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RECENT DISCOVERIES
IN
ST. LUKE'S WRITINGS

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A STUDY

BY

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how they recognized Christ's Star, 1907 (in which the date 8 B.C. for the Nativity
was first demonstrated).

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To my Wife

PREFACE

VARIOUS considerations during the past few years have conspired to focus special attention upon the writings of St. Luke ; this interest shows no signs of lessening at the present time, because several careful works on the third Gospel and on the Acts have very recently been published, while others, by eminent authors, will shortly appear.

In the following pages the subject is studied from an unusual point of view ; the arguments adduced being founded on the recognition of some of the marvellous literary arrangements of St. Luke, which, as far as can be ascertained, have hitherto been unrecognized. Based on these recent discoveries, explanations are given of several Gospel difficulties which have hitherto defied solution, and good evidence of the historicity of the New Testament is thus afforded.

The key to the line of investigation in these pages is the recognition of the fact that both of St. Luke's books contain a large number of triplications which unite in emphasizing the main theme of each, the atoning Death of our Lord in the third Gospel, and the work of the Holy Spirit in the Acts. The triplications in the latter book are found to perform a double rôle, for they also all point back to corresponding ones in the Gospel of St. Luke, and thus the chief events of our Lord's Life and especially of His Death are again empha-

sized. The literary plan of St. Luke's two books, especially of the second, is thus shown to be exceedingly elaborate, and most skilfully arranged.

The general result of this study points unmistakably to the truth and accuracy of the Scripture records, and to the very great and unexpected emphasis which is laid upon the fundamental doctrines of the Christian faith.

The subjects of this book have been worked at for the past ten years and many pamphlets have been circulated upon them: these have been criticized by many correspondents as will be seen in the last chapter. But this is the first time that the arguments have been collected together in one volume: the results obtained were a great surprise to the author.

The book before us is divided into three parts.

Part I on Harmonies is introductory. The existence of the Great Triplication of the three parallel narratives in the Gospel of St. Luke is assumed (for the time), and a reliable Gospel Harmony, consistent with the records of all the Evangelists, is then constructed. This has never been obtained hitherto.

Part II, on Triplications, proves the existence of the three parallel narratives in the third Gospel, and so the accuracy of the Harmony found in Part I is established. The large numbers of other triplications in St. Luke's two books are then considered, and the very elaborate and marvellous relationship existing between them is pointed out.

Part III deals with Consequences, chiefly those resulting from the recognition of the three parallel narratives in the Gospel of St. Luke. If they are accepted, it is shown that further evidence is given for the generally received year A.D. 29 for the Crucifixion; and additional proof of the historicity of the Gospels is afforded by the many references which they contain to the events of A.D. 26-27, which was undoubtedly a Sabbath year. The last half of Part III is occupied with the thoughts of others; the chief of the numerous explanations of the arrangement of the central chapters of St. Luke's Gospel are stated and criticized; while the last chapter contains the

remarks of more than sixty correspondents on the previous pamphlets, circulated before this book was published.

Some may think that investigations which require a little intellectual effort destroy spirituality. Since, up to the present time, it has not been possible to construct a reliable Gospel Harmony, some would decry any efforts in endeavouring to find one, as waste of time ; they say, they only wish for the spiritual teaching in the Bible and care little whether it is historically accurate or not, notwithstanding the fact that the force of spiritual teaching is frequently increased when the time and place of utterance are known. Considering that many infidels base their objections on the alleged want of historicity in the Scriptures, it is surely worth while to demonstrate that they are chronologically accurate.

Let no one say " this book looks too intricate or too learned for me." All the arguments are simple and can be readily grasped by the general reader, who will take a little trouble, and is it not worth while to take some trouble to investigate these important matters ? It is true that Greek words are quoted, but they can be verified by any one with a Greek Testament and concordance. Astronomy too is alluded to, but only a few undoubted results have been quoted, certified by competent astronomers, whose facts therefore should be readily accepted. But at the same time, the book appeals to scholars, as it is an effort, along new lines, to understand the literary arrangement of St. Luke's two works, and to solve some of the chief of the synoptic problems.

It is trusted that a threefold advantage may result from this study of St. Luke's writings ; that the historian may recognize the chronological accuracy of the central chapters of his Gospel ; that the student of literature may appreciate the beauty of the variously constructed triplications with which both his books are enriched ; and that the devout Christian may more fully grasp the intense emphasis which this Evangelist has laid upon the central facts of Redemption ; on the atoning Death and the glorious Resurrection

of our Lord Jesus Christ in his Gospel, and on the Holy Spirit and His work in the Acts.

The Scripture references in this book are to the Revised as more accurate than the Authorised Version.

The triangle of the device on the cover draws attention to the numerous triplications, which form a striking feature of St. Luke's writings, giving great emphasis to his narratives and to his teachings. The Greek letter Λ (Lambda) within the triangle is the initial of St. Luke's name.

The author's thanks are due to the numerous correspondents who have criticized the preliminary pamphlets on this subject, to A .C. D. Crommelin, Esq., D.Sc., of the Royal Observatory, Greenwich, for checking the astronomical statements, and to the Rev. F. W. Ainley, M.A., for verifying the Greek words in this book. He also thanks his daughter for reading the proofs, and for making many useful suggestions.

The author will gladly reply to any criticisms.

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ABBREVIATIONS

A.V. and R.V.	.	.	Authorised and Revised version respectively.
B.A.S.	.	.	British Astronomical Association.
O.S.S.P.	.	.	Oxford Studies in the Synoptic Problem.
R.A.S.	.	.	Royal Astronomical Society.
S.P.C.K.	.	.	Society for Promoting Christian Knowledge.
Trans.V.I.	.	.	Transactions of the Victoria Institute.

PART I
HARMONIES

CHAPTER I

ST. LUKE'S METHODS

HIS LITERARY ARRANGEMENTS

ST. LUKE is not mentioned in the Gospel which is called by his name, or in the Acts, nor is it anywhere stated in the Scriptures that he was the author of either. Nevertheless it is generally agreed that he wrote both; the internal evidences are in accord with this view.

The book of Acts was written by a man who had accompanied St. Paul in part of his travels, for in the later portions he states, "We were parted from them." "We had finished the voyage." "Honoured us" (xxi. 1, 7; xxviii. 10). St. Paul states that Luke was his companion, for he wrote, "Only Luke is with me" (2 Tim. iv. 11), and he sent a salutation to Philemon (24) from Luke, one of his fellow-workers.

It has been plainly demonstrated by Dr. Hobart and others, that medical terms abound in the Gospel of Luke, and also in the Acts, indicating identity of authorship; for instance, in the Gospel the definite medical term of the day is used by St. Luke to describe the fever of Peter's wife's mother as *great* (iv. 38). But in parallel passages in Mt. viii. 14 and Mk. i. 30 the malady is only mentioned in a general way as a fever. In the Acts the word for the sheet which was let down from heaven in Peter's vision means a surgical bandage (xi. 5), and several of the words describing the effects of the storm (in xxvii.) are those which are elsewhere employed to indicate the tossings of fever-stricken patients. These terms are absent from the other books of the New Testament, but they are found in the writings of Galen and other medical

authors. Consistently with the use of these terms we find St. Paul referring to Luke in Col. iv. 14 as "the beloved physician."

However interesting it may be to discover with certainty the actual name of the author of the Gospel of St. Luke and of the Acts, it is not a matter of practical importance for the objects of this book. It is sufficient for our purpose to recognize that the *same* author wrote both; of this fact there can be no doubt, because both books were addressed by the same writer to the same person Theophilus (Lk. i. 3; Acts i. 1), and the literary resemblances in both are very marked, as we shall repeatedly point out.

It is however convenient to give a definite name to our author, we therefore adopt that of St. Luke which is universally accepted.

Luke a cultivated writer.

We now proceed to consider some of the literary methods which distinguish the third Evangelist from the others.

A traveller by land and sea, he correctly calls the inland waters of Galilee a lake (λίμνη) (Lk. v. 1, etc.), not a sea (θάλασσα) as do the Jewish Evangelists, who made use of the ordinary local nomenclature (Mt. iv. 18; Mk. i. 16; Jn. vi. 16, etc.). Luke reserves the use of the word θάλασσα for the Mediterranean Sea (Acts x. 6; xvii. 14, etc.). But though Luke does not himself call the lake of Galilee a sea, he nevertheless uses θάλασσα when quoting what our Lord actually said (Lk. xvii. 2, 6), thus doubtless accurately representing the Aramaic word spoken by our Saviour, who must have used the ordinary local name of the Galilean sheet of water, when speaking to the people of the land.

The other Synoptists sometimes quote the Aramaic words of our Lord; for instance, St. Mark gives the word "Ephphatha" actually used by our Saviour, when He opened the ears and loosed the tongue of a deaf man, who also had an impediment in his speech (vii. 34); and St. Matthew (xxvii. 46) quotes the very words of our Lord upon the cross, "Eli, Eli, lama

Sabachthani " ; but Luke does not do so, presumably because the use of foreign words would not appeal with any force to the Greek-speaking Gentiles for whom he wrote.

Luke was evidently well acquainted with the Septuagint translation of the Old Testament, as he uses many Greek words found in it, which are not otherwise very generally employed in the New Testament.

His style, unlike that of the other writers of the New Testament, is classical, and it is said greatly to resemble that of Thucydides ; like the classical authors, but unlike the other Evangelists, he makes use of a very large vocabulary, and he employs many compound Greek words in order to give forceful and descriptive meanings. From a recent examination of Wigram's concordance of the Greek text, from which our Authorised Version is translated, it is found that the number of different words used in the Gospel of Luke, not employed elsewhere in the New Testament is 261 ; the number used only in the Acts is 410 ; and common to both Luke and Acts, but not found elsewhere is 64 ; making a total of no less than 735 words, used by the Evangelist Luke, which are not employed by any other writer in the New Testament. Other enumerators may very possibly obtain slightly different figures ; but any list of Luke's special words must be nearly in accord with that just given.

Large as are these numbers, they do not represent all the words which are special to St. Luke, because the oldest MSS. of the New Testament give several additional ones, which he alone employed ; these have been altered by ancient transcribers to more usual Greek equivalents, or to words in accord with those used by the other Synoptists in their parallel passages ; some examples are given in Table I. Happily, hardly any practical difference has been made in any of the passages in which they occur, except in one case, and even in that the general meaning has scarcely been affected.

These are natural alterations for a copyist to make in the original Greek text ; in No. 1 in Table I the word has evidently been changed in order to obtain agreement with

TABLE I
SPECIAL LUKAN WORDS IN THE OLDEST MSS.

Reference No.	Greek Words.		Corresponding English Words.		Texts.
	In Oldest MSS.	In more recent MSS.	In A.V.	In R.V.	
1	βελόνη	ῥαφίς	A needle	A needle	Lk. xviii. 25
2	κλιναρίον	κλίνη	A bed	A bed	Acts v. 15
3	διενθυμέομαι	ἐνθυμέομαι	To think	To think	„ x. 19
4	συνεπιτίθημι	συντίθημι	To assent	To join in the charge	„ xxiv. 9
5	καταδίκη	δίκη	Judgment	Sentence	„ xxv. 15
6	ἐκπηδάω	εἰσπηδάω	To run in	To spring forth	„ xiv. 14

the parallel passages Mt. xix. 24 and Mk. x. 25 ; in both of which ῥαφίς, an ordinary needle, is employed. The fact that Luke was a physician, who often used medical terms, doubtless explains why he had himself employed βελόνη, which means a surgical needle, as Dr. Hobart has pointed out. The word βέλος, a dart, occurs once in the New Testament (Ep. vi. 16) ; apparently it bears the same relationship to βελόνη as does our English word *lance* to *lancet*.

It would appear that the copyists altered the original words in Nos. 2, 3, 4 and 5, because they were unfamiliar ones, or perhaps out of date ; none of them occur in any other passage in the New Testament. On the other hand all the words which replace them appear in other Gospels or in the Epistles. The substituted words are less definite or less forceful than the originals ; but our R.V. translators have not attempted to make much practical difference in the rendering of any of them.

No. 6 is of interest, the substituted word εἰσπηδάω, to run or spring in, is itself a special Lukan one, because it only occurs twice in the Greek text from which our Authorised Version was translated, in Acts xiv. 14 and xvi. 29 ; in the latter passage it is the same in the oldest MSS., but in Acts xiv. 14 the original word is ἐκπηδάω, which signifies to spring forth, a very different meaning from the other. This is faithfully brought out in the Revised Version.

It must be remembered that the original Greek MSS. were

written in capitals. Probably the two parts of the second letter K (kappa) of the original word, written in a running hand, were a little separated from each other; and when the passage was copied out, each part was taken for a separate letter (iota) and (sigma) respectively, the capital Greek letter sigma being formed like our capital C; thus EK became EIC. The right hand part of the original K ought, of course, to have contained an angle, but it is easily seen that it might have been hurriedly written as a continuous curve, and a little separated from the left part of the letter.

Although the word itself is quite changed, happily very little difference is made in the general meaning of the sentence to which it belongs. Whichever word is used, the action of Paul and Barnabas strongly deprecated the proffered worship of the heathen at Lystra.

It is by no means unlikely that the original texts of the Gospel and of the Acts may have contained a still greater number of special words, as it is quite possible that the replacement of unusual ones may have begun before the oldest MSS. which we now possess were copied out. There is no reason however to fear that any changes of practical importance have been made.

The force of the special Lukan words is differently and not always uniformly rendered in our two (A.V. and R.V.) translations of the Scriptures. In Table II we give a very few examples.

1. Those which are represented as emphatic in both the A.V. and R.V.

2. Those represented as emphatic in the R.V. but not in the A.V.

3. One represented as emphatic in the A.V. but not in the R.V.

4. Those in which emphasis is irregularly given in both versions.

5. Those in which emphasis is lost in both versions.

TABLE II

EXAMPLES OF THE TRANSLATION OF SPECIAL LUKAN WORDS

Ref. No.	Special Lukan Greek Words.	Corresponding English Words.		Texts.	Remarks.
		In A.V.	In R.V.		
1	<div style="display: flex; align-items: center;"> { διίσχυρίζομαι θυμομαχέω </div>	<div style="display: flex; align-items: center;"> { To confidently affirm </div>	To confidently affirm	Lk. xxii. 59	<div style="display: flex; align-items: center;"> { Emphasis given in both versions </div>
		<div style="display: flex; align-items: center;"> { To constantly affirm </div>	To confidently affirm	Acts xii. 15	
		<div style="display: flex; align-items: center;"> { To be highly displeased </div>	To be highly displeased	Acts xii. 20	
2	<div style="display: flex; align-items: center;"> { διαταράσσω ἐξολοθρεύομαι </div>	To be troubled	To be greatly troubled	Lk. i. 29	<div style="display: flex; align-items: center;"> { As a rule the R.V. gives emphasis more fully than the A.V. </div>
		To be destroyed	To be utterly destroyed	Acts iii. 23	
3	ἐπαθροίζομαι	To gather thick together	To gather together	Lk. xi. 29	<div style="display: flex; align-items: center;"> { It is seldom that the A.V. gives emphasis when the R.V. does not do so. </div>
4	<div style="display: flex; align-items: center;"> { διαπορέω </div>	To be perplexed	To be much perplexed	Lk. ix. 7	<div style="display: flex; align-items: center;"> { ἀπορέω translated to doubt or to be perplexed occurs in Acts xxv. 20; 2 Cor. iv. 8, etc. The compound word must have a fuller meaning. </div>
		To be much perplexed	To be perplexed	Lk. xxiv. 4	
5	ἀναζητέω	To seek	To seek	<div style="display: flex; align-items: center;"> { Lk. ii. 44 Acts xi. 25 </div>	<div style="display: flex; align-items: center;"> { ζητέω translated to seek occurs frequently, Mt. ii. 13; Lk. xi. 9, etc. The compound word must have a fuller meaning </div>

Though the R.V. generally translates the Greek of the New Testament more faithfully than the A.V. in giving the correct emphasis as in No. 2 in Table II, yet nevertheless it will be noticed that in No. 5 the full meaning has not been given in either of our versions to an expressive compound Greek word. In No. 3 the R.V. has taken away the emphasis which was apparently rightly expressed in the A.V. And in No. 4 we notice a want of uniformity in both versions;

the same Greek word being represented with emphasis in one passage, and without it in another.

Translation work is of course always beset with difficulties, as is evident from this Table, in which it is manifest that our English versions do not always give the full force of the original Greek ; but this can hardly be wondered at ; for if every shade of meaning conveyed by the expressive words of the Greek vocabulary were represented in English, the sentences would be unduly lengthened and encumbered with a multitude of words. Clearness and directness of expression would then be lost.

A very large number, probably the majority, of Bible readers prefer the Authorised Version on account of their familiarity with it, and because of its beauties of expression. On the other hand the Revised Version, which more faithfully conveys the meaning of the original, is not generally esteemed so highly, because some of its sentences suffer from the number of words employed to represent, in fuller measure, the force of the Hebrew and Greek.

Passing on from single words we find that emphasis is sometimes obtained by the mention of a filling or fullness ; this plan is only occasionally employed in the other Gospels, as in Jn. i. 14 where our Lord is described as " full of grace and truth." At times He Himself used this method of emphasis as when He spoke of the Scribes and Pharisees as " full from extortion and excess . . . like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness . . . ye are full of hypocrisy and iniquity (Mt. xxiii. 25, 27, 28, see also Lk. xi. 39). As the Pauline, more than the other Epistles, speak of plenitude, so does Luke's more than the other Gospels. He describes a man as " full of leprosy " (Lk. v. 12), another " full of sores " (Lk. xvi. 20) ; a city as " filled with the confusion " (Acts xix. 29) ; he states that our Lord was " filled with wisdom " (Lk. ii. 40) ; while others he tells us were blessedly full of

" Grace and power " . . . Acts vi. 8.

" Good works and alms-deeds " ,, ix. 36.

Others again are described by Luke as unhappily filled with

"Fear"	. . . . .	Lk. v. 26.
"Madness"	. . . . .	„ vi. 11.
"Jealousy"	. . . . .	Acts v. 17; xiii. 45.
"Wrath"	. . . . .	Lk. iv. 28; Acts xix. 28.

With the exception of Paul, who in one passage (Ep. v. 18) urges believers to be filled with (or in) the Spirit, Luke is the only writer in the New Testament, who makes use of the solemn and emphatic phrase, that various persons received this great blessing. Firstly, we notice that Luke records that our Lord Himself was so filled (Lk. iv. 1, see also Acts x. 38). St. Luke also tells us of the following who were similarly endued—

John the Baptist	. . . . .	Lk. i. 15.
Elizabeth	. . . . .	„ i. 41.
Zacharias	. . . . .	„ i. 67.
Believers at Pentecost	. . . . .	Acts ii. 4.
Peter	. . . . .	„ iv. 8, see also x. 19.
Believers after the imprisonment of Peter and John	. . . . .	„ iv. 31.
The deacons	. . . . .	„ vi. 3, 5.
Stephen	. . . . .	„ vi. 3, 5, 10; vii. 55.
Paul	. . . . .	„ ix. 17; xiii. 9; see also xiii. 2.
Barnabas	. . . . .	„ xi. 24.
The disciples at Iconium	. . . . .	„ xiii. 52.

As we thus find that expressions about filling are numerous in both the Gospel of Luke and in the Acts—we are furnished with another reason to conclude that the same author wrote both books.

Luke frequently links words and sentences together with a conjunction in order to sustain the reader's attention. Thus in his narrative of Paul and Silas at Philippi in Acts xvi., we find each sentence linked to the last by the conjunction "and," thus the interest is carried on from one event to another.

At times considerable emphasis is obtained by combining several of the foregoing arrangements together with some word expressive of wonder, as for instance, when Luke made the statement, just after his description of the healing of the lame man at the Beautiful Gate of the Temple by Peter and John, he tells us the people "were filled with wonder and amazement" (Acts iii. 10); added force is obtained by the conjunction of the two emphatic words, and also by the mention of the "filling."

Allusions to every-day subjects.

The writings of Luke however are not merely faithful historical records with strong emphasis on important points, but they abound in human interest, as he unfolds his wondrous stories of divine dealings with man. Renan states that the Gospel of Luke is the most beautiful book that has ever been written.

Many have noticed the prominence which Luke gives to prayer, to women, and to visions, but we shall briefly consider his allusions to the influence of money, to the behaviour of crowds, and to the methods of Roman administrators. We find all of these subjects touched upon in a most matter-of-fact manner without exaggeration, but at the same time faithfully and forcibly portraying the actings of human nature.

The subjects of money, treasures, and business were often touched upon by our Lord, and all the Synoptists record the following; our Lord's statement of the very great difficulty of a rich man entering the kingdom of heaven: the lawfulness of giving tribute to Caesar: our Lord's condemnation of the avarice of the scribes, who devoured widow's houses: and the betrayal of our Lord by Judas for money.

