural recurrence. Continued unbelief of those nearest. Is not this the carpenter? Could work no miracles because of unbelief.

§ 62. *Third Circuit in Galilee. Sending out the Twelve.* On leaving Nazareth. Comp. Mt. ix. 35.

Sending out of the Twelve in the same connection by all Evangelists, and fixed by following feast. The increased opposition of parties; the training in independent action;

* Schürer, II, 11, 56.

the separation from the doubting masses; and the familiarizing the people with them, were important ends. The training of the Twelve was principal means of transmitting his own personal influence to the church. The commission temporary and restricted; the power of miracles not constant; only of healing. Depend for support on hospitality. Remarkable transition at Mt. x. 16. Introduces what belongs to times after Pentecost, and the element of trial. Some ascribe to Mt.'s combination. Or Christ may have widened his view from the immediate future, to the more remote. (The promise of protection and personal presence.)

§ 63. *Death of John the Baptist. Herod inquires about Jesus.* All place death of John in the same order. The Twelve hear of it during their absence, and bring in the report. Date, John vi. 4, Feeding 5000, and Third Passover. Place Machaerus, on border Peræa and Arabia. Duration of imprisonment, same with Galilean ministry to this point. M.M. introduce cause of imprisonment here. Herod interested in him, desires to see Christ. The only appropriate end of his career, as a preacher of repentance, reformer, martyr. What fitted him for this unfitted for service in the new order. Keeping aloof from Christ necessary to effect of testimony to him.

Disciples of John allowed to bury him and come and tell Jesus. Shews their sense of relation between the two.

§ 64. *Return of the Twelve. Feeding of the Five Thousand.* John gives same view with Syns. of relation of parties, see ch. vi. Christ withdraws to East side, hearing of the death of John, Mk. vi. 30, and to give rest to his disciples, Mt. xiv. 1-12.

Bethsaida, seems to have been one on each side of Lake; possibly one town built on both sides of the river as it enters the Lake. Time of feast set the population in motion, but they followed to the desert. The miracle, the ordered crowd, the fragments larger than the original supply. Mythists find origin in figurative discourse of Christ, or O. T. Naturalistic explanation, influence of Christ led all to produce their stores. See Weiss ii. 385. "The historian is bound to shew how he who cannot admit the miraele, may accept the historicity." Claims it does not impair the sign. But the impression on the disciples and people is unaccountable. And

explained by vers 15: 17 21 22 23

Matt 10: 23 Has never been fulfilled

Preaching here dates after crucifixion, ver 24
by the apostles on day of Pentecost to the
Jewish nation + rejected by the stoning
of Stephen.

Link with Matt 24: 9-14 by
of expression "He that endureth to the end
shall be saved" always
refers to the Lord's second coming.

If it had all been fulfilled before
the destruction of Jerusalem - would
H. S. Luke record the words. - He knew
it was yet to be fulfilled.

The first preaching of the apostles
to Israel as a nation - had they
accepted him he would have returned
established His Kingdom - + the
corresponding to the Church would have
consisted entirely of Jews.

in the other case of feeding 4,000, the people had been three days on the way and Christ says they faint. Parable turned to history. Creative miracle. Meyer accepts. See Lange's efforts to explain.

Effect, because of scale and character. Proposed ἀγορεύειν and make him King. This Miracle to them a sign of their idea of Messiah. Christ withdrew to mountain, and spent night in prayer.

§ 65. *Walking on the Sea.* Compelled disciples to embark. Half way over after 3 A. M., he appears. Peter chidden not for over-confidence in attempting, but for failure of faith in failing. Enters boat, and immediately on other side. "They say of a truth, thou art the Son of God." The naturalists explained ἐπί as over, on the bluffs near the sea. Weiss, Christ comes round by road, the disciples approaching then see him, and imagine the miracle. Others say the idea grew in their minds. Peter walking, an allegory of his fall. Mythical interpretation. Import of the miracle of the salvation of the church.

§ 66. The Discourse in the Synagogue at Capernaum. The Bread of Life. John vi. Same state of parties in John and Synoptists, Multitudes follow to western side. In synagogue teaches life by union with him in his death, by faith, 27-51. Necessity of faith; the promise of life, perfected in the resurrection, by the aid of the Holy Spirit, 51, 58. This flesh and blood must be partaken as the means of life, 59-71. The ascension of the Son of Man, v. 63. The words which I speak unto you are spirit and life. For discussion of relation of the discourse to the Sacrament of the supper; or whether the flesh and blood refer to the incarnation or the sacrifice, see the Commentaries.

Acceptance of the atonement, and union by faith. The historical point is the spiritual truth, used as a discriminating test. The people are excited to dangerous degree, but on a false expectation. He emphasizes the spiritual work, to deter those who have not faith, to elevate those who have it. The effect was that many fell away, and hereafter his recorded teaching is to his disciples chiefly. The Jews murmured. His disciples advanced to expression of implicit faith. Peter's confession. v. 69. ὁ χριστός of C. T., ὁ ἀγιός. Notice confirmation of Synoptists in J. vii. 1.

* Weiss, ii. 294, ff.

NORTHERN GALILEE.

From third Passover, or death of John the Baptist, to the Feast of Tabernacles, six months later. Mt. xiv. 13, xviii. 35. Mk. vi. 30, ix. 50. Lk. ix. 10-56; between John vi-vii.

Since the day of Parables and discourse in the Synagogue, danger from the Pharisees, and want of true faith in the multitudes, lead him away from Capernaum. Extends journeys north through Phœnicia and Decapolis, to Cæsarea. More gentile population. Teaching chiefly to disciples as recorded, and to prepare for end by prediction of his death. As Eastern Galilee represented by the Sermon on the Mount, Northern, by the Transfiguration.

§ 67. *Pharisees from Jerusalem. Eating with unwashed hands. Tradition.* Luke omits till § 73, which indicates the emphatic idea of the period. As before charge with breach of law, now of tradition. Charges them with breaking law by tradition. Warns disciples against them, and gives new offence.

§ 68. *Tyre and Sidon. Daughter of the Syro-Phœnician Woman.* Mk. v. 24, for rest. Did he enter the cities? Mk. v. 24 εἰς, 31 ἐκ, suits meaning of miracle upon a gentile, and reading v. 31 διὰ Σιδῶνος; no objection that he had forbidden his disciples to go to gentiles.

Design to prefigure the salvation of gentiles; multiplication of names significant of gentilism; Christ's words, drawing out her faith, and commending its greatness. Her faith was humble, importunate, and recognizes Jewish privilege.

§ 69. *Deaf and Dumb Man. Four Thousand Fed. Journey in Decapolis.* About 100 by 60 m. Some unknown municipal bond, and differently enumerated. Two roads possible, by Esdraelon and Scythopolis; or Northern road over mountains and down East of lake.

Deaf man with impediment. First case not accompanied with possession; not absolute; taking out of crowd and using clay and spittle, and appealing to God. Best reason, in a more gentile region; Mt. v. 31, they glorified the God of Israel. The question here not the messianic, but of the true God. Comp. Paul at Athens. Mt. shows that besides the record of additional influence, the same popular instruction and miracles continued.

Feeding the Four Thousand. Many, as Weiss, say must be same with feeding the 5000. But same gospels. Matthew and Peter eye-witnesses of both. And Mark not likely to desert Peter's authority. The reason for repetition, to shew same grace for gentiles and Jews; and the occasion not unlikely to recur in the crowds that constantly flocked to Christ in the desert. Nor is repeated surprise of disciples strange. Fewer people, more loaves, less remainder.

§ 70. *Magdala. Scribes and Pharisees ask a sign.* Southern edge of Gennesareth, Mk. Dalmanontha. Same region named from different towns. As soon as comes to west of lake, finds enemies watching. First time combination Pharisees and Sadducees. Demand sign. Christ says they do not use natural judgment in religious questions.

§ 71. *Cautions disciples against leaven of Pharisees and Sadducees.* Immediately retires to east side. Disciples had but a single loaf. Suggests lesson to avoid leaven of Pharisees, Mk., of Herod, who was a Sadducee. Chides want of faith by referring to both miracles of feeding. Then his disciples understood.

§ 72. *Blind Man at Bethsaida Julias.* On east side. Private, to avoid the excitement of the times; gradual cure; some say for vanity, or develop faith, or significant of gradual spiritual illumination.

§ 73. CAESAREA PHILIPPI. *Peter's Confession.* Series of events connected with the Transfiguration. Base of Hermon, northernmost point except Sidon. All admit a significant advance in the doctrine of the Kingdom. First step, draws out confession. First time permits *χριστός* to be applied to him. Peter's boldness in view of long repression. None the less not to be publicly declared. Next predicts the Church. First time *ἐκκλησία*; the church of which Apostles the head, takes place of the Kingdom. Clearest expression of spiritual nature of the Kingdom. Exegesis of Peter as the rock. Third advance, clear prediction of atoning death. Strauss, Shenkel, say this is the first assumption of Messianism. But destroys John, and perverts Synoptists. Hase, Keim, Weizsäcker, the change is in announcement of his coming death. True view, advance from claim implied, to expression.

§ 74. *Foretells his death, resurrection and the trials of his followers.* Prepared by confession. New element in all

accounts, Mt. v. 21, Mk. v. 31, Lk. v. 22. Further element in idea of spirituality of his Kingdom; preparation of disciples; evidence of foreknowledge. Particularity of predictions important in this view. Place, agents, national, resurrection to follow. First step in development of prophetic idea of Messiah. O. T. not distinguish 1st and 2nd Advent, except by predictions of suffering. Having come, he predicts his death, resurrection and the church; shewing that the prophecies of glory are to be fulfilled at a second coming.

Objected that John's predictions are enigmatical, to multitudes, at beginning; Synoptists, new, at end, and detailed. Answer as usual from plan. Christ drew his expectation from prophecy, and signs of the times. Prediction disproved by surprise of disciples at event. But prophecy never understood till the event; and O. T. impressions in the way.

Transition to people at Mt. v. 24. His followers must be cautioned of future danger, and the whole gain or loss faithfully put before them.

§ 75. *The Transfiguration.* A week later, and in close relation with the great events at Cæsarea. Place, tradition says Tabor. Robinson's objections. Perhaps Hermon, which bounds horizon of Nazareth, confirmed in § 77. Takes three disciples, is transfigured, converses with Moses and Elias. This is accounted for as myth, ecstasy, by Weiss as vision, but of divine origin. It was for Christ a preparation for death. He prayed, and the subject of conversation was his death. To disciples it was confirmation of their recent confession, and shewed the glory that should follow death. It shewed the spiritual nature of the body, typified the resurrection. Mystery about the bodies of Moses and Elijah. Combined the new dispensation with the old, in the historical suggestion of these prophets. Climax to Galilean Ministry. Effect on eye-witness, II P. i. 6.

Coming down discussed what the resurrection from the dead might mean. Natural they could not forecast. Jesus says John the Baptist was Elijah.

§ 76. *The Demoniac Child whom the disciples could not heal.* Contrast top and base of the Mt. Rafael's picture. Possession connected with deaf and dumbness, and convulsion. Failure of disciples who had before wrought cures. Showing

previous power not plenary. Shows his superiority to disciples. Goeth out by prayer and fasting. Not *causa qua* but *sine qua non*.

§ 77. *Galilee. New Prediction of his Death.* First mention of being again in Galilee. Private, because of condition of parties throughout this period. Additional prediction of death, that should be by treason. Grief of disciples. Mark says durst not ask. Shows awe mingled with familiarity from Peter's report.

§ 78. *Tribute money provided.* Wieseler thinks civil tax, because in fall. But not suit Christ's reply. Temple didrachm, due in Adar. Many object to this miracle more than others. Say Christ told Peter to catch fish to sell; or one fish, from which the story arises. Or from words not followed by action. Not said Peter went. But motive adequate.

§ 79. *Contention of Disciples for pre-eminence. Exhortation to humility and love.* Response to instruction about the Kingdom. Shews power of the false idea. Perhaps honour done to the three disciples. Teaches humility, love and forgiveness. Closes ministry in Galilee.

LAST JOURNEYS TO JERUSALEM.

The last six months. Mt. xix. xx., Mk. x., Lk. ix. 51–xix. 28, John vii.–xi. Previous six months, Lk. has 46 vv.; for this 10 chs. Feature of Luke, Parables. Not only supplements others, but historical period governs the instructions, and these accord with Lk's. general plan.

Difficulty of harmony. Syns. all relate a journey to Jerusalem, as if the last. John three; to Tabernacles, vii.–x. 21, Dedication, x. 22; from Bethany beyond Jordan to raising of Lazarus, xi.; from Ephraim to the last Passover. Some think Lk. pauses before the history of end, to introduce events of which he did not know the true position. But exegesis recognizes unity of the passage, and relevance to this period.

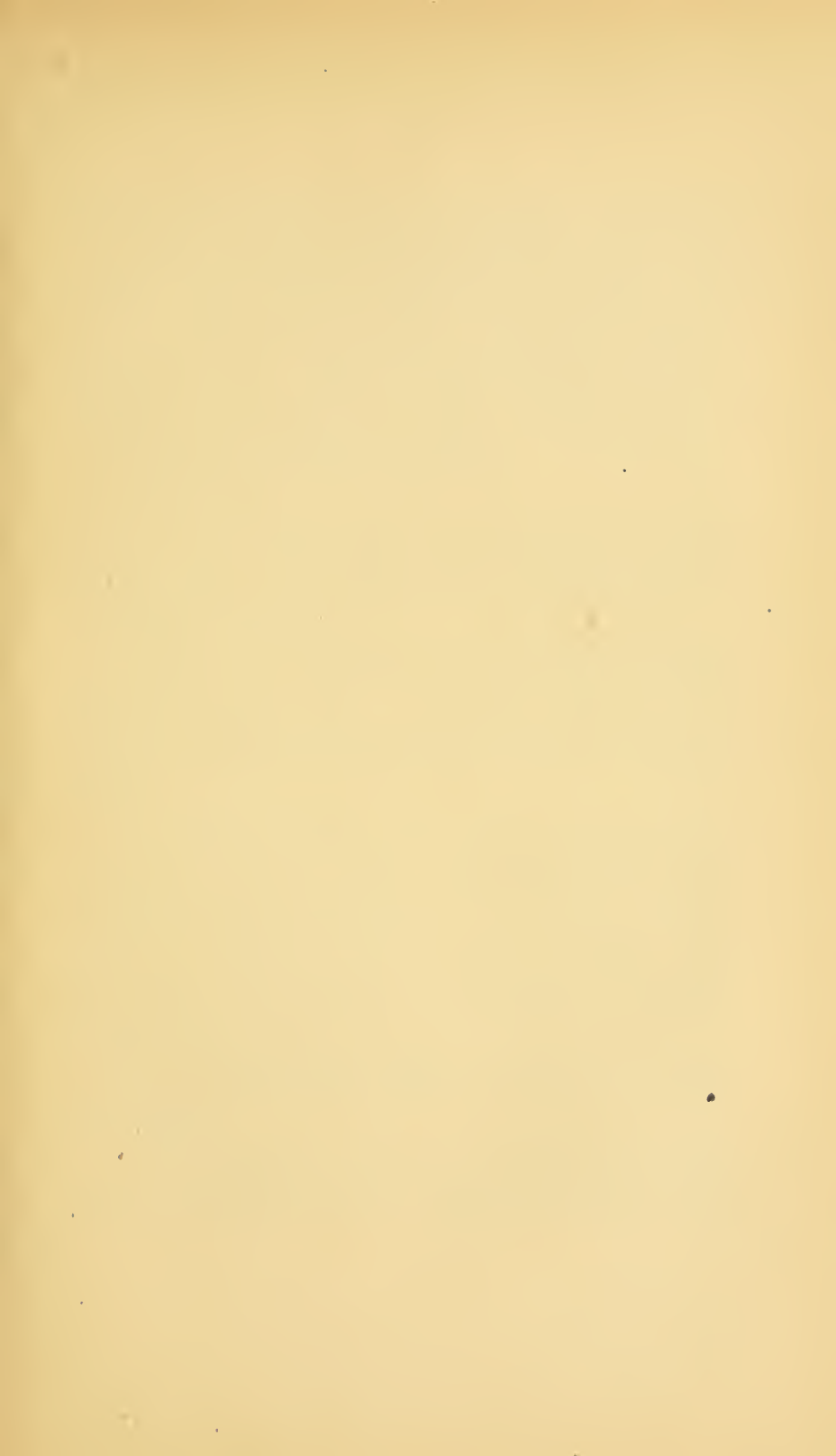
M.M.L. taken together. M.M. omit till Lk. xviii. 15.

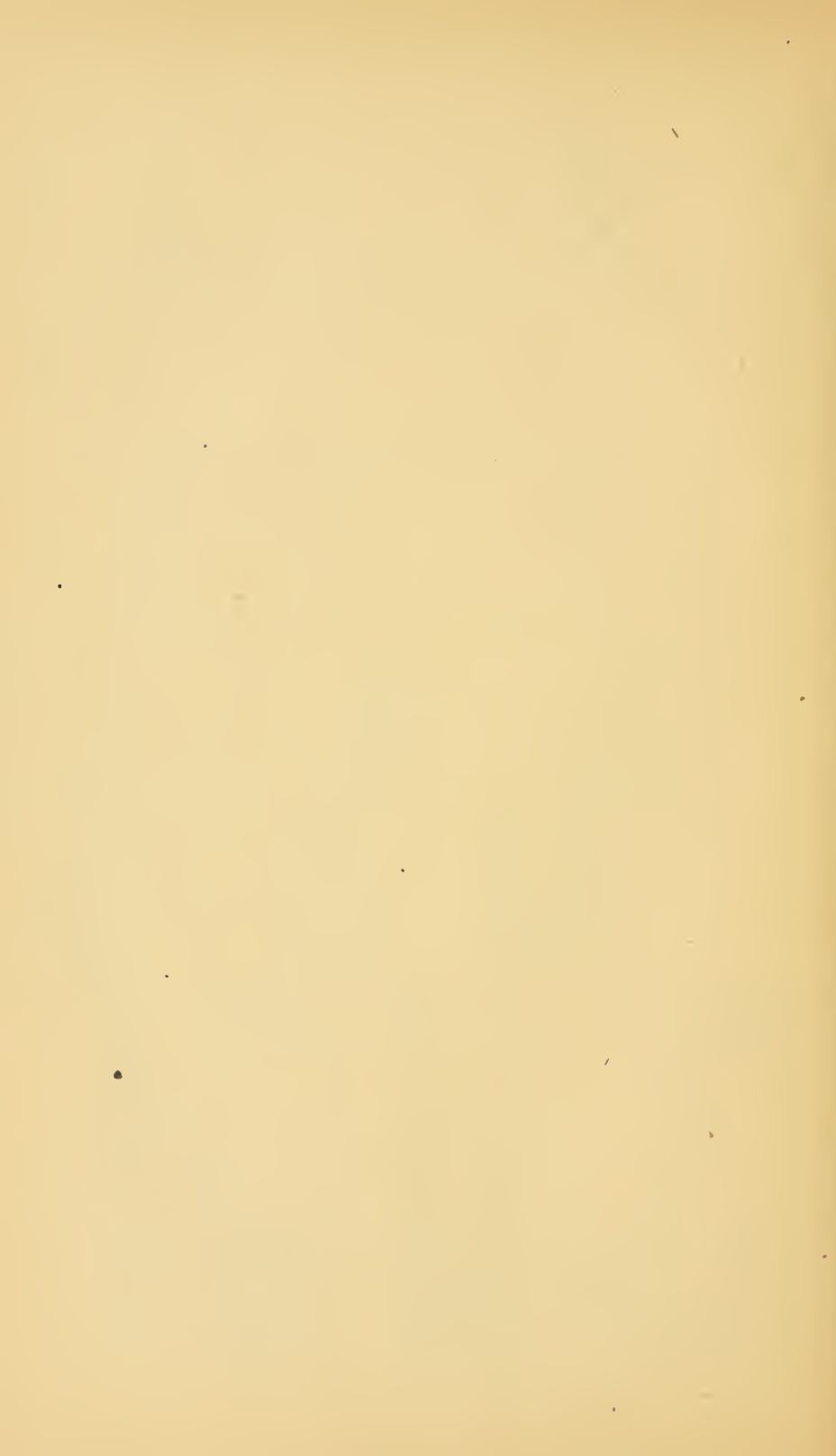
Greswell. M.M.L. ix. 51 parallel with J. xi. 55. Syns. follow John. But Lk. x, in Bethany, xvii, in midst of Samaria and Galilee; not time enough.