Matthew and Mark tell of the money changers in the temple. Matthew and Luke both speak of treasure. Mark and Luke record that the disciples were told to take no money in their purses on a certain occasion: at another time they tell us that our Lord noticed how the rich cast much money into the treasury: and that He also noticed the gift of two mites

by a widow, who put in all that she had, receiving His warm praise.

Matthew has four parables special to his Gospel on these subjects. (1) The Hid Treasure. (2) The Pearl of Great Price. (3) The Labourers in the Vineyard, who were each paid a penny for their work. (4) The Talents. St. Matthew alone tells of the money given to the Roman soldiers at the tomb to induce them to say that the disciples stole the body of our Lord whilst they slept.

Mark has few, if any, allusions to money or business special to his Gospel.

But Luke has several, apparently more even than Matthew. The third evangelist gives four parables about rich men, (1) The Rich Fool, whose thoughts were centred on the contents of his barns (xii. 16-21), emphasizing the command given just before, to "keep yourselves from all covetousness"; (2) The Unrighteous Steward had a rich master; the whole parable dwelt on sharp business practice, and it so irritated the Pharisees that they scoffed at our Lord, because, as Luke explains, they "were lovers of money" (xvi. 1-14); (3) The Rich Man and Lazarus (xvi. 19-31); (4) The Parable of the Pounds tells of a nobleman who must have been rich, for he went to receive for himself a kingdom (xix. 11-27).

Luke is the only Evangelist to record the words of the Virgin Mary, "the rich he hath sent empty away" (i. 53); also the command not to invite rich neighbours to a dinner or supper, lest a recompense be made (xiv. 12). Luke is the only one to report that the man who wanted to know how to obtain Eternal Life went away *exceeding* sorrowful, when told to give up his wealth (xviii. 23); he is also the only Evangelist who tells of the rich Zacchæus, who gave alms to the poor, and who wished to restore fourfold if he had "wrongfully exacted aught of any man" (xix. 8).

In the Acts Luke tells of a lame beggar who asked for alms (iii. 3), and later on he tells how the love of money induced Ananias and Sapphira to offer a part only of the proceeds of the sale of their property, while they falsely said it was the

whole (v. 1-11). Luke also tells how Simon Magus ignorantly and wickedly thought that the gift of God could be purchased with money (viii. 18-20). Felix, he tells us, kept Paul a prisoner for a long time hoping to receive money from him (xxiv. 26). He also informs us that the Ephesian shrine-makers feared lest the business, which gave them their wealth, should fall to pieces, as the result of Paul's preaching (xix. 25-27). At Philippi, too, we are told that the same money-loving principles influenced the masters of the woman who had been possessed by a spirit of divination; for when she was cured by Paul, they saw that the hope of their gains was gone, and they raised a tumult against Paul and Silas (xvi. 16-22). What graphic touches of the base impulses of human nature!

Contrasted with these sordid actions we find that Luke records in the Acts that the first disciples had all things in common, and those who had money brought it to the Apostles for distribution (iv. 34-37). He also tells us how, later on, the consciences of the Ephesian believers were so touched that they burnt their magical books, although their value amounted to no less than fifty thousand pieces of silver (xix. 19). Luke also records Peter's words, that though he had not silver and gold, yet he had power from the Lord to heal (iii. 6). He also mentions that the disciples at Antioch sent relief to their brethren in Judæa (xi. 29, 30); and he records St. Paul's statement to the elders of the church of Ephesus that he had "coveted no man's silver, or gold, or apparel," but on the contrary he had worked with his hands for the support of himself and of his companions; Luke also mentions that St. Paul quoted to his hearers the words of the Lord Jesus, that "it is more blessed to give than to receive" (xx. 33, 35). Later on in the Acts it is recorded that the believers had such full confidence in the Apostle, that they commissioned him to bring alms and offering to his nation (xxiv. 17).

Luke frequently and graphically describes the doings of an Eastern crowd; on one occasion he pictures its density by saying that the people were so thick, that "they trode one

upon another " (Lk. xii. 1). In the Acts he frequently refers to tumultuous gatherings ; on one occasion he states " some shouted one thing, some another, among the crowd " (xxi. 34), at another time also, " some therefore cried one thing, and some another : for the assembly was in confusion ; and the more part knew not wherefore they were come together " (xix. 32). The fickleness of a crowd is brought before us on two occasions by Luke ; he tells us that Paul and Barnabas were acclaimed as gods by the heathen after a miracle at Lystra, but when hostile parties of Jews came soon afterwards from Antioch and Iconium, their former admirers did not render any assistance, but on the contrary were persuaded to take part in stoning Paul, as they thought, to death (xiv. 11-19). The other instance of fickleness was during Paul's visit to Malta where the inhabitants at first thought he was a murderer about to die for his wickedness, because a viper had fastened upon his hand ; but afterwards, when they saw that he took no harm, " they changed their minds, and said that he was a god " (xxviii. 3-6). Luke depicts the anger of a crowd more than once ; at Philippi he records that " the multitude rose up together against them (Paul and Silas) : and the magistrates rent their garments off them, and commanded to beat them with rods " (xvi. 22). At another time at Jerusalem he tells us " All the city was moved, and the people ran together : and they laid hold on Paul, and dragged him out of the temple : . . . they were seeking to kill him " (xxi. 30, 31). Luke well brings out soon afterwards the quieting effect on an angry mob of a calm man speaking their own language, and appealing to their own beliefs : he also graphically records how their pent-up indignation again breaks out violently, when the speaker, Paul, offends their susceptibilities by telling of his mission to preach the Gospel to the Gentiles (xxi. 40 ; xxii. 21-23). The power of the disciplined Roman soldiery over a tumultuous and angry populace is well described by St. Luke's words that Paul " was borne of the soldiers for the violence of the crowd " (xxi. 35) ; and on the next day he states that " the chief

captain, fearing lest Paul should have been torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle" (xxiii. 10).

Luke also refers in a most graphic manner to various other incidents of Roman rule and administration, all true to life. Let us take a few instances out of many. He brings before us the Roman tolerance of all religious beliefs, which existed at that time: Gallio at Corinth would take no account of disputes on such subjects, and he refused to interfere, saying: "I am not minded to be a judge of these matters" (xviii. 15). Our author mentions the careful military arrangements of Claudias Lysias at Jerusalem in sending the rescued Paul to Cæsarea by night with a large escort, and he states the concise official report which he sent to the governor Felix on the subject (xxiii. 23-35). Luke also records the proud boast of Festus "that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him" (xxv. 16). All these incidents, and others like them, give the atmosphere of the times in a most circumstantial manner; we can easily imagine English officials in India acting in a similar way at the present day.

The thought naturally suggests itself, that a writer who records ordinary occurrences with regard to money, crowds and official administration with such minute accuracy and realism, must also faithfully record the miraculous scenes which he narrates in similar circumstantial language.

Contrasts.

Like all skilful authors St. Luke constantly makes use of contrasts to fix attention and to portray different circumstances with vividness and effect; we have only space to notice a few of them here, others will be referred to in subsequent pages of this book. In his Gospel he contrasts the excitement of Elizabeth who "lifted up her voice with a loud cry" (*κραυγῆ*)

μεγάλη), with the sweet calmness of Mary who simply *said* (εἶπε) her beautiful psalm (i. 42, 46). The unbelief of Zacharias (i. 12-20) when the angel announced to him that he would become a father, is contrasted with the trustful faith of Mary when she heard of her coming motherhood (i. 26-38). In the Acts, a sharp contrast is made between the effect of an angel smiting Peter to arouse him and liberate him from prison, and an angel, in the same chapter, smiting Herod and destroying him; the same Greek word being used in both cases (xii. 7, 23). Nowhere else in the Acts is an angel said to smite any one.

In the same chapter there is a delicate contrast between the ready opening of the great iron gate of Peter's prison "of its own accord," and the delay in entering the house of Mary, because Rhoda "opened not the gate for joy" (xii. 10, 13, 14). The death of Stephen is described by a single soothing word ἐκοιμήθη (he fell asleep); what a contrast to the description of the action of the multitude who "cried out with a loud voice, and stopped their ears, and rushed upon him with one accord" as "they cast him out of the city, and stoned him" (vii. 57-60).

Ignorance.

An interesting point for our consideration is the attitude which St. Luke takes towards ignorance.

Although he was a well-read and highly-cultivated man, he nevertheless recognized the highest wisdom to be in the teachings of the Holy Spirit; both in his Gospel and in the Acts he records the incompetence of those who are only learned in worldly wisdom to comprehend the purposes of God. In his Gospel, he, alone of all the Evangelists, records the pathetic words of our Lord when He wept over Jerusalem and said, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes" (xix. 42); and also His loving generous words upon the cross, "Father, forgive them; for they know not what they do" (xxiii. 34).

Turning to the Acts we find the Jewish rulers at Jerusalem and the Greek philosophers at Athens each claiming a pre-eminence of wisdom, the former in the knowledge of the divine will and the latter in secular subjects; Luke however records that the heralds of the cross told both of them with boldness and assurance that they were ignorant of God's purposes. Although St. Luke states that the Jews perceived that the Apostles were unlearned and ignorant men, yet nevertheless after a miracle of healing he tells us that Peter dared to say to them, "Ye . . . killed the Prince of Life; . . . brethren, I wot that in ignorance ye did it, as did also your rulers" (iii. 14-17); and many years afterwards Luke records that Paul proclaimed to the cultivated Athenians the unknown God, whom he averred they worshipped in ignorance, and he further added, "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent" (xvii. 23, 30). Luke thus dwells on the fact that spiritual ignorance prevents men from coming to Christ and being saved.

This teaching in connexion with ignorance is one of the many instances of the unity of the authorship of the Gospel of Luke and of the Acts. It is also an example of the intimate connexion between the writings of Luke and Paul, who had been very closely associated with each other; for we find in the Pauline Epistles such words as these—speaking of himself he writes, "I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief" (I Tim. i. 13); he writes of Israel as "being ignorant of God's righteousness" (Rom. x. 3); and in another Epistle he alludes to God's wisdom "which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory" (I Cor. ii. 8).

Cryptic writing and Omissions.

We now consider a characteristic of St. Luke's writings, which is not generally to be found in present day literature.

This author has at times veiled or hidden his meaning by puzzling arrangements which are, however, generally capable of explanation.

It is almost certain (quite apart from his divine inspiration) that Luke had access to considerable sources of information which are not available to us; consequently when we find statements by him in his Gospel which do not contain definite records of time and place, such for instance that our Lord "when he began to teach, was about thirty years of age" (iii. 23); "As he was praying in a certain place" (xi. 1); "There went with him great multitudes" (xiv. 25), and other equally indeterminate statements, it would appear to be very rash to assert, as some have done, that the Evangelist wrote in this manner because he was ignorant, when *we* are able from comparison with the other Gospels to form very good estimates of time and locality. On the other hand we may shrewdly judge that the very vagueness of these expressions was frequently given with design.

We notice the same inclination to somewhat cryptic methods in the Acts; for instance we find that Luke there records what *they* did (xvi. 4) when he was not present himself; but when he wrote, "*We* made a straight course to Samothrace" (xvi. 11; see also xvi. 10; xx. 5, etc., to the end of the Acts), he evidently had become an eyewitness, but he does not plainly say so, it was not his habit to render such explanations. We must remember also that cryptic writings without explanation or remark were not uncommon in ancient writings; they occur in the Scriptures, as for instance in the book of the Revelation; and it is noteworthy that there is no mention of the name of God in the book of Esther, except in acrostic form.

If therefore we find any unexpected arrangements in St. Luke's Gospel, such as discourses given by the other Synoptists as spoken on one occasion, split up by the third Evangelist into two or three parts, and recorded in chapters widely separated from each other; or if we find an *apparent* departure from Luke's ordinary strictly historical methods,—we must

not jump to the conclusion that there is confusion, or that it is hopeless to understand the author's reasons for what he has done ; but we should rather be led to search patiently for the cryptic literary methods which have necessitated these procedures. We shall find the need for this search later on in Part II, chaps. I and II, when we shall investigate the arrangement of the central chapters of St. Luke's Gospel.

SUMMARY OF THE CHAPTER.

We have now considered a few of the literary methods which this inspired Evangelist has employed.

We have drawn attention to the very large vocabulary which he made use of, and to the consequent difficulty of representing his full meaning in the English language.

Though St. Luke was evidently a very cultivated author, he fully acknowledges divine guidance, as for instance in his frequent descriptions of men as filled with the Holy Ghost ; and also by his record of the charge of ignorance on spiritual matters brought against both the learned Jewish theologians and the intellectual Athenians.

Other prominent features of his literary style are his lifelike descriptions of current secular events, while he mentions miracles in similar matter-of-fact language.

Like all good authors, he makes frequent use of contrasts, some bold and striking, while others are delicate and subtle.

Another feature, very characteristic of this Evangelist, is his cryptic method of writing without explanation. He appears, however, to have left a key to his meaning to those who will carefully search for it, as we shall notice later on in Part II, when we shall consider his arrangement of triplications.

CHAPTER II

ST. LUKE'S METHODS

HIS GOSPEL AND THE OTHER SYNOPTICS

FULLY accepting the divine inspiration of St. Luke's Gospel, we notice that it could not have been simply a direct revelation of the facts connected with the life of our Lord and His teaching, because the Evangelist claims to have had the assistance of "eyewitnesses and ministers of the word" (Lk. i. 2). Hence we reverently judge that the Holy Spirit enabled Luke to sift the credibility of his evidence, and He also directed the Evangelist in the selection and arrangement of the events and sayings which he records.

As, then, a great part of Luke's Gospel came through human channels, and as there are several Gospel narratives, the thought at once suggests itself as likely, that Luke may have derived some of his events and sayings from the other Evangelists, or they from him, or all from some other source, or sources. A very cursory reading impresses the mind with the obvious fact that there are very considerable verbal resemblances between the first three (synoptic) Gospels.

Many different theories of the relation of these to each other and to other sources have been put forward; but the following is, in broad outline, the scheme which is very generally accepted by scholars and Bible students. The Gospel of St. Mark is generally believed to be the oldest; rather more than three-quarters of Matthew, and rather more than two-thirds of Luke closely correspond with it verbally, and they are thought to be based upon it. A portion of the remaining third part of Luke has close verbal resemblance with the

parts of Matthew, which are not similar to Mark ; this portion of Luke, therefore, is thought to be founded upon Matthew's gospel, or *possibly* on some unknown document called (Q) which *may* have served as a source for both Matthew and Luke. The remaining portion of the third Gospel, which is not similar to either Mark or Matthew, is said to come from sources special to Luke.

We may thus say that the Gospel of Luke can be divided into three parts, which have sources (1) Markan, (2) Matthæan or (Q), and (3) special Lukan.

Notwithstanding the assertion of Luke some readers may possibly object to seeking for sources of his Gospel connected with other men ; they may think it sufficient to acknowledge the divine inspiration without caring to investigate the human channels. If there be such a reader of these pages, he must still acknowledge the threefold division of St. Luke's Gospel, which we have just indicated, if we put it in these words.

(1) About two-thirds of St. Luke's Gospel verbally resembles St. Mark's (Markan resemblance).

(2) A considerable part of the remainder verbally resembles portions of Matthew's Gospel which do not correspond with Mark (Matthæan resemblance).

(3) The remainder of Luke's Gospel contains matter not to be found in either Matthew or Mark ; it is therefore specially Lukan.

Broadly speaking it is easy to determine to which of the foregoing divisions any given passage in St. Luke's Gospel belongs.¹

Interesting as is the question of the sources of the Gospels, it is not material to the main arguments in this book ; but a recognition of the verbal resemblances which exist between the synoptic gospels will be found of use in making some of the deductions, during the course of our investigations.

¹ *Three limitations to St. Luke's use of St. Mark's Gospel*, p. 29. Rev. Sir John Hawkins, Bt., in *Oxford Studies in the Synoptic Problem* (abbreviated hereafter to O.S.S.P.) 1911. Edited by Rev. Canon Sanday.

The Great and Lesser Insertions.

As such a large proportion of the Gospel of Luke corresponds verbally with Mark, it is very striking to find that the actual Markan resemblance is altogether, or almost altogether, abandoned in two long passages, one consisting of no less than eight and a half chapters (ix. 51 to xviii. 14) and the other of about one and two-thirds of a chapter (vi. 20 to viii. 3). These passages have been named the "Great" and "Lesser Insertions" respectively. It must be distinctly understood that the use of these terms in no way implies any later or unauthorized additions, nor does it cast any reflection upon the inspiration of the passages in question; they are just as much the true original text as the remainder of the Gospel. There is nothing in the use of the word "Insertion" which can be objected to when this definition of its technical meaning in this connexion is understood. Many modern writers on the Gospels however have used the word "Interpolation" instead of "Insertion" for these passages in the Gospel of Luke. But the use of such a term must be strongly objected to, because the meaning of the word to interpolate is "to insert a spurious word in a MS. or book."¹

Mr. Walter Maunder, F.R.A.S., supports the use of the word "Insertion" in preference to "Interpolation," for he writes, "To interpolate is to insert some foreign material in a fabric or substance in order to improve its appearance; it is, in short, adulteration. When the word is applied to manuscripts or documents it necessarily has the same significance, it is falsification. So Cicero, in his second oration against Verres, accused the latter of having falsified the judicial registers during his term of office by deleting names, by altering them, and by interpolating them. And St. Ambrose uses the word in the same sense with respect to attempts to falsify the Holy Scriptures. It is true that in modern science (as in astronomical calculations), 'Interpolation' is the name given to a well-recognized and perfectly legitimate

¹ *The English Students' Dictionary*, 1908, J. Ogilvie.

process. But in general, and especially where we are dealing with documents, 'Interpolation' has a sinister meaning and hence it is not right that it should be used in the present connexion."

Sir John Hawkins, the chief author in the *Oxford Studies in the Synoptic Problem*, also wrote, "I quite agree with you that 'Insertion' is a better, because a more neutral term than 'Interpolation.' I remember hesitating before using the latter, but when I began to write on this particular subject some ten years ago (i.e. about 1900), it seemed to have established itself as the ordinary designation of Lk. ix. 51 to xviii. 14, and I consulted the great Oxford dictionary, which shows that the word has been by no means limited to unjustifiable insertions, though it has been especially applied to them."²

Happily the employment of the word "Interpolation" is not, even yet, thoroughly established in this connexion, because one of the co-authors of O.S.S.P., Professor J. Vernon Bartlet, six times uses the word "Great Insertion" (pp. 314, 335, etc.), though once he employs the term "Great Interpolation" (p. 315), to designate exactly the same passage. The four other authors in the book, who refer to the subject, including the Editor, Canon Sanday, all use the word "Interpolation" instead of "Insertion."

There are several additions to the sacred text in our Authorised Version of the New Testament; these are entirely absent from the oldest and most reliable MSS., which were not available when that translation was made; probably explanatory marginal notes in ancient MSS. became embodied in the text of the copy, as for instance the explanation that an angel troubled the water of the pool of Bethesda at a certain time (John v. 4); the whole of this verse is omitted in the Revised Version, because it is not to be found in the most reliable ancient MSS. These unauthorised additions are also very frequently called "Interpolations," but they are very different indeed in their nature from the Lukan passages

¹ *Trans. Victoria Institute*, vol. xlv., 1912, p. 201.

² *Trans. V. I.*, vol. xlv., 1912, p. 206.

which we have just considered ; it is absurd and misleading to employ the same term for both the true and the false.

An elementary point in the accurate consideration of any subject which aims at exactness, whether scientific, literary, legal, or theological, is a proper, uniform, and well-recognized system of nomenclature, or confusion will surely arise.

This is of importance. Supported as they are by the arguments of a man accustomed to accurate scientific terminology, and also by a most careful scholar, it is much hoped that the phrases the " Great " and " Lesser Insertion " will invariably be employed in future, and that the word " Interpolation " may never again be applied to these passages. It will be better still if the use of this word is abandoned altogether with regard to the text of the Bible ; the unauthorized additions being called in the unmistakable words of Sir John Hawkins " spurious passages."

Expressions of wonder.

Emphasis is obtained in all the synoptic gospels by recording the feelings of amazement and astonishment excited by the wonderful deeds of our Lord during His Ministry. Mark is rich in such records, though in his case it seems that occasionally our Authorised Version gives rather more emphasis than did the Evangelist himself, ancient copyists having apparently intensified one (at least) of his expressions. Thus, in Mk. vi. 51 the A.V. states, " They were sore amazed in themselves beyond measure, and wondered." The R.V., following more ancient and purer texts, not available to the translators of the Authorised Version, renders the same passage simply, " They were sore amazed in themselves." In Mk. xiv. 31 the word *μᾶλλον* (more) A.V. is the addition of a copyist, but as another word has also been altered, the resultant meaning is but little affected, the verse being translated, " He spake the more vehemently " (A.V.), " He spake exceeding vehemently " (R.V.).

Luke frequently records the wonder of the people, many of his instances being in the parts of his Gospel which are

peculiar to himself ; thus we read that while the people waited for Zacharias, the priest, the father of John the Baptist, " They marvelled while he tarried in the Temple " (i. 21), and again when Zacharias wrote the name of his son, " They marvelled all " (i. 63). Also " All that heard it wondered at the things which were spoken unto them by the shepherds " (ii. 18). Luke records that at the Purification, " His father and his mother were marvelling at the things which were spoken concerning him " (the Infant Saviour) (ii. 33). Some twelve years later when His parents found the Boy Jesus in the Temple in the midst of the doctors, this Evangelist tells us that " All that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished " (ii. 47-48). Some twenty years later still, Luke tells us that at Nazareth " All . . . wondered at the words of grace which proceeded out of his mouth " (iv. 22). In Resurrection days he tells us of the burning of the heart within them when the Risen Lord spoke to the two disciples on the way to Emmaus (xxiv. 32), and a little later our Evangelist mentions how the disciples " disbelieved for joy, and wondered " (xxiv. 41), when their beloved Master once more appeared to them.

Luke also records wonder at times when the other Evangelists write in more restrained terms, thus he alone tells that the people were " all astonished at the majesty of God " (ix. 43) at the healing of the demoniac boy just after the Transfiguration. The other two Synoptists record the miracle, but not the astonishment among the bystanders. Luke also differs from the other Evangelists in possessing a richer vocabulary, and he also loved variety of expression ; thus on one occasion instead of saying that the hearers were astonished, or that they listened attentively, he writes, " The people all hung upon him, listening " (xix. 48). A man sick of the palsy is described in Mt. viii. 6 as " grievously tormented," but in Lk. vii. 2 he is spoken of as " at the point of death."

It has often been remarked that Mark records the feelings of our Lord with great force and simplicity, as for instance

His anger, and grief (iii. 5). In the narratives which are common to all the synoptics he also gives many descriptive touches which add emphasis, for instance he alone mentions that our Lord was asleep on a *cushion* in the storm on the lake (iv. 38); he specially emphasizes the sad condition of the man with the legion of demons, who had his dwelling in the tombs, by adding that "he was crying out, and cutting himself with stones" (v. 5). When a rich man came to the Lord to ask Him how to inherit Eternal Life, Mark alone emphasizes his earnestness by saying that he ran and kneeled to Him (x. 17), and this Evangelist makes use of many similar terms.

Matthew has fewer expressions of wonder than either of the other synoptic Evangelists: but in two or three instances he gives considerable emphasis, thus, when our Lord was silent before Pilate, Matthew records that the governor "marvelled greatly" (xxvii. 14). Mark simply states that he "marvelled" (xv. 5), while Luke does not refer to the circumstance at all.

The fourth Evangelist contains fewer expressions of wonder than do any of the Synoptists.

With the exception of the last visit to Jerusalem (Mt. xxi. 1; Mk. xi. 1; Lk. xix. 29-41) which ended with the Crucifixion, the synoptic Evangelists only give accounts of Christ's Ministry in Galilee and its neighbourhood. This is very remarkable, because the greater part of St. John's Gospel is occupied with events and discourses at Jerusalem at *several* periods of the Ministry (ii. 13-23; v. 1; vii. 10-25; x. 22). The reason doubtless is that all the synoptic writers have only one main purpose in view, to tell of the Death and Resurrection of our Lord; with this object they all fully describe the last journey; thus with them our Lord's visit to Jerusalem is intimately associated with the thought of His Death in that city; the records of other visits therefore are suppressed, in order that attention may be concentrated on the last one and its object. All the Synoptists record previously that He had considerable success in Galilee, and they all also tell

of the glorious Transfiguration. Just afterwards, as a tremendous contrast, they all inform us that our Lord started on His last journey, which He well knew was to conduct Him to His death at Jerusalem.

But, although the Synoptists only record the last visit to Jerusalem, it is very evident from them that our Lord was often there (Mt. xxiii. 37 ; Lk. xiii. 34) and we have also indirect evidence that other visits were made to the holy city. After John the Baptist was delivered up, Matthew (iv. 12) states that our Lord "withdrew," and Mark (i. 14) says He "came" into Galilee, while Luke (iv. 14) records that He "returned" into the same district, evidently on the same occasion, but none of these Evangelists state from whence He had departed. From the Gospel of John however (ii. 23 ; iii. 22 ; iv. 3) we learn that our Lord had recently left Jerusalem.

We come to the same conclusion also that many visits were made to Jerusalem, from a general perusal of the Scriptures, because, according to the law of Moses, every Jew was bound to appear three times a year "before the Lord thy God in the place which he shall choose" (Ex. xxiii. 14, 17 ; xxxiv. 23 ; Deut. xvi. 16). It is evident, of course, that Jews living in distant countries could not comply with this law, neither could every individual male Hebrew living in the land always attend ; sickness and urgent business of various sorts must have been accepted as valid excuses for non-attendance ; but we have constant records in the Old Testament that the great feasts of the Lord were largely attended (1 Kings viii. 1, 2 ; 2 Chron. xxx. 13, etc.). The New Testament writers tell that many came at those times to Jerusalem (Lk. ii. 41 ; Jn. ii. 23 ; Acts ii. 1, 6-11, etc.). Josephus also informs us that the holy city was crowded on the same occasions. It is very evident that a prominent religious Teacher, as our Lord was, must have complied with this national custom, because, if He had not done so, He would certainly have been charged by His Jewish adversaries with negligence of worship. There is no record of any such reproach.

Many have wondered why the raising of Lazarus is not told by the Synoptists, as it evidently led on to the Crucifixion. It has been suggested that they did not record it in order to shield Lazarus from possible persecution ; but that St. John, writing many years later, when most of those who had been present at the miracle were dead or scattered, was not prevented from describing it. There may be some truth in this suggestion ; but it only offers an explanation for the omission of this miracle by the Synoptists ; it does not help us to understand why St. John tells nothing about the Transfiguration, and the last journey to Jerusalem.

If the Synoptists had told of the raising up of Lazarus they would have broken through their rule of pointing on to the Death of our Lord by only telling of the last visit to Jerusalem and its neighbourhood. *They* led up to the climax by the contrast between the glory of the Transfiguration and the steadfastness of our Lord to undertake the last journey from Galilee to His Death of shame (Lk. ix. 51). If they had also described the raising of Lazarus, and the great enmity it evoked among the Jews, might it not have marred the unity of their plan of pointing to the Crucifixion by means of their full description of the last journey of our Lord before Passion week ? (see also p. 46).

The Gospel of John is supplementary to the synoptic accounts, and it was written at a later date. Though it is plainly shown by the first three Evangelists that Jesus is the Son of God, some had denied His Divinity (1 Jn. ii. 22). St. John therefore had two great objects in view in writing his Gospel ; like the Synoptists he fully records the death of our Lord, but he plainly states that his express purpose in writing is to convince his readers " that Jesus is the Christ, the Son of God " (xx. 30, 31). Unbelievers had doubtless objected with some such words as these : " In the synoptic Gospels, Jesus of Nazareth is recorded as followed chiefly by the ignorant inhabitants of Galilee, few learned Jews believe on Him. We quite allow that He lived, taught, performed wonderful miracles (wrought by Egyptian witchcraft, according to the

Talmud), and that He was crucified at Jerusalem; but we deny that He was the Messiah, the Son of God, that His death can take away man's sin, and that He rose from the dead." Hence, in order to meet these unbelieving objectors, we have full accounts in the Gospel of John of the claims to Divinity (Jn. iii. 1-21; v. 15-18; viii. 12-59, etc.), made by our Lord before Jews learned in the law at the headquarters of Judaism, i.e. at Jerusalem, not only at the end of His Ministry, but on many other occasions also.

St. John tells of several visits to Jerusalem during the Ministry. He records the bitter and increasing hostility of the Jewish leaders in that neighbourhood, culminating in the intense opposition aroused by the great and publicly-performed miracle of the raising of Lazarus, which was the proximate cause of the Crucifixion. St. John records many journeys, a large proportion of them undertaken by our Lord in order to escape from His enemies until His hour had come (vii. 30; viii. 20; x. 39; xi. 53, 54); but this Evangelist does *not* mention the last fateful journey to Jerusalem at all, nor does he refer to the glorious Transfiguration; had he done so he might have marred the unity of *his* plan of leading up to the climax. It would appear therefore that the omissions of all record of one very important event by the Synoptists and of two others by the fourth Evangelist were due to the fact that each Gospel writer employed his own literary methods. We are thus furnished with a good reason for *all* the omissions under consideration; whereas the suggested explanation that the Synoptists did not relate the raising of Lazarus in order to shield him, does not offer any reason for the omissions by the fourth Evangelist of any record of the Transfiguration and of the last journey to Jerusalem. Thus St. John leads to the climax of the Gospel story, the Death of our Lord, by one method, the Synoptists by a different one, but all are perfectly consistent with the facts.

We shall however chiefly consider the way in which the Death and Resurrection of our Lord are brought before us in the synoptic Gospels.

Each of them leads up to the climax ; the goal is, so to speak, constantly in view in each narrative. There are direct prophecies of the coming great events ; and the same subjects are constantly brought before the reader by frequent references to the deaths, and sometimes to the rising again, of others.

We may classify as follows :—

(1) REFERENCES TO THE DEATH, AND SOMETIMES TO THE RESURRECTION, OF MANY DIFFERENT INDIVIDUALS.

(2) REFERENCES (MOSTLY PROPHETIC) TO THE DEATH, AND SOMETIMES TO THE RESURRECTION, OF OUR LORD.

We shall further classify them as follows :—

(a) *References common to all the synoptic Gospels.*

(b) *References repeated in two Gospels.*

(c) *References special to each Gospel.*

These subjects are referred to in a different manner in the Gospel of John, and we shall not compare them with those of the Synoptists. With the exception of the raising of Lazarus (xi. 1-44), the death and resurrection of others is but little alluded to in the fourth Gospel ; on the other hand the coming Passion of the Lord Himself is often and fully discussed.

We now proceed to give :—

(1) REFERENCES TO THE DEATH, AND SOMETIMES TO THE RESURRECTION, OF MANY DIFFERENT INDIVIDUALS.

(a) *References common to all the synoptic Gospels.*

The drowning of the demon-possessed swine in the lake (Mt. viii. 32 ; Mk. v. 13 ; Lk. viii. 33). The death and raising up of Jairus' daughter (Mt. ix. 19-26 ; Mk. v. 22-43 ; Lk. viii. 41-56). The death of John the Baptist, and the suggestion that he had risen again (Mt. xiv. 2, 10 ; Mk. vi. 14 ; Lk. ix. 7, 9). The saying that whosoever seeks to save his life shall lose it (Mt. x. 39 ; xvi. 25 ; Mk. viii. 35 ; Lk. ix. 24 ; xvii. 33). The promise that the disciples should not taste of death till they had seen the kingdom of God (Mt. xvi. 28 ; Mk. ix. 1 ; Lk. ix. 27). The saying, just before the last journey to Jeru-

salem, " Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea " (Mt. xviii. 6 ; Mk. ix. 42 ; Lk. xvii. 1, 2). The command not to kill (Mt. v. 21 ; xix. 18 ; Mk. x. 19 ; Lk. xviii. 20). The destruction of the Wicked Husbandmen in the parable (Mt. xxi. 41 ; Mk. xii. 9 ; Lk. xx. 16). The statement to the Sadducees that God is not a God of the dead, but of the living (Mt. xxii. 23-32 ; Mk. xii. 18-27 ; Lk. xx. 27-38). The prophecy by our Lord, that His disciples should be delivered up and put to death (Mt. x. 21 ; Mk. xiii. 12 ; Lk. xxi. 16) ; and Peter's rash assertion that he was ready to die with our Lord (Mt. xxvi. 35 ; Mk. xiv. 31 ; Lk. xxii. 33).

(b) *References repeated in two Gospels.*

In the Gospels of Matthew and Mark we have the sentence of the death punishment for those who curse father or mother (Mt. xv. 4 ; Mk. vii. 10) ; and the fact that murders proceed out of the heart (Mt. xv. 19 ; Mk. vii. 21).

In the Gospels of Matthew and Luke we have the fact that the dead were being raised up (Mt. xi. 5 ; Lk. vii. 22). The commands " Leave the dead to bury the dead " (Mt. viii. 22 ; Lk. ix. 60), and " Be not afraid of them which kill the body " (Mt. x. 28 ; Lk. xii. 4). The killing of the prophets of old (Mt. xxiii. 30 ; Lk. xi. 47). The destruction of life at the flood (Mt. xxiv. 37-39 ; Lk. xvii. 27) ; and the sayings, " Where the body is, thither will the eagles also be gathered together " (Mt. xxiv. 28 ; Lk. xvii. 37) ; and that the Stone (Christ) will fall on every rejector and " will scatter him as dust " (Mt. xxi. 44 ; Lk. xx. 18).

In the Gospels of Mark and Luke we have references to the saving and destroying of life on the Sabbath day (Mk. iii. 4 ; Lk. vi. 9) ; and also to the killing of the Paschal Lamb (Mk. xiv. 12 ; Lk. xxii. 7).

(c) *References special to each Gospel.*

In the gospel of Matthew we have the only accounts of the slaughter of the innocents, and of the death of Herod (ii.

16-20); and of the slaying of the murderers of His servants in the parable of the Marriage of the King's Son (xxii. 6, 7).

Mark does not appear to contain any references to death or resurrection special to his own Gospel.

Luke has the largest number of passages, special to himself, referring to these important subjects. He alone tells us that Simeon did not see death until he had seen the Lord's Christ (ii. 26). He mentions the raising to life of the son of the widow of Nain (vii. 12-15). The wish of James and John to call down fire from heaven to destroy certain Samaritans (ix. 54-56). The rich fool in the parable who died, and left his riches (xii. 20). The murder by Pilate of those whose blood he had mingled with their sacrifices, and the deaths of eighteen by the falling of the tower in Siloam (xiii. 1-4). The deaths of the rich man and of Lazarus in the parable, and the uselessness of the testimony of one rising from the dead (xvi. 22-31). The destruction of Sodom (xvii. 29). The slaying of the enemies of the nobleman in the parable of the Pounds (xix. 27). And the coming doom of the children of Jerusalem within that city (xix. 41-44).

We now proceed to consider:—

(2) REFERENCES (MOSTLY PROPHETIC) TO THE DEATH AND SOMETIMES TO THE RESURRECTION OF OUR LORD.

(a) *References common to all the synoptic Gospels.*

These are—the announcement that the bridegroom shall be taken away (Mt. ix. 15; Mk. ii. 20; Lk. v. 35). The plain prophecy of the Death and Resurrection of our Lord just after Peter's confession that He was the Christ (Mt. xvi. 21; Mk. viii. 31; Lk. ix. 22). Another prophecy of the coming Passion, just before the last journey to Jerusalem (Mt. xvii. 22, 23; Mk. ix. 31; Lk. ix. 44). Christ's mention of His baptism of suffering and Death (Mt. xx. 22; Mk. x. 38; Lk. xii. 50). Another plain prophecy of our Lord's Death and Resurrection on the final journey to Jerusalem (Mt. xx. 18, 19; Mk. x. 32-34; Lk. xviii. 31-33). The killing of the Son of the Lord of the vineyard in the parable

of the Wicked Husbandmen (Mt. xxi. 39; Mk. xii. 8; Lk. xx. 15). The plot to kill our Lord just before the final Pass-over (Mt. xxvi. 4; Mk. xiv. 1; Lk. xxii. 2). The last Supper (Mt. xxvi. 21-28; Mk. xiv. 22-24; Lk. xxii. 14-20). Our Lord's agony in the Garden in view of His Death (Mt. xxvi. 39; Mk. xiv. 34-36; Lk. xxii. 42). And the announcement of the Resurrection just after it had taken place (Mt. xxviii. 6, 7; Mk. xvi. 6; Lk. xxiv. 6, 7).

(b) *References repeated in two Gospels.*

In the Gospels of Matthew and Mark we have—The plot to kill the Lord at about the middle of His Ministry (Mt. xii. 14; Mk. iii. 6). The caution immediately after the Transfiguration to "tell the vision to no man, until the Son of man be risen from the dead" (Mt. xvii. 9; Mk. ix. 9, 10). The statement that our Lord came to give His life a ransom for many (Mt. xx. 28; Mk. x. 45). The anointing for His burial at the house of Simon the leper (Mt. xxvi. 12; Mk. xiv. 8). And the smiting of the shepherd accompanied by the promise that, after the Resurrection, He would go before them into Galilee (Mt. xxvi. 31, 32; Mk. xiv. 27, 28).

In the Gospels of Matthew and Luke we have the mention of Jonah as a type of the Death and Resurrection of the Lord Jesus (Mt. xii. 39, 40; Lk. xi. 29, 30).

In the Gospels of Mark and Luke we are told that after our Lord had cast out the buyers and sellers from the Temple that the chief priests and scribes sought to destroy Him (Mk. xi. 15-18; Lk. xix. 45-47).

(c) *References special to each Gospel.*

In the Gospel of Matthew we have the only account of the words of our Lord that the violent death of John the Baptist prefigured His own Passion (xvii. 11-13).

Mark has no references special to his own Gospel.

But Luke gives the following which are special to his record. The attempt to kill our Lord at an early period of His Ministry (iv. 29). His exodus or decease spoken of at the Transfigura-

tion (ix. 31). The mention of the near arrival of the time when He should be received up (ix. 51). The threat that Herod would kill Him, and our Lord's reply that on the third day He would be perfected (xiii. 31-33). A prophecy of His sufferings and of His rejection while on the last journey (xvii. 25). St. Luke also records several references to the Death and Resurrection of our Lord after those events had taken place (xxiv. 6-46).

The foregoing enumeration may not be quite complete, but it is sufficient to show clearly the broad general feature, that each of the synoptic writers draws great attention to the climax.

1. By only recording the last visit to Jerusalem, which led to the Crucifixion.
2. By constantly referring to death of all kinds.
3. By recording a number of our Lord's own prophecies of His coming Crucifixion and Resurrection.
4. By fully recording the details of the Crucifixion and of the Resurrection which followed it.

We notice that St. Luke makes full use of these methods of giving emphasis, but he greatly adds to them by other literary arrangements which we shall refer to later on. (See p. 97.)

SUMMARY OF THE CHAPTER.

In this chapter we have briefly alluded to the resemblances which exist between the Gospels, and we have insisted on the great importance of correct and uniform nomenclature.

We have seen that the Synoptists lead on to the climax by telling how our Lord, after the glory of the Transfiguration, steadfastly travelled the road to His Death of shame at Jerusalem; while St. John leads up to the same climax by recording the growing hatred of the Jews until it culminated in their Rejection and Crucifixion of the Messiah.

We have also considered the numerous premonitions of our Lord's atoning Sacrifice, during the period of His Ministry, given in all the Gospels.

CHAPTER III

ST. LUKE'S METHODS

HIS GOSPEL AND THE ACTS

WE now consider the relations of St. Luke's two books to each other.

The third Evangelist is the only one who records that our risen Lord said to His disciples, " Thus it is written, that the Christ should suffer, and rise again from the dead the third day ; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem " (Lk. xxiv. 46, 47).

This paragraph gives the key to the writings of St. Luke. The first half of it epitomizes the climax to which his Gospel leads up, the Death and Resurrection of our Lord ; the second half sums up the purport of the Acts, in which Christ crucified for our sins, and risen again, is the constant theme, preached far and wide to the nations of the earth. Luke has thus happily chosen the subjects for his two books, which our Lord Himself had joined together in one sentence.

St. Luke's two works have many links with each other ; the second is the continuation of the first (Acts i. 1) ; his Gospel finishes with an account of the Ascension (xxiv. 51) ; and the opening words of the Acts repeat the same story (i. 9). The offer of Salvation in the Acts depends entirely upon the atoning Work of Christ recorded in the third Gospel. At the end of his first book Luke tells of our Lord's command to His disciples to preach the glad tidings unto all the nations, and also His order that they should tarry in Jerusalem until they had received the Promise of His Father, until they were

clothed with Power from on high (xxiv. 47-49). In the very beginning of the Acts Luke repeats the charge to wait at Jerusalem for the Promise (i. 4). He also tells us in the first chapter that the disciples obediently waited, and in the next he narrates the descent of the Holy Spirit upon the assembled believers on the day of Pentecost, in fulfilment of the prophecy. Afterwards he records that the Gospel message was proclaimed with power throughout the known world, until at last it was preached at Rome by the great Apostle of the Gentiles.

St. Luke's two books are arranged on similar lines ; each proclaims the Advent of a Divine Person of the Holy Trinity, and each relates the work which He came to do.

In his Gospel Luke records a prophecy of the Advent of the Lord Jesus Christ (ii. 30-32 ; Is. ix. 1, 2 ; lii. 10), he also describes the Nativity itself. He then records the events of the Ministry, and the great atoning Work of our Lord upon the Cross.

In the Acts, Luke records a prophecy of the coming of the Holy Spirit (ii. 16-21 ; Joel ii. 28-32), he also describes His actual descent on the day of Pentecost. He then records the Work of witnessing throughout the known world by Spirit-filled men.