Wieseler. Three points in Lk., where journey to Jerusalem is mentioned, match the journeys in John. Lk. ix. 51–

LAST JOURNEYS.

TISCHENDORF.	WIESELER.	ANDREWS.	GRESWELL.	ROBINSON.
<p>(1) Luke ix. 51-62.</p> <p>Jesus passes thro' Samaria, not received. New disciples would follow, cautioned.</p>	<p>Luke ix. 51-xiii. 24. <i>ἡμέρας ἀναληψέως</i> Sets his face to go To Tabernacles, Jerusalem.</p>	<p>John vii. 1-x. 21. Returns to Galilee.</p>	<p>John vii. 1-x. 21. Returns to Galilee.</p>	<p>Luke x. 17-xi. 13.</p>
<p>(3) Luke x. 1.-xiii. 21.</p>	<p>Went thro' cities and villages teaching and jour'n'g. (4)</p>	<p>Lk. x. 67-xiii. 22.</p>	<p>Lk. x. 67-xiii. 22.</p>	
<p>Mission of the Seventy, x. 1-17</p> <p>Good Samaritan x. 25</p> <p>Mary and Martha x. 38</p> <p>Teaches to pray xi. 1</p> <p>Dumb Demoniac xi. 14</p> <p>Discourses against Pharisees . xi.-xiii. 21</p>	<p>Lk. xiii. 22. xvii. 10 <i>εἰς Ἱερουσαλήμ</i></p>	<p>Lk. xiii. 22-xvii. 10.</p>	<p>Lk. xiii. 22-xvii. 10.</p>	
<p>(5) Luke xiii. 22-xvii. 10.</p>	<p>To Jerusalem passing thro' midst of Samaria and Galilee.</p>	<p>John x. 22-42. To Dedication. Returns to Bethany in Peraea.</p>	<p>John x. 22-42. To Dedication. Returns to Bethany in Peraea.</p>	
<p>Warned against Herod xiii. 22</p> <p>Dines with a Pharisee on Sabbath . xiv. 1</p> <p>True Disciples xiv. 25</p> <p>Lost Sheep, lost piece of money } xv.</p> <p>Prodigal Son } Unjust Steward, reproves Pharisee } xvi</p> <p>Rich Man and Lazarus } Teaches forbearance, faith, etc., xvii. 1-10</p>	<p>Luke xvii. 10-19. To raise Lazarus. From Bethany P. to Beth. J., returning to Ephraim.</p>	<p>John xi. 1-54. From Bethany P. to Beth. J., returning to Ephraim.</p>	<p>Lk. xvii. 11-xix. 28.</p>	<p>{ Lk. xiii. 22-xiv. 28 Matt. xix. 20. Mark x.</p>
<p>(7) Luke xvii. 11.-xix. 23.</p> <p>Mark x.</p>	<p>The Ten Lepers xvii. 11</p> <p>Second Coming xvii. 20</p> <p>Impertunate Widow xviii. 1-8</p> <p>Pharisee and Publican xviii. 9-14</p> <p>Divorce Matt. xix. Mark x</p> <p>Blesses Children xviii. 15</p> <p>Rich young man xviii. 18</p> <p>Laborers in Vineyard Matt. xx</p> <p>Predicts Passion xviii. 31</p> <p>Ambition of James and John, Matt. xx. 20. Mark x. 35.</p>	<p>John xi. 55-xii. 2.</p>	<p>John xi. 55-xii. 2.</p>	<p>{ Lk. ix. 51-xix. 25. Matt. xix. 20.</p>





xiii. 22 belong with John vii.-x. 22. Lk. xiii. 22. xvii. 10, John xi.; Lk. xvii, 10-xix, John xi. 55-xii. 11. Agrees with J. vii. going secretly, Syns. through Samaria, and Lk. x. 30 the good Samaritan, and Bethany, Lk. x. John's second journey, agrees Lk. xiii. 22, towards not to Jerusalem; and in Peræa, threatened with Herod. Parable of Lazarus, just before miracle J. xi. John's third journey, from Ephraim, agrees Lk. xvii. 1. Passed through midst of Samaria and Galilee, i. e., from Ephraim through Samaria to border of Galilee, and eastward across Jordan, to come to Jerusalem through Peræa as publicly as possible.

Tischendorf, only adds point at Lk. x. i, where Dedication, John x. 22 comes.

Andrews. Adopts, except as to first journey, making Lk. ix. 51, agree with John x. 22, because John vii. goes quickly to feast. But assumes a return to Galilee after the transfiguration and after John x. 21. Separates John vii-x from period of journeys.

Robinson. The principal blot on his harmony, dislocates the passage in Lk. Lk. xiii. 22-xix. 28, last journey from Ephraim, and Lk. x. 17, xi. 13 between Tabernacles and Dedication, but xi. 13-xiii. 10 in Eastern Galilee, because of analogy with Mt. xii. The great objection is the destruction of unity in Luke, and want of evidence. Robinson only conjectures.

The general agreement between John and Luke is very striking. In both it is a period of journeys, toward Jerusalem; in the region of Peræa; in both it is the Period of controversy. Exegetical division of John at Ch. vii, broken discourse, debate with Pharisees, Christ the light. In Lk. popular discourse, in presence of Pharisees; they objecting. Christ denouncing. In both the eye is fixed on the approaching close. More decided and repeated enforcement of his claim, evidence of purpose to put him to death pronounced, and lessons of grace and duty to disciples.

§ 81. Departure from Galilee. "Set his face," denotes determination in face of opposition, and indicates a final leaving of Galilee.

Luke represents his going through Samaria and sending messengers before him; John vii. 10 as going secretly. The visits to Jerusalem in John are incidents in the final journey

from Galilee as in Luke. John says his brethren urge him to go, he refuses, afterwards goes, for neither did his brethren believe on him. Bearing on question of the brethren apostles. Their unbelief was the false conception of Messiahship, which they urge him to assume publicly. His refusal refers to their mistake. The requests and excuses of those who propose to follow him, appropriate here, as to § 56.

§ 83. *The Feast of Tabernacles.* John vii. October. Commemorating Exodus. Feast of booths, most joyous of all.

John vii marks continuation of the conflict, ch. vi, uninterrupted discourse, vi. 14, 15, 37, 40 refers to other teaching in temple. viii. Debate. Before dominant theme the Life; now the Light, life communicated, and applied in judgment. Distinguish the Jews, *v.* 15, the feast pilgrims 31, 40; and the people of Jerusalem; *v.* 25.

Diversity of opinion about him, the prophet, the Christ. People in suspense. The pilgrims deny existence of a purpose to put to death, *v.* 20, the Jerusalem people know of it, and wonder that he is allowed to teach, and afraid to decide because rulers have not yet decided, 25, 27. Endeavour to arrest frustrated by impression on officers. Nicodemus. Disproves idea that sentence now passed and published. Christ goes back to last visit to Jerusalem. He is from the Father, sent by him, his doctrine from the Father. The Jews recognize the claim, and attempt arrest for blasphemy. The last day, the great day of the feast; allusion to water ceremonies. Doctrine same as ch. v, but with reserve for prudence. Will not avoid conflict, but does not seek it.

§ 84. *The Woman taken in adultery.* Although not in text, probably historical, but its position uncertain. Placed here because another discomfiture of the Pharisees.

§ 85. *Farther Discourses with Pharisees.* J. viii. 13-59. Some, omitting previous section, make from viii. 12-x. 21 on same Sabbath, see ix. 14 with preceeding, vii. 37. But probably after, because all to enemies, and no trace of the multitudes of ch. vii. Divided into three scenes, viii. 12-20. In the treasury, *v.* 20, the Light of the world. One with the Father, and the Father's testimony. No man laid hands on him for his hour not yet come.

viii. 21-59. The responsibility for faith, the clearer evidence of the future, the present evidence of his works.

v. 30, in consequence, many believe. Then follows, the test of faith. Some think to some persons, some to Pharisees. Sinful nature revealed by unbelief, and assertion of pre-existence, v. 58. Ends with open assault, and attempt to stone him.

ix-x. 21. Opens eyes of the blind man. ix. 5, viii. 12. The light of the world. ix. 4, the works of the Father, appealed to ch. viii. ix. 37. He is the Son of God. ch. viii. Pharisees disbelieve the word. Here they try to suppress evidence of fact of miracle. Excommunicate the man for his faith. This introduces ch. x, the parables of the door of the sheep, and the good shepherd. Christ the only mediator of salvation, his sacrifice, the universal fold. Closes with new statement of division among the Jerusalem Jews concerning his person.

§ 80. *Sending out the Seventy.* Robinson thinks this occurred in Galilee before starting on the great journey; Wieseler and most, on the way to Jerusalem, and the return to, after Tabernacles; Tischendorf, between Tabernacles and Dedication.

On this depends question whither they were sent, Galilee, Samaria, Peræa. Probably Peræa, because whither he should come. Design closely allied with idea of this whole period; last announcement in Jerusalem and the country; "Not only preach the Kingdom, but to herald the King." Illustrates large number of disciples. Some say 70 represents gentiles, as the 12 Israel. Some, foundation of order of ministry. Instruction like the 12, because temporary work same. Arbitrary to charge Luke with misapprehension of instructions to the 12 in the "Apostolic Source." Weiss, iii. 164.

§ 89. *Return of the Seventy.* By Luke connected with their mission. This undetermined. No evidence that all came together. Perhaps dropped in by twos.

§ 86. *The Good Samaritan.* Connection in Luke. Beginning of tempting questions, analogous to disputes in Jerusalem. The Samaritan suggested by the journey through Samaria.

Second group of parables, peculiar to this section in Luke, contrasted with first, in setting forth the way of salvation, grace and duty; in opposing to the Pharisaic spirit, the spirit of love and humility; and to Pharisees in person, publicans and sinners. Human relations, not natural objects.

I. The Love of God in Christ the source of salvation.

1. To the poor and lowly. The great supper, xiv. 15.
2. Preventing grace and Father love, xv. The lost sheep, the lost piece of money, the prodigal son.

II. Corresponding obligations.

1. Importunity in prayer. The importunate widow, xviii. 1.
2. Repentance and Humility. The Pharisee and Publican, xviii. 9.
3. Watchful preparation. The Servant watching, xii. 37.
4. Counting the cost. The tower and king making war, xii. 28.
5. Universal love. The Good Samaritan, x. 30.
6. Using the world for eternity. The unjust steward, xvi. 1.

III. Judgment.

1. Abuse of opportunity. The rich fool. xi. 16.
2. Abuse of long suffering. The barren figtree, xiii. 7.
3. Abuse of wealth. Dives and Lazarus, xvi. 19.
4. Danger of partial reformation. The seven spirits returning, xi. 24.

IV. Rewards and punishment, proportioned to fidelity.

The Pounds, xix. 11.

The mustard seed and leaven, repeated here from the previous group.

§ 87. *Martha and Mary.* Connection, illustrating of same love as last §. Luke not mention Lazarus. From position, some think not his sisters, or not Bethany. On theory of harmony above, comes in proper place.

§ 88. *Teaches to pray. The friend at midnight.* Reduced version of Lord's prayer. Enforced by parables. Analogy with Sermon on Mt.

§§ 48, 49, 51. *Discourse against Pharisees.* Lk. xi. For question of parallelism with Mt. xi. 1, see on § 48. Our theory of this part of Luke requires repetition. Appropriate to relation with Pharisees in this period, as in John and Syns. *vv.* 37-54. Dines with Pharisees, not in Mt. The hostility described more advanced than in parallel in Mt. *vv.* 53, 54.

§ 52. *Continues Discourse.* Many regard as chrestomathic. No sound reason against taking historically, because of unity. Against hypocrisy and covetousness.

§ 53. *Slaughter of Galileans and Barren Fig Tree.* Connection with discerning signs of times. Teaches special providence, and against judgment of others. Enforces repentance by the barren fig tree.

§ 94. *Woman with spirit of infirmity, and Mustard Seed and Leaven.* Connection, Pharisees' objection to Sabbath healing. The adherence of multitudes suggests the parables.

§ 91. *DEDICATION, and retirement to Bethany.* John x. 22-42. Feast instituted B. C. 164 by Judas Maccabeus to celebrate purification of Temple from profanation by Antiochus Epiphanes. Only winter feast, therefore in Solomon's porch, collonade on east side, part of original temple of Solomon. Acts iii. 11. Jews at once attack. How long dost thou make us to doubt, if thou be the Christ, tell us plainly. Some say to force him to political assumption, some to denial which would break his influence. Element of fairness in the question, for to assert every thing but the name of Messiah was anomalous and puzzling. John implies that he had not used the title. He refers them to past testimony, v. 25, his works, 25, 26, he gives life to the sheep, and one with the Father, 28, 29. They again charge blasphemy and attempt to stone. He argues from O. T., and from his miracles.

Retires to Bethany in Peræa, where John had baptized. Thus recalls testimony to him through John, and many accept it and believe. v. 39 implies stay of some time.

§ 95. *Are there few saved; warned against Herod; lament over Jerusalem.*

εἰς Ἱερουσαλήμ, v. 22. Some think at end of interval, and on three days journey to resurrection of Lazarus. More natural, longer interval.

Connection of question with parable of Mustard Seed. Threatened with Herod; in Peræa dominions of Herod. Increased attention because of his visitations, and teaching, and mission of the Seventy.

No difficulty in finding the lament over Jerusalem repeated.

§ 96. *Dines on Sabbath with a Chief Pharisee. Cures dropsy. The Great Supper.* Again the Sabbath controversy; and humility enjoined against the Pharisees. The Great Supper illustrates the grace of the Gospel, but as polemic against Pharisees, in shewing excuses for rejecting Christ, despising the poor, and predicting their exclusion from the Kingdom.

§ 97. *Counting the Cost.* Occasioned by multitudes following, many with false ideas.

§ 98. *The Lost Sheep, the lost piece of money, the Prodigal Son.* Lk. xv. Historical connection in contrast with Pharisaic spirit. God seeks the lost more than the ninety and nine just persons who need no repentance.

§ 99. *The Unjust Steward.* To use this world for best interest of the next.

§ 100. *The Rich Man and Lazarus.* Pharisees shew appreciation of previous lesson as directed to them, and goes on to shew result of their worldly spirit in future punishment.

§ 101. *Faith, Humility, Forbearance.* Connection obvious, historically in polemic against Pharisees, exegetically as related to duties before enforced.

§§ 92, 93. THE RESURRECTION OF LAZARUS. *The Counsel of Caiaphas. Resolution of the Sanhedrin.* Message of Sisters to Christ while in Bethany or travelling in Peræa. Either Lazarus died the day of sending, and Christ delayed two days. Agrees with distance, 11 or 12 hours. Or death at v. 7, message that he was sick, delayed two days, and four days occupied on the way.

Disciples express danger awaiting in Jerusalem. Historical relation of this miracle. Condition of doubt in Jerusalem, indecision of rulers, see on § 83. Forces the situation by popular effect of miracle, so that rulers forced to open action. "That the Son of Man be glorified." So the prayer of Jesus, appeal to God in the Controversy between him and the Jews, "that they may believe that thou hast sent me." x. 48. Result shown in Council, "if we let him thus alone all will believe." xii, 17, 18, accounts for crowds at his entrance. Brought about the crucifixion.

xi. 48. "The Romans will take away our place and nation." As at day of parables, the rulers see that if the people accept a non-political Messiah. their national hopes are lost. "It were better that one die for the people, and that the whole nation perish not." Element of patriotism in the position; accounts for all classes combining. From that time forth they took counsel to put him to death; and issued commandment that his whereabouts should be made known. 53, 57. Contradicts the position that he had been condemned to death John v, or at Tabernacles J. vii. See § 83. Inconsistent with hesitation of people as to attitude of the rulers.

Prophecy of Caiaphas. This miracle the test of the gospels. Spinoza's remark. Most difficulties inconsiderable. 1. Disciples could not have misunderstood *v.* 12, if previous resurrection has occurred. 2. Nor Martha, *v.* 24. 3. Jews would not have referred to inferior case, *v.* 37, but that was in Jerusalem. 4. The delay of Christ allowing Lazarus to die for sake of miracle. Some say to develop faith of the sisters; some because of important work in Peræa; Ewald, Meyer, deny delay, put death *v.* 7; Weiss finds proof that Christ had not power to work at will. 5. Prayer at the grave, for effect. Appeal to Father before the nation, on basis of union. 6. The family not appear in Synoptists. Some answer, because of danger to the family from persecution, or plan of Synoptists. Luke not ignorant, for mentions the family. 7. The miracle necessary to explain the crucifixion, and Syn. not complete without it. But unity of each. And common element of sudden increase of popularity of Christ which influenced the rulers. Theory of apparent death, involves Christ in collusion. Renan, a trick of the Sisters, afterwards consented to by Christ. Confusion of case at Nain, which was of apparent death. Myth, connected with the parable. Baur, dogmatic creation of second century. Meyer says this only transfers the miracle to one of production of the second century.

Jesus retires to Ephraim. Robinson says Ephron, II Chron. xiii. 19, Ophra, Josh. xviii. 23, et-Taiyibeh, 5 m. from Bethel, 16 n. of Jerusalem.

§ 82. *The Ten Lepers.* To the last journey to the feast, belongs Lk. xvii. 10 ff. "Through the midst of Samaria and Galilee," *v.* 11, commonly understood, passing northward from Ephraim, to border line between Samaria and Galilee, then eastward across the Jordan to Peræa, and southward to the fords near Jericho on the road to Jerusalem. The purpose to make the approach as public as possible, by joining the feast pilgrims, culminating in the royal entrance into Jerusalem. The teaching recorded has peculiar relevancy to the close of the ministry. The ten lepers emphasize the Samaritan acceptance, indicating the future scope of the gospel. Command to go to Priest explained as in other cases of leprosy.