In the next chapter we shall draw attention to Luke's claim to accuracy in his Gospel, and also to his dating by his reference to a well-known secular event, the first Roman enrolment, according to the methods of the historians of his day. We find great accuracy and the same kind of chronological references more fully employed in the Acts ; thus we are furnished with another link of similarity between Luke's two books. In his second one we have a reference to another great Roman enrolment (v. 37) ; to the widespread famine in the reign of Claudius Cæsar (xi. 28) ; to the death of Herod Agrippa (xii. 23) ; and to the year of the proconsulship of Gallio in Achaia (xviii. 12), a date which has recently been fixed by the discovery of an inscription. Luke correctly gives in the Acts the actual designations of the rulers in Thessa-

lonica (xvii. 6, 8), and in Malta (xxviii. 7); these have been verified by the finding of exactly the same titles inscribed on stones in both those places. The Thessalonian find was the more remarkable because the designation *πολιτάρχης* was unknown in classical Greek, and some had even suggested, before the discovery of the inscription, that it was a title which had never really existed, but that it had been coined by Luke for the occasion. Our author furnishes many other faithful historical touches, but we have not space to mention them. The reader is referred to the works of Prof. Sir W. M. Ramsay, Col. Conder and others, who fully describe recent archæological discoveries. They are most valuable, attesting as they do, in a remarkable manner, the marvellous historical accuracy of St. Luke. This had been called in question by destructive critics, who had attacked the truth and inspiration of the Scriptures (see p. 62).

A baptism is referred to in both books, that of John in Lk. iii. 3, and contrasted with it is the baptism of the Holy Spirit in the Acts (i. 5; xi. 16).

A definite purpose is set forth in each; in the Gospel it is the Death of our Lord at Jerusalem (xviii. 31-33); in the Acts it is the preaching of the gospel unto the uttermost parts of the earth (i. 8).

MEMORY.

A characteristic feature of St. Luke's writings in both his books, is that the attention of the reader is often gained by appeals to memory, and this is especially the case in the Acts. We shall however first consider the instances in his Gospel, in which we notice that this feature predominates in the parts which are specially Lukan.

Our Evangelist is the only one who records the hymns of Mary and of Zacharias, in which the Lord's remembrance of His mercy (i. 54), and of His Holy Covenant (i. 72) are gratefully acknowledged. Only Luke records our Lord's parable, containing the bitter words addressed by Abraham to Dives in hell, emphasizing his miserable condition, "Son,

remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things : but now here he is comforted, and thou art in anguish " (xvi. 25). In similar strain is the Master's solemn warning to His hearers some months afterwards when He bade them " remember Lot's wife " (xvii. 32).

Luke also is the only Evangelist who records the gracious words of our Lord at the last Supper when He said, " This do in remembrance of me " (xxii. 19), thus calling for the most earnest concentration of heart and affection on His Person and Work. We find the same six Greek equivalents for these six English words, in the same order, recorded by St. Paul as spoken by our Lord on the same solemn occasion (1 Cor. xi. 24, 25), another instance of the similarity between the writings of Luke and Paul ; a result of the intimacy which existed between them.

Luke is the only Evangelist who tells of the touching prayer of the dying thief on the cross, " Jesus, remember me when thou comest in thy kingdom," and the most gracious reply, " Verily I say unto thee, To-day shalt thou be with me in Paradise " (xxiii. 42, 43).

Luke alone tells how memory was used to arrest attention, and to help to explain the fact of the Resurrection to the sorrowing and perplexed disciples on the early Resurrection morn, when the two men in dazzling apparel said to the frightened women at the tomb, " He is not here, but is risen : remember how he spake unto you when he was yet in Galilee, saying that the Son of Man must be . . . crucified, and the third day rise again." The appeal was successful, for we read, " They remembered his words " (xxiv. 6-8).

But it is in the Acts that Luke chiefly makes use of memory and in a somewhat subtle form to emphasize the grand events of the Gospel story. In this book he seldom mentions the word remembrance or any equivalent to it, though he tells that the Apostles and Evangelists sometimes referred to events in our Lord's life, as, for instance, when Peter said that He " went about doing good, and healing all

that were oppressed of the devil " (Acts x. 38). But a special feature of St. Luke's writings in his second book is that he selects for record certain parts of the careers of the first preachers of the Gospel, which strongly bring to the memory of his readers corresponding events in the Life, and especially in the Death, of our Lord. Luke thus emphasizes the Gospel by his record in the Acts. The Rev. R. B. Rackham¹ has pointed out many of them: we have only space to mention a few. St. Luke states that just before His death our Lord "stedfastly set his face to go to Jerusalem" (Lk. ix. 51). Some years afterwards Luke records that Paul said, "I am ready . . . to die at Jerusalem for the name of the Lord Jesus" (Acts xxi. 13). At the close of Passion week in that city, the multitude had cried out, referring to our Lord, "Away with this man" (Lk. xxiii. 18), and when, years afterwards, Paul entered Jerusalem, the crowds uttered the same hostile words, "Away with him" (Acts xxi. 36), repeated soon afterwards on the same day with added vehemence, "Away with such a fellow from the earth: for it is not fit that he should live" (Acts xxii. 22); for other instances see Lk. xxii. 42; Acts xxi. 14, etc.

The appeals made by St. Paul to Moses and the prophets at the end of the Acts (xxviii. 23) in support of the Gospel message carries the memory back to similar appeals made by our Lord at the end of the Gospel of Luke (xxiv. 27, 44).

Stephen is introduced in the Acts towards the close of his life. He was indeed filled with the Spirit (Acts vi. 3, 5, 10; vii. 55); special attention is therefore drawn to his statement, that the Jews always resisted the Holy Ghost (vii. 51), of Whom the book of Acts testifies so fully.

The account of the death of Stephen therefore brings before us the rejection of the Third Person of the Holy Trinity by the Jews, and it strongly reminds us of the record of the rejection of our Lord Jesus Christ at the Crucifixion by the same people, told in the Gospels.

¹ *Commentary on the Acts of the Apostles*, 1908, pp. xlvi. and 01.

Double Reminders.

But St. Luke, in his second book, has further reminded us of our Lord's earthly Ministry by what we may call a doubled process: he has told us of various events in the history of two very prominent and Spirit-filled Christian leaders, which not only show a strong resemblance to each other, but they also unite in reminding us of our Lord's career on earth.

In the Gospel of St. Luke our Lord is recorded performing wonderful miracles, feeding thousands, curing the sick—on one occasion the mere touching of the border of His garment in faith was sufficient to restore a stricken woman to health (viii. 44). He also raised the dead. Our Lord was many times in danger of His life because of His Work and of His assertions of Divinity; He was only once made a Prisoner, when He was led forth to Trial, Condemnation and Death upon the Cross.

A complete account is given of our Lord's Birth, and Ancestry, and also of His Death, Resurrection and Ascension, all in strict fulfilment of long-given prophecies. He laid down His life of His own will in order to obtain Man's salvation (Jn. x. 18). He is recorded as divine and sinless, forgiving sins and claiming to be the Son of God.

In the book of Acts, Luke chiefly records the doings of Peter and Paul; attention however is not so much directed to them personally, as to the work of preaching and witnessing, which they were called upon to do, as agents of the Holy Spirit, empowered by Him. Both were endued with great gifts; it is interesting to notice some of the considerable number of similar occurrences in the history of each which Luke has selected for record, reminding us of corresponding events in the life of our Lord. Some of them are resemblances, some are contrasts. Both Apostles had power to heal the sick (iii. 1-10; xiv. 8-10), both had even a personal curative power, so that the shadow of one (v. 15), and handkerchiefs from the other (xix. 12) cured the sufferers. Both also raised the dead, Peter restored Tabitha to life (ix. 36-42) and Paul

Eutychus (xx. 9-12). Under the circumstances it is not surprising to read that worship was offered to both, to Peter by Cornelius, and to Paul by the multitude at Lystra (x. 25, 26 ; xiv. 8-18).

But now we come to a contrast with our Lord's actions under parallel circumstances, for both Apostles strenuously refused the proffered homage. There is only the slightest account of the ancestry, and none at all of the birth of either of these apostles. Another contrast is furnished by the sad and humiliating previous histories of both, which Luke faithfully records. Peter had denied his Master in His time of greatest trial, afterwards weeping bitterly in sorrow and shame. Paul had savagely persecuted the weak infant Church, and had taken a chief part at the death of the first martyr Stephen (Acts vii. 58 ; viii. 1), consequently this Apostle afterwards truly described himself as the chief of sinners (1 Tim. i. 15). Both Peter and Paul were alike most unwilling to undertake the work of preaching the Gospel to the Gentiles, and both were granted a special vision, and a divine message ordering them to obey (Acts x. 9-16 ; xxvi. 9-20). Both were imprisoned several times and both were miraculously delivered (iv. 3 ; v. 18 ; xii. 3-11 ; xvi. 23-26, etc.). Luke records that the lives of both of them were endangered on account of their boldness for the faith, Peter's once (v. 33), and Paul's many times (ix. 23, 29 ; xxi. 36 ; xxiii. 12, 21 ; xxvii. 42), but we have no account of their martyrdoms ; it is indeed remarkable that Luke says nothing at all about the death of either, so little are the agents themselves personally considered.

Luke in the Acts thus skilfully appeals to the exercise of the memory of his reader in order to deepen his faith in the Person and Work of our Lord Jesus Christ.

Not content with single and doubled reminders in the Acts of events in Gospel history, we shall see, later on, that Luke has also adopted a threefold plan in his second book of calling his reader's earnest attention to the important subjects of his first one (see p. 153).

The book of Acts also gives further and direct emphasis to the great climax of the Gospel, because Luke records in it that Christ crucified and risen was always the constant theme of all the pioneer preachers. Beginning on the day of Pentecost Peter boldly preached to the Jews at Jerusalem, "Jesus of Nazareth . . . ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death" (ii. 22-24; see also ii. 36; iii. 15; viii. 32-35, etc.). Remission of sins was freely offered to all who repented and believed on Him (ii. 38; see also iii. 19; x. 42-43, etc.). This same Gospel was carried broadcast through the Roman empire to Gentiles as well as to Jews. That it was Paul's message was witnessed by Festus, who bluntly stated that there were certain questions against that Apostle "of one Jesus, who was dead, whom Paul affirmed to be alive" (xxv. 19).

THE SPREAD OF THE GOSPEL.

We now investigate the new subjects brought before us in the Acts. That book tells of the Work of the Holy Spirit: the empowering of faithful believers to proclaim the Gospel throughout the world, and of the acceptance of the message by many, both Jews and Gentiles.

We notice that the chief human agents first employed were Peter and John, who had forsaken our Lord in the hour of need; their human love and ability for service had then entirely failed, but when they received the Holy Spirit they were changed into men utterly different. Those who had been cowards when our Lord was with them, became brave and fearless after He had gone; they then rejoiced "that they were counted worthy to suffer dishonour for the Name" (Acts v. 41). The Holy Spirit was, in fact, the prime Mover in all. He Himself was wrapped in mystery, never appearing in bodily form, and only communicating with His own servants. The men of the world only knew of Him by the mighty change which they could not fail to observe had taken place in His followers, who spoke with tongues, and wrought many

miracles, which arrested attention, and attested the truth of the glorious message of salvation, which they proclaimed.

We shall now consider the occasions of the specially recorded outpouring of the Holy Spirit upon believers: the first was on the day of Pentecost on a very public occasion, when Jews speaking many tongues from many countries were gathered together in large numbers at Jerusalem for the Feast; to their intense astonishment they heard the Gospel message of Christ crucified and risen proclaimed in their different languages in accord with prophecies, with which they had been familiar all their lives. The effect was immediate and blessed, and on that day a grand addition of three thousand souls was made to the number of the believers. This was in conformity with the first part of our risen Lord's last command, that His disciples were to be His "witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth" (Acts i. 8). The witnessing at Jerusalem continued, the miracle of the healing of the lame man, by Peter and John, at the Beautiful Gate of the Temple caused the people to run together to them in large numbers at Solomon's porch, and thus a fresh opportunity was given and seized for another successful proclamation of the good news, with the result that the number of the believers rose to about five thousand (iv. 4).

Then came the first signs of persecution from the Jews; Peter and John being imprisoned for a night and brought before the elders and scribes who questioned, threatened, and then released them (iv. 1-21). Just afterwards the believers, assembled to pray for boldness in their testimony, received Divine approval and encouragement by a fresh (the second recorded) outpouring of the Holy Spirit upon the disciples (iv. 31), and further great progress in numbers was made (v. 14; vi. 7).

But soon the believers were put to a severer test by the bitter opposition shown to Stephen, who became the first martyr. The Holy Spirit was indeed resisted by the Jews. St. Luke has strongly drawn attention to this crisis by the

great contrast he has made between the very full account of the death of Stephen (vi. 11-vii. 60), and the very brief allusion soon afterwards to the martyrdom of James, the brother of John (Acts xii. 2) ; this is very striking when we remember that Stephen was only introduced to our notice very shortly before he was swept away.

Although James had been very prominent during our Lord's Ministry, he did not subsequently occupy a leading position ; hence we have only a brief mention of his death.

Stephen is spoken of, as we have already noticed, as specially filled with the Holy Spirit, and he performed a great work, because his death marks a very important step in the growth of the infant Church. Like Samson, he accomplished more in his death than in his life (Jud. xvi. 30) ; for his martyrdom, and the persecution which arose at that time, led to the scattering of believers from Jerusalem, when they published the Gospel message in the regions of Judæa and Samaria (Acts viii. 1-4) in the very districts where our Lord had ordered in His parting command that it should next be preached. Great blessing followed this forward move, for we read that " Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. . . . And there was much joy in that city " (viii. 5-8). Soon afterwards, when Peter and John arrived, we hear of the divine approval being again manifested by the third recorded outpouring of the Holy Spirit (viii. 14-17). Stephen's death was also the cause of the Gospel being carried to other places further distant (xi. 19).

Luke has taken advantage of the death of Stephen to introduce the future Apostle of the Gentiles, then prominent among the persecutors of the Church, which he afterwards served so faithfully. Saul continued his vehement opposition to the preachers of the Gospel, persecuting them even to the death (xxii. 4 ; xxvi. 10) ; but the brave and faithful witnessing of Stephen had subsequently a very powerful effect upon the

mind and memory of the great Apostle (xxii. 20), and consequently on the future progress of the Church.

This is demonstrated by the fact that Paul's first recorded sermon (xiii. 16-43) strongly resembles Stephen's dying speech. The last words of the first martyr must therefore have been much pondered over, and we may conclude that the memory of his steadfastness must have stimulated Paul in after years to endure with patience the great persecutions which fell to his lot. His prominent example of endurance, in its turn, strengthened and braced up the members of the young Church for the hardships which lay before them.

On the fourth occasion, when it is recorded that divine approval was manifested by the outpouring of the Holy Spirit, Peter had obediently gone to preach the Gospel to the Gentile centurion Cornelius and his household, who received the Message gladly. Being Roman soldiers they were doubtless Gentiles and foreigners, and therefore representatives of the dwellers in the uttermost part of the earth (Acts i. 8) to whom Paul afterwards carried the Gospel so continuously.

The first four out of the five recorded outpourings of the Holy Spirit were thus all connected with the accomplishment of our Lord's final command to witness for Him "in Jerusalem and in all Judæa and Samaria, and unto the uttermost part of the earth." They are all told in the first ten chapters of the Acts. It is also worthy of notice that four-fifths of all the mentions of the Holy Spirit are contained in the first half of that book.

It would seem as if there were a divine economy in manifestations of miraculous power. They were chiefly given at times of beginnings, when most needed; afterwards the Lord allowed His work to be carried on by His human agents, in a more ordinary manner, under Divine guidance. In agreement with this, we find that in the Old Testament, miracles were generally confined to times of new beginnings, or crises, as for instance, when the Israelites were delivered from Egyptian bondage, and when Daniel miraculously interpreted dreams.

On the fifth and last recorded occasion of the outpouring of the Holy Spirit, at a somewhat later date, ignorant converts were found at Corinth; they willingly received instruction, were baptized into the Name of the Lord Jesus, and received the blessing of the new Dispensation (xix. 1-7). The Holy Spirit had thus given great power, and the needed encouragement to the members of the young Church on various important occasions.

Another aspect of the power of the Holy Spirit is shown by the doom which overtook sinners against Him recorded in the Acts, as, for instance, the deaths of Ananias and Sapphira (v. 1-11), reminding us of our Lord's solemn warnings about sinning against the Holy Spirit recorded in all the synoptic Gospels (Mt. xii. 31-32; Mk. iii. 28, 29; Lk. xii. 10).

We now turn from the records of the more direct action of the Holy Spirit to the account of the witnessing of the Spirit-filled men employed in the work of building up the Church of God. We take up this subject at the time when Peter and Paul received their commissions (Acts x. 20; ix. 15) to take the glad message to the nations.

Peter took the Gospel to the Gentile Cornelius, and Paul, with his companions, more fully carried out our Lord's command, by witnessing for Him in their constant travels throughout the Roman Empire.

The times and circumstances were opportune, the power of Rome then gave peace to the world, and travelling was safe; Roman roads and ships afforded good means of communication, and Roman persecution on religious grounds was at that time unknown. The widely-spoken Greek tongue enabled men of different countries to understand the Gospel message, and Jews could be addressed in their own language by the Evangelists (xxi. 40). All these conditions were wisely taken advantage of under the guidance of the Holy Spirit (xvi. 6-10) and the growth of the Church was constant and increasing. We shall not notice every step, but we shall

dwell a little on the object which Paul kept constantly in view—the preaching of the Gospel at Rome (Rom. i. 15), the capital of the known world. We find several expressions, at different periods in the Acts, which record his sustained determination to reach that city.

The Gospel was early carried there, for we read that “sojourners from Rome, both Jews and proselytes” (Acts ii. 10) were present at Jerusalem on the day of Pentecost, and the visitors were then very greatly impressed. Probably some of these men took back the Gospel message with them almost at once; at any rate there was a flourishing Christian assembly there prior to Paul’s arrival, for he had written to the Roman believers beforehand, “I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world . . . unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you . . . I purposed to come unto you and was hindered hitherto” (Rom. i. 8–13).

We read that when Paul abode at Corinth he worked as a tent maker with Aquila, who had been expelled from Italy, “Because Claudius had commanded all the Jews to depart from Rome” (Acts xviii. 1–3). Doubtless Paul’s attention was then frequently turned to the capital of the world, but no hasty decision was formed; he was a year and a half at Corinth and then left for Ephesus (xviii. 11, 19; xix. 1), where he remained more than two years (xix. 8, 10); then, at the end of that time he announced his intention of going to Jerusalem, saying, “After I have been there, I must also see Rome” (xix. 21). Soon after his arrival in the holy city, his determination must have been greatly intensified by a gracious message from the Lord at night, when, after very great dangers, he was confined as a prisoner in the castle, “Be of good cheer (*θάρασει*); for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome” (xxiii. 11). But a period of two years’ imprisonment followed at Cæsarea (xxiv. 27), and the journey to Rome

was delayed. Paul however effected his purpose by appealing to be tried by Cæsar at Rome, instead of by Festus at Jerusalem (xxv. 9-12; xxviii. 19). The Apostle did not hesitate to travel even as a prisoner, so much did he wish to reach his goal. When the dangerous storm arose on the voyage thither Paul received an assurance from an angel that he would certainly stand before Cæsar, and therefore reach his desired destination (xxvii. 24).

At last when Rome was almost reached, when the brethren came out to welcome him, Paul "thanked God and took courage" (*ἔλαβε θάρσος*) (xxviii. 15). This must have been some three years after the cheering divine message that he must bear witness at Rome. Doubtless Paul had kept the words of this prophecy prominently in his memory, and now, on the point of their fulfilment, he is most grateful and confident. Luke harmoniously expresses Paul's feelings on this occasion by a word which very evidently refers to the previous divine message, for neither of the words *θαρσέω* or *θάρσος* occurs elsewhere in the Acts. The obviousness of this reference is unfortunately lost in both our A.V. and R.V. translations, because both employ different English words in the two passages.

At last Paul entered Rome. Though a prisoner he "received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him" (xxviii. 16, 30, 31). The climax of the book is thus reached.

In the later chapters of the synoptic Gospels the Death of our Lord at Jerusalem is led up to, looked forward to, and described; the last journey to that city being fully dwelt upon.

In the Acts Jerusalem is left behind; Rome is the city to be reached. St. Paul's journey to that city is very fully described, and his work of preaching when he arrived there is plainly put before us. We thus have another instance of the resemblance between the arrangements of St. Luke's two books

Some have thought that the real ending of the Acts has been lost, and that Luke was prevented by some unknown reason from finishing it, because no account is given of the death of St. Paul. But if the view is correct that, in the Acts, Luke has laid his emphasis on the work of evangelization, while he has made but little comparatively of the human agents, the ending of his second book must be allowed to be very appropriate indeed, because a definite epoch in the growth of the Church among the Gentiles had then been reached, when the Gospel was proclaimed unhindered at the capital of the Roman world by the great Apostle of the Gentiles, with bright prospects for its future (xxviii. 28-31).

SUMMARY OF THE CHAPTER.

In this chapter we have noted the connexion between St. Luke's two books, the second being the continuation of the first.

One object of the Acts is, by subtle appeals to memory, as well as by direct statements, to point back to events in the Life and Death of our Lord. Circumstances connected with Peter, Paul, and Stephen are narrated in such a manner as irresistibly to remind the thoughtful reader of corresponding events in the earthly career of our Saviour.

But the book of Acts has another object in view, to record the Advent and Outpouring of the Holy Spirit, and the consequent growth of the Church under the preaching of Spirit-filled men.

Many journeys are recorded in the Acts: two of them stand out prominently. One to Jerusalem by Paul, who was divinely warned of great dangers awaiting him there, reminds us of our Lord's last journey to the same city.

The other is Paul's long planned journey to Rome, the world's capital at that time. We are told how, though he went there as a prisoner, he had liberty to preach the Gospel with good prospects of future progress.

The climax of the book having been reached, the record ceases.

CHAPTER IV
OUR LORD'S MINISTRY
THE FIRST THREE YEARS

THE emphasis and spiritual teaching of the Gospels can be much more clearly appreciated, if an intelligent grasp is taken of their chronology : but this method of study has been very little adopted, on account of the great difficulties which it has hitherto presented, the chief being the strange arrangement of the central chapters of St. Luke's Gospel, and the fact that it is not easy to see how the records of the Synoptists and of St. John harmonize with each other during the last six months of our Lord's Ministry.

Detractors of the Holy Scriptures have very naturally fastened on what they call the discrepancies between the different Gospel narratives, and they have thus attacked the trustworthiness of the inspired Word.

Their objections hitherto have never been met in any convincing manner ; and most scholars look upon any attempt to harmonize the Gospels as hopeless. Many harmonies have indeed been constructed, but none of them have gained any general acceptance, and none are satisfactory.

Devotional writers in general ignore chronology as unimportant, and they only dwell on the doctrinal and moral truths which the Evangelists proclaim. Some think it simply speculative, and tending to unspirituality to attempt to harmonize the Gospels, and they would discourage all efforts in this direction, because they think it diverts the mind from the consideration of deeper truths, notwithstanding the fact

that the Evangelists, specially St. Luke, devote considerable space to recording the passage of time.

But it is maintained that a satisfactory harmony of the Gospels has at last been obtained, which should meet the objections of hostile critics. It is set forth in this and the next chapter of this book, and it is hoped it will obtain the attention of all who reverence the Holy Scriptures. The construction of the harmony rests upon reasons which can readily be followed by any thoughtful reader, no special training or knowledge being essential.

It is believed that this harmony will also bear the inspection of scholars; it rests upon the consideration of the literary arrangements of the Evangelists, which differ from those with which we are familiar. These characteristics of style and method have not hitherto been fully recognized by any Bible students.

The fact of the existence of certain literary peculiarities in the writings of St. Luke will now be *assumed*; a consistent harmony will then be deduced, which is in accord with the main records of all the four Gospels. This might perhaps be considered sufficient demonstration, but in succeeding chapters the existence of the peculiar literary arrangements will be repeatedly proved by fresh evidences.

This plan is thought to be more convenient than the reverse one, which could, of course, have been adopted in this book, of proving the literary arrangements first, and constructing the harmony afterwards.

Some of the chronological features of each of the Gospels will first be briefly alluded to.

St. Matthew's Chronology.

In the Gospel of Matthew there are many groupings in threes, fives, and sevens. There are three main incidents in the holy childhood, the coming of the Magi, the flight into Egypt, and the return from that country (ii. 1-23); there are three prohibitions—"Lay not up for yourselves treasures upon the earth." "Judge not." "Give not that which is

holy unto the dogs" (vi. 19; vii. 1, 6). Matthew's Gospel contains five great discourses, each of which ends with the formula in exactly the same words in the Greek, but variously translated in the Revised Version, "It came to pass, when Jesus ended, had made an end, or had finished" (vii. 28; xi. 1; xiii. 53; xix. 1; xxvi. 1).¹

Grouping in sevens is also noticeable in this Gospel; each of the three divisions of the Lord's genealogy contains fourteen generations (i. 17); and there are seven woes in chap. xxiii.

These numerical groupings may have been used as aids to memory, they were certainly well-recognized methods of Hebrew arrangement, for instance, there were three great feasts of the Lord (Ex. xxiii. 14, 17); the choice between three punishments, famine, sword or pestilence, was offered to King David after he had numbered the people (2 Sam. xxiv. 13). There are five books of the Pentateuch, and five books of the Psalms, and it is well known that seven is a very prominent number indeed all through Scripture.

As Matthew, a Jew, writing to Hebrews, employed these well-known numerical plans, it is by no means unlikely that he may have occasionally transposed the exact historical order of some minor events and sayings in order to conform to these arrangements.

St. Mark's Chronology.

Although no traces of similar numerical arrangements can be found in St. Mark's Gospel, it is quite possible that he may have adopted some other Hebrew literary plan, which may have necessitated very slight departures from a strict chronological order. But whether that were the case or not, we have evidence, for what it is worth, detracting from Mark's strict historicity. Papias, the very earliest writer who mentions the works of the Scriptural Evangelists, wrote that "Mark having become the interpreter of Peter, wrote down accurately everything that he remembered (or mentioned)

¹ *The Oxford Library of Practical Theology. The Gospels.* 1912, pp. 171, 172. Rev. Leighton Pullan.

without however recording, in order, what was either said or done by Christ . . . Peter . . . had no design of giving a connected account of the Lord's oracles (or sayings).¹ We must not however attach too much importance to the testimony of Papias ; but it may perhaps prevent us from necessarily expecting strict historical accuracy in every little detail in the second Gospel which may seem to conflict with the other synoptic accounts. The main events of all the Gospels harmonize perfectly, as will be shown in the pages of this book.

St. Luke's Chronology.

But Luke determined to write as he definitely states "in order." Many had drawn up narratives which had not coincided with his (Greek) idea of methodical arrangement (Lk. i. 1, 3). Hence we are led to expect strict chronological accuracy in the third Gospel. This expectation is strengthened by the fact that many recent systematic archæological researches have produced long buried evidences which bear incontestable witness to Luke's marvellous historical accuracy in the Acts ; his smallest details having been found true to life, in all cases in which verification was possible (see p. 49).

At the very outset of his Gospel we are struck by the special statement that he has "traced the course of all things accurately from the first" ; and as we read further we find the passage of time very frequently referred to ; hence chronology is a point to which this Evangelist devotes particular attention. Excluding for the present any consideration of the Acts, we find that in his Gospel he gives two very distinct dates by referring to well-known secular events,—the "decree from Cæsar Augustus, that all the world should be enrolled" (ii. 1, 2) ; and "the fifteenth year of the reign of Tiberius Cæsar" (iii. 1), after the manner of the historians of his day. Luke also gives a Jewish dating for the vision of Zacharias (i. 5, 8, 11), as it is known from Jewish records² when the course

¹ Quoted from *Horæ Synopticae*, 1909, p. xiii. Rev. Sir John Hawkins, Bt.

² *The Talmud* (*Taanith*, p. 29, and *Erachim*, p. 11).

of Abijah (2 Kings xi. 5 ; 1 Chron. ix. 24, 25 ; xxiv. 1-19 ; 2 Chron. xxiii. 4-8), to which he belonged, served in the Temple in the first century.

Our Evangelist also tells us that our Lord came to the Temple at the age of twelve (ii. 42), and that He began His Ministry when He was "about thirty years of age" (iii. 23). The fulfilment of periods of time (i. 57 ; xxi. 24), also of years (ii. 37 ; iv. 25 ; viii. 42, 43), months (i. 24, 26, 56), days (i. 59 ; ii. 6, 21, 22, 43, 44 ; iv. 2, 25 ; ix. 28, 37, etc.), and hours (xxii. 14 ; xxiii. 44 ; xxiv. 33), are each referred to repeatedly ; the near approach of summer (xxi. 30) is pointedly alluded to on one occasion, and at another time the narrative of the plucking of the ears of corn clearly shows that season actually at hand (vi. 1). Even in the central chapters of this Gospel, where chronological references are generally considered to be very vague, we find allusion made to periods of years (xiii. 7, 11), and of days (ix. 51 ; x. 35 ; xi. 3). These passages are in addition to those just mentioned.

Our Lord constantly referred in His parabolic teaching to persons or things actually present, for instance to children (xviii. 15-17), to money (xx. 23-25), etc. ; hence we may fairly judge that when Luke records our Saviour's allusion to the beauty of the lilies of the field (xii. 27), that they were then actually in bloom, indicating that it was summer time. Similar deductions can also be formed from various other indirect allusions to the seasons in the third Gospel.

As St. Luke therefore makes such numerous references to the passage of time, both by direct and by indirect means, it would appear that the investigation of his system of chronology will probably form a good key to his methods of arrangement.

We find however that a formal chronological sequence is not always adhered to by this Evangelist, because, for instance, he tells of the imprisonment of the Baptist (cf. Lk. iii. 20, 21 ; Mt. iii. 13-17 ; iv. 12, and Mk. i. 9, 12, 14), which only ended with his death, before he records the narrative of our Lord's Baptism, which had evidently been performed by the

Forerunner. Also the genealogy of our Lord Jesus Christ (Lk. iii. 21, 23-38) is placed after the account of His Baptism in the Gospel of Luke, whereas in the gospel of Matthew it comes at the very beginning, where we should naturally expect to find it. Hence we are not unprepared for a possibly somewhat unusual chronological arrangement in other places; nevertheless very definite order of *some* kind is to be expected.

Every careful reader of the Gospel of St. Luke must have been struck with the strange historical order of his central chapters. Some commentators attempt, in a hesitating manner, to sketch out the chronological sequence of events; thus Edersheim writes, "The section in St. Luke's Gospel from ix. 51 to xviii. 14 stands absolutely alone . . . the difficulty of arranging here the chronological succession of events is so great that we can only suggest."¹ Dean Farrar, giving his own opinion, writes, "The order of the facts narrated is not, and does not claim to be, chronological." Nevertheless he believes that only one journey to Jerusalem is recorded in this passage, and another in Lk. xviii. 31-33.²

A large number of writers however give up attempting to discover any historicity in this part of St. Luke's Gospel. Referring to this passage, Prof. J. Vernon Bartlet writes: "It looks as if the historic order were best preserved at its beginning, but soon fades away, to be followed by a series of sections more or less loosely linked together in groups, the links between the several groups being specially loose, where they exist at all."³ Others give different explanations of the arrangement of these chapters, thus Westcott suggests the order thus, The Rejection of the Jews foreshown, Preparation, Lessons of Warning, of Progress, etc. While the Rev. W. Stewart, D.D., has affirmed that St. Luke "arranged the paragraphs in the alphabetical order of the words" which convey leading ideas.⁴ It has even been proposed that St.

¹ *The Life and Times of Jesus the Messiah*, vol ii., p. 126.

² *The Life of Christ*, 1906, p. 330.

³ *The Sources of Luke's Gospel*, O.S.S.P. 1911, p. 345.

⁴ *The Plan of St. Luke's Gospel*, 1873.

Luke was ignorant of the true order of events, but just jotted them down in a haphazard fashion. This suggestion, however, cannot be entertained for a moment, because it is directly contrary to the Evangelist's express statement, at the very beginning of his Gospel, that he had "traced the course of all things accurately from the first."

These explanations can be multiplied almost indefinitely; Dean Farrar was correct when he wrote of this long passage, "Almost every enquirer seems to differ, to a greater or less degree, as to the exact sequence of events."

But order and method arise out of this seeming chaos when we make the assumption, which will be fully proved later on in Part II, that St. Luke has made two retrogressions in his Gospel, each followed by a narrative in correct historical sequence, forming, together with the main account before the end of Lk. x., three parallel narratives which lead up to and emphasize the main subject of the Gospel, the Death and Resurrection of our Lord Jesus Christ. We then find that the chronological difficulties vanish, the three accounts being quite consistent with each other, and agreeing, in the main, with the chronology deduced from the other Gospels.

The three narratives are as follows:—

The first begins at that part of the Gospel of St. Luke, which first tells of any of the events in our Lord's Ministry, at iv. 14; it then proceeds historically, in a manner resembling the other synoptics, to the arrival at Bethany (cf. x. 38; Jn. xii. 1), six days before the Crucifixion (see p. 99). We may conveniently call this narrative in the third Gospel, Lk(A).

At Lk. xi. 1 there is a retrogression to the time of the Sermon on the Mount, nearly two years before the Crucifixion; from thence the story again proceeds in correct historical order until Passion Week at Jerusalem. This narrative we will call Lk(B); it ends at xiv. 24.

At the next verse (xiv. 25) there is another retrogression,—to the time just before the Transfiguration, six months before the end. Another narrative, which we shall call Lk(C), then proceeds in regular historic order to the end of our Lord's

active Ministry at xxii. 53, after which it blends with the single account of the Arrest, Trial, Crucifixion and Resurrection.

Besides Lk(A), Lk(B) and Lk(C), we may call the Introductory part (i. 1 to iv. 13), Lk(I). The parts telling of the Passion of our Lord (xxii. 54 to xxiii. 56), Lk(P); and the last chapter (xxiv) which treats of the Resurrection, Lk(R).

Thus Lk(I) is from i. 1 to iv. 13.

Parallel Narratives	{	Lk(A)	„	iv. 14	„	x. 42.
		Lk(B)	„	xi. 1	„	xiv. 24
		Lk(C)	„	xiv. 25	„	xxii. 53.
		Lk(P)	„	xxii. 54	„	xxiii. 56.
		Lk(R)	„	xxiv. 1	„	xxiv. 53.

Omissions.

Various omissions are made in each of the Gospels, always abruptly and without remark. We should not know of them, but for the fact that other Gospels tell of the unrecorded events.

None of the Synoptists narrate the happenings of about the first seven months of our Lord's Ministry, but St. John supplies the deficiency; nor do any of the first three Evangelists tell of the occurrences during about five months after the Transfiguration; St. John again supplies information.

The fourth Evangelist omits all record of the events of nearly two months before Passion week; but the Synoptists tell us of them.

St. Luke has two great omissions peculiar to himself, one in Lk(A) the so-called Great Omission, and the other, a still greater one, in Lk(B). We shall fully consider these omissions later on (pp. 218 and 225).

It must be distinctly understood that the terms the Great and Greater Omissions simply mean that Luke has omitted that which is related elsewhere: it does *not* imply that any part of the Gospel of St. Luke is lost or missing. On the contrary we shall endeavour to show later on (p. 236) that these two considerable Omissions serve important purposes in adding to the great emphasis which St. Luke gives to the main subject of his Gospel.

St. John's Chronology.

The fourth Gospel is made on a plan which differs from that of the Synoptists. St. John is universally believed to have written at a later date than the other Evangelists, and he has supplied information on many points, not given by the other three. He alone mentions the occurrence of the four Feasts in ii. 13, vi. 4, vii. 2, and x. 22 ; these serve as dates, because the time of year when each was held is well known. The chronology of St. John need not detain us now ; but we shall refer to it in the succeeding pages of this book.

THE CHRONOLOGY OF OUR LORD'S MINISTRY.

We now give an historical outline, or harmony, of the chief events in our Lord's Ministry. It is deduced from the records of all the Gospels, and it is represented graphically in Fig. I, p. 263, which refers to the whole of our Lord's Ministry, also to the previous work of the Baptist, and to the Resurrection and Ascension afterwards.

Short horizontal lines at equal distances apart on the left side of Fig. I marked 1, 2, 3 and 4 furnish a time scale ; these figures mean the first midwinter, the second, third and fourth, in our Lord's Ministry.

The bracket on the left represents the duration of our Lord's Ministry, from an autumn to the fourth succeeding spring, a period of three years and a half.

Some nineteen events and discourses are mentioned in Fig. I. The date of each is indicated in the various columns ; for instance (9), the miracle of feeding the five thousand is recorded to have been at the third spring, because the dotted lines point to a spot on the longest column at about a quarter of the distance between the third and fourth midwinters in the Ministry.

It will be noticed that (11) to (16) are not referred to in Fig. I, they are omitted for the sake of simplicity. They will be found in Table III, p. 264, which only records the events of the last six months of the Ministry. Table III

also contains (10), and (17) to (22) of Fig. I. The reference numbers in both Fig. I and Table III refer to the *same* events and discourses.

The last six months are considered in much more detail than the rest of our Lord's Ministry. Hence Table III is employed, which conveniently contains numerous scriptural references. It is chiefly referred to in the next chapter.

In this chapter we shall consider Fig. I. The long black column on the left of it indicates the chronology of the Ministry from all the Gospels, except Lk(B) and Lk(C); it is therefore headed M, to signify that it is the main account: Lk(A), commencing somewhat late in the first spring of the Ministry, is superimposed on the long column. Lk(B) begins early in the second summer, it has a separate column to itself; while Lk(C), beginning at the last autumn, has the shortest column on the right.

The sections which contain the accounts of the Passion (xxii. 54-xxiii. 56), and of the Resurrection (xxiv. 1-53) of our Lord are marked respectively Lk(P), and Lk(R); they occupy small lengths of the column and they follow in succession immediately after Lk(C).

When the same event or discourse is told in more than one of these Lukan narratives, the dotted lines draw attention to the fact; and on the right side of Fig. I the capital letters A. B. and C. indicate in how many of the Lukan narratives the event is mentioned.

Thus the horizontal dotted line coming from both Lk(A) and Lk(B) indicating the time of the second early summer leads to the reference (7), the Sermon on the Mount, because fragments of it (as will be proved later) are recorded in both these Lukan narratives at the same date; and the letters A. B. at the extreme right of the same horizontal line, draw attention to that fact.

The fifth dotted line from the column headed Lk(C), counting from the bottom of Lk(R), passes through all three of them, and then leads on to (18) and (19), the last journey, and the discourse on Eternal Life. The capitals A. B. and

C. at the extreme right indicating that both these subjects are recorded in all three of the Lukan narratives.

The open spaces in Lk(B) and Lk(C) indicate omissions. There are also omissions in Lk(A), but they are not indicated in the long column, because that is based on *all* the other Gospel accounts, and taking them all together, there are hardly any omissions capable of being recorded, as one Gospel supplies the deficiencies of others.

It will be noticed from an inspection of Fig. I and Table III that, although there are considerable omissions or interruptions in Lk(A), Lk(B) and Lk(C), in all cases the events and discourses which they record are arranged in the *same order* in all of them, and also in the other Gospel accounts.

We now enumerate the twenty-five leading events and discourses referred to in Fig. I and in Table III, the reference numbers in each of these corresponding with the numbers attached to the following headings. We shall afterwards prove the correctness of these statements.

We begin by consulting Fig. I.

(1) *John the Baptist began his Ministry in the summer.*

(2) *Our Lord was baptized, and (3) His Temptation began three or four months afterwards in late summer.*

(4) *Our Lord began His Ministry very soon after the end of the Temptation; in the autumn of the same year.*

The following events are dated from the beginning of our Lord's Ministry.

(5) *The imprisonment of John the Baptist, and (6) Our Lord's return to Galilee, were late in the first spring.*

(7) *The Sermon on the Mount was spoken early in the second summer.*

(8) *The parables on Sowing were spoken in the third winter, most probably at the end.*

(9) *The feeding of the five thousand was in the third spring.*

(10) *The Transfiguration was in the fourth autumn.* (We note that this miracle is referred to both in Fig. I and Table III.)

Since (11) to (16) are only in Table III we now turn to it.

(11) *The last feast of Tabernacles was also in the fourth autumn.*

(12) *The feast of Dedication was early in the fourth winter.*

(13) *The visit to the place where John was at the first baptizing, (14) to Bethany to raise Lazarus, and (15) to Ephraim, were all in the fourth winter.*

(16) *The last visit to Galilee was towards the end of the fourth winter.*

(We note that (17) to (22) are referred to in both Fig. I and Table III.)

(17) *The discourse on the Child and Humility, (18) the last journey, (19) the discourse on Eternal Life, (20) the passing through Jericho, and (21) the last arrival at Bethany and Jerusalem were all early in the fourth spring.*

(22) *Passion week, with the parables on the rejection of the Jews, (23) the Crucifixion, and (24) the Resurrection were all in the fourth spring.*

(25) *The Ascension was early in the fourth summer.*

(We note that (23) to (25) are only in Fig. I.)

We shall consider only the first nine of these events, covering a space of about three years in this chapter, with the aid of Fig. I; whilst those from (10) to (22), belonging to the last six months of our Lord's Ministry, will be investigated with the help of Table III in the next chapter. For (23) to (25) we shall return to Fig. I.