§ 162. *The Kingdom of God and the Coming of Christ.* Instruction about the second advent appropriate now. In

Lk. xii, had taught he would come unexpectedly, in 3d or 4th watch. Here question of disciples shews impress of his present teaching on their minds. He corrects the mistake from which the question arises. He comes not with observation, but sudden as lightning at the end; guards against false Christ.

§ 103. *The Importunate Widow. The Pharisee and Publican.* Continues last §. Importunate prayer required because of the coming of the Kingdom. And humility in opposition to Pharisaism.

§ 104. *Concerning Divorce.* Mt. Mk. here supplement Lk. Connection; instance of the new Pharisaic attack, putting questions which could not be answered without loss of popularity. Great laxness prevailed. On one side would be charged with opposition to law, on the other as unpractical reformer. On side of Christ, most fundamental ethical constitution of his Kingdom. More spiritual than the law, foundation of the Christian family which was the unit for the reconstruction of society.

§ 105. *Blessing little children.* Closely related to preceding. The church grows by its children. The spirit of children as opposed to Pharisaism. The true nature of the Kingdom.

§ 106. *The Rich Young Man. The Laborers in the Vineyard.* Closely related social question, the place of wealth in the Kingdom. The danger of riches, the necessity for self-denial. Antipharisaic. To Peter's question as to reward, replies Mt. xix. 27, 30, and laborers in Vineyard, a reward exclusively of grace.

§ 107. *Third Prediction of his Death and Resurrection.* Renewing this subject, and correcting their misapprehensions.

Adds details to §§ 74, 77. By judicial sentence, executed by gentiles, with mocking scourging, spitting; by crucifixion, followed by resurrection on the third day. Mark gives important statement of impression of awe produced on disciples by his bearing on the way. Lk. says none understood these things at the time.

§ 108. *Request of James and John.* Like contention which greater after transfiguration. Near approach of the Kingdom, excited ambition. Most striking illustration of false theory of the Kingdom, and unspiritual ideas. Christ

$$\frac{2}{3} + \frac{3}{4}$$

7

$$\begin{array}{r} 8 \\ 9 \\ 17 \\ 12 \end{array} \quad \begin{array}{r} 17 \\ 48 \end{array}$$

8

predicts baptism with same baptism, which fulfilled in martyrdom of the brothers; and that the law of his Kingdom, which leads to its highest rewards, is self-sacrifice, as he gives himself a ransom.

§ 109. *The Two Blind Men at Jericho.* Crossing Jordan, in two hours at Jericho. All speak now of great crowds. Blind men ask who it is, and address him as Son of David, i. e., with confession of Messianism. Not now repressed. Disciples interfere because they knew that Jesus habitually repressed the Messianic title. They importunate, Christ says their faith saved them. The blind follow, and all gave glory to God.

Prominent harmonistic difficulty. Mt. says two blind men; Luke as they drew near, Mt. as they were leaving. Mt. several times speaks of two, where others one. Some have supposed one blind man healed on entering, one on leaving, joined by Mt.; or during stay in Jericho on an excursion, reëntering healed two; only difference in point of view; some take ἐγγιζειν in sense of being near; or distinct miracles; or the same, the application on approaching, the response on leaving; modern idea, confusion of accounts in apostolic source.

§ 110. *Visit to Zaccheus. Parable of the Pounds.* A rich publican. A conspicuous example against Pharisees; faith evidenced by works; true stewardship.

Parable of Pounds, stewardship, and the reckoning. Associated with Zaccheus; looks back over whole ministry as approaches close, they had this opportunity, he was about to leave them, and a time of reckoning would come; it also looks to the future.

THE LAST WEEK.

Divisions. 1. From arrival at Bethany till the Passover Supper. 2. From the Supper till the Crucifixion. 3. From the Resurrection till the Ascension. Mt. 8 chs., more than $\frac{1}{3}$, Mk. 6, nearly $\frac{1}{3}$, Lk. 6, $\frac{1}{4}$. John 10, nearly $\frac{1}{2}$.

Culmination of the history. The incarnation in order to the atonement, the death therefore necessary to explain the life. Issue of conflict between the national and spiritual ideas of the kingdom. The real ground of the death, political.

All reason for reserve in teaching removed. The last group of Parables of Judgment; denunciations of Pharisees; prophetic discourse of the future of the Kingdom in Mt., and the Spiritual essence of the Kingdom, in the Coming of the Holy Spirit.

Characteristics of the four Evangelists strongly marked in their treatment.

Order of events in first subdivisions the same in all, except as to the time of the Supper in Bethany, and the cursing the fig tree in Mt.

Succession of days derived from comparing Mark's statement, with John xii. 1. Depends on counting inclusively or exclusively, and on question whether Thursday or Friday was the 14th Nisan.

1. Counting from Thursday 14th exclusively, six days gives Friday 8th; Sabbath 9th, in Bethany, and in evening the Supper. So Wieseler, Andrews, etc.

2. From Thursday 14th, inclusively, arrives in Bethany on Sabbath. Supposes arrival within Sabbath day's journey on Friday. Lange.

3. From Friday 14th, exclusively, Sabbath day of arrival and Supper. Bleek, Tischendorf, Ellicott.

4. Robinson counts from Friday 15th, but the first day of the feast, arrival on Sunday. Makes the great prophetic day Wednesday, conflicts with Mk. xiv. 1. The feast began on Thursday evening. Change in Robinson's editions, restored by Dr. Riddle.

§§ 111, 131. *The Supper at Bethany.* John on evening before public entrance, Sabbath evening, M.M. Tuesday evening. Robinson n. § 131, follows Syns., because offense taken by Judas caused his treason. But not imply that he acted immediately. Mt. v. 14, τότε πορευθείς not proof. Mt. uses τότε 73 t., not prove sequence. Account for transposition by John to complete his account of Bethany events. Most argue that John's account more complete, v. 12, τῆ ἐπαύριον refers to εἰς ἡμερῶν v. 1; better than refer to consultation of priests; the Syns. introduce parenthetically, to show how the purpose of delay of the priests was changed by the treachery of Judas, and accounts for that treachery. Accordingly. Jesus arrives on Friday or Sabbath, and on Sabbath evening the sisters of Lazarus make a feast. Jewish day ended at 6 P. M.

LAST WEEK.

	MARK.	MATTHEW.	LUKE.
xii. 1 Six days before Pass. came to Bethany.			
xii. 2-9 Supper at Bethany.			
xii. 10 11 Consultation of Priests.	xi. 1-11 From Jericho to Jerusalem. Public Entrance.	xxi. 1-10 From Jericho to Jerusalem. Public Entrance.	xix. 23-44 From Jericho to Jerusalem. Public Entrance.
xii. 12 Public entrance.	xi. 12-19 In morning cursing fig tree and cleansing Temple.	xxi. 12-16 Cleansing Temple.	xix. 45-48 Cleansing temple.
xiii. 20-30 Greeks desire to see Jesus; discourse.	xi. 20; xiii. 37 In morning discourses on fig tree, questions and parables, prophetic discourses.	xxi. 17-25 Cursing fig tree and discourse par. and prophetic discourses.	xx. 21 Questions, parables and prophetic discourses.
xiii. 17 Passover Supper.	xiv. 1-11 After 2 days the Pass. Priests consult. Supper at Bethany. Treason of Judas.	xxvi. 1-16 After 2 days Pass. Priests Consult. Supper at Bethany. Treason of Judas.	xxii. 1-6 Feast night. Priests consult. Treason of Judas.
xix. Crucifixion.	xiv. 12-16 First day of Pass. Preparation of Disciples. xiv. 17 Passover Supper.	xxvi. 17 First day of Pass. Preparation of Disciples. xxvi. 20 Passover Supper.	xxii. 7 First day of Pass. Preparation of Disciples. xxii. 14 Passover Supper.
	xv. Crucifixion,	xxvii. Crucifixion.	xxiii. Crucifixion.

Sat. 9.

Sun. 10.

Mon. 11.

Tues. 12.

Wed. 13.

Thurs. 14

Nisan.

Frid. 15.

Publicity of all Christ's bearing from now on. John xi. 55, city filling up with feast pilgrims, Christ the subject of conversation, the question was would he come or not; *ὅτε οὐ μὴ ἔλθῃ*; as the Sanhedrin had proclaimed him, his coming was a challenge, and their delay to arrest after he came, an evidence of his power.

They flocked out to Bethany on the Sabbath evening to see him and Lazarus, so that the priests resolved to put Lazarus also to death.

Place, M.M. house of Simon the leper, probably one healed by Christ. Lazarus seems to have been present as guest. Mary and Martha serving not prove at their own house. Some conjecture Simon father of the family, or husband of Martha. Critics have inferred that the anointing Lk. vii. is confused with this, because the name of the host Simon is the same, and the drying of the feet with the hair. Hengstenberg identified Mary of Bethany, Mary Magdalene, and the sinful woman of Lk. vii. Weiss holds to the two separate occasions, and accounts for the common traits by subsequent confusion.

Costly offering, about \$50. Judas objects, on behalf of the poor. Christ teaches that religious sentiment is a legitimate subject of expenditure, that the duty to the poor does not conflict. Characteristics of the sisters as at grave of Lazarus.

Christ's commendation. Wherever this Gospel is preached, this shall be spoken of. Evidence of foresight of the preaching of the Gospel; Alford says of composition of written gospels, because the only security for perpetuation. Reason for this unique commendation recognition of her superior faith; not probable reached idea of divinity; but Christ says she did it in view of his burial; her faith and love been firm notwithstanding she foresaw his death.

§ 112. *The Public Entry into Jerusalem.*

Sunday, Nisan 10th, Wieseler.

Nisan 9th, Bleek.

Monday, " 11th, Robinson.

John xii. 12. Accompanied by great multitude and seated on an ass brought from neighboring village. In entering the city, proclaimed as Messiah. In syns. culmination of progress to the Feast. Change of demeanor, now makes open claim of Messiahship, accepts homage, and abides the consequences.

Ex. xii. 3, on the 10th of month, the lamb was set apart by each family for the Passover, and kept till the 14th. Significance shewn 1. in symbolical acts. The ass used for peace "thy King cometh seated upon an asses foal." The colt on which never man sat. Strewing branches and garments in the way. See Robinson's illustration. Palm branches, symbol of triumph. Entrance closes at Temple, where he assumes authority, and works miracles. 2. The procession. Four divisions; those who had remained in Bethany, those who went before and those who followed, and many from the city. Jno. xii. 12, feast pilgrims from Galilee. This is Jesus, the prophet of Nazareth in Galilee; claimed as honour, not now in contempt; xii, 17 shews Jerusalem people also. His coming, and acceptance of honour produces impression that at last he is about to assume the throne. They are sincere, but mistaken. Even his disciples not understand as yet. 3. Messianic SS. applied to him. Ps. cxviii; one of Passover Psalms, now in use in the Temple. Identified Jesus with their religious hopes. Pharisees scandalized by blasphemous ascription, call upon him to repress it. He answers, the truth cannot be suppressed. Robinson transposes to this point hosannas of children in Temple; but no reason to desert Mt.'s order. 4. Prophecies fulfilled. Mt. xxi. 4, 5, John xii. 14, combine Is. lxii. 11 and Zach. ix. 9; referring to Gen. xlix. 10, 11. 5. The Lamentation over Jerusalem. Recorded in three places. Naturally repeated. Dramatically appropriate here, because the acceptance of Messiah on a false theory, was virtual rejection of him in his true character.

Effect on various classes. Disciples not understand; v. 19, Pharisees overwhelmed, *ὄχι ὠφελεῖτε οὐδέεν*, the world is gone after him; the whole city *ἐσείσθη*, the word for an earthquake, in expectation of the revolution. Arrived at Temple, Christ returns in the evening to Bethany.

The road of the entrance. Three, tradition says the central, but steep foot path, the northern, long and winding; the southern commands fine view of the city. Bethany 2 m. Jerusalem, on road to Jericho. Bethphage, traditional site between Bethany and top of mountain.

The difficulty raised that Syns put entrance at close of journey, and John after night in Bethany. Syns. when he drew near to the village he sent for the ass. Ebrard suggests

that the village over against them was a third village, others that ἐγγίξεν means to be near; or that leaving Bethany he sent to Bethphage; Weiss, sent back to Bethany after he had left it. Mode of obtaining the animal, need not be miraculous, nor necessarily imply previous understanding. Under the circumstances any one would be honoured to lend his property. Mt. speaks of the mother and colt; Weiss says from misunderstanding prophecy Zich., some think he mounted each alternately; but use of plural indefinite.

Old rationalistic idea that this scene was the last effort to arouse revolution, which soon failed. The narrative shews the people ready, and Christ most carefully repressed.

Withdrawing to Bethany some think had symbolical meaning; others only for rest; some suggest it refers to Gethsemane.

§ 113. *Cursing the Fig Tree. Cleansing the Temple.*

Monday, Nisan 11th, Wieseler.

“ “ 10th, Bleek and Tischendorf.

Tuesday, “ 12th, Robinson.

The order is definitely given by Mk. Mt. differs chiefly in relating the cursing of the tree in immediate connection with the discourse connected with it. Two related symbols, setting forth the truths of the whole teaching of the week; the rejection of the Jews, the establishment of the spiritual church. Saw a fig tree, *μῖαν*, standing alone, made it conspicuous, favored fruitfulness and shade. Why expect figs, if “time not yet.” The state of leaf was such that there would be fruit unless the tree was barren. The fruit sets before the leaf opens. Symbol of Jewish people. Only miracle of destruction, not upon man, but for his benefit. Relation to parable, Lk. xiii. 6.

Cleansing Temple. Contrasted Symbol, the perpetuity of the purified church. The two fundamental ideas are the claim of authority, as in John ii., the Priests come with the question by what authority, and who gave it? And prediction of resurrection, and consequent spiritual reign, because the Temple type of incarnation. The repetition not evidence of mixed tradition, or of mistaken arrangement from the sources. Weiss thinks could have happened but once, and at beginning as in John. But perfectly appropriate to beginning and end. In second instance the judicial element more prominent, in the first, the reformatory.

Mt. records here the hosannas of the children, and miracles wrought on the sick collected at Temple. Robinson displaces, without good reason, putting at close of triumphant entrance.

Statement of effect on rulers as result of new day. Official action, sought to destroy but could not discover τὸ τί ποιήσωσιν, because the whole people were devoted to him.

§ 114. *Discourse on the Fig Tree.*

Tuesday, Nisan 12th, Wieseler.

“ 11th, Bleek, Tischendorf.

Wednesday, “ 13th, Robinson.

To § 130 one day, length caused by report of discourses. Comp. Mk. xi. 20. Mt. xxii. 32.

Noticing the fig tree withered, Christ not explain symbol, which was clear enough, but makes promise to faith to remove mountains, combined with prayer, and forgiveness of enemies.

§ 115. *Question of Sanhedrin as to Authority. Parable of the Two Sons.* At Temple meets the assembled city. Lk. xxi. 38. As the Priests dare not arrest, they endeavour by public questions to break his influence with the people. Four parts: 1. Attack on authority, followed by three parables, the two sons, the wicked husbandmen, the marriage of the king's son. 2. Crafty questions of Pharisees, Sadducees and lawyer. 3. The long judicial discourse against Pharisees. 4. Prophecy of destruction of Jerusalem and the Judgment.

The night before, Sanhedrin consulted how to proceed; the result is the question as to authority. Official, because all classes enumerated. Well chosen, because they had divine appointment, and popular recognition. And people unwilling to accept Messianic authority unless he would accept the test of external power. The dishonesty consisted in fact that he had long given the answer, and not put for honest information, but after foregone purpose to put to death. The answer not evasive, because his authority based on divine testimony, which was the basis of John the Baptist's ministry. Puts Priests in dilemma, and humiliating; assuming to question they answer they do not know.

Follows by series of three connected parables associated by common elements of figure. The Two Sons. They pronounce their own judgment, hypocrisy, unbelief, dis-

obedience. Application primarily to parties among Jews, but same principle applicable to wider sphere of Jews and gentiles.

§ 116. *The Wicked Husbandmen.* Disobedience national and violent, and the Kingdom to be taken from Jews. Luke, to people, M.M. to Pharisees. Transition. Vineyard in both, but expanded as illustration of God's care. Treatment of O. T. prophets. Last of all his own Son. Obvious reference to himself. Come let us kill him, and the motive. Again Pharisees pronounce judgment. Reference to Ps. cxviii introduces additional lesson, the son the agent of punishing enemies, impossible to parable. Translation of *λεμήσει αὐτόν* v. 43. Application. As always this produced attempt at immediate violence, *ἄρα τῆ ὄργῃ*, but deterred by fear of the people.

§ 117. *Marriage of the King's Son.* Figure servants, and ill treatment continued. Previous dwelt on failure in duty, this expands loss of privilege; calling gentiles; what will occur when the Son returns to judgment. The Grace of God more prominent in this. Not to be confounded with Lk. xiv. 15, the great supper, where the calling of gentiles not appear. Climactic relation.* The man without the wedding garment, teaches individual responsibility; men not dealt with in masses. Comp. Rom. xi. 17. The garment not baptism, faith nor charity, but the new nature in the new life. Thus the question as to authority is met by showing how the Jews had treated the authority of God in his messengers, and the judgment that followed. Motive for severity, repentance.

§ 118. *Question of Pharisees on Tribute.* Mt. shews Sanhedrin retire to consult, whether formally or not, that *παγδεύωσιν*. First question they hoped would injure him with the people; this with the government. Lk. xx. 20. After last scene, could not appear personally in a good spirit, and send spies. Parties combined, and the Priests leading. Pharisees and Herodians as Mk. iii. 6, viii. 15. Expected negative answer. Hypocrisy evident, because they wish to make him suffer for an opinion which was their own. The question a profound and practical one, and involved the whole question as to the nature of the Messianic Kingdom. The first two questions reveal the whole case of the Pharisees; blasphemy in claiming divine authority, treason against Rome. Second natural

* Stier's Words of Jesus, III, 132.

sequel of first authority inconsistent with tribute. Jesus knew their craftiness; shew me the denarius. Minting of money prerogative of government, and sign of providentially ordered government. Recognizes two spheres of obligation and consistency of the two, but does not decide theories of their relation. Produced silence and wonder.

§ 119. *Question of the Sadducees on the Resurrection.* Probably part of same plan of attack. Sadducees would enjoy defeat of Pharisees. Different spirit, cavilling question, from Deut. xxv. 5, law not now operative because the property division obliterated. Christ answers that they do not understand SS., nor the power of God in the resurrection. Marriage not then necessary. Establishes doctrine from Ex. iii. 6. Objected that the passage only proves covenant relation of God to the Patriarchs, or at most only the immortality of the soul, not resurrection of the body. Some say Christ not argue, but affirms. Better the promise is to man. Whole SS. doctrine is that the soul without the body is not man. As addressed to Sadducees, the distinction unnecessary, because their objection was to the separate existence of the soul. The question in hot dispute between parties, and a Scribe delighted with the establishment of the truth.

§ 120. *Question of the Lawyer on the Greatest Commandment of the Law.* Pharisees in turn pleased at discomfiture of the Sadducees. A lawyer, a Pharisee, asks, what is greatest commandment of the law? Connected with last. Matt. represents motive as tempting, but the man open to conviction.

The question discussed among Pharisees. Chrysostom, the intention was to elicit claim of divinity.* Expected Christ to say that the unity of God, and command to love were the greatest, and this would necessitate his claim. Confirmed by Christ's counter question, how David call him Lord. Christ's answer states unity of law, and love the principle of obedience. The lawyer convinced, and "not far from the Kingdom." Comp. lawyer's question, Lk. x.

§ 121. *Christ's question to the Pharisees. How is Messiah Son of David?* First attack followed by parables, this by counter question. Not mere trap, but climax to the discussion; brings to the test of SS. the doctrine of Messiah. Son

* Elicott's Lectures, p. 309, n. 2.

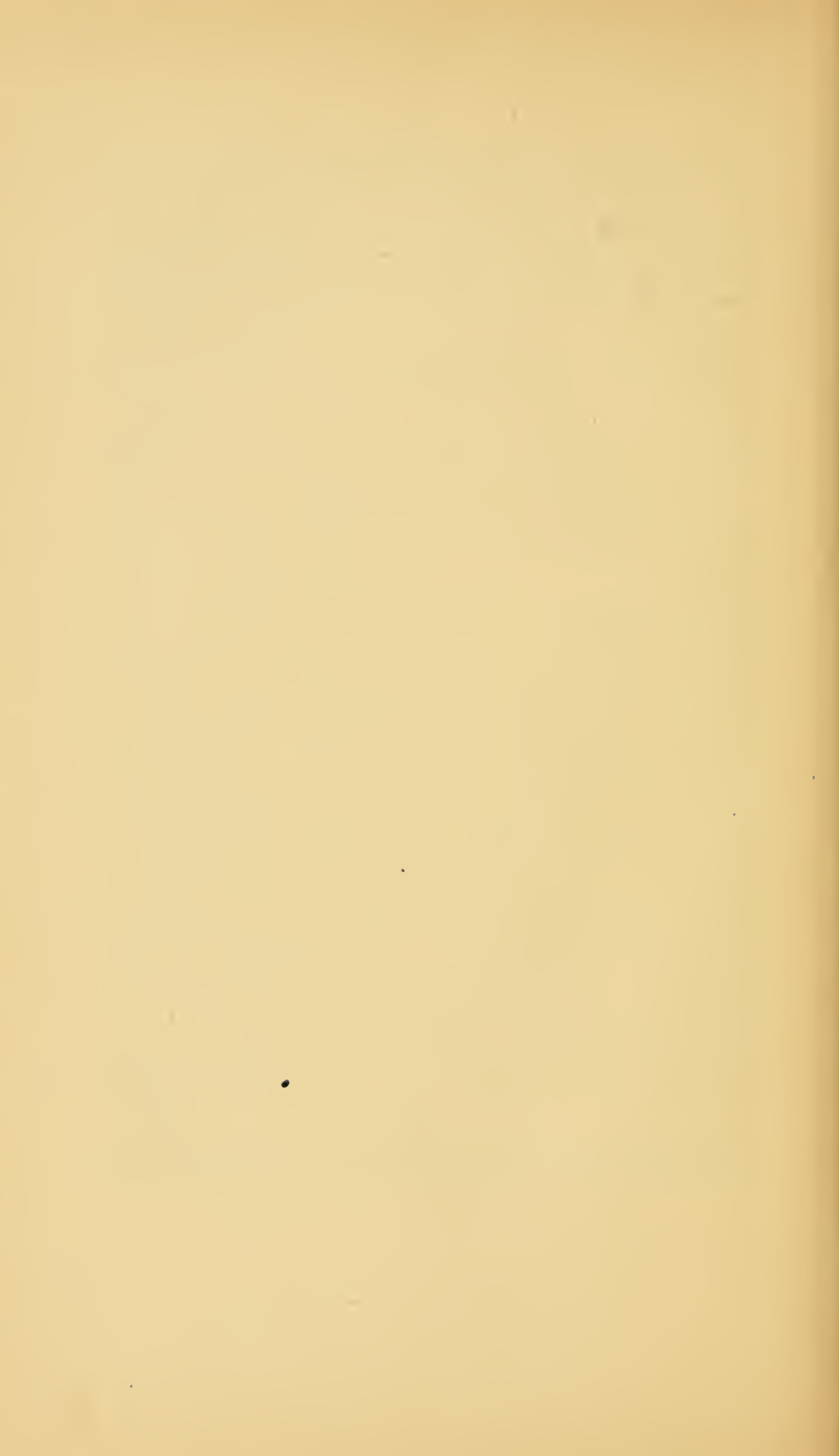
of God and Son of David, and love to God rendered through him. Ps. cx. Messianic, so held by Jews; no dispute as to fact of Davidic descent; David author of the Psalm; David inspired; the doctrine of Messiah lost among this generation. Complete silencing, and humiliating situation. None durst ask any more, at close of their report of the scene. Mt. xxii. 46, Mk. xii. 34, Lk. xx 40

Some harmonists insert here the scene with the adulterous woman, John viii, because falls in with conflict, and four Cursives insert after Lk. xxi.

§§ 122, 123. *Judicial Discourse against the Pharisees.* Appropriate close of the struggle, a summary of their true character, the reverse of the character of the kingdom. Relation to Lk. xi, 1. Neither historical. 2. One borrowed from the other, or each a composite discourse. 3. Both historical. Pharisees constantly in opposition, and appropriate to both occasions. More complete here.

1-4. Acknowledges authority, but distinguishes between their teaching and practise. 5-12. Their motives, love of applause, uppermost places, greetings in public. 8-12 Exhortations to contrary humility. § 123. Series of Woes. 1. Refuse to enter the Kingdom and keep men out by spiritual ignorance, 13. 2. Cloaking cupidity under form of religion, 14. 3. Proselyting zeal, 15. 4. Perverting morality by false distinctions, 16-22. 5. Formalism, 23, 24. 6. Same, 25, 26. 7. Whited Sepulchres, 27, 28. 8. Identify themselves with their persecuting fathers, 29, closing with statement of responsibility of the present generation, 34-36. Ends with promise of better future; Ye shall not see me till ye say blessed is he that cometh in the name of the Lord. Then lamentation over doom of the city. Repetition not improbable. Three woes at close of his work, analogous to those over Chorazin and Bethsaida on leaving Galilee. Convey his estimate of success of his work and his present popularity. Correlative with Sermon on Mount, beginning and end of ministry, positive and negative statements, blessing and woes, character and its opposite. See Lange's artificial statement, Com. Mt.

§ 124. *The Widow's Mite.* Contrasted with covetousness of Pharisees. After prediction of doom, recognises true faith in Israel. Sat down in treasury, and watched them



offering gifts. Poor widow, most dependent class; two mites. Bengel's remark. Commends sacrifice, all her living. Current profanation of this incident.

§ 125. *Certain Greeks desire to see Jesus.* Connection in John, who gives nothing of the conflict, and calling gentiles. That element introduced by this incident. So historically, the Greeks represent this gentile ingathering as counterpart to Jewish rejection. The ministry not all defeat, this opens view of its future success. Greeks could not pass beyond court of gentiles. Appeal to disciples. Their uncertainty confirms view that these were gentiles. Suggests to the Lord the glorious ingathering, and the impending suffering which must precede. Son of man glorified, the grain of wheat dying to produce a harvest. Then shews condition of his service. Sacrifice the law. No evidence that refused the request, *vv.* 27, 28. The impending suffering overwhelms; issue in self renunciation. Analogy with Gethsemane. The voice from heaven announcing the glory of God in the work of Christ. Christ says it was for impression on the people. His death the judgment of the world. "I if I be lifted up will draw all men unto me."

§ 126. *John's reflections on Unbelief of Jews.* 37-43. Addition of John's, appropriate, because he does not give details of the conflict. States generally notwithstanding his works, Pharisees not believe on Jesus. Many rulers convinced but afraid to speak. Refers to Isaiah.

44-50. Words of Jesus, some say now uttered, others placed here by John, summing up, that to believe him is to believe God, and that there was no faith in God but through him. And judgment on unbelief. In its position, a summary of the whole teaching at its close.

§§ 127-130. *Great Prophetic Discourse on the Destruction of Jerusalem, the End of the World, and the Advent of Christ.* Mt. xxiv, xxv. After final leavetaking, pauses with three disciples on Olivet, where was a magnificent view. The disciples in view of his prediction of Judgment, ask about the time of his coming, and of the end of the world. Leads to great prophetic discourse.

Necessity at this precise time. O. T. had not prepared them for distinction between the coming of Messiah and a second coming. He had come and was to leave them. It was

essential that he would shew that all that had been promised should be fulfilled at his second advent, and the practical duty that the expectation required.

The key to the interpretation is its practical design. Watch and labour, the end is certain, the time uncertain. It follows that the attempt to map out the future from this is aside from its intention and leads to errors. A second fact to be remembered is the state of mind of the disciples. The destruction of Jerusalem was to them the end of all things, and conditions the form of the prediction.

The great difficulty lies in the combination of the two events which time has shewn to be widely separated. Theories.

1. Prophecy *ex eventu*. But self destructive, for after correction of the error, a forger could not have ascribed it to Jesus.
2. The Evangelists confuse what he spoke of his coming spiritually with literal coming.
3. All refers to the destruction of Jerusalem, and the language about the end of all things figurative.
4. Part to one, part to other. But impossible to separate, and mechanical conception.
5. Reference to both runs through the whole; looking at the principles which underlie the development of the future, rather than at the detail. The typical interpretation labours under the necessity of finding precise fulfilment of all in the type.
6. The perspective theory, near and remote events looked at simply as future, without regard to the distance between them.
7. The Generic theory. A cyclical fulfilment in different stages of the future. Each division applies to all, but certain graphic details, selected for illustration. For this, *a*. The analogy of O. T., not distinguish the first and second Advents. *b*. It explains many expressions, the carcass and the eagles, *v*. 28; the fig tree, *v*. 33; this generation shall not pass away, &c., *v*. 34. *γενεά*, Dorner, Allord, Stier say, race; Grimm, Cremer and most, generation; some, Christians. One complete fulfilment shall occur. Also *v*. 29. *εὐθέως*, not necessitate figurative sense of signs; the signs of imminent judgment follow immediately on the tribulation. Dr. Weiss, Lite and Bib. Th., supports the rationalistic interpretation, that Christ himself here declares that his coming shall be immediate, and that the judgment on the Jews shall be coincident with it. And shews how this conception was natural to him. 4-14. What are not signs of his coming. 15-25. Instructions when

Romans should invest Jerusalem. When he should indeed, come, there could be no question about it. 29-31. Attended with fearful convulsions, and the gathering of the elect. 32-41. As to the time, the law of those changes was that of moral sequence, in a sense they should have immediate fulfilment, the precise time withheld, for practical reason.

Next passes to practical enforcement. First duty was Vigilance. 42-44. Case of burglary: 45-51. *Parable of the Steward*. First of a series of related parables, constituting the third group, of judgment. Not addressed to officers of church, but belongs to the idea of stewardship to have others under. Mt. xxv. 1-13. *The Ten Virgins*. Not only watchfulness but watchful preparation. xiv. 30. *The Talents*. Active and fruitful preparation. Analogies and contrasts with the Pounds, Lk. xix: The reward is gracious, and proportioned to fidelity. The severe punishment of unfaithfulness.

The Judgment Day. Mt. xxv. 31-46. Same truth involved as in the parables. Disputed whether parabolical, or prophetic. Some argue parabolic because of its figures, and difficulties of literal conception. On the other hand not the King but Christ returns, and figures may be employed in a literal prediction. Premillenarian interpreters say that this is the judgment of the *ἔθνη*, not of Christians, and after the millennium; chiefly because the ground of judgment is charity and not faith. But charity to people of Christ is the outward expression of faith, and therefore evidence of judgment. Strong passage for definition of *αἰώνιος*. Climax to Christ's teaching. The struggles and triumphs of the Kingdom, the duties of his followers, the final award.

§ 131. *Conspiracy of the Rulers. Treason of Judas*. After days of triumph, begins process by which the end was brought about. Emphasis in each Evangelist on foreknowledge, and voluntary submission to death. Mt. xxvi. 2.

Consultation of Priests at house of Caiaphas, plot to kill him by craft, but not during the feast because of the people. This purpose changed by Judas. To account for his treason. Syns. go back to Supper in Bethany. The Priests seize the opportunity for a quiet arrest, but as yet do not expect it during the feast. The time was fixed by Jesus himself excluding Judas from the disciples. It must thus be that night, or not at all through him. But uncertain whether his bargain was

after the supper in Bethany, or only formed in his own mind then, and the offer after the consultation. Consultation of Priests Tuesday night, "after two days," some say on Wednesday.

The price, 30 silver shekels, or about \$18. Price of a slave, Ex. xxi. 32; an element of dishonour, Zach. xi. 12, 13.

The name Iscariot, probably man of Kerioth, a town of S. Judah. Steward and almoner of the Twelve. Comp. Lk. viii. 1-3. Mk. xxvi. 14. John xiii. 27. Satan entered, different points. Not contradictory. Objected that the motive was inadequate; but clear in Synopts., and John xii. 6, a thief. Resentment added. Possibly disappointed expectations, when he saw that Christ at the end would not assume political power. The theory not supported by Gospels, that his motive was friendly, although rash, and irreverent, to force Christ into a position from which he could only extricate himself by assuming authority; and that disappointment at this miscarriage of his plan, caused his suicide.

§ 132. *Preparation for the Passover.*

Thursday, Nisan 14th, Robinson, Wieseler.

" " 13th, Bleek, Tischendorf.

Wednesday a day of rest and preparation. First day of unleavened bread, was the 14th, the day of search for leaven before the supper in the evening. That the Synoptists say that Jesus observed the feast at the regular time, was proved in the lectures on Chronology. Here the *πρότη ἀζύμων*; the words "When the passover must be killed;" the Priests offered the lamb, therefore not probably out of course; if the disciples suggest the question, another proof. Christ sends two disciples to prepare, shows how they shall find a place. Late preparation not necessarily prove previous engagement of the room; but influence of Christ throughout the city. He showed them his upper room, they took the lamb to the Temple, and blood offered, and it was brought to the house to be prepared.

THE PASSOVER SUPPER.

At evening, Christ and His disciples arrive.

Order of events.

LAST SUPPER.

LUKE xxii.	MATTIEW xvi.	MARK xiv.	JOHN xvi.
Sits down with the disciples 14-18.	Sits down with disciples . . . 20. . . . v. 17	Sits down with disciples . . . 20. . . . v. 17	Washes feet of disciples. . . 1-20
Lord's Supper. . . . 19-20	Points out Traitor. . . . 21, 25. . . 18-28	Points out Traitor. . . . 21, 25. . . 18-28	Points out Traitor 21-25
Points out Traitor. . . . 21-23	Lord's Supper. . . . 26-30. . . 22-26	Lord's Supper. . . . 26-30. . . 22-26	
Rebukes ambition of disciples 24-30			
Foretells Peter's denial and dispersion of the Twelve 31-38	Foretells Peter's Denial and dispersion of the Twelve. 31-35 . . 27-31	Foretells Peter's Denial and dispersion of the Twelve. 31-35 . . 27-31	Foretells Peter's denial. . . 36-38

Luke gives Christ's opening words, and 24-30 contention of disciples for preëminence. John the foot washing, but not the Eucharist.

1. Usual to combine the contention of Lk. and lesson in humility in John. *a.* Natural. *b.* Foot-washing naturally after walking; *c.* J. xiii. 2, Supper ended not accurate translation. *d.* ἐγένετο δὲ Lk. 24, not imply close connection. *e.* Lk's purpose to contrast Christ's words and acts, with the traitor, the contending disciples, Peter denying and the rest. *f.* John puts pointing out traitor during the meal, and no place in Syn. for foot washing except at beginning. *g.* The unity of the result.

2. Was Judas present at the Sacrament? Discussed on doctrinal grounds. Most harmonists deny. *a.* Probability. *b.* J. xiii. 30, Judas went out immediately after the sop. *c.* Went while they were eating, but the cup at least was after the Supper. *d.* Additional explanation of Luke's change of order, *v.* 17, had alluded to a cup. To avoid confusing this with the sacramental cup, he mentions both together.

Lightfoot's statement of the ceremonies of the Passover. See Lange's Life, iii. 258, and Commentaries. Many identify the breaking of bread and the cup after supper with the sacramental acts.

§ 133. *The Opening Words. The Contention of the Twelve.* Dwells on his approaching suffering; on the fulfillment of the type of the supper in the Kingdom. Emphasis on the πληρωθῆναι; the personal element of parting. Central point between the dispensations. Terms analogous with usual formulas. Lk. *v.* 24, contention for preëminence. Stimulated by nearness of fulfilment, brought out by taking place at table; illustrates their ideas. Christ recognizes their past constancy under trial; teaches that humility is the law of his service, and promises great rewards, sitting on thrones, etc. Unity of the passage, and cross references in combination.

§ 134. *Washing the feet of the Disciples.* In John, another presentation of the same idea. πρὸ τῆς ἑορτῆς, not prove before regular time; qualify εἰδώς or ἀγαπήσας. Connection in John. Three points, proof of love, example of humility, sanctification. Love is the purifying principle, and expresses itself in humility.

John has not yet mentioned Judas, introduces proof of treason in this connection. Ps. xii. 9, fulfilled.

§ 135. *Pointing out the Traitor.* Probably before the institution of the sacrament. Distress of spirit, and announcement by Christ. Not made before, because Judas must be kept from acting; made now, because it determined the time of the arrest. 1. The disciples not suspect Judas, take to themselves the warning, but profess innocence. Each says it is not I, Lord; and Judas repeats. John omits this, and says that Peter beckoned to John to ask him, or to tell them, amended reading. Order of harmony; John's account first, Christ gives a sign privately, then as in Syn. openly. No objection that dipping in the dish not distinctive, but could be made so. Nor the non understanding of disciples. They could not forecast the act of Judas. Other view, question in Syn. precedes John's, the latter specifying the general answer. Or the same act described in general and specific terms. Son of Man goeth according to divine purpose, but woe to the sinful instrument. With the sop, Satan entered into him. And Jesus said what thou doest, do quickly. He went out, and it was night. The glorying of Jesus, is as when the Greeks desire to see him, because of the success to follow. He is to leave them, and gives the new commandment. Not that love is not taught in the O. T., but new in its relation to Christ and the Spirit. Some think this the point at which the sacrament is instituted.

§ 137. *Predicts Peter's denials, and the dispersion of the Twelve.* John connects the prediction with foregoing words; Luke puts before the Sacrament; M.M. put the Sacrament first. Robinson combines; the prediction uttered once, recorded retrospectively by M.M.; Meyer and most twice uttered as in Jno. Lk. before, by M.M. after supper on the way to the garden, and for the purpose of combining the Twelve in the warning to Peter. Value of the warning after they fell; as shown by connections in John, and Lk. Same association with appointment to meet in Galilee, something in future and familiar to hold to in the bewilderment to come upon them. So reference to prophecy, Zach. xiii. 7; so the injunction to Simon, "strengthen the brethren." This deliverance accomplished by intercession of Christ. Lk. adds v. 37, outward trials in which they were to be put upon their own

resources, to carry the sword. "Lord, here are two swords." Curious state of mind. The swords were those carried by travellers, for slaughtering food, making fires, as well as defense. The objection that the prediction would defeat its own end, fails to understand the depth of the trial to which they were subjected.