(1) *John the Baptist began his Ministry in the summer.*

Several writers have come to the conclusion, in individual cases, that our Lord referred to passing events in His teaching, e.g. Archbishop Trench, Dean Stanley and others have thought that sowing was actually in progress when the parable of the Sower was uttered; Wellhausen has remarked that our Lord's words about faith, the rooting up of a sycamine tree, and planting it in the sea (Lk. xvii. 6) may well have been spoken on the shores of the Sea of Galilee; Blunt also has suggested that the parable of the Good Samaritan was probably uttered on or near the road between Jerusalem and Jericho, to which it refers (Lk. x. 30). But long before any of these authors

wrote, Sir Isaac Newton had forcibly stated that both our Lord and John the Baptist habitually referred to things actually present in their parabolic discourses. This thoroughly Hebrew method of expression had constantly been used by the old prophets (1 Sam. xv. 27, 28; Jer. xviii. 3-6, etc.).¹

Our Lord followed this custom when He sent out the twelve with power to cast out evil spirits, and to heal diseases, in the second summer of His Ministry (Mt. xii. 1); just before they started He said to them, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest" (Mt. ix. 37, 38).

It is true that about a year and a half later our Lord sent out the seventy on a similar mission, when it was winter, He began His charge on the second occasion also with the words about the harvest and the labourers (Lk. x. 1, 2). It is believed that this instance in Luke is the only exception to our Lord's habit of referring to things actually present in His parabolic discourses. But as in this case our Lord repeated a very great part of the charge He had given on the previous similar occasion, including the words about the harvest and the labourers, it is quite possible that similar expressions were habitually used whenever the disciples were sent out, irrespective of the season of the year. But we notice that it was actually at harvest time when the expression was *first* spoken.

Recognizing then this habit of reference to things present in New Testament parabolic discourses, we conclude that the Baptist spoke to his great crowds in the summer time (see (1) Fig. I), because he referred to no less than seven of the agricultural operations of that season (Mt. iii. 7-12; Lk. iii. 7-9). They are—

I. Vipers fleeing from a burning field after harvest. It was the custom to cut only the ears of corn; the standing straw was then burnt,² in order to fertilize the ground. Vipers

¹ *Observations upon the Prophecies of Daniel*, 1733. Note on p. 148.

² For instances of the malicious burning of crops *before* harvest see Jud. xv. 4, 5; 2 Sam. xiv. 30.

in such fields naturally endeavoured to escape from the flames.

II. The bringing forth of fruit.

III. The axe laid unto the root of the unfruitful trees, which are to be hewn down.

IV. The casting of an unfruitful tree into the fire.

V. The winnowing fan cleansing the threshing-floor.

VI. The gathering of the wheat into the garner.

VII. The burning up of the chaff with unquenchable fire.

As these numerous references to agricultural events which take place in summer were all given in the very short account of the Baptist's discourses, the conclusion is forced upon us that the incidents referred to were actually in progress, when these words were spoken ; particularly as no references were made to any occupations of husbandry which take place at other seasons of the year.

(2) *Our Lord was baptized, and (3) His Temptation began three or four months afterwards, in late summer.*

Our Lord's Baptism (2) Fig. I. was immediately followed by His temptation (Mt. iv. 1). The end of the Temptation was only a very few days before the commencement of His Ministry, when He began His signs and manifested His glory (Jn. i. 26, 29, 35, 43 ; ii. 1, 11). As we shall presently demonstrate that this was near the autumnal equinox, the Baptism must have been a little more than forty days before, and therefore about three or four months after the beginning of John's Ministry, in the late summer.

(4) *Our Lord began His Ministry very soon after the end of the Temptation ; in the autumn of the same year.*

Our Saviour began His Ministry when John was fulfilling his course (Jn. i. 20, 30 ; Acts xiii. 25), and He was at Jerusalem at the following Passover (Jn. ii. 13, 23). He must therefore have begun His public career at some time between the summer of one year and the following spring. At what time of year was it ?

As just before the beginning of His Ministry our Lord had

called Nathanael "an Israelite indeed,"—one prevailing in prayer (Gen. xxxii. 28), and as the new convert was surprised that our Lord had seen him under the fig tree (Jn. i. 48–50), we may well conclude that he had hidden himself under its thick leaves in order to pray unnoticed.

Now leaves only remain on fig trees in Palestine until shortly after the end of summer, they are bare during winter, affording no hiding-places. Early autumn is thus indicated as the season of this incident, it could not well have been earlier, for some months must have elapsed, during which John gathered his crowds and our Lord endured His Temptation. This incident could not have been in the following summer because our Lord had then begun His Ministry, having been in Cana and in Capernaum, before the next Passover (Jn. ii. 11, 12, 23), when fig trees only *begin* to put forth their leaves (Mt. xxi. 19; xxiv. 32).

That our Lord's Ministry commenced in the autumn is in agreement with the widely accepted view that it lasted for three years and a half. In that case, the beginning *must* have been at an autumn, because we know for a certainty that the Crucifixion, at the end, was at a Feast of Passover, which is in the spring.

We are confirmed in the supposition that our Lord's Ministry began in the autumn, because just before its commencement John the Baptist had said, "Behold the Lamb of God, which taketh away the sin of the world!" repeating the first part of the sentence on the morrow (Jn. i. 29, 35, 36). We are thus reminded of the two goats on the day of Atonement, the tenth day of the seventh month, when one was killed, and offered for a sin-offering; the other, a living one, bore upon him all the iniquities of the children of Israel "unto a solitary land" (Lev. xvi. 22). It is true that John spoke of our Lord as the *Lamb* of God; but as the Paschal lamb was to be taken "from the sheep, *or* from the goats" (Ex. xii. 5) it would appear that an allusion to our Saviour under the simile of these two goats may well have been made by the Baptist on this occasion.

If we follow the idea of supposing that illustrative language was used when the event on which it was founded was actually occurring, we may conclude that the ceremonials connected with the day of Atonement were just taking place when the Baptist spoke these words. If this were so, the marriage in Cana of Galilee, when our Lord turned the water into wine, "the beginning of His signs" when He "manifested His glory," marking the commencement of His Ministry, may well and appropriately have been at the beginning of the glad feast of Tabernacles; this was on the fifteenth day of the seventh month at the full moon near the autumnal equinox, only five days after the day of Atonement.

(5) *The imprisonment of John the Baptist, and (6) our Lord's return to Galilee were late in the first spring of the Ministry.*

The synoptic Gospels were apparently written at a very early date for those who were familiar with the leading features of the life of our Lord from contemporaneous witnesses. The date of the imprisonment of John the Baptist seems to be mentioned as if it had been well known to the first readers (Mt. iv. 12; Mk. i. 14; Lk. iii. 19, 20). Thus an English author at the very beginning of this century might refer to the years of the Boer War as well known, but later writers must give dates. The Evangelist St. John, whose Gospel was written some years later than the others, did not address those who were well aware of the circumstances of the Baptist's imprisonment, and so he has given us data, enabling us to find out, with great probability, when it occurred. The Forerunner was fulfilling, or ending, his course when he uttered the words, "What suppose ye that I am? I am not He, etc." (Acts xiii. 25), just before the beginning of our Lord's Ministry (Jn. i. 20-27). He was not however in prison at the time of the following Passover (Jn. ii. 23; iii. 24), but we conclude that his incarceration must have occurred very soon after that Feast, as he was ending his Ministry when he spoke the words above referred to. Our Lord withdrew from Jerusalem into Galilee immediately afterwards (Jn. iv. 3).

(7) *The Sermon on the Mount was spoken early in the second summer.*

The sermon was spoken in early summer, at the time of plucking and eating ears of corn in the fields: Matthew (xii. 1) stating that this event was just after, Luke (vi. 1) that it was just before the Sermon. Now a winter must have intervened between this summer and the late spring in which the Baptist's arrest took place, in order to allow time for the many events narrated in Lk. iv. 14, 15, before the visit to Nazareth, and for the journeys, preachings, and healings by our Lord after leaving that town (Mt. iv. 13, 17-25). Hence we judge that the Sermon was spoken in the second summer of our Lord's Ministry.

(8) *The parables on Sowing were spoken in the third winter, most probably at the end.*

The four parables on Sowing, that of the Sower (Mt. xiii. 3-23; Mk. iv. 2-20; Lk(A) viii. 4-15), the Good Seed and the Tares (Mt. xiii. 24-30), the Mustard Seed (Mt. xiii. 31, 32; Mk. iv. 30-32; Lk(B) xiii. 18, 19), and the Seed Growing Secretly (Mk. iv. 26-29) were all delivered at the same time, as we shall demonstrate (see p. 110), intermediate between the second summer when the ears of corn were plucked, and the feeding of the five thousand, which, we shall presently show, was in the following spring. The persistent reference to sowing in these four parables points to the conclusion that it was actually taking place at the time of utterance, at the end of the third winter in the Ministry, because sowing in Palestine at the present day is more usual at that season than in the late autumn.

(9) *The feeding of the five thousand was in the third spring.*

The season of year of this miracle is very plainly and consistently fixed in three of the Gospel records; Matthew speaks of grass at the time (xiv. 19), Mark of green grass (vi. 39), and John of much grass (vi. 10). Now grass is only visible during a few weeks of spring in Palestine, afterwards it is

burnt up by the summer heat. St. John also definitely confirms this dating, by telling that the Passover was then at hand (vi. 4),—the full moon near the vernal equinox.

The third spring in our Lord's Ministry is thus clearly indicated as the time of this miracle.

After this Matthew and Mark record our Lord's withdrawal to Tyre and Sidon, and subsequently, in the summer, the feeding of the four thousand (Mt. xv. 21, 32-38; xvi. 10; Mk. vii. 24; viii. 1-9, 20). These events are omitted by Luke and John: they are not referred to in Fig. I.

We have thus considered the order of the main events in the first three years of our Lord's Ministry, and thus far we have found agreement between all the Gospels.

SUMMARY OF THE CHAPTER.

In this chapter we have noticed the great prominence which Luke has given to the passage of time, and we have therefore carefully investigated the order of some of the main events in the Gospels.

We have been helped by observing with Sir Isaac Newton "that Christ and His Forerunner John were wont to allude to things present."

We have assumed, but shall subsequently prove, that St. Luke has constructed three parallel narratives, and with the aid of Fig. I., we have constructed an historical outline of the first three years of our Lord's Ministry, consistent with the records of all the four Evangelists.

CHAPTER V
OUR LORD'S MINISTRY
THE LAST SIX MONTHS

IN this chapter we shall consider the order of events in the last six months of our Lord's Ministry, deduced from the records of all the Gospels. We shall frequently refer to Table III. p. 264.

A glance at it reminds us of the fact that the synoptic writers and St. John do not, as a rule, tell of the *same* events during the period we are now considering ; in order therefore to obtain a connected account of our Lord's Ministry, or of any part of it, we must evidently find out how the events told by St. John interlace with those recorded by the Synoptists.

The three parallel narratives in the third Gospel Lk(A), Lk(B), and Lk(C) (see p. 69) are clearly shown by separate columns in Table III ; the probable duration of various omissions are also indicated. We note that in consequence of the Greater Omission in Lk(B) there are no records in the period we are considering until (18), the last journey.

Before going further, one or two points demand our attention.

Our translators and those responsible for the division into verses, and the arrangement in paragraphs, do not seem to have understood the order of events in the last six months of our Lord's Ministry, and they have apparently made some mistakes.

In Mk. ix. 30, *καὶ ἐκεῖθεν*, or *καὶ κεῖθεν* as it is in the oldest MSS., is translated *thence* in the A.V., *from thence* in the R.V., while in Acts xiii. 21 it is rendered *afterward* in both versions.

This last word appears to be the suitable one to use in Mk. ix. 30.

The R.V. places the two halves of Lk. ix. 43, most assuredly correctly, in two different paragraphs, while the A.V. makes no such break. This verse contains (between its two halves) the Lk(A) omission of about five months, as will be proved later on.

The A.V. makes a fresh paragraph to begin, most probably correctly, at Jn. xi. 55, whilst the R.V. differs from it by beginning at the previous verse. There is an omission of the events of about eight weeks between these two verses, as will be demonstrated later.

Evidently our subject appears to be somewhat complicated, but it is capable of satisfactory explanation.

Table III gives the leading events of the last six months of Our Lord's Ministry arranged in chronological order: as the necessary reference texts are given in it, they are not repeated in the pages of this chapter.

The reference numbers in Table III begin at (10), in order to allow for other previous events indicating the chronology of the first three years of our Lord's ministry, which we have already considered in the last chapter with the help of Fig. I.

Although the Synoptists and John frequently narrate the doings of *different* times, all the accounts join at the last week, (22) at Jerusalem; and a chronological correspondence can be found at the very beginning, between the Transfiguration, (10) of the Synoptists, and the Feast of Tabernacles, (11) of St. John.

As the fourth Evangelist gives a connected account for three or four months after this Feast, and as the first three Gospels tell of events and discourses which came in uninterrupted order before Passion Week, it follows that a continuous narrative can be made of the last six lunar months of our Lord's Ministry; from the autumnal Feast of Tabernacles to the succeeding and last Feast of Passover in the following spring.

Consulting Table III, we now proceed to consider the thir-

teen events and discourses named in the column headed *Subjects*. The Scriptural references in ordinary type give direct accounts on each subject, those in italics give indirect evidences.

We first investigate events and discourses connected with the Transfiguration and the feast of Tabernacles in the various records.

(10) *The Transfiguration*, and (11) *the last feast of Tabernacles were in the fourth autumn*.

The glorious vision (Lk. ix. 28-36) was evidently intermediate between the third Passover (cf. Lk. ix. 12-17, Jn. vi. 4-13), and the Crucifixion. It is generally believed that it was midway, in the autumn, and this is almost certainly correct.

On reference to Table III we find that Peter's Confession, (10)(a), according to St. John, came shortly before the Feast of Tabernacles, while the Synoptists record it as spoken a few days before the Transfiguration; hence the feast and the vision must have been nearly at the same time. Our Lord's words about cross-bearing, (10)(b), were spoken very soon after the confession, and shortly before the Transfiguration; hence Lk(C) narrative begins just before the vision on the Mount.

The Transfiguration itself, (10)(c), is only told by Mt., Mk. and Lk(A), but various subjects prominently connected with the vision, and with the Feast of Tabernacles, are alluded to in all five; thus Mt., Mk., Lk(A) and Lk(C), all mention *σκηνή*, a *tabernacle*, 10(d). This word is only used in these four places in all the Gospels, while *σκηνοπηγία*, *tabernacle fixing*, is used in Jn. vii. 2—the only place in the New Testament where this word is employed.

It appears to be most probable therefore that, at the time of the Transfiguration, the Feast of Tabernacles was about to begin, when booths were made throughout the land (Lev. xxiii. 34-42; Neh. viii. 14, 16). Peter knew not what he said at the Transfiguration, when he wished to make a taber-

nacle for each of the three who appeared in glory ; but *some* train of thought must have passed through his mind, confused though it was.

If the eight-day Feast of Tabernacles were then beginning to be celebrated, our Lord and His disciples on their way must have passed many booths under construction, and it would have been a natural, but highly improper suggestion to propose that our Lord, Moses, and Elias should be equally honoured by having one made for each of them.

The strange and apparently contradictory expression "eternal tabernacles," in Lk(C), is readily explained if we suppose that booths were all around at the time. Our Lord in effect contrasted the numerous temporary structures, which all could see, with the eternal ones which He wished His hearers to obtain.

Joy, (10)(e), was intimately connected with this Feast (Lev. xxiii. 40 ; Deut. xvi. 13-15), and we find some seven references to rejoicing in Lk(C), and one such in Matthew and in John.

There are three seasonal allusions, all in Lk(C), in (10)(f), and in (10)(g). When all the fruits of the earth have been safely gathered in, the poorer farmers in all agricultural countries settle up their debts. The whole tenor of the parable of the Unrighteous Steward, (10)(f), in Lk(C), with the accounts for oil and wheat, agrees with the conditions of autumn, when much business must have been carried out.

The two other seasonal allusions in (10)(g) are both connected with dressings for the fields, which are applied in the autumn. Salt which has lost its savour is referred to in three passages in the Gospels (in Mt. v. 13 ; Mk. ix. 49, 50 ; and Lk. xiv. 34, 35) ; but only in the last is it described as *unfit for the land*. The prodigal son in the parable was sent into the cultivated fields to feed swine, which were placed there in autumn in order to manure the ground, as well as to feed on any fallen grains of corn.

The same important matters are often discussed on more than one day, but the days are generally near together ; thus

John the Baptist repeated the words, "Behold the Lamb of God" (Jn. i. 29, 35, 36) on two consecutive days, and our Lord spoke of Himself as the Bread of Life on the day after His miracle of feeding the five thousand (Jn. vi. 11, 22, 35).

Hence if we find the same subjects spoken of in the five parallel accounts which we are now considering, it must be very probable that the times of utterance of each were near together.

From an inspection of Table III we notice that the subjects of the Law and the Prophets, (10)(h); Hearing (10)(i); Death (10)(j); and Fatherhood (10)(k), are mentioned in all five, Mt., Mk., Lk(A), Lk(C) and Jn.; while John the Baptist, (10)(l), is referred to in three; Abraham (10)(m), very fully in two, and our Lord is also mentioned twice under the figure of the sun, (10)(n), but only briefly. The sun is the light of the world.

Moses and Elijah are mentioned in (10)(h), as representatives of the Law and the Prophets, in some of the narratives; while in St. John's Gospel Moses, or the Law, is referred to separately eight times, and a prophet or prophets four times.

In Mt., Mk. and Lk(A) we read the command of God the Father to hear His Son (10)(i); in Lk(C) we have the last recorded occasion when our Lord spoke the words, "He that hath ears to hear, let him hear," followed by the response in the next verse that "all the publicans and sinners were drawing near unto him for to hear him."

Death (10)(j) is fully spoken of in all the narratives; just before, at, and immediately after the Transfiguration; also, in parable, in the parallel passage in Lk(C), and no less than eighteen times in St. John's Gospel at the Feast of Tabernacles, under the words, *die, death, kill, stone, lift up the Son of Man, and murderer.*

The relationship of Fatherhood, (10)(k), is also mentioned in all the five records, particularly in Lk(C) and in John, in which last it occurs no less than twenty-seven times, if we include the words *son, seed, and children.* We may here

notice that Lk(C) has fuller correspondence with St. John's Gospel than have the other synoptic records.

This correspondence is specially noticeable with regard to the mention of Abraham's name, (10)(m), which occurs seven times in the passage in Lk(C), out of a total of fifteen in the whole of the third Gospel. In the parallel passage in St. John, at the Feast of Tabernacles, Abraham's name is mentioned eleven times; it is not recorded anywhere else in the fourth Gospel.

Hence we have good reasons for concluding that the Transfiguration, and the discourses in Lk. xiv. 25-xvi. 31, were at or about the time of the Feast of Tabernacles.

Peter's confession had been made at Cæsarea Philippi some few days before the Transfiguration. St. John tells us (vii. 1, 2) that our Lord was in Galilee just before the Feast of Tabernacles; consequently the glorious vision must have occurred in the southern part of that district, or possibly in Samaria, or Northern Judæa on the way to Jerusalem; the distance, up to fifty miles or so, could have been traversed at an average rate of some fifteen miles a day, during the first half of this long-continued Feast.

Mt., Mk. and Lk(A) all tell of the healing of the demoniac boy, (10)(p), on the day after the Transfiguration. They then, all of them, suddenly, without any notice, break off their records, omitting, as does also Lk(C), any account of the happenings of about the next five months.

The omissions are between—

Mt. xvii. 20 and 22.¹

Mk. ix. 29 and 30.

Lk(A) ix. 43(a) and 43(b).

Lk(C) xvi. 31 and xvii. 1.

For it is evident that all the passage Mt. xvii. 1-20 refers to times closing with the day after the Transfiguration, while Mt. xvii. 22 to xviii. 35 refers to discourses spoken in Galilee

¹ Matt. xvii. 21 is omitted in the R.V., as it is not to be found in the oldest MSS.

immediately before the start for the last journey to Jerusalem (xix. 1), which was most probably less than a month before the Crucifixion, as we shall demonstrate later on.

A similar omission is made after Mk. ix. 29. The agreement with Matthew is perfect, if we substitute *afterward* for *from thence* in the next verse. We have seen that this may truthfully be done.

A similar omission of the same period of time is also made in the middle of ix. 43 in Lk(A); the first half referring to the effect of healing the demoniac boy on the day after the Transfiguration in the autumn. The R.V. rightly begins a fresh paragraph in the middle of this verse, because Lk. ix. 43(b) is linked on to the reasoning among the disciples, as to who should be greatest. According to the other Synoptists these words, and our Lord's subsequent discourse about the Child and Humility, were spoken immediately before the start for the last journey. Hence we conclude that an omission of the events of about five months has been made in the middle of Lk. ix. 43; and consequently "all the things" at which all were marvelling in the latter part of the verse must have included a carefully guarded allusion to the raising of Lazarus, which took place, as we shall show, see (14) in Table III, during this omission.