§ 136. *The Lord's Supper.* With baptism, the additional outward institution. Takes place of the paschal supper; Christ in person the antitype, transmutes the type into the Memorial. In its historical position it is 1. Memorial. 2. The Seal of the Covenant. 3. The means of union. Comprehensiveness. Place in the paschal supper. Some find at John v. 32, most connect the breaking of bread with the usual ceremony, same day as the Cup was after Supper. So the whole Sacrament after the meal. Different reports of words *εὐλογήσας, εὐχαριστήσας*, from paschal formula. *φάγετε* in Mk., and *λάβετε φάγετε* I C. xi. 24 interpolations. "This is my body." The verb would not be employed in Aramaic. Before the death and exaltation of Christ, theories which underlie the sacrificial theory inapplicable. A historical disproof of that theory. MM seem to imply repetition of the prayer before the cup. The differences in part explained by translation from the vernacular; in part by probability that Christ repeated and enforced the ideas. Value of the differences, fuller idea; show the freedom; caution against carelessness in the repetition.

How distinguish binding acts? Christ's example departed in some respects from ritual of the passover. 1. Nothing can be made obligatory which does not appear in the account. 2. That which belongs to the symbolism is essential.

The two elements are parts of one whole. The association of nourishment is strongest with the bread, of atonement with the wine; but the bread is the broken body, the wine is the new life.

From Lk. xxii. 17, repeated of the sacramental cup, some have inferred that Christ gave, but did not himself partake. But destroys the idea of communion. Depends upon the emphasis of the sentence.

Drinking anew in the Kingdom, refers to the spiritual presence of Christ in His Church.

The institution of the sacrament, or the intention that it was to be of perpetual obligation is denied by rationalistic critics, on the ground that the Syn. account not imply perpetuity; that it rests on I C. xi., which based on the observance after it became a memorial in the Church. But 1. Not true understanding of Syn. 2. Its historical observance not based on its first institution only, but on witness of the Twelve, during whose life it was universally received as obligatory. Strength of the apologetic argument, from universality, and antiquity. Argument against authenticity of John from its omission invalid, because his purpose not to perpetuate facts universally received when he wrote, and in full possession of Syn.

§§ 138-141. *Final Discourse and Prayer.* John xiv.-xvii. Between vv. 29 and 30 Mt. xxvi. Some imagine withdrawal to some other place; some from John xiv. 31, that xiv. in the room, and following on the way or at Gethsemane; better after xiv. 31, while preparing to go, standing in the room. The hymn many place at xiv. 31, more last, after all.

Connection in John, personal, comforting for parting. Giving the fullest explanation of the life by union with Christ, by the Spirit given as the result of his exaltation. Culmination of teaching of the Spiritual Kingdom, the personal indwelling of the Spirit in men.

Relation to Mt. xxiv., xxv. The external and internal, the trials and triumphs of the Kingdom, the inward life of which they are the manifestation. The tone of personal tenderness connected with this scope, because of peculiar position of disciples in relation to him. xiv, Christ's exaltation to the Father, and the consequent giving of the Spirit. xv, Effect of the Spirit, having union with Christ; Christ the Vine, union with one another; separation from the world. xvi, Farther work of the Spirit to guide into truth, to secure the answer to prayer, to unite with the Father. xvii, The Sacerdotal Prayer; for himself; for his disciples that this union might be perfected in them, in their sanctification, and final glory.

§ 142. *Gethsemane.* After singing the Hallel, they passed into the street. Cold, moonlit night. Went according to custom to Mt. of Olives, cf. John xviii. 2, Judas knew where to find him.

Confusion of reading *v. 1*, of the Cedars, from Hebrew name, dark or turbid. See Westcott, additional note Com. John, a winter stream, bed 60 to 30 ft. below present surface. A cultivated olive orchard, tradition, and antiquity of the Olive trees.

Takes three disciples, goes apart to pray. Their sleep from weariness. Luke implies repeated prayers in mentioning the angel; and records the bloody sweat. Connection of this symptom with question of the physical cause of the death. Variation in record of words. The prayers for relief subordinated to renunciation to the divine will. Change of form third time, "if it be not possible, thy will be done." Revelation of true humanity. The cup reference to the sacramental cup. Heb. *v. 7-9*. No room for the criticism that the extreme anguish was unworthy of Christ. Natural suffering the smallest part; theory of disappointed expectations, or sympathy for destruction of the nation, not adequate. These caused lamentations over Jerusalem, but here a personal element, referring to an experience still future. The historicity vindicated only on ground of the vicarious suffering. Its value, to illustrate the moral element of the suffering of death apart from the physical; to leave to us his example of resignation; to prepare himself by previous experience for what awaited him, so that the inevitable perturbation should be in private. We are taught that there were times of greater communication of the Father's love than others; this implies the possibility of less, even to the obscuring of the sense of it.

John not mention the agony. Strauss argues the tone of discourse in John inconsistent with weakness now betrayed. Either one or other unhistorical. Improbable such long discourses at such a crisis, and could not have been remembered. Stages of mythical growth, foreknowledge of his suffering, next in part realized them, then predetermined from outset, and voluntarily gave himself up to them. The inconsistency imaginary; to his disciples as teacher, to God as sufferer. Strong apologetic argument; if historical, nothing accounts for it but theory of the sin bearer.

§ 143. *The Betrayal and Arrest*. Sleep on; arise! Not a question; probably not ironical; but while he speaks he sees the party.

Syns. speak of the crowd; John of *σπεῖρα* and *χιλιάρχος*; probably not temple watch, but guard from Roman garrison. Torches and lamps because expected concealment. The prostration of the crowd; some refer to the impress of the personality of Christ; but the gospels seem to imply a miraculous evidence in the experience of his enemies of the power of Christ, at the moment he submits to their force. Also helped secure the freedom of the disciples. John says Jesus surrendered himself, Syn. betrayed by kiss. Kiss not first, or destroys self surrender; but Judas carries out preconcerted signal, for which the troops would wait. Peter cuts off ear of Malchus; only John gives names, because writes late; only Luke the healing touch; Christ's word. Show His sense of his power. Remonstrance, coming at night, proof of wrong purpose because he had openly exposed himself. Luke shows that the Chief Priests and elders, members of Sanhedrin, were here in person; probably coming after the guard.

All disciples fled. Objected to as inconceivable; but they had offered force; and this the first time they had seen Christ unresistingly giving up to the power of his enemies. It was perplexity more than cowardice. Young man fleeing naked. Conjectures that Mark because mentioned by him, his mother owned property in the city, possibly the orchard, and he was sleeping in the watch tower; and character of rashness in Acts, not unlike Peter. Realistic stroke.

§ 144. *Jesus led to Annas. Examination.* The Priests evidently expect to hurry the trial, and condemnation, and secure consent of Pilate and have execution over early in the morning before the city was roused. Prevented by Pilate's resistance. Three stages in the Ecclesiastical trial. 1. Preliminary Examination. 2. Before the Sanhedrin. 3. Passing sentence in the morning, and resolution to go before Pilate.

TRIALS.

Matthew xxvi. Mark xiv.

Luke xxi.

John xviii.

Before Caiaphas . . . 57-68 . . . 58-65.

Peter's Denials, . . . 55-62.

To Annas First. 13.

High Priest. 13-14.

Peter's First Denial 15-18.

Peter's Denials . . . 69-75 . . . 66-72.

Examination 19-24.

Mocking, 63, 65,

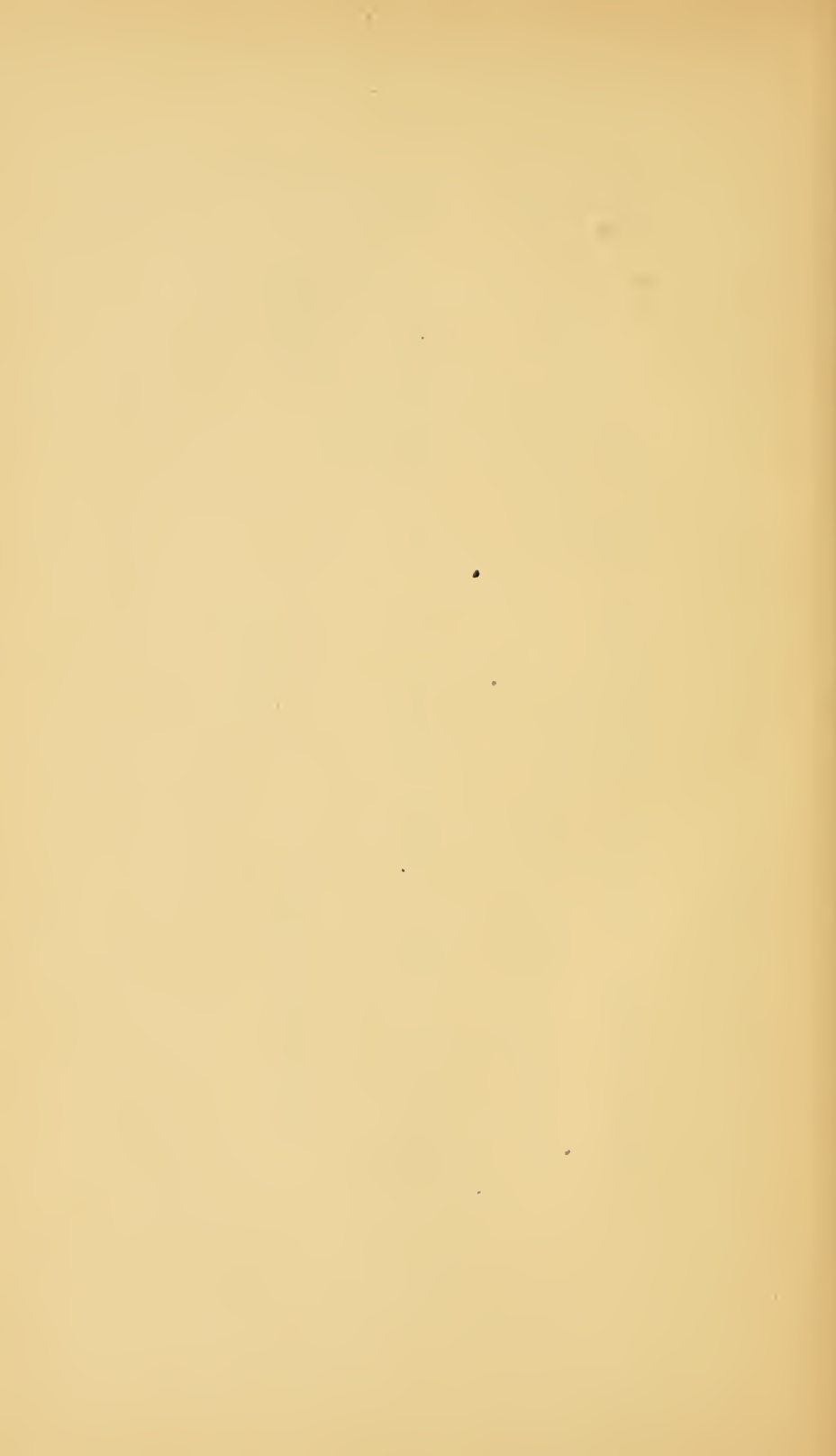
[v. 24 (Now Annas sent him bound to Caiaphas.)]

Sanhedrin in Morning. xxvii. 1, xv. 1.

Trial in Morning, . . 66-71.

Peter's Denial. 25-27.





John, they led him to Annas first; Syns. they led him to Caiaphas. Two theories, 1. The examination John 13-24 is before Annas, omitted by Syns. Wies. Tisch. Ell. Not a difficulty that Peter's denials common to both; nor necessary to suppose that these occurred between the two; but probably Annas and Caiaphas occupied same house, as official residence, as well as because of family relationship. 2. John's examination also before Caiaphas; he only states that he was led to Annas without saying what occurred there. Because 1st. John inserts a long description of Caiaphas, irrelevant on the other view. 2nd. John uses the term High Priest throughout, and to him as to Syns. Caiaphas was High Priest. Comp. Westcott. 3rd. The denials of Peter explained without hypothesis of same house. 4th. v. 24. Not necessarily in its place of occurrence, because of the aorist, and motive the aggravation of the blow inflicted when Jesus was in bonds.

The Preliminary Examination in John. Taken to Annas, because real head of the family, and of more personal influence than Caiaphas. The old idea that the Chief Priests were Pharisees, and that the Sanhedrin represented that party, has been changed. They were Sadducees; appointed by Quirinius, Acts iv. 5, 6, v. 17; son of this Annas, and name sake Sadducee, and persecutor after death of Festus, A. D. 62; in Gospel history the Pharisees the active instigators of opposition to Christ until these last scenes, when it became official, and they no longer mentioned; and Talmud describes the composition of Sanhedrin, composed of venal and immoral families. See Schürer, Farrar's quotations, &c.

The examination was different from that before the Sanhedrin in Syn. and preliminary.

See Articles on the Trial of Jesus Christ, by Alexander Taylor Innes, in Contemporary Review for Aug. and Oct. 1877. Temper of Jewish criminal practice mild, prejudice against capital punishments. Stress laid upon publicity, and freedom of accused from private questioning. Deut. xix. 15. This questioning therefore illegal. The point of question was his doctrine, and his disciples. Christ silent on the latter, to shield them. To the others he announces that he spoke openly and to the world, in Synagogue and Temple. Allusion to law, bear witness.

The objection to John's account that he tells nothing of the ecclesiastical trial answered by this record, and chiefly that the result of that trial is summed up in the accusations made before Pilate on the ground of it. John no motive for details given in Syns.

Peter's Denials. For tables, see Westcott's Com. John, p. 264. M.M. postpone to account of trial before the Sanhedrin. John shows they began at the preliminary examination. All show that they occurred at night, before cock crow, or 3 a. m. Luke puts in connection with other incidents of Christ's humiliation.

Two disciples, by inference from John, himself with Peter, followed to High Priest's house. How he was known there not stated. Fire kindled in the court, the room in which the examination was held opening upon it, and raised above it, so that the *αὐλή* was both *κατώ* and *ἔξω*. With all variations, each Evangelist records prediction of three denials, and the threefold occurrence. 1. The charge by the portress. Peter denies. 2. Goes to the gateway, charge by the same girl, Mk., repeated by another, Mt., and a man, Lk., and the bystanders John. Difference as to place, the fire and gateway, explained as repetitions. 3. An hour later, charged by his Galilean speech. Peter began to curse and to swear that he knew not. Not simple profanity, but perjury, taking his oath that he knew not. The first cock crowing, only by Mk.; the second by the others. The Lord looked upon Peter, and he remembered, and went out and wept bitterly.

§ 145. *Jesus before Caiaphas and the Sanhedrin. Condemned and Mocked.* Question of harmony between Lk. and M.M. By M.M. Ecclesiastical trial before Peter's denials, and at night, and a distinct assembling in the morning; Lk. omits former, and expands the latter to include the confession of Jesus, and the condemnation. I. The best view is that M.M. gives a night session, omitted by Lk., who gives a fuller account of the morning meeting. Mt. xvii. 1. Mk. xv. 1. Order; led to Annas, by him sent bound to Caiaphas, who while the court assembles questions, as in John; after the court meets, the night trial M.M., resulting in condemnation and mockery; in morning a formal reassembling, M. M. L., sentencing and reference to Pilate. 1. Harmonizes

without disturbing order of either account. 2. Each shows that there were two meetings. 3. The early date. Mt. xxvii. 1. Mk. xv. 1. Lk. v. 66, and John xviii. 28, still very early when they came to Pilate. Lk's account 66-71 differs from M. M. No evidence of a formal process. No witnesses, only repeal question and sentence, as though taking up the trial at the point reached at night. 5. Reason for morning trial. M.M. say to consult how to carry sentence into effect. Besides, the law made night trials illegal, and sentences at same session with condemnation. 6. The buffeting, Lk. 63-65, in natural order, and after condemnation. The other view supposes either before trial, or transposed till after morning meeting, or twice repeated. 7. Some argue from Lk. that the morning session was in the usual place of meeting, the Gazzith, or Hall of Hewn Stones, on east corner of Court of the Priests. Lightfoot says a year before this, they went to the Shops, or Market place of Sons of Annas. Schürer rejects. Schürer, Edersheim, Weiss, say all the proceedings in the same place, High Priest's house.

II. The other view is that Lk. xxii. 66-71 is parallel with Mt. xxvi. 57-69; there was but one trial, and after day-break. Rob. Meyer. Ell. Because question in Luke is same as in Mat. 1. When M. M. speaks of the Sanhedrin in the house of the High Priest when Christ first arrives there, it is anticipation. 2. The apparently new meeting, Mt. xxvii. 1. Mk. xv. 1, not new but resumptive, or a new gathering for consultation. Not agree with formal summary of classes composing the Court.

In either case the night trial evidence of the haste of Priests, and readiness to act.

THE TRIAL. Was the Court legally constituted, and the trial legally conducted? Edersheim says not, because of the place. But titles of those composing court, witnesses, statement to Pilate; only necessity for formal investigation was to influence the people by compliance with law. But Jewish claim that all was legal disproved, 1, because case prejudged; 2, because arrest before trial, private questioning, night trial in criminal case, condemnation by confession of accused, and on same day with trial, all illegal. See Innes. Responsibility upon witnesses. In what sense false? Christ said "Destroy this Temple and I will rebuild it in

three days"; they said, he said "I will destroy"; they wrest a prediction of the resurrection, into a threat against their institutions. Although false, they dare not go so far as to fabricate testimony to suit them, because their object was to alienate the people from him. Talmud divides testimony into vain, standing, and adequate testimony or of those that agree together. To this corresponds Mk's *ἰσῆ*, adequate to condemn, or agreeing together. Law required agreement of two witnesses.

The crime charged was blasphemy. It is difficult to understand why they could not obtain testimony, because it had been repeatedly charged during the latter part of the ministry, they had attempted to stone him for it tumultuously, and it had been in Jerusalem and in the presence of the Rulers.

The claim of Messiahship would be difficult to prove because it had not been formally made. He had never used the title publicly. It would not by itself be blasphemy. They expected a Messiah, and urged him to be Messiah on their terms. But a Messiah who was Son of God, was blasphemy. We can only say *a*. That the two elements were combined in their minds. A Christ who claimed divinity, and the difficulty of establishing one element affected the whole. *b*. That the claim of divinity had been in profound language, impossible for them rightly to interpret, and difficult to repeat; so that while the impression was made of blasphemy, they could not get two witnesses to reproduce words that would be regarded as legally adequate for the charge. The High Priest's question combines the two, Christ's answer combines. The mere assertion I am the Christ, would not be blasphemy. Therefore the title Son of God, not used merely as a Messianic title.

The dilemma of the Priests a confession of innocence, and would secure his release unless he himself voluntarily relieved them. He silent because their charges illegal, and for his dignity. Then the High Priest adjures him to say, "Art thou the Christ the Son of the Blessed." The first time he accepted the title Christ publicly; the first time he used the title Son of God under circumstances where he did not intend to escape from the violence it caused.

The High Priest rent his clothes; Lev. x. 6; xxi. 10. All voted guilty of blasphemy. Lk. xxiii. 5, probably also Nicodemus. The mockery and buffeting; Lk. Same M.M. and follows sentence. Rob. after morning trial; some say twice. Mt. uses plural, Mk. ὑπηρέται, Lk. the Roman Guard. Spitting, blows, "blasphemy" charges. His bearing relieves their fear of his power.

§ 146. *Morning Meeting of the Sanhedrin. Death of Judas. Jesus led to Pilate.*

Friday Nisan 15th W. R. A. Lange.

" " 14 Bleek.

An informal consultation, a continuation of foregoing, or a new assembling, some say in the usual place of meeting. For purpose of complying with law that forbade night trials, and sentence on same day with trial. Also to consult ὥστε θανατώσαι αὐτόν. Very early. The question early put, "if thou art the Christ, tell us," as if resuming. Christ's answer, if I should tell you ye would not believe, implies different time from previous, "I am." All repeat "art thou the Son of God." The Messianic claim, combined with claims of divinity required. They bound him and took him to Pilate. These questions of harmonizing not affect the historical result; the Ecclesiastical trial, condemnation, and appeal to Pilate. Strauss eliminates all that corresponds with prophecy; Christ charged with attempt to overthrow Jewish religion, and condemned for blasphemy. Many Jewish writers claim that the Sanhedrin had no hand in it, but Christ tried by Romans only.

§ 151. *Judas repents and hangs himself.* Only in Mt. and Acts i. 18. R. transposes till actual delivery of Jesus to Jews, because Judas not give up hope till then. Exalts Christ by showing effect of hostility to him; so Peter Acts i. 18, so field of blood a monument against the Jews; Judas contrasted with Peter; prophecy fulfilled; another confession of innocence. This reaction of mind of Judas, no proof that he had not intended to procure death of Jesus. Casting money down in the ναός, where the Priests served; type of the incarnation. No inconsistency between Mt's. and Peter's accounts; Mt's. historical, Peter's rhetorical use of well known facts. Potter's field. Clay for vessels of which large quantities required in Temple, brought from this hill, and

the sherds thrown into the valley. Prophecy Mt. refers to Jeremiah in Zach. xi. 12. Jeremiah stood first in Book of Prophets and gave name to whole, or Hengst. Christol. Vol. ii., the later prophecy based upon the earlier. See Fairbairn's Herm. Man.

Resuming § 146. *Jesus before Pilate.* Sanhedrin had not power of capital punishment, taken away forty years before this, as Talmud states; anxiety of Jews for Pilate's action; John xviii. 31. Not conclusive that in persecution of Church, Saul had letters from the Chief Priest, and Stephen; then connived at by Romans, not involving political issue; and the governor now in Jerusalem. Case of Paul analogous. Thus the death by Crucifixion, John xviii. 32; and participation of Gentiles.

Pilate the fifth *ἐπίτροπος* of Palestine. A. D. 6, Judaea and Samaria appended to Syria, but retaining subordinate governor, with civil and military jurisdiction. Pilate odious to Jews, for cruelty and insults, introducing the standards with images of Emperor, and decorating his palace with shields bearing idolatrous devices, and using Temple funds, and military massacre. See Lk. xiii. 1. Removed A. D. 36, by complaint for attack on Samaritans on Gerizim, sent to Rome, Eusebius says committed suicide, like Judas. Traditions Mt. Pilatus, Switzerland. Not below average of a Roman general. In his dealing with Christ he went as far as was possible without a heroic self sacrifice, in his defense; and this he was not equal to; his dilemma, knew of Christ's character and miracles, of his popularity; and yet unwilling to offend the Priests. His crime is cowardice. Element of superstition also in him, impressed by title Son of God, and his wife's dream.

THE TRIAL. The Sanhedrists in a body, came; if from the Gazzith or Shops, crossing the Tyropaeon; some say the Castle of Antonia, more commonly Herod's palace, on northern side of Mt. Sion; bears chiefly on the direction of the Via Dolorosa. The Jews could not enter the Palace, because not purified from leaven; used to prove that the feast not till night, and that this was the 14th; rather proves that it was the 15th, because on the 14th all Jews were engaged in carrying leaven out of their houses. Synoptists give outline facts, John adds preliminary interview between Pilate and

Priests, between Pilate and Jesus. Pilate came out and asks their accusation. As result of this consultation, they expect to induce Pilate to execute, on ground of their own condemnation. They could not substantiate a civil or political charge. Pilate would not entertain the ecclesiastical charge. Therefore they ask a favor. Pilate resists through knowledge of the popular feeling, until that changed, and then gives way. So that the Priests' plan prevails. Pilate answers, judge him according to your law; means that he refused to execute unless he examined. They reply they have not power to execute. Then Pilate puts the question, art thou the King of the Jews. Lk. v. 2, the Priests say that he made this claim; comes therefore between John vv. 32, 33. They now charge with the political claim, and support it by false statement that he forbade the people to pay Roman taxes. Pilate knew that Jews would not persecute a Messianic claimant for promising independence of Rome. The real ground of their persecution was that he refused to do what they charge him before Pilate with having done. Pilate must investigate this. And takes Jesus within the Pretorium, and out of company of the Priests, and asks "Art thou a king then?" Could not have been ignorant of Jewish Messianic hopes.

If Christ replied in affirmative without explanation, would be an admission of the accusation. He must distinguish the political and spiritual idea of his Kingship, he is a King who comes to bear witness to the truth. Pilate's question, "What is truth?" Explained as earnest, or skeptical despair, or indifference. Went back to Jews saying he found no fault in him. A kingdom of truth did not threaten Rome, it threatened Jewish independence. The Priests enraged repeat all the charges once made. Among them Pilate hears the name Galilee, that he disturbed the nation from Galilee to Jerusalem. Suggests the possibility of being free from responsibility by sending Christ to Herod. On ground of being a Galilean, he would be under his authority. Charges of incongruity in separate narratives easily met.

§147. *Jesus before Herod.* Some say to compliment Herod, and to fortify himself by another opinion, or for knowledge from a Galilean prince; more commonly to get

rid of the case. Herod Antipas, had desired to see Christ, as he had been influenced by John, trouble of conscience, interest in religious affairs, in Jerusalem now officially at Passover. Silence of Christ, because of character of Herod, and because there was no real bearing on his case. Herod and his soldiers, mocked, struck, put on him the *ἐσθήτα λαμπράν*, some say white, of candidate for office; some soldier's scarlet cloak, in mockery of royalty. Enmity of Pilate and Herod not explained in history. Possibly slaughter of Galileans, Lk. xiii., occasion; referred to in prayer of the Christians, Acts iv. 26. Some argue from Herod's presence, that Pilate was not in the Herodian palace. Another witness to innocence of Jesus.

§148. *Pilate's third attempt to release Jesus. Jesus and Barabbas.* John merely keeps the connection, M. M. exhibit the humiliation of the King. Returned from Herod without accusation. Pilate proposes to release Jesus, but after chastisement to satisfy the Jews. Failing in this he appeals to the people who thus far have favored him, but under influence of the Priests the people demand Barabbas. Meanwhile the message from Pilate's wife arrives, and he a second and third time urges his release, but is finally prevailed upon to give him up.

The Judgment Seat, John xiv. 13, *Λιθόστρωτον* a portable platform for the *βῆμα*; the pavement of the Court of the Gentiles in the Temple; an elevated platform before the court of the Palace of Herod. Pilate summons Priests and people, formally declared that he had questioned Jesus, found no fault, nor yet Herod; he proposes to scourge him and release him. Illogical proposition, to humor the Jews. Judicial finding that Christ had proposed no political revolution; contrary to rationalistic theories. Next proposes to release him as a criminal. This plausible, for as yet the people had overawed the priests; but the fatal step; false to Christ if innocent, fatal because the people change. Mt. v. 18, Mk. v. 10, he knew that the priests had delivered him through jealousy and unless the people favoured him would not have insisted on his death. From Mt. it would seem that the idea of the appeal was Pilate's, from Lk. as if suggested by the people. As if finding him insisting on surrendering a prisoner, they say rather give us Barabbas; Mt. most particular, and best

harmonizes the others. Some suggest that the presence of the people is accounted for by their expecting the release of Barabbas according to custom. The custom not elsewhere referred to; may have been Pilate's. Indicates that the feast had been observed the night before. Barabbas guilty of insurrection, the crime of which the priests accuse Jesus. Also of murder and robbery. Probably a Zealot; accounts for his popularity. The reading Jesus Barabbas, suggested to some that he was a false Messiah.

The people hesitate, and are persuaded by the priests. The message from Pilate's wife occasioned by a dream, affected him. Shows element of superstition in him. The people decide for Barabbas. Pilate asks what shall I do with Jesus who is called Christ, the King of the Jews? As if ready to release both. The people cry, Crucify him! He remonstrates, why, &c. They insisted with loud cries, demanding that he be crucified. And the voices of them and of the priests prevailed. Constitutes a national rejection, not a party persecution. How account for the popular change? 1. The composition of the assembly different, before Galileans, now those under the influence of the priests. Not adequate; the whole city before overawed the priests; now there is no effort in that direction. 2. Hatred of Romans and personal unpopularity of Pilate. 3. Christ had been convicted of blasphemy. 4. The real reason, was that the priests convince them that he would not assume the political role. Their previous enthusiasm based on mistake; when they see Christ humiliated, they are proportionally angry. The greatest crime of the race, the free choice of the people.

Jews say crucify! although not their national mode of execution, because it was to be effected by Romans.

The hand washing by Pilate, some transfer to John xix. 12, or 15, because it would be Pilate's last act. Better in Mt's. order. Natural, not national, expression of innocence, and leaving responsibility with law, *ὁμεις ὀψέσθε* corresponds with the *σὺ ὄψη* of the priests to Judas. And *πᾶς ὁ λαός* reply, "his blood be upon us and upon our children." They invoke, what Christ and Paul assert, is the consequence of their rejection. See Farrar's pages on the revenges of history. Strauss's argument that this imprecation comes from the standpoint of later times, involves the whole question of historicity, and adds no critical strength to his theory.

Pilate gave sentence that the Jews' request should be granted. Evidently regards himself as merely consenting to pressure; so comes to point where the Priests began. Barabbas not the scape-goat, nor the sinner freed by death of Christ.

§ 149. *Jesus Scourged and Mocked.* Luke omits. Usual preliminary to Crucifixion, M. M. But John connects with a new effort of Pilate to prevail upon the Jews to consent to the release of Christ. cf. Lk. *vv.* 16, 22. Some say twice scourged; or Lk. and J. state design in Pilate's mind connected with the usual practice. Soldiers, not lictors, because Pilate sub-governor. Manifest sympathy of Romans with Jewish persecution shows Gentile share in rejection. *ὄλην τήν σπεῖραν*; in court of palace. Roman scourging more unmerciful than Jewish. The mockery; the scarlet military cloak. Some say same as before Herod; others say that white. Twigs of a thorn bush plaited into a crown; probably a familiar bush in Palestine. Often said that the suggestion is of a victor's wreath, rather than a royal crown; but nothing of the kind in the text; the reed in right hand for scepter; and bowed the knee before him saying Hail, King of the Jews. Again blows and spittle, like Jewish spite from Roman soldiers. These indignities illustrate the human sin that caused them; and as sin of the world; the gentleness of Christ; his divinity in contrast with his deepest humiliation.

§ 150. *Pilate's new effort to release Jesus. Ecce Homo.* Only in John. Cannot be combined with § 148. John says this followed upon the scourging. Seeing him so humiliated, thinks that can no longer be the object of jealousy, and so exhibits him to the people. *ἰδοὺ ὁ ἄνθρωπος*. Compassion, contempt; Farrar says admiration and conviction from the bearing of Jesus, but submission not admirable to a Roman. Traditionary spot on the Via Dolorosa. The effect is a new outcry. Is. lii. 14, liii. 2, Ps. xxii. 6. John specifies Priest as joining. Pilate says take ye him and crucify him, ironical recurrence to his first position. The Priests for the first time explain that he had been condemned by their law for blasphemy, the sentence for which they could not execute. Effect of the claim to be Son of God on Pilate; polytheistic associations, Son of national God of Jews; appeals to his superstition. Leads Jesus apart, and renews the question,

Whence art thou? Jesus now silent, because Pilate had failed in duty, and because if he reinforced him, he would not have yielded. Surprised, he appeals to his power; Christ answers he has none except what is allowed him, therefore they that have betrayed him have the greater sin. Force of this therefore? Upon this Pilate determines to release him. The Jews make their final effort; urging the political bearing of the claim. No friend of Cæsar's; technical designation of governors. Pilate knew this baseless; but afraid of even the form of a complaint to Emperor, because of his past record, and jealousy of Tiberius. Finally suffered this very thing on complaint of Vitellius, Governor of Syria. Pilate finally gave him up. John mentions the day, and the hour. It was *παρασκευή τοῦ πάσχα*. See on chronology, preparation day or Friday of the Passover week. "Behold your King!" They cried Away with him! Crucify him! They procure his death on the charge of being precisely that which for not being they reject him. See *Ecce Homo*, pp. 35, 36. Pilate's long resistance.

§ 152. *Jesus led to Calvary*. Time of the Crucifixion. Prominent question between Mk. xv. 25. "And it was the third hour and they crucified him," and John xix. 13, it was about the sixth hour when Pilate pronounced sentence. 1. Eusebius. Rob. John error of text from similarity of letters for three and six. 2. *παρασκευή* denotes only end of the day, from 3 p. m. to 6, and six hours before agrees with Mk. 4. Grotius, Calvin, *ῥα* in sense of division of three hours, so that Mark's third hour was anywhere between 9-12. 5. Connect *ῥα* with *τοῦ πάσχα*, sixth hour of the feast, counting from midnight. 6. Ellicott, Andrews. Both in loose sense, somewhere after 9 and before 12, not far apart. 7. Lange. Different points of view, Mark omits Pilate's last efforts to release, and counts from beginning of scourging which was part of execution of sentence; John from Pilate's surrender. Farrar objects that aorist is used, not imperfect, not conclusive. 8. Westcott, Ewald, Wieseler, that John was Roman reckoning, sixth hour about 6 a. m. Probable because writing in Ephesus, and late in century, and improves idea of time throughout the Gospel. See Notes Westcott's Com.

WESTCOTT'S APPROXIMATION.

- 1:00 a. m. The Agony.
Betrayal.
Conveyance to the High-Priest's house, probably adjoining "The Booths of Hanan."
- 2:00 a. m. The preliminary examination before Annas in the presence of Caiaphas.
- 3:00 a. m. The examination before Caiaphas and the Sanhedrin at an irregular meeting at "the Booths."
- 5:00 a. m. The formal sentence of the Sanhedrin in their own proper place of meeting, Gazith or Beth Midrash.
First examination before Pilate at the Palace.
- 5:30 a. m. The examination before Herod. Scourging and first mockery by the soldiers at the Palace.
- 6:30 a. m. The sentence of Pilate, John xix. 14.
- 7:00 a. m. The second mockery by soldiers.
- 9:00 a. m. The crucifixion and rejection of stupefying draught.
Mark xv. 25.
- 12:00 m. The last charge.
- 12—3 p. m. The darkness.
- 3:00 p. m. The end.

Place of crucifixion. M.M.L. Golgotha, translated *κρανίου τόπος*, Lk. *κρανίου* or Calvarium, whence Calvary. Only in Lk. xxiii. 33. Jerome's explanation, place of burial for executed criminals. But singular, and unclean place, Joseph would not elect for family tomb. Others explain by shape of ground, or of some protruding rock. Outside the walls, Mt. xxviii. 11. John xix. 17. Heb. xiii. 12. Near City. John xix. 20. Sepulchre near the Cross. John xix. 41. In a garden and hewn in a rock. Question of traditional site depends on direction of second wall. Dr. Robinson thought it included, Williams excluded. See architectural argument of Ferguson in Eng. Ed. Smith's Dict. Art. Jerusalem, changed in Am. Ed. Tradition supported by statement of Eusebius that Helena built church over it. Opinion reviving now.

Significance of death of Christ by Crucifixion. 1. Universal association with it as penal. The judicial idea made prominent. See Deut. xxi. 23, Gal. iii. 13. See Lightfoot's Galatians. 2. Universality. Jewish Messiah at hands of Romans Comp. promise to Abraham. Gal. iii. 14. John xii. 32. 3. Conspicuous, associated with object of

faith. 4. Painful and shameful, expressed desert of Sin. Cf. Plato's portrait of the perfect man. Resp. 11, 361, 362. Lightfoot: Phil. p. 291. 5. Lingering, gave opportunity for effect, and for words. 6. Perfectly attested; notorious at the time, and the church built on the faith of it while witnesses survived. Change in Christian association; Chrysostom.

Form, X., T., or latin. Tertullian supposed to indicate second. Common testimony of Fathers, the latin form, refer to four points, inscription above it. Artistic representation too high, for effect. Could be reached by hyssop branch.

Removed soldier's cloak, restored his own garments. Artists retain crown of thorns, which is improbable. Roman law required immediate execution. Jewish interest demanded it for fear of another popular change. Pilate had no lictors, therefore a centurion and quaternion of soldiers detailed. Centurion usually mounted. Tablet round neck of condemned, herald in advance. By Roman usage condemned bore his own cross. John xix. 17. Syn. soldiers laid hold of Simon the Cyrenian. Probably took hold behind. ἀγγαρεύουσαν, Persian word, impressing on royal service. Some think Simon a slave. Perhaps selected because coming in met those going out. Acts ii. 10, Synagogue of Cyrenians in Jerusalem; xiii. 1 Simon Niger and Lucius of Cyrene. Father of Alexander and Rufus Meyer thinks evidence that he became a Christian. May identify with names in Paul's Eps. No evidence that this not a feast day because he was coming in from work.

Multitude accompanying, and women making lamentation. Not official mourners, nor Galilean women, nor mere compassion. The women had not been subjected to the influences which changed the feeling of the citizens. Braune says no instance in the Gospels of a woman saying or doing any thing hostile to Christ. Christ's words like lamentation over the city, show his thoughts at the time. Green and dry tree, predict future destruction. Ps. 1. Ezek. xxi. 3.

At Golgotha, they offer wine mingled with myrrh. Jews accustomed to provide these alleviations. Soldiers carried a light wine as part of their rations; the mixing with bitters customary. Vinegar and gall, generic terms. Jesus refuses, because he is not now to alleviate his pain.

§ 153. *The Crucifixion.* Displacement of details not contradictory. Affixing to cross more common after it was set up, because of expressions ascend the cross, and idea of Fathers while still customary. Sedile, and binding necessary before the nailing.

Some Fathers use epithet "three nailed," as if feet were crossed, common form of crucifixion after 13th cty. Most Fathers speak of four nails. Even Winer, De Wette, Fritsche, resort to denial that feet were nailed, in order to account for resurrection by denying death. The two robbers, *κακοῦργοι*, conjectured companions of Barabbas. Some say by Jews to degrade Christ, some by Pilate to offend Jews. Completes idea of the Cross. Is. viii. 12. Txt. om. Mk. v. 28, but found Lk. xxii. 37.

Lk. v. 34, first utterance of Jesus from the cross; "Father forgive them, they know not what they do." No limitation of objects of the prayer. Not teach that ignorance justifies sin, but that sins of ignorance are less guilty than of purpose. The words from the cross 1st. Utter the lessons of the Cross. Christ exercises His priestly office while dying as Sacrifice. 2nd. Reveal His mind in the moment of extreme suffering. 3d. Illustrate His love. Acts iii. 17; vii. 60.