An omission of five months is also made in Lk(C). We have seen that the discourses from xiv. 25 to the end of chapter xvi. were all delivered at about the time of the Transfiguration and the Feast of Tabernacles. As the discourse on the Child and Humility, given in xvii. 1, 2, was spoken, according to Mt., Mk. and Lk(A), just before the last journey, it must follow that there is an omission of five months also in Lk(C), between the end of chapter xvi. and the beginning of chapter xvii.

The synoptic accounts are thus all broken off on the day after the Transfiguration. We therefore turn to the Gospel of St. John, which is here continuous, and which supplies information about the doings of the next few months, which the other Gospels withhold.

(11) Jerusalem was reached in the *middle* of the Feast of Tabernacles, autumn (see Table III).

(12) *The Feast of Dedication was early in the fourth winter.*

St. John tells that our Lord was in Jerusalem at the Feast of Dedication, which is still celebrated by the Jews. As the Feast of Tabernacles lasted for eight days, and the other for a week, and as they begin on the 15th day of the 7th month (Lev. xxiii. 34), and on the 25th day of the 9th month respectively, a period of nine weeks five days would carry us from the middle of the earlier Feast to some day in the latter, when our Lord escaped from the hands of the Jews in Jerusalem (Jn. x. 39).

We are not told where our Lord spent this time between the two Feasts ; but, considering the many plots against Him, it seems most likely that He did not remain in Jerusalem, but that He journeyed from place to place.

We turn now to the column in Table III of approximate lunar months, weeks, etc.

Thus far we have accounted for ten weeks and one or two days, see (10) to (12), from the beginning of the Feast of Tabernacles to some day in the Feast of Dedication, when our Lord left Jerusalem ; there remain some fifteen weeks to complete the last six lunar months of our Lord's earthly Ministry.

We know that the last week was spent at Jerusalem (22) : the last journey (18) to (21), was apparently made rapidly, as will be shown, and it could well have been completed in a couple of weeks. There therefore remain twelve weeks between the departure from Jerusalem, (12), to the arrival in Galilee, (16).

St. John records a series of journeys undertaken at the beginning of this period from Jerusalem (12), to Ephraim (15), *via* the Jordan (13) and Bethany (14) ; and we infer that another journey must have been made from Ephraim (15) to Galilee (16), for St. John tells us of our Lord's arrival at the first of these two places, and the Synoptists record that He was afterwards in Galilee. We

may well estimate that it took about six weeks to travel from Jerusalem to Ephraim, and about the same length of time to reach Galilee, as indicated in Table III, making allowance for rests and for days devoted to preaching and teaching.

(13) *The visits to the place where John was at the first baptizing, (14) to Bethany, to raise Lazarus, and (15) to Ephraim, were all in the fourth winter.*

After the Feast of Dedication our Lord journeyed to the place beyond Jordan, where John was at the first baptizing (13), then He went to Bethany to raise up Lazarus (14); and then to Ephraim (15), where He tarried; other halts had been made on the way (x. 40; xi. 6). The exact positions of the places where John had baptized, and of Ephraim, are not known; but the total distance traversed in these three journeys could not have exceeded 160 miles.

We place these three journeys in the winter because they came after the Feast of Dedication (December), and before other events which were in the following spring.

There is no reason to conclude that our Lord tarried at Ephraim until He went direct to Jerusalem, as the R.V. would seem to imply from the division of its paragraphs. If we begin the paragraph, as does the A.V., at xi. 55, it is easy to see that many events may have happened between verses 54 and 55 of Jn. xi. From a consideration of St. John's Gospel alone we judge that our Lord moved about a good deal in order to avoid His enemies; in other words, that He went to Jerusalem by a circuitous route.

(16) *The last visit to Galilee was towards the end of the fourth winter.*

Turning now again to the synoptic Gospels, we find what the circuitous route was. When Matthew and Mark resume their narratives, immediately after their five months' omissions, they state that our Lord abode in Galilee, passed through it, and came to Capernaum; consequently our Lord must have journeyed to Galilee (16), from Ephraim (15); the dis-

tance could not have exceeded 100 miles, and could easily have been traversed, as we have seen, in six weeks.

(17) *The discourse on the Child and Humility*, (18) *the last journey*, (19) *the discourse on Eternal Life*, (20) *the passing through Jericho*, and (21) *the last arrival at Bethany and Jerusalem were early in the fourth spring*.

While at Capernaum our Lord gave the discourse on the Child and Humility (17), told in full in Matthew and Mark; St. Luke has split this discourse into two parts, placing the first half in Lk(A), the rest in Lk(C); this is evident on making comparison with the parallel accounts in Matthew and in Mark (see Table VII, p. 119).

The time had now come for our Lord's last fateful journey to Jerusalem (18). We have already noticed that each of the Synoptists gives a full account of it, but St. Luke has given greater emphasis than the others, because he has recorded it *three* times, once in each of his three parallel narratives; Lk(B) resuming its narrative at this point, after its Greater Omission of the doings of a whole year.

Again we come to indirect seasonal allusions in Lk(C). They are references to planting and ploughing, (18)(s), and (18)(t); planting can be carried out at the end of winter, and that is the usual season for ploughing in Palestine at the present day. It will be noted that the reference to ploughing in Lk(A) is placed *after* the start for the last journey, and the reference to the same operation in Lk(C) is *before* it, but there is no discrepancy, as they are evidently *different* references, and ploughing is continued for a considerable period.

Some events, such as the feeding of the five thousand, and the denials of Peter, are told four times, once in each Gospel; but this account of the last journey is the only one which is told *five* times, once in Matthew, once in Mark, and *three* times in St. Luke's Gospel.

On this journey the wonderful discourse on Eternal Life (19) is told *five* times, the only *discourse* in the Gospels which is repeated so often—the *whole* of it is in Mt., in Mk. and

nearly all in Lk(C), but only the first part is recorded in Lk(A), the second part is in Lk(B). Again we have a discourse split up, this time, into three parts.

The last journey was made by crossing the Jordan at the south-east of Galilee, travelling southward by the eastern bank of the river, which was recrossed near Jericho, and then the ascent was made to the Judæan uplands. There is no mention of tarrying on this journey, as on the others, consequently the distance of some 120 miles could well have been traversed in a fortnight. We are confirmed in the conclusion that the last one was a rapid journey by St. Luke's record that on the way certain Pharisees said to our Lord, "Get thee out and go hence (from trans-Jordanic territory): for Herod would fain kill thee" (Lk. xiii. 31). On the other hand it has been urged that the sending out of the seventy, their Mission, and their return, which all took place on this journey, must have taken some considerable time. But the seventy were our Lord's forerunners, they were to go "before his face into every city and place, whither he himself was about to come" (Lk. x. 1). No time therefore would be consumed with their return. It would appear that they went on at once, and then turned back a little or perhaps only waited until our Lord overtook them; a few days therefore would suffice for this mission.

But if the last journey took a little longer than a fortnight, it is easy to see that the journeys from Jerusalem to Ephraim *via* Bethany (12) to (15), and from Ephraim to Galilee (15) to (16), Table III, could each have been completed in much less than six weeks. The deductions we have made are not affected by the exact length of time consumed on each of these journeys, so long as the total time, of fourteen weeks, from Jerusalem at the feast of Dedication (12) to Jerusalem again (21) at the beginning of Passion week (22) is not exceeded.

The passing through Jericho (20) on the way to Jerusalem is mentioned in Mt., Mk. and Lk(C) while it is to be inferred from allusions in Lk(A) and Lk(B).

At last Bethany and Jerusalem (21) are reached. Lk(A)

(x. 38) implies arrival at Bethany, for the house of Martha and Mary was there, and we shall demonstrate subsequently (p. 99) that this visit was the same as that told in Jn. xii. 1. Lk(B) gives indirect evidence of arrival at or near the capital by the lament over Jerusalem.

(22) Passion week with the parables on the rejection of the Jews, (23) the Crucifixion, and (24) the Resurrection were all early in the fourth spring.

The parables which tell of the rejection of the Jews and the call of the Gentiles, the Wicked Husbandmen (Mt. xxi. 33-44; Mk. xii. 1-12; Lk(C) xx. 9-18), and the Marriage of the King's Son (Mt. xxii. 1-14) were evidently spoken during Passion week: we shall demonstrate later on p. 113 that the parable of the Great Supper in Lk(B) (xiv. 16-24) was also spoken during this same period.

As the Crucifixion was at the Passover it follows that it, the Resurrection, and the parables about the rejection of the Jews, were all in the fourth spring.

Our Lord's Ministry thus lasted for three years and a half, from the autumn of one year, until the fourth succeeding spring.

(25) The Ascension was early in the fourth summer.

As the Ascension was forty days after the Resurrection, it must have occurred at some time in the month of May, early in the fourth summer after the beginning of our Lord's Ministry.

We have thus given a consistent chronological outline or harmony of the events of our Lord's Ministry, deduced from the records of all the Gospels, a result which has long been sought for.

In reading through these two chapters on the harmony of the Gospels a reader may not unnaturally say to himself, I am asked to assume the existence of the strange arrangement of three parallel narratives in the Gospel of St. Luke, which I am told will subsequently be proved. But meantime I should like to ask if any good reason can be suggested for

the employment of this extraordinary plan? And why has not the Evangelist plainly told us what he has done?

In reply to the first question: we shall show in Part II that triplication is used by Scripture in order to give very great emphasis; consequently St. Luke has constructed three parallel narratives in his Gospel, in order to direct the reader's most earnest attention to the climax, the Death and Resurrection of our Lord Jesus Christ.

With regard to the second question; it was not the habit of the Biblical writers in general to explain their literary arrangements; and there are many omissions without remark in the Gospels. We must remember the differences between the conditions of ancient and modern authors. We generally aim at the greatest clearness of expression, in order to save the time of the busy reader; but in the days of old, when MSS. books were not abundant, a good author bestowed great skill and pains in his methods of expression, and he expected that his readers also would carefully think over his books, when reading them. A gifted writer of ancient times, such as Luke undoubtedly was, not infrequently left his meaning in some obscurity, so that it would be necessary for the reader to expend a little thought and trouble in finding out the full meaning, which, when once grasped, would then be firmly and emphatically fixed on the attention and memory.

The full meanings of the inspired Scriptural writers are not to be found out by the casual reader, but only by him who ponders carefully and prayerfully over the literary arrangements, as well as over the spiritual teachings.

It is true we have not yet fully replied to the questions which may have arisen in the reader's mind, but we have adduced considerations which point to the conclusion that the solution which we have indicated is quite possible and very probable.

Proofs of the existence of the three parallel Lukan narratives will be given in Part II, and full replies to criticisms which have been brought against this explanation will be found in the last chapter of this book.

SUMMARY OF THE CHAPTER.

We have drawn attention to the fact that parallelism is indicated when the same subjects are repeatedly discussed in different narratives.

We have corrected the translation of a word in Mark ix. 30, and we have concluded that in the two instances in which the A.V. and R.V. begin paragraphs at different places, that the former is correct in one case, the latter in the other.

Assuming the existence of the three parallel narratives in the Gospel of St. Luke, we obtained six narratives of parts of our Lord's Ministry from the four Gospels.

Piecing the several accounts together, we obtained a consecutive record of the last six months of the Ministry. The beginning of this period is described by five of them, but the Synoptists break off at once, and we depend upon only one, that of St. John, for the events of about the next four months ; this narrative leads to Ephraim ; it then breaks off and does not resume until within a few days of the Crucifixion.

Rather more than a month after the arrival at Ephraim, the four synoptic accounts again take up the story at Galilee, and soon after they all tell of the last journey to Jerusalem, when the remaining one, Luke (B) of the three Lukan narratives, also contributes its information, on the conclusion of its Greater Omission. All the five synoptic accounts tell of the last journey, and of the discourse about Eternal Life with the rich man : and finally most of them record the arrival at Bethany and Jerusalem.

The three Lukan narratives then coalesce into one, and the final scenes of the Arrest, Trial, Crucifixion, and Resurrection are described by the three Synoptists and by St. John.

SUMMARY OF PART I.

In the first two chapters the harmonies existing between all the Gospels are dwelt upon : all of them pointing most emphatically to the atoning Death of our Lord, the Synoptists by one plan, St. John by another.

In the third chapter the correspondences existing between St. Luke's two books are enlarged upon.

And in the last two chapters a consistent historical harmony of all the Gospels has at last been found ; its truth rests upon proofs which will be found in Part II of this book.

PART II
TRIPLICATIONS

CHAPTER I
THE GREAT TRIPLICATION
THE SECOND LUKAN NARRATIVE

WE shall now prove the assumption made on p. 68 that there are two retrogressions and three parallel narratives in the Gospel of St. Luke, forming the Great Triplication, to emphasize the atoning Death of our Lord. We first however consider

TRIPLICATION IN GENERAL.

Triplication is sometimes employed in Scripture for the purpose of giving emphasis ; for instance, the three smittings of his ass by Balaam showed the vehemence of his anger (Num. xxii. 28-33), and the same prophet's thrice repeated blessing of Israel demonstrated the earnestness of his message, particularly as cursing had been expected from him (Num. xxiv. 10). We have examples of triplication in the New Testament with the same object in view. Thus the thrice repeated prayer of St. Paul for the removal of the thorn in the flesh (2 Cor. xii. 8) plainly demonstrates the earnestness of his pleading. Numerous triplications exist in the Epistle of Jude.¹

Our Lord Himself employed this method of giving emphasis : Matthew (xxvi. 44) and Mark (xiv. 41) tell us that He prayed three times in the Garden of Gethsemane after leaving the slumbering Disciples, thus showing the utter inability of His followers to sympathize with their Master in His agony. Luke (xiii. 7) tells of our Lord's parable of the Man seeking fruit on a fig tree, barren for three years, thus emphasizing persistent patience, and the justice of the sentence of cutting

¹ *A New Testament Commentary*, Vol. III, p. 506, 1896, Bishop J. Ellicott.

down. It is reasonable to suppose that our Lord gave only the three parables of the lost ones told in Luke xv. 1-32, thus emphasizing the love of God to man. John (xxi. 15-17) tells of the three searching questions addressed by our risen Lord to Peter, asking if he loved Him, showing a depth of tender rebuke : and all the Evangelists record our Saviour's words foretelling Peter's three denials, thus emphasizing the shame into which His follower was so soon to fall.

In the Acts Luke tells us of two triplications divinely sent, of the sheet let down from heaven in Peter's vision, to induce him to go to Cornelius (x. 16 ; xi. 10) : and of the three days' blindness of Paul at his conversion to bring to his mind his former darkened spiritual condition (ix. 9).

In the writings of St. Luke the greatest use is made of triplications in order to attract great attention : not only does he tell of the divine triplications which are suitable to the objects he has in view, but he also selects and arranges incidents for record in such a manner, that he employs a three-fold repetition in order to enforce his facts ; for instance the purport of the book of Acts, the preaching of the Gospel throughout the world, by the power of the Holy Spirit, is emphasized by the triple account of the commissioning of St. Paul at his conversion to carry out that work ; and also by a somewhat similar but shorter triple account of the commission given to St. Peter to begin the evangelization of the heathen, when the servants of Cornelius came to him.

In like manner, we shall show, Luke has emphasized the object and climax of his Gospel, the Death and Resurrection of our Lord, by a triple account of the events which preceded and led up to them.

Not only is the chief purport of each of St. Luke's books emphasized by one or by two leading triplications ; but there are a large number of minor ones ; these are each beautiful and complete in emphasizing some important fact or truth, and they also unite together in a remarkable manner in supporting the chief theme in each book.

But in this and the next chapter we shall confine ourselves

to the principal one in the Gospel of St. Luke which we may well call the Great Triplication, while in the remaining chapters of Part II we shall consider the others in the Gospel of St. Luke, and those in the Acts.

As a preliminary step in the investigation of the great triplication we begin by demonstrating that Lk. ix. 51 and xvii. 11 both record the *same* event,—the last journey to Jerusalem. The wording of Lk. ix. 51—"The days were well-nigh come (Gk. were being fulfilled) that he (our Lord) should be received up"—obliges us to conclude that the Crucifixion was then close at hand; no time for the observance of the Feasts of Tabernacles, and of the Dedication of the Temple can be allowed after this date, as those Feasts were six months and three and two-third months respectively before the Passover.

Lk. ix. 51 therefore evidently records the start for the last fateful journey from Galilee. The context before this passage agrees with this conclusion, because it and the parallel records in the other Synoptists place the three following events in the same order, the Transfiguration, the healing of the demoniac boy, and the discourse about the Child and Humility. The immediate context *after* this Lukan passage also agrees with the parallels in the other Synoptics, because in each comes the striking question of the man who wished to know how to obtain Eternal Life, on the last journey very near the close of our Lord's Ministry. We therefore judge that the discourses with Martha and Mary narrated in Lk. x. 38-42 and Jn. xii. 1-8 are identical, at the end of the last journey according to Luke, six days before the Crucifixion according to John. The internal evidences of the two passages support this conclusion, because both Evangelists state that Martha served, that her sister Mary was at the feet of Jesus, that she was blamed by another, but commended by our Lord. The other Synoptists, as well as Luke, also record the arrival at Bethany (or at Bethphage), after the question about Eternal Life.

But in Lk. xvii. 11, the last journey is again recorded :

again we find the context, both before and afterwards, in agreement with the records of the other Synoptists.

The events are the following :—

	Parallel passages in		
	Lk.	Mt.	Mk.
Discourse, cross bearing	xiv. 27.	xvi. 24.	viii. 34.
„ millstone	} xvii. 2.	} xviii. 6.	} ix. 42.
round neck . . .			
The last journey . . .	xvii. 11.	xix. 1.	x. 1.
Discourse, Eternal Life	xviii. 18-30.	xix. 16-30.	x. 17-31.
Arrival at Bethany and	} xix. 29.	} xxi. 1.	} xi. 1.
at Bethphage . . .			
Sending for the colt and	} xix. 30-40.	} xxi. 2-11.	} xi. 2-11.
the joyful entry into			
Jerusalem . . .			

The order of the events in all these three records is thus evidently the same.

Consequently Lk. ix. 51 and xvii. 11 narrate the *same* event, and there must therefore be one or more retrogressions intervening between them : this conclusion is fully confirmed by further evidence, which will be produced as we proceed. The literary arrangement of the third Gospel thus differs in this respect from that of the others.

In reading through the Gospel of St. Luke we notice that the last journey in Lk. ix. 51 is reached at much less than half way through it ; but in the other two synoptics the same point (Mt. xix. 1 ; Mk. x. 1) is not arrived at until considerably after the middle of each book.

But if the Lukan passage between Lk. ix. 51 and xvii. 11, which both tell of the same event, be struck out *pro tem.* we find that the last journey would then come, as it does in Matthew and Mark, at much more than half way through the book. The whole Lukan narrative would then be consecutive, agreeing in the main with the two other synoptic records, in its literary arrangement.

We now investigate the plan of St. Luke's Gospel. Its

first two chapters give special information, but the next eight resemble the beginnings of both Matthew and Mark in the order of the events which they describe. We may conveniently, see Fig. I, divide these ten chapters into two sections, the first or introductory one, Lk(I), from the beginning of the book to iv. 13. The second section Lk(A) from (6), Fig. I, the account of our Lord's return to Galilee (iv. 14), (the first event in our Lord's Ministry told by Luke), to His arrival at Bethany (21), only a few days before the Crucifixion, narrated in the closing verses of Lk. x.

Lk(A) however differs from both Mt. and Mk. in having the well-known so-called Great Omission, between Lk. ix. 17 and 18, of the events of the last summer of our Lord's Ministry narrated in Mt. xiv. 22-xvi. 12 and in Mk. vi. 45-viii. 26. That this Omission covers a period of nearly six months is evident, because Lk. ix. 17 closes the account of the miraculous feeding of the five thousand, which we know was in the third spring of the Ministry (see p. 78), and Lk. ix. 18 forms part of the conversation which led to Peter's grand confession a week before the Transfiguration, which we have proved (see p. 82) took place in the following autumn.

We shall now demonstrate that

(A) THERE IS A RETROGRESSION AT LK. XI. 1, TO THE TIME OF THE SERMON ON THE MOUNT IN THE SECOND SUMMER OF THE MINISTRY.

(B) THERE IS A SECOND PARALLEL NARRATIVE, LK(B), BEGINNING AT LK. XI. 1, ENDING AT XIV. 24.

(C) THERE IS A SECOND RETROGRESSION AT LK. XIV. 25, TO A WEEK BEFORE THE TRANSFIGURATION, IN THE FOURTH AUTUMN OF THE MINISTRY.

(D) THERE IS A THIRD PARALLEL NARRATIVE, LK(C), BEGINNING AT LK. XIV. 25, AND ENDING AT XXII. 53.

We shall consider the first retrogression and the second narrative in this chapter, and the second retrogression and the third parallel narrative in the next one.