Parted garments among the soldiers. The Crucified hung naked, except a loin cloth. Ripped the *ἱμάτια*, but the *χιτών* was seamless, and they cast lots for it. Rule for clothes of priests. Probably expression of feeling of some one who gave it. Ps. xxii. 19. Title, borne by the condemned, was by Pilate's order fixed over the head of Jesus. Three languages, of the government, of the nation, of the world and church. Pilate's motive some think to assert adequate ground for his sentence. Others to ridicule Jews. They so understand it, and Pilate insists. A truth uttered falsely. Details originating in local usages over-ruled to express Spiritual truth.

§ 154. *The Mocking. Commends His Mother to Jesus.* Four classes participate. 1. M. M. Those who passed by. Ps. xxii. 7. The scoffs repeat the controversy of His life. "Thou that destroyest the Temple," etc., fulfilled in the spiritual sense. "If thou art the Son of God." 2. Lk. says members of the Sanhedrin, said "he saved others, himself he cannot save," name Jesus; and true. Christ, King of Israel,

another of the grounds of his condemnation. His trust in God, Ps. xxii. 8. 3. The soldiers caught the temper of the scene and ridicule his claim. Lk. puts here the offer of wine. Some identify with the first offer, others with the last; the harmony, as mocking his thirst distinct from those. 4. The thieves. "If thou art the Christ." These scoffs turn upon the point of difference between his claims and their Messianic idea. Strauss says the Evgtts. put into mouth of Priests words of Ps. xxii., and they would not have condemned themselves by fulfilling prophecy. But prophecy furnishes tests of Messianic idea, and they have no other resort than to try Christ by their conception of prophecy.

Conversion of the Penitent Robber. The thief, the women, the beloved disciple, contrasted classes. The cross discriminating. Effect 1. Insult of Jews to Christ. 2. Represents the death of substitution. 3. Exhibits kingly and judicial office of Christ at moment of greatest humiliation. 4. His divinity. 5. The divine election. 6. The value of late repentance, while the danger of delay is shown by the impenitent. And 7th, The second word from the cross. This day shalt thou be with me in Paradise. Decisive against doctrine of purgatory. Not necessarily against that of the intermediate state, which includes the question, where was the soul of Christ during the three days before the resurrection. Prediction of speedy death, which was unusual.

M. M. speak of both thieves blaspheming. Lk. one blasphemed, the other penitent. Either Mt. uses generic plural, or Lk. subsequent to Mt. Strauss says whole prayer of the thief and promise of Jesus belong to late development of doctrine. Myth, based on idea that a good man carries to paradise those with him when he dies, and an effort to find testimony for growing doctrine of divinity of Christ.

The women, His Mother, and her sister, Mary wife of Clopas, and Mary Magdalene, and the disciple whom Jesus loved. And He committed His mother to John, and from that hour he took her to his own home. Shows His human love, His foresight of the church. Similarity of character between John and Mary, and influence of Mary on John's writings. The question whether the sister of Mary, was Mary wife of Clopas, bears on the question of the brethren of Jesus.

The variation in enumeration of these present in the Gospels ; and John says they heard and saw, while Syns. say they beheld afar off. But terms relative, and there were probably movements in the crowd. Suggestion that Jesus intended John to take Mary away now, not agree with John's testimony as eye witness of the death.

§ 155. *Darkness, and Death of Jesus.* Introduces the supernatural accompaniments of the crucifixion, the darkness, earthquake, rending of the veil, opening of the graves, Divine testimony, and symbols of meaning of the death. However strange, less strange than that such an event should be commonplace.

The darkness over the land from 6th to 9th hours and the sun was darkened. Question whether sun partially obscured until at the close of the hours it became totally invisible. Most say the *zai* is causal. Extent of the darkness, probably Palestine or Jerusalem. Many Fathers thought it an eclipse. Statement of Phlegon that in Olympiad 202, held by Seyfarth. But Passover at new moon, and two years too late. Others say darkening of atmosphere at earthquake. Others accept without naturalistic explanation.

The objections that John does not mention them, that not in contemporary writers, show mythical, and the motive in death of heroes. Tertullian and Lucian charge heathen with suppression of secret records of the fact. Apostles do not refer to it, because they base all upon the resurrection. If not mentioned, it is because the phenomena are confined to Jerusalem, and Jews would not report, and the Christian report is in the Gospels as the only one likely to survive. The darkness symbolical of the state of the world under sin, and of the feeling in our Saviour's mind.

The Lord's cry of anguish, some suppose just before, some just after the dispersion of the darkness. Mt. gives the Hebrew, Mk. the Aramaic form of the words, modern text Mt. like Mk. The only one of the seven sentences from the cross in M. M. The truth expressed explains their preservation. Also account for mistake of the soldiers ; that he called Elias, "My God, my God, why hast thou forsaken me." They imply extreme anguish, and withdrawal of the consciousness of the presence of God, as in Gethsemane. If we conceive more of the communication of divine love at one





time than another, we admit the possibility of cessation; at the same time, victory of faith; my God. And next words of triumph; "it is finished; Father into thy hands I commit my Spirit." Some interpreters account for this by his being overcome by physical pain. Naturalistic interpreters say these are the opening words of Ps. xxii., repeated by him. Some say mere ejaculation of distress. Mythical theory.

Hearing the cry ἤλει; some thought He called Elias. One idea that the mocking of bystanders is changed to horror, and that they really think He calls upon Elias. Others by profane jest, pervert His words.

John says, Jesus said "I thirst." Some think to fulfill prophecy. Ps. lxix. 22. Others that ἵνα τελειωθῆ refers not to λέγει, but back to πάντα τετέλεσται, and I thirst is the expression of a real desire. This is obvious grammatically. Meyer says John never puts title claim before that on which it depends; that Ps. lxix. refers to the mocking offer of wine; that it is derogatory to Christ to say that he artificially says I thirst, to fulfill Scripture. Besides it is the only word from the cross which expresses the physical element of pain; thirst was the most cruel torture of crucifixion. Mt. and John describe as an act of compassion, Mk. as of mocking. Not incompatible. Others said, "let be, let us see whether Elias will come."

Last words of Jesus. M. M. He cried with a loud voice, an important fact repeated by each Evgst. Lk. "Father, into thy hands I commit my Spirit." John, "it is finished." John's sentence first, because the committal of the spirit should be last.

τετέλεσται, v. 28, SS., and the work which is the essential part of SS., from the eternal purpose to the present consummation. Into thy hands I commit, reading present instead of future, a great improvement. Ps. xxxi. 5, addressed to the Father, because the consciousness of the finished work has removed the sense of desertion. Christ died in faith; not in triumph over his foes, but in forgiveness of enemies, and trust in God. All other words from the cross for us, this for himself, and for us in its results. This has formed the dying thought of multitudes from Stephen down.

Comprehensiveness and order of the seven sentences. 1st. Forgiveness of enemies. 2nd. Regal exhibition of grace to

the penitent thief. 3. Tender care for his people. 4. Confession of the punishment of sin. 5. Of physical pain. 6. Triumphant issue at moment of death. 7. The Committal to the Father.

He bowed His head and gave up the Spirit. All accounts use the active form. The evidence of reality of death follows. See Meyer, Mt. xxvii. 50. The simplicity of the accounts is adequate evidence of inspiration.

§ 156. *The Veil of the Temple rent, the earthquake, the graves opened, the resurrection of the dead, the effect on the beholders, the Centurion, the women and the multitude.* The supernatural accompaniments, and effect produced. The veil of the *ναός* was rent from top to bottom, Mt. adds the earth was shaken, rocks rent and graves opened. Lk. puts rending of veil in connection with the darkness. *καταπέτασμα* LXX for both outer and inner curtain; here the latter. Denied because could only be known to Priests who would not tell; accounted for by earthquake, and tradition of falling beam. Symbolical meaning, access to God through the death of Christ. Heb. x. 19, 20; vi. 19; ix. 6-12.

Earthquake, rending rocks, and opening of tombs only Mt. Objected, never appealed to, what became of those raised, no use in it. Explain earthquake opened graves, which empty, gave rise to story. All vision, a myth based on O. T. expectations. Some say came out of graves after Christ's resurrection, others into the city after the resurrection. Some say the whole scene after resurrection, because Christ first, and life giver. Some Fathers say in resurrection bodies like Christ, and accompanied Him. Meaning obvious and difficulties subordinate.

Effect on Centurion, and Mt. his soldiers, Lk. this was a just man, M. M. this was the Son of God, or a son of God; in sense of his claim, or heathen sense. Representative priests acknowledging the power of the cross.

Lk. the people smote their breasts and returned. Terror, remorse. Among them some who believed at Pentecost. All witnesses of the fact and extraordinary power of His death.

Recognition of friends, circle among whom the first gospel traditions handed down. Lk. all his acquaintance, and other women who had followed from Galilee, M. M. the intimate

circle, Mary Magdalene, Mary, Mother of James and Joses, and the Mother of the Sons of Zebedee, compare Mk., probably Salome.

§ 157. *The taking down from the Cross, and burial.* Prophecy fulfilled by immediate removal of Jesus, contrary to Roman usage, but Jewish law forbade remaining over night. Also the morrow was a high day, because second day of feast. Bleek argues would only be great if the Passover day; Lange John p. 596, if the Passover had been the motive, John would not have mentioned the Sabbath as the motive.

Jews make request to Pilate that death be hastened by breaking the legs; probably not then knew Jesus had died. Cannot be mercy stroke because not immediately fatal. Some say followed by a death stroke, but evidently to add dishonor. Some infer from Mk. xv. 39, that other soldiers came for the purpose. Coming to Jesus, one thrust a lance into His side, and blood and water flowed out. Object of soldiers to ascertain the death; of evangelist perhaps to prove it against Cerinthians; also to testify to fulfilment of two prophecies, Ex. xii. 46; Ps. xxxiv. 20. Meyer denies relevancy of quotation from the Ps.; and Zech. xii. 10. John not refer the blood and water to prophecy. Nor allude to any symbolical meaning; but 1 J. v. 6. Rationalists who deny the death speak of the stab as superficial, but not agree with words. Probably left side because opposite soldier's right, and inclined upward. Roman lance head a hand breadth. Nature of the flow of blood and water connects with wide question.

What was the physical cause of death of Christ? Treatises of physicians. The two Grüners, father and son, Halle, 1805; the two Bertholines, father and son, Danish physicians. Dr. Stroud of London; his theory adopted by Dr. Hanna. Letters from eminent surgeons in Hanna's *Life of Christ*; and appendix by Sir James Simpson to Second Ed. Stroud's book, 1871.

1. Miraculous. Most FF. Meyer, Alf., Thol. Death act of his own will, and probably the flow from side a miracle. Some say to show that he underwent no corruption. Argued *a.* Because death not usual for a day or more. Jesus in full consciousness, and uttered strong cry just before death. Jews, soldiers and Pilate not expect death so soon. *b.* Active terms used to describe it. *c.* John xix. 11; x. 18. *d.* As divine person, what occurs in

the human nature subject to him. Answered that terms only strong expression of voluntary death. And the divine agency not prevent operation of law in the human nature.

Against the miraculous view are cited the constant statement that *he died*, was obedient to, suffered death. And Jews charged with putting him to death.

But if natural, what was the immediate cause?

2. The spear thrust. Old reading in Mt. xxvii. 49 makes this statement. So the Grüners. Spear pierced heart before death, and blood and water from the pericardium followed. They argue from force with which blood flowed. Principal objection, not water enough to be distinguishable. They suppose accumulation of serum caused by suffering. But Gospels say Jesus was dead before.

3. Exhaustion. The strong cry, a rallying of waning nature. The blood and water, some say from heart after death, but could be no quantity. The Bertholines, bloody serum. But the possibility disputed, and not blood and water. Lange supposes an incipient transformation of the body. Andrews a natural death, but blood and water a miracle.

4. Stroud's theory, rupture of the heart, produced by anguish, the chest filled, and large quantity after death would separate into blood and serum, and upward lance thrust, flowed out by gravity. Time enough. The same heart disturbance accounts for the bloody sweat at Gethsemane. Such ruptures a not infrequent end of dilatation, and proved to have occurred from mental causes. Objected that supposes the blood coagulated; but not become firmly so. Coincidence of death with the consciousness of Jesus that the moment was at hand. Either occurred at the loud cry, and Jesus conscious of it, utters the parting words, or that the increase of oppression just before warned him. Also urged that this is incipient corruption, which is contrary to Scripture. But perhaps that is extreme. Certainly an elevated view, because it exalts the moral above the physical element of suffering. Also in analogy with the human life which was passed under human conditions. He lived our life, and died as men die.

Strauss, Baur, &c., reject all about the bone breaking of thieves, and the spear thrust as due to prophecy.

The *burial of Jesus*, shows remarkable providences by which identity of resurrection body, and witnesses to it are secured.

New tomb belonging to Joseph of Arimathea, member of Sanhedrin who had not consented to their action, a secret believer. Nicodemus took part in the burial, openly confessing faith when it was most dangerous. Jewish custom would have consigned the body to a common receptacle. Strauss holds this, to destroy evidence of identity.

De Wette makes a difficulty; *v.* 38 Joseph came late after Pilate had given order for removal of the body, *v.* 31 and yet Pilate surprised to hear of the death. 1. ἄρχ. ἤρσαν mean not taking down from cross, but removing from where soldiers already laid him. But Lk. xxiii. 53, Mk. xv. 46. 2. Joseph's request before that of Jews. Pilate not consent till he hears of lance thrust, and consent to Jews refers to the thieves. Seems to disregard *μετὰ ταῦτα* *v.* 38. 3. Meyer, time, for Joseph's request while thieves died in consequence of bone breaking. Or if they too killed by a stab, Joseph's request may have followed that of Jews so quickly that he was in time to arrest the burial of Jesus by the soldiers. The tomb near the cross. Fulfilled prophecy. And empty tomb witnessed the resurrection. Jerome.

Testimony to death given by embalming. Jewish custom wrapped spices round the body; no trace of the Egyptian method. The hundred pounds weight enormous; but expression of feeling.

Testimony in watching by the women. Nothing said now of disciples. Mother of Jesus not named among them. Lk. *v.* 56 spices bought on Friday evg., Mk. xvi. 1 on Saturday evg. Lk. not positively state time. Shows they not know of the spices used by Joseph. Were probably not present while the body was actually prepared for the tomb. Or a new proof of affection, which they would not omit although performed by others. The women knew the tomb had been sealed, and expected to gain access as friends, or possibly were not aware of it until late.

§ 158. *The Watch at the Sepulchre.*

Saturday Nisan 16th

“ 15th Bleek.

The next day the Priests applied to Pilate for a guard for the Sepulchre. Some say Friday evening, others, Saturday

morning, some after termination of the Sabbath. This latter against Mt. *v.* 62. If on Saturday, a night has passed without watching. But the prediction they recall was that he should rise on the third day. His removal before that would not be thought of; and they knew the body was there when they sealed the tomb and set the watch.

Some translate, ye have a watch, referring to the soldiers already engaged; more probable, take a watch. Their own precaution furnishes important evidence of identity of the resurrection body.

Meyer joins Rationalists in discrediting the whole story of the watch. Makes the Priests anticipate the christian history in the idea of the resurrection. The idea of resurrection was familiar, and they heard from Christ or His disciples His prediction. Objected also that Priests would not have allowed the body to be in custody of friends. But the precautions they took were adequate. That the soldiers were not punished, only shows that their sleeping on post was lost sight of in the feeling that they were not responsible for the loss. Only in Mt. because he only gives account of the lie invented by the Priests, and wrote for Jews. The Sabbath, the last before Easter Sunday, not of the old economy which continued until Pentecost.

From the RESURRECTION to the ASCENSION. The Gospels not give duration, except that they mention two Sabbaths, and journey to Galilee. Acts *i.* 3, forty days. Afforded repeated proof of the resurrection, and preparation of disciples for Pentecost.

Mode of manifestation changed, because it was after His passion. Acts *i.* 3. If no change, would have made reality of death doubted. Familiarized disciples and church with bodily existence, and yet omnipresence.

Nature of body. 1. No change, because of proof of identity, and Jesus said He was not a spirit, but had flesh and blood. The Ascension the moment of glorification. 2. The spiritual body rose from the grave, against which the previous points. 3. A transition state, same in appearance, but not limited as before. "Could eat, but not need to eat." The facts seem to be *a.* It was the same. *b.* Some change of appearance may account for slowness of recognition, as Mk. *v.* 12, ἐν ἐτέρῃ μορφῇ. *c.* Was either supernaturally endowed, or the sub-





ject of miraculous power. *d.* Not yet the fully spiritualized and glorified body, as flesh and blood cannot inherit the kingdom.

Difficulty of harmony arises largely from this characteristic. Instead of continuous narrative, which gives connecting threads, we have series of disconnected appearances. Also the stupendous nature of the events obliterated from mind and record of witnesses all but the central fact. Cf. John xx. 30. 1 C. xv. 5.

Mt. confines his narrative to Galilee, Mk. and Lk. to Judaea and Jerusalem; John xx. Jerusalem, xxi., Galilee. Much relied on by rationalists in proof of twofold tradition, Galilean and Judaeon. None narrate from simple historical motive. Mt. contrasts official majesty of Messiah with the rejection by the nation. Jerusalem had crucified him. In Galilee he meets believers and gives commission to the church. Mk. shows the power of the resurrection to produce faith. The transition from unbelief to faith occurred in Jerusalem, and the promise of miraculous power prominent. Lk. the spiritual unity of the resurrection and the sufferings of Jesus. The physical evidences of identity; the High Priest through whom remission is proclaimed to all nations. As Luke writes also the history of the church, he reserves the ascension for beginning of that history. John xx. 30, the effect on individuals. On this distinction see Lange, Schaff, Westcott, &c.

The difference between the several accounts are,

1. The time variously stated.
2. Mt. John, do not mention the object of the visit of the women; Mk. Lk. say to anoint the body.
3. Mt., they see the earthquake and the removal of the stone; Mk. Lk. John, they find the stone already removed.
4. Mt. Mary Magdalene and the other Mary came; Mk. adds Salome; Lk. two Marys, Joanna, and other Galilean women; John says Mary Magdalene alone.
5. Syns., these women see a vision of angels; John, Mary Magdalene sees angels on a second coming to the Sepulchre, when she follows Peter and John.
6. Mt. one angel, sitting outside; Mk., one sitting within; Lk., two, standing within; John, two, sitting within.

Matt. xxviii.

1. Mary Magdalene and other Mary to sepulchre.
2. Earthquake, and stone rolled away.
3. Angel, seated on stone.
4. Speaks to them and they run to disciples.
5. As they go, Jesus meets them, and sends message to disciples to meet him in Galilee. The watch return to city.
6. The Eleven meet Jesus in Galilee.
7. The last commission.

Mark xvi.

1. Mary Magdalene and Mary mother of James and Salome, with spices. Saw stone already removed.
2. Entering saw young man at right.
3. Speaks, and they run away afraid and say nothing to any man.
4. Jesus appears first to Mary Magdalene and she tells the disciples.
5. Appears to two disciples going into the country.
6. To the Eleven as they sat at meat.
7. After speaking to them ascends.

Luke xxiv.

1. Women with spices, find stone removed.
2. Enter, and see two angels standing.
3. They speak to the women, and they return to tell the rest.
4. Peter comes to see the sepulchre.
5. Appears to the two going to Emmaus.
6. To the Eleven while the two report and they tell appearance to Peter.
7. Leads them to Bethany and Ascends.

John xx. xxi.

1. Mary Magdalene comes and sees stone removed.
2. Runs and tells Peter and John.
3. Returns with them, remaining after they go.
4. Sees two angels in the sepulchre.
5. Jesus appears to her, and she returns and tells disciples.
6. On same evening Jesus appears to disciples.
7. Sunday evening, next week, to disciples and Thomas.
8. At sea of Galilee, third time to disciples.

- 1 Cor. xv. 5. To Peter.
- " " 6. To 500 in Galilee.
- " " 7. To James, then all the Apostles.
- Acts i. 3-8. To all Apostles and commission.

7. Mt. Mk., angels send message to the disciples, Mk. adds Peter, to meet Jesus in Galilee. John, the message is from Jesus, and that he is about to ascend.

8. Jesus appears first to the women on their way to tell the disciples; Mk. and John, he appears first to Mary Magdalene, and John on her second visit. Lk. records no appearance to the women.

9. Mt. Lk. John, the women return to tell the disciples what they had seen; Mk. they flee affrighted, and tell no man.

10. Mk. Lk. put next the appearance to the two on the way to Emmaus. Mk. Lk. John, in the evening to the Eleven.

11. Mk. Lk. The apostolic commission given on that evening, and followed immediately by the ascension. Mt. not record ascension.

12. Mt. Mk., the disciples told to go to Galilee, Lk. commanded to wait in Jerusalem.

13. Mt. The Eleven meet Jesus in Galilee; John, a second time on Sunday evening to disciples and Thomas, and a third time to disciples in Galilee.

The events of the first Sunday present these questions, about the visits of the women, the appearances of angels, the appearances of Jesus. After this the arrangement less obscure. Theories of accounting for the origin of the idea of the resurrection, and proof of its reality, belong to the history of the origin of the Church. As to special points

1. All say the visit of the women was very early, but Mk. says the sun had risen. But Mk. himself calls it very early, and same point of time may not be intended.

2. Mt. Women felt earthquake and saw the stone removed; Mk. found it removed. Aorists in Mt. indefinite, not assert that the women saw. Many Fathers say that Jesus left the tomb before the stone was removed, angels simply manifest the authority for the resurrection. Same angelic ministry at beginning as at close of his ministry and doubted by same classes of critics. As to variety in visits of the women, the main point in each account is the assembling in the evening when doubts are overcome, and what precedes is grouped differently. Compare Ebrard's illustration, p. 748.

3. John speaks of Mary Magdalene alone and Syns. in company with others. *a.* On principle of Ebrard's illustra-

tion, she came first alone, the others state generally the coming of women without giving details. *b.* Separate Luke from the rest, and suppose two companies of women, one with Mary Magdalene, and one with Joanna. But Luke also includes Mary. 3. All came together, but John mentions Mary alone because he traces growth of faith in individuals.

4. Syns. Angels appear to the women when they arrive, John to Mary on her second coming. *a.* Suppose Mary runs back to disciples when she first saw the tomb empty, the others go on and see the Angels, she follows and they appear to her. *b.* Some combine John's statement with the general one of Syns. and suppose but one appearance. *c.* If two companies of women, one to each.

5. As to number and position of angels; John says two, but if to Mary alone no difficulty, nor Lk. if two companies of women. But if one company, can only say that one account gives the main fact, the other specifies number.

6. The message of Angels in Mt. is to meet Jesus in Galilee, because the line of his narrative is confined to Galilee. Lk. omitting Galilean facts, speaks of necessity of his suffering. But no contradiction. Common point is the evidence of the empty tomb. The soldiers see them because otherwise they would attribute the removal of the stone to the earthquake; the women as the honoured witnesses, the disciples not, because they were to be trained to faith in testimony.

7. First appearance of Jesus. Mt. to the two Marys on their return, after seeing the angels; John to Mary Magdalene on her second visit, following Peter and John, and apparently alone; Mk., first to Mary Magdalene. 1. John states the actual occurrence, Mt. generalizes, to the women. 2. Two companies of women, and to Mary Magdalene first. Difficulty as to time. Mary has run to the city, the other women see the angels, Mary returns and sees the angels and the Lord. Where were the others? Some say gone to tell they had seen the angels, or lingered near, but not see him, others put appearance to the women days after that to Mary Magdalene. Many think Mary also with the others at the second appearance. 3. Robinson avoids question as to time by putting appearance to the women before that to Mary.

Simplest method but for Mark's positive statement, first to Mary Magdalene, which not first which Mk. records. Message to meet him in Galilee, important help to faith.

8. Mk. Lk. J. fled and told nothing, Mt. went to tell disciples. No contradiction.

§ 163. *Peter and John run to the Sepulchre.* Peter and John together and specially sought by Mary. The younger man first; they find the tomb empty, and the ordered grave clothes, showing no haste of those removing the body by stealth. Many Fathers find miracle on ground that tarry substances used in embalming, and could not be removed. No evidence.

"John saw and believed." Aug. and many restrict ἐπίστευσεν by εἶδε, but evidently the resurrection. First believer after the women to whom the angels had said "He is risen," and on evidence, before Christ had appeared to any one. Peter departed wondering; Meyer includes Peter in John's faith. They say nothing of their faith, because they have not yet adequate evidence. Vividness of this passage.

§ 164. *Jesus appears to Mary Magdalene.* Remains weeping at the tomb, after Peter and John left, and knowing nothing of the idea in John's mind, retains her first impression that the body had been removed. Jesus appears, and she not recognize. Some say by voice not by sight, but she converses before she recognizes. Thinks him the gardener until he reveals himself by asking her name. This non-recognition ascribed to his intentional influence on her mind; or a gradual change in his appearance. Important relation to vision theory. Her vision not born of her expectation, and leaves the idea of the gardener unaccounted for. Strauss says her mind so full of Jesus that she identifies the first person she saw with him. How reconcile this with his theory that the myth of the resurrection arose in Galilee?

Jesus said "touch me not, for I am not yet ascended."

a. Aug. and many, to correct her idea that Jesus returned to previous mode of intercourse. Not sight but faith hereafter to be the means. Turns her mind to the future by giving message to disciples that he was about to ascend. Not against invitation to disciples to touch later, to convince of reality of the body, of which Mary now is in no doubt. *b.* No need to touch to prove reality. *c.* Don't delay. *d.* Do

not worship, for I am not yet glorified. *e.* Do not be familiar.

Message of Jesus to disciples Mt. xxviii. 10, § 162, *a.* Same with this. Then, additional to John's report, or reference to Jesus as author of message conveyed through medium of angels. *b.* After Mary had seen Jesus, he appeared to the other women, with or without her, and the message in Mt. distinct from that in John.

M.M.L. say that the report of the women was discredited by disciples. They in excited weeping. They had been to the tomb and had not seen angels or Jesus. Not inconsistent with John's belief in the resurrection.

§ 165. *The Report of the Watch.* By Mt. only, because he only gives the setting of the watch, and sealing of the stone. While the women went to the apostles, the soldiers went to the city. Their report resulted in a meeting of the Sanhedrin, and the offer of large bribes to the soldiers to spread report that the body had been stolen by friends while they slept. Incredible and impossible story, current among Jews when Mt. wrote; Grotius gives evidence of its survival in 2d and 3d centuries, and said to be believed among Jews now.

Meyer supports Strauss in his objections. *a.* Impossible that Sanhedrin would descend so low, but he charges the church with descending to invention of resurrection. *b.* Soldiers would not lie to their own discredit and danger. Sleeping on post, mortal offence. But the bribe was enough. *c.* Priests believed the soldiers' story. So Herod believed that John the Baptist had risen from the grave. *d.* Not referred to in Epistles. *e.* Why not charged on the Sanhedrin, Acts iv. On contrary, Ebrard says, the fact that the Sanhedrin in their first persecution of apostles not deny resurrection, shows they dare not.

§ 166. *Jesus seen of Peter.* *The two disciples on the way to Emmaus.* Next appearance, and first to an apostle, was to Peter. After the two started to Emmaus because *v.* 34-1 C. xv. to Peter because of denial, and future position.

The story in Lk. reveals feeling among disciples, illustrates identity of risen body, and inconsistent with theory of subjective origin. The two, some think of the Eleven, others not. Cleopas may be Clopas, and Alphaeus. Some say the others, Luke, because of detailed narrative; some say Peter.

Emmaus thought to be Moza, which is Colonia, or Kubeibeh, about 60 furlongs from Jerusalem.

Mk., disciples in evening not believe their report; Lk. says, the Eleven told them the Lord is risen and has appeared to Simon. 1. Marg. A. V. points as question. 2. Mk. and Lk. refer to different persons. 3. Vacillated. 4. Believed the report of Peter, but not that of the two. Shows that all the Eleven except Peter, believed in the resurrection by witnesses, before they saw Jesus. Notice state of mind of disciples, had given up hope, had looked for some change on the third day. Jesus known to them in the bread breaking. The words of Christ, expounds from SS. the necessity for his suffering.

§ 167. *Jesus appears to the apostles, except Thomas, on the evening of Sunday.* Most important because now convinced, and appointed witnesses. Mk. Lk. close narrative, as if end reached. Notice 1. The point now is not the fact of which they are convinced on the testimony of Peter, but the reality and identity of the resurrection body. Through closed doors; Lutheran idea; Calvin supposes miraculous opening of doors; some argue that only vision. Reality of body, proofs referred to 1 J. They had believed, but were thinking of a spiritual resurrection. 2. The commission, shows spiritual import of the resurrection. As witnesses, apostles were to preach the gospel to the world. Proof and commission connected. 1 C. xv. 5 alludes to this appearance as to the Twelve; Evgsts. say Eleven; really only ten, besides other disciples Lk. v. 23. This is the last appearance in Mt. Lk.; some think what is added occurred later. John shows the commission given to-night.

The commission to witness, preach forgiveness through his name to all nations, to exercise discipline, and to work miracles; based on authority of Christ, and accompanied with gift of Spirit. Not only nor last repetition. They had all forsaken him, are now reinstated.

Breathed Holy Spirit upon them; partial and preparatory gift; not merely symbolical, but they needed spiritual insight into these events, before the plenary gift. Cannot distinguish *πνεῦμα ἄγιον* from *τὸ πνεῦμα ἄγιον* at Pentecost; not the promised gift. But both personal.

Strauss says the command in Lk. to tarry in Jerusalem contradicts Mt. which sends them to Galilee. Many say therefore the command in Lk. was after the return from Galilee. But it is given in reference to the commission, and does not exclude temporary absences for subordinate purposes.

§ 168. *Jesus appears to the Apostles and Thomas.* John alone adds this. Apostles still in Jerusalem notwithstanding the command to go to Galilee. Would not travel during feast, or wait for fuller conviction especially for Thomas, or the command accompanied with unrecorded intimation as to time. Waited for guidance. Together on first day of the week. Some say already commemorating the resurrection. Perhaps they were always together, and Jesus chooses the time to meet them for this reason.

The skepticism of Thomas, and faith with and without sight. 1 P. i. 8. Thomas says my Lord, and my God. First time *θεός* applied to him. Some think climax of John's Gospel, recalling the introduction; and ch. xvi. are epilogue. Some who admit the chapter omit v. 25.

§ 169. *The appearances in Galilee. Jesus appears to seven apostles on the Lake of Tiberias.* This passage of John first of Galilean appearances because of v. 14. Meyer says 1 C. xv. 5-7, to Peter, the twelve, the 500, to James, to all the apostles, contradicted. Some say Paul's "then of the twelve" includes the three appearances in John. Others say Paul has no motive to give the exact order.

First appearances must be in Jerusalem for identification, and because of the empty tomb. Extended to Galilee, widely increased number of witnesses; accustomed them to idea of his presence in all places; divorced them from Jerusalem.

Repetitions of this miraculous draught of fishes, and mysteriously prepared meal. Five named and two not, fished unsuccessfully all night. In morning Jesus repeated the miracle; indicating reinstatement in office and renewal of commission, with promise of success. The number perhaps symbolical, certainly significant of large success. The fire and the meal, renewed identification, and rest and reward after labor.

Special reinstatement of Peter, because his fall more pronounced, and his position more prominent. Recorded by



John, not Mk. Notice threefold repetition of the question and answer corresponds with the threefold denial; address to Simon son of John, not Peter, allusion to unrenewed nature; "more than these," alludes to Peter's boast "though all should deny thee, yet not I;" the change of verbs ἀγαπάω and φιλῶ; Peter in humility claims only latter, and Christ tests even that; change in the ἀρνία, προβάτια, and the βόσκει and ποιμαίνει. The proof of love to Christ is care for his people.

Prediction of Peter's death seems to come in as expression of confidence in his sincerity. When John wrote, it had been many years fulfilled. Christ's reply to Peter's question about John seems to imply long life for him. Helped foster expectation of speedy advent. Most Coms. find in this, evidence that John wrote the chapter.

§ 170. *Appearance of Jesus to the apostles and five hundred brethren in a mountain in Galilee.* Identification with 1 C. xv. 6, bears on the question whether the commission to teach and baptize was given to the church, or apostles only. 1st. Appointment in Galilee favours identity, for met apostles frequently elsewhere. 2nd. Mt. implies more than apostles present, because some doubted; not referable to act of worship. 3d. Message by women implies to disciples generally. 4th. Mt's. reason for mentioning apostles only is the official character of the commission.

Mt. v. 16, seems to imply previous appearance, because refers to command to meet in the mountain, which nowhere recorded. Must have been a general summons, and John xxi. suggests occasion.

Most important apologetic fact. Vision could not occur to so many at once, and when Paul appealed to them, many were alive.

THE APOSTOLIC COMMISSION. Differs in detail from that on first evening. 1st. No reference to his death, nor reality and identity of resurrection body. 2nd. It is fuller, baptizing and teaching all nations. 3d. The ground of confidence in the exaltation and continued presence of Christ. Basis of sacrament of baptism, as the immediate and universal observance is proof of the historical foundation.

Strauss disputes the history, because Mt. x. Christ expressly forbade the disciples to go to the heathen. The Doctrine of the Trinity is premature. The formula of baptism

in anticipation. Weiss rejects because after Pentecost disciples stayed in Jerusalem, under the obvious expectation that the Gentiles were to come to them.

§ 171. *Jesus appears to James ; then to all the Eleven.* Probably James of Jerusalem, the brother of the Lord, because when Paul wrote 1 Cor. the son of Zebedee had been dead for fourteen years. The reason was he was the Lord's brother, and was to be the leader of the Jerusalem church. Afterwards to all the eleven ; whether a new occasion or the same with some other can not be determined.

The language in Acts i. implies that there were other occasions than those recorded, and gave many other proofs. In Acts some distinguish two appearances, vv. 4 and 6, others say all at once and just before the ascension. Acts tells that the mother and brethren returned with the disciples from Galilee ; the forty days only here mentioned ; evidence of continued external expectations of the disciples ; time and order of development of the promise, they were to remain in Jerusalem, until they should receive the Spirit, not many days hence, and they should testify in Jerusalem, in Samaria and in the ends of the earth.

Gess. p. 204 argues that the subjective theory of the origin of the accounts is destroyed by regularly planned advance, especially as this is derived from a combination of four accounts.

“ To Mary Magdalene he revealed the fact that he was risen, that his bodily absence should be the condition of a higher union, and she was to tell the others. As he pointed Mary forward, he points the two on the way to Emmaus backward, to the prophecies. Here still the main point is the evidence of the fact. The Eleven were already convinced through Peter, that he was risen ; hence in the evening he no longer dwells on the fact that he was living, but on the nature of his body, and its identity with that before the crucifixion. He also shows that their falling away had not deprived them of their office, but breathes on them the Spirit and renews their commission, and declares the central point of it, whosoever sins ye remit, they shall be forgiven. On the next Sunday evening the conviction of the last doubter, and the confession of faith, my Lord and my God, are the important points. To the apostles in Galilee

on the sea, he adds to the commission the promise of success, and the enjoyment of the reward; and the restitution of Peter to his priority follows the restitution of the Eleven in their office.

On the mountain in Galilee no more is said of the fact of resurrection, or of identity of body; but what the work included, to whom directed, upon what ground confidence was to be based. All power is given to me; I am with you; baptize and teach all nations. Only one thing remained to complete the sequence, the determination of the time when they should go to all people. and the order of their going; given as in Acts, just before the ascension.

Such completeness and regularity of advance cannot be result of the accident of various traditions combined, nor of purely subjective and imaginary origin."

§ 172. THE ASCENSION. At the end of 40 days, when the disciples are again gathered in Jerusalem, Jesus appeared again, led them to the Mt. of Olives and ascended to heaven in their sight. The necessary complement of the resurrection, and completion of the history.

Necessary that the last departure should differ from previous, or they would continue to look for constant reappearances. Gives definiteness to conception of the locality of the reigning Christ, and of the final return to judgment.

Place. Lk. v. 50. Bethany; Acts i. 12, the disciples returned to Jerusalem from Olivet, a Sabbath day's journey. Contradiction improbable because by same author. Tradition, summit of Olivet, not older than 4th cty. Helena built church. Most agree that Bethany and Mt. of Olives used synonymously, and name of village covered surrounding country. The hour, and witnesses not stated.

The Apostle Evgsts. do not mention the ascension. So that if with Tisch. omit *καὶ ἀνεφέρετο εἰς τὸν οὐρανόν*, from Lk. none would state it. Mk. only says he was received into heaven and sat down on the right hand of God; and the genuineness of the last verses of Mark is disputed.

No inference contrary to the fact warranted, because involved in the resurrection, taught in Epistles which convey apostolic testimony, and recorded in Acts, belongs to history of founding of church, rather than of the life of Christ. Also referred to in the same gospels, Mt. xxii. 44; xxiv. 30;

xxv. 14, 31; xxvi. 64. See Lange's Mt. p. 559. John iii. 13; vi. 62; xx. 17. Eph. i. 19, 20; ii. 5, 6; iv. 8-10; Rom. viii. 34; Col. iii. 1. Especially Heb. See Lange's Luke p. 403.

Mk. seems to place it on evening of resurrection day. So Lk., but in Acts gives the 40 days. Baur says Evgsts. declare repeated ascension. So some harmonists. Bib. Sac. Feb. 1844. Strauss, Meyer, hold to two traditions. Luke corrects his gospel in Acts. On same principle, Mk. would make ascension from the room in which he met the Eleven.

Some divide Lk. at *v.* 44, and what follows belongs to ascension day. Best view, as Mt. John do not describe fact, the question of time not in them. Lk. no interest in time in the gospel, till Acts where the historical motive is prominent.

Mode significant. Separation from disciples in act of speaking and blessing prevents the idea of his continuous offices. The words of angels, assume continued care of his church, and sanctions the attitude of the church as one of expectation, and of laborious watching.

And the disciples returned to Jerusalem and continued with one accord in prayer and supplication with the women, and with Mary the mother of Jesus, and with his brethren.