We have already (p. 70) explained how the assumed retro-

gressions and parallel narratives are referred to in Fig. I. and Table III.

We now demonstrate the existence of the first retrogression.

(A) THERE IS A RETROGRESSION AT LK. XI. 1 TO THE TIME OF THE SERMON ON THE MOUNT IN THE SECOND SUMMER OF THE MINISTRY.

It is a literary feature of St. Luke's Gospel that some discourses of our Lord which are recorded entire by Matthew and by Mark, are split up by the third Evangelist into two, (in one case into three) parts. This is a most strange and unusual procedure; there are five discourses so divided by Luke. In this chapter we shall consider the most important of them, the Sermon on the Mount, which Luke has divided into halves separated from each other by four chapters, which deal with other subjects. Matthew gives an unbroken account of this grand discourse.

The Sermon on the Mount (Mt. v. 3-vii. 27) consists of a hundred and seven verses. Some seventy-four of these are reproduced in fifty-seven verses in different parts of the Gospel of Luke, sometimes almost word for word; in other places considerably modified; but the likeness can be recognized in all.

It is supposed by many modern writers that the Sermon on the Mount was not all really delivered at one time, but that Matthew collected together various sayings by our Lord, given on different occasions, and united them into one discourse. But this supposition is surely contradicted by the statement in Mt. v. 1, 2, that our Lord went up into the mountain and taught, uttering the words of the Sermon, and when it was finished the Evangelist tells us that our Saviour came down (viii. 1). The plain inference surely is that the intermediate words, constituting the Sermon, were all spoken on one occasion on the mountain.

The conclusion that the Sermon on the Mount is a compilation of sayings spoken at different times has probably

been reached, because it would appear at first sight that only thirty-five of the Matthæan verses, or 47 p.c. of them, reappear in the corresponding passage in the Gospel of St. Luke (A) (vi. 20-49) as uttered at the same time. The place indicated in each Gospel is generally allowed to be the same: it is true Mt. v. 1 states that our Lord went up into the mountain and taught His disciples, while in Lk. vi. 12, 17 we are told "He went out into the mountain to pray," and then "He came down with them, and stood on a level place" to deliver His Sermon; but it is quite probable that the place was still up in some part of the mountain, on an alp, or the bed of an old lake, or a saddle between two eminences.

TABLE IV
THE SERMON ON THE MOUNT IN MATTHEW AND IN LUKE

Subjects.	Matthew.		Luke.			
	Texts.	No. of Verses.	Texts.	No. of Verses.		
The beatitudes	v. 3-12	10	Lk(A)	vi. 20-23	4	
"Love your enemies"	" 39-48	10		" 27-36	10	
"Judge not"	vii. 1, 2	2		" 37, 38	2	
The mote and the beam	" 3-5	3		" 41, 42	2	
"By their fruits ye shall know them"	" 16-20	5		" 43, 44	2	
"Not every one that saith unto me Lord, Lord"	" 21	1		" 46	1	
The houses on the rock and on the sand	" 24-27	4		" 47-49	3	24
The Lord's prayer	vi. 9-15	7		Lk(B)	xi. 2-4	3
"Seek and ye shall find"	vii. 7-11	5			" 9-13	5
A lighted lamp	v. 14-16	3			" 33	1
"The lamp of the body is the eye"	vi. 22, 23	2	" 34-36		3	
"The birds of the heaven"	" 25-34	10	xii. 22-31		10	
"Where your treasure is"	" 19-21	3	" 33, 34		2	
"Agree with thine adversary"	v. 25, 26	2	" 58, 59		2	26
"The narrow gate"	vii. 13	1	In other parts of St. Luke's Gospel.		xiii. 24	1
"Depart from Me, ye that work iniquity"	" 23	1		" 27	1	
"If the salt have lost its savour," etc.	v. 13	1		xiv. 34, 35	2	
"No man can serve two masters"	vi. 24	1		xvi. 13	1	
"One jot or one tittle"	v. 18	1		" 17	1	
"Divorce"	" 31, 32	2		" 18	1	7
	Total	74	Total	57		

The subjects (see Table IV, above) recorded by both Evangelists Mt. and Lk(A) are the following, The beatitudes, "Love your enemies," "Judge not," The mote and the beam, etc. It will be noted that the sentences which are com-

mon to both are placed in the same order in both Gospels.

As St. Luke has recorded them in much later chapters of his Gospel, it would seem, at first sight, that his equivalents of the remaining thirty-nine Matthæan verses of the Sermon, or 53 p.c. (more than half), are recorded as spoken at a time much later than that indicated by St. Matthew.

A very little investigation however shows us that in Lk(B) xi. and xii. there is the record of a discourse spoken by our Lord at an unnamed time and place. No fewer than thirty-two verses of the Matthæan Sermon on the Mount, or 43·5 p.c. of the whole, reappear in twenty-six verses in these Lukan chapters; often, it is true, abbreviated and modified, but still quite recognizable as agreeing with the Matthæan version. The subjects recorded by Matthew and Luke in his later recorded discourse are, The Lord's prayer, "Seek and ye shall find," A lighted lamp, etc., see Table IV. It will be noticed that the sentences which are common to both Gospels are not, in this case, placed in the same order in each.

There are also seven other verses containing six brief sayings of our Lord, or 9·5 p.c. of the Lukan reproductions of the Matthæan Sermon on the Mount; these are recorded in different parts of the Gospel of St. Luke. The subjects are, "The narrow gate," "Depart from me, ye that work iniquity," "If the salt have lost its savour," etc., see Table IV.

Of the parts of the Matthæan Sermon reproduced in different places in Luke, 47 p.c. occur in chapter vi.; and 43½ p.c. in Lukan chapters further on (xi. and xii.); while the small balance of about 9·5 p.c. is scattered in short sentences throughout the third Gospel in passages which are further on still. These last few however may well have been repeated by our Lord at different times. We have indeed shown (see p. 83) that one of these passages (Mt. v. 13) is a part of the Sermon on the Mount which was spoken in summer; while its counterpart, Lk. xiv. 34, 35, with its reference to dressings for the land, was uttered in the autumn.

We are left therefore with this result, that nine-tenths of the Lukan reproductions of the Matthæan Sermon are recorded

by the third Evangelist in two separate passages ; in other words it is apparent that Luke has split up the bulk of the Matthæan Sermon into two almost equal parts, and he has widely separated the halves. This involves a retrogression in the second half of the Lukan account of the discourse to the time of the first.

We now attack our problem from the reverse position. Taking the two Lukan records of the Sermon, we search for verses which resemble them in the Gospel of Matthew. We find there are a considerable number, but in many cases there are chronological discrepancies between the accounts of the two Evangelists, a very few in the first Lukan account, and a large number in the second ; but even these discrepancies tend to show that the two Lukan accounts both refer to one and the same Sermon, as we shall soon demonstrate.

The first Lukan account of the Sermon contains thirty verses (vi. 20-49) ; twenty-four of these agree, as we already noted in Table IV, with passages in St. Matthew's Sermon ; the remaining six verses have parallels in other parts of the first Gospel. We may divide these six verses into three groups, see Table V, p. 107, the first group, of two verses, contains nearly contemporaneous parallels, because Matthew records one of these sayings of our Lord as spoken before, and the other just after the plucking of the ears of corn (xii. 1), and both of them after the Sermon ; while Luke places both sayings after the eating of the corn, and spoken during the Sermon itself. The second group, of only one verse, is recorded by Matthew as uttered about a year later, because he places it in the interval between the feeding of the five thousand (xiv. 21) and Peter's confession of Christ (xvi. 13-19), a week before the Transfiguration in the third summer in the Ministry. The third group of three verses has parallels in St. Matthew's Gospel recorded as spoken at Jerusalem much later, very shortly before the Crucifixion.

We have thus searched in the Gospel of Matthew for traces of the Sermon recorded in Lk(A).

The second Lukan account of the Sermon contains a hundred and twelve verses (xi. 2 to xii. 59) : twenty-six of these agree, as we have already noted in Table IV, with passages in St. Matthew's Sermon, twenty-six others have no parallels at all in the first Gospel, so we may disregard them for our present purpose ; there remain sixty verses of chronological discrepancies which we find we can divide into three groups as before, though the numbers of chronological divergencies are much greater. In the first group we find there are thirty-one verses nearly contemporaneous with their parallels in Matthew's Gospel (see Table V) ; in the second group there are four verses which Matthew places a year later ; and in the third group there are twenty-five verses in which the chronology of the two Evangelists differs widely.

We notice that the numerical proportions of chronological discrepancies belonging to both Lukan records of the Sermon are similar ; in both of them the first and last groups each contain a large proportion of the verses, while the middle one in each has very few. These central groups are very interesting, because all the verses of which they are composed are recorded by Matthew as spoken during the time of the Great Omission, a period of six months embracing the third summer in the Ministry, which Luke passes over in his history in complete silence.

We thus see that even the difficulties presented by the apparent want of chronological agreement between the Gospels of Matthew and Luke help us to recognize a similarity in the relation of both the accounts of this Sermon by the third Evangelist to the single account by the first one. We are therefore confirmed in the conclusion that the two Lukan accounts are parts of the same discourse ; and that consequently a retrogression at Lk. xi., to the time of the Sermon on the Mount, in the second summer of the Ministry, is again indicated.

We now investigate a third line of reasoning which also leads us to conclude that the two Lukan discourses belong to the same Sermon. We therefore study the internal evi-

TABLE V

THE LUKAN SERMON ON THE MOUNT AND LATER MATTHEAN PARALLELS

Time Groups in the first Gospel.	Subjects.	Matthew.		Luke.	
		Texts.	No. of Verses	Texts.	No. of Verses.
Nearly the same.	The disciple is not above his master The good man out of his good treasure	x. 24	1	Luke (A) vi. 40	1
		xii. 35	1 2		„ 45 . . . . .	1 2
	A year later	Blind guiding the blind	xv. 14	1 1	„ 39 . . . . .	1 1
The end of the Ministry	Woes	{xxiii. 23-34} (similar)	12 12	„ 24-26	3 3
		Totals 15		. . . . . 6	
				Luke (B)	
Nearly the same	Beelzebub and the strong man armed Jonah and the queen of the south	{ix. 32-34 xii. 22-30 „ 43-45}	15	xi. 14-26	13
		xii. 38-42	5		xi. 29-32 . . . . .	4
	Nothing covered Care for sparrows Confession of Christ before men Family discords for Christ's sake	x. 26-33	8	xii. 2-12	11
		„ 34, 35	2 30	„ 51-53	3 31
A year later	The leaven of the Pharisees The face of the sky	{xvi. 12 ; also Mk. viii. 15}	1	„ 1	1
		xvi. 2, 3	2 3	„ 54-56	3 4
The end of the Ministry	Woes to Pharisees, etc.	xxiii. 13-36	24	xi. 39, 40, 42-44, 46-52	12
	Lamps burning	xxv. 1	1	xii. 35	1
	Servants ready	{xxiv. 42-51 also Mk. xiii. 33-37}	10 35	„ 36-40, 42-48	12 25
		Totals 68		. . . . . 60	

dences furnished by comparing the two directly with each other.

On reference to Table VI, p. 108, we find that the same subjects are discussed in each Lukan fragment of the discourse. This fact points to the conclusion that each forms a part of the same Sermon.

The last half of the subjects mentioned as resemblances in Table VI merit special attention.

Summer is the time of year when ears of corn are formed, when lilies bloom, fruits ripen, and when houses on the banks

TABLE VI

THE SAME SUBJECTS IN THE TWO LUKAN ACCOUNTS OF THE SERMON ON THE MOUNT

Subjects.	Lk(A).	Lk(B).
Beatitudes	vi. 20-23	xi. 27, 28 ; xii. 37, 38, 43
Woes	„ 24-26	„ 42-52 —
Treasures	„ 45	— „ 21, 33, 34
Events of Summer	{ Plucking ears of corn, and lilies in bloom . Bringing forth of fruit . The overflow of the Jordan, and the hot south wind . . . }	„ 1 — „ 27, 28
		„ 43, 44 — „ 16-18
		„ 47, 48 — „ 55

of the Palestinian river may be overthrown, "for Jordan overfloweth all its banks all the time of harvest" (Josh. iii. 15 ; 1 Chron. xii. 15 ; Jer. xii. 5 ; xlix. 19 ; 1. 44 ; Zech. xi. 3) on account of the melting of the snows in Antelebanon at its sources at that season of the year. Possibly at the very time the words were spoken some house on an insecure foundation on Jordan's banks had just been swept away, while another on a rock had stood fast. The hot south wind only blows in summer. We know for certain that the first part of the Sermon recorded by Luke was spoken in the summer because the disciples then plucked the ears of corn (Lk. vi. 1). As we have noticed that various events of summer are referred to in both Lukan accounts, it is fair to conclude that both of them were spoken at that season, in accordance with the rule observed by Sir Isaac Newton that our Lord habitually referred to things actually present in His teaching.

Now there was no summer in our Lord's Ministry after the Transfiguration (Lk. ix. 29) which was in the last autumn (see p. 82), because the Crucifixion took place in the following spring. Hence it must follow that the discourse recorded in Lk. xi. and xii. was spoken in a summer *before* the events happened which are recorded in Lk. viii.-x. ; in other words there must be a retrogression at Lk. xi. 1 to the time of a previous summer, to that when the Sermon on the Mount was delivered.

We are thus furnished with a third reason for concluding that a retrogression is made at Lk. xi. 1 to the time of the second summer in our Lord's Ministry. This retrogression has been accepted by a considerable number of Bible students.

(B) THERE IS A SECOND PARALLEL NARRATIVE, LK(B), BEGINNING AT LK. XI. 1, ENDING AT XIV. 24.

Not only is there a retrogression at Lk. xi. 1, but from that point onwards a second historical record progresses in proper sequence; showing that the retrogression is not an isolated or accidental disturbance of chronological order, but that it is connected with the methodical arrangement of the narrative which follows.

We shall demonstrate that three other discourses (8), (19) and (22), and one event (18) Fig. I, are narrated in Lk(B) in the same order as in the main Gospel account.

We begin by considering the discourse containing the parables of the Sower and of Mustard Seed, (8), the first of these is recorded in Lk(A) (viii. 4-15), the second in Lk(B) (xiii. 18, 19) more than five chapters further on in the Gospel. The other Synoptists however place both of these parables together (Mt. xiii. 3-32; Mk. iv. 2-32). St. Matthew also adds that of the Leaven as does Lk(B), both placing it in the *same* order, after that of the Mustard Seed.

We shall demonstrate from the first two Evangelists that all these three parables were actually spoken at the same time. Matthew, adding one about the enemy sowing tares, connects each with the next by repeating the phrase, "Another parable set he before them, or spake he unto them" (xiii. 24, 31, 33); he then states that our Lord "left the multitudes and went into the house" (xiii. 36), where He explained the meaning of the parable of the Tares and uttered three more; and when "Jesus had finished these parables, he departed thence" (xiii. 53).

Dean Alford, writing on these discourses and others near them in St. Matthew's Gospel, states in decided language, "The seven parables related in this chapter cannot be regarded

as a collection made by the Evangelist as relating to one subject, the kingdom of heaven and its development; these are all clearly indicated by verse 53 to have been all spoken *on one and the same occasion*, and form indeed a complete and glorious whole in their inner and deeper sense." ¹ (The italics are the Dean's.)

We may then take it as proved that St. Matthew asserts that the three parables of the Sower, the Mustard Seed, and the Leaven, were all spoken on the same occasion. Consequently the parable of the Sower in Lk(A) synchronizes with those of the Mustard Seed and the Leaven in Lk(B). In both Lk(A) and Lk(B) we have thus the same chronological order; first a part of the Sermon on the Mount, followed by a parable on sowing uttered on the same occasion in each account.

Let us now turn to St. Mark's evidence on the same point. He connects together each of the parables of the Sower, the Seed Growing Secretly, and the Mustard Seed by the phrase, "And he said" (iv. 26, 30). Just after the last, Mark adds the words, "And with many such parables spake he the word unto them. . . . And on that day, when even was come, he saith unto them, Let us go over unto the other side" (iv. 33, 35).

St. Mark thus clearly records that these three parables on sowing were all spoken on the same day.

Hence we find that Mark confirms Matthew's statement on this point, and again it is proved that the parable of the Sower in Lk(A) was spoken at the same time as that of the Mustard Seed in Lk(B). Some critics have endeavoured to demonstrate that the verses in St. Matthew's Gospel on this subject are later and therefore unauthorized additions although their reasons for this conclusion are very weak; but, even if this is the case, we still have Mark's decided evidence that the parables were spoken at the same time.

The internal structure of the Lukan parables, given at the time of sowing, is quite in accord with their chronological

¹ *The New Testament*. Note on Matt. xiii. 1, 2.

agreement, because all three of them refer to the kingdom of God (Lk. viii. 1, 10 ; xiii. 18, 20). This coincidence of subject must be an argument in favour of the contention that the time of utterance was the same in each case. It is true the kingdom of God is often mentioned, but it is only referred to, in Lukan parables, in these passages.

It is believed that no reason has hitherto been given for Luke's separation of the parables on Sowing, which Matthew and Mark both record as spoken at the same time. But the explanation is simple, if it is accepted that our Evangelist has constructed a second parallel historical narrative.

The Greater Omission.

We have noticed the striking feature of the Great Omission in Lk(A), which causes it to differ from Mt. and Mk. Lk(B) may be said to exaggerate this peculiarity, because it possesses a still greater omission of twelve months between the verses Lk. xiii. 21 and 22.

Its limits are found in the same way as were those of the Great Omission.

For the verses just before Lk. xiii. 21 give the account of a parable on Sowing which we have shown was at the end of the *third* winter in our Lord's Ministry (see p. 78), and Lk. xiii. 22 tells of the last journey to Jerusalem which was early in the *fourth* spring (see p. 89), and consequently some twelve months after the parable of the Mustard Seed.

But though there is a very great Omission in this Lk(B) narrative, the proper order is still maintained, for the next verse (xiii. 22) records the fact that our Lord was "journeying on unto Jerusalem." This last journey (18) (Fig. I and Table III) was undertaken, according to Matthew, Mark and Lk(A), some long time after a parable on Sowing, which in its turn came after the Sermon on the Mount, according to Matthew, Lk(A) and Lk(B). Hence we judge that this journey in Lk(B) was also probably the last one. This probability becomes a certainty when we consider the contexts which follow in Lk(B), and in the other synoptic Gospels, for we

soon come to some words about the number of the saved in Lk(B). These form a part of the discourse on Eternal Life (19), as we shall more fully demonstrate later on p. 124 ff. Evidently this discourse in Lk(B) is in its correct historical position.

We have no direct reference to a passing through Jericho (20) in Lk(B) narrative, as we have in other synoptic accounts ; but the words of certain Pharisees on the journey, "Get thee out, and go hence : for Herod would fain kill thee" (xiii. 31), are quite consistent with the supposition that our Lord had travelled down by the eastern bank of the Jordan, and was then on the point of leaving Herod's eastern dominions by crossing the river near Jericho on His way to Crucifixion at Jerusalem.

The actual arrivals at Bethany and at the capital (21) are not mentioned in Lk(B) narrative, but the lament, "O Jerusalem, Jerusalem, which killeth the prophets, . . . how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not !" (xiii. 34) is recorded in St. Matthew's Gospel (xxiii. 37) as uttered at Jerusalem. The Lukan passage may state that the lament was spoken towards the end of the journey, though it is possible that it may be taken to imply that the words were uttered in the city itself. In either case we have consistency between the accounts in Matthew and in Luke, as it is highly probable that the lament may have been repeated on days near each other.

The arrivals at Jericho and at Bethany and Jerusalem in Lk(B) are not mentioned in Fig. I, but they are recorded in Table III as indirect references.

St. Luke gives a parable with the same teaching towards the end of both Lk(B) and Lk(C), the latter is that of the Wicked Husbandmen (xx. 9-18), which is also told in Mt. xxi. 33-44, and in Mk. xii. 1-12. The parable at the close of Lk(B) is that of the Great Supper (xiv. 16-24), which is very similar indeed to that of the Marriage of the King's Son in Mt. xxii. 1-14, not only in its teaching but also

in its *dramatis personae* : in both the invitation of the Host is rejected, His anger is displayed towards those who refuse His hospitality, and others are invited instead. So close is the resemblance between the two that Theophylact, Calvin and Maldonatus have maintained that they are the same ; but this cannot be because, as Archbishop Trench¹ has pointed out, they were spoken in different places. The parable of the Marriage of the King's Son was given in the Temple (Mt. xxi. 23) while that of the Great Supper was uttered in the house of a Pharisee (Lk. xiv. 1), presumably in Jerusalem.

There can be no doubt however that the teaching conveyed in both, and also in the parable of the Wicked Husbandmen, is the same, the rejection of the Jews and the call of the Gentiles.

Thus we have three parables by our Lord to enforce His teaching on this prophetic subject.

We remember that our Lord's parables on Sowing, hinting at the new dispensation, were all spoken at one time (see p. 110), and those on seeking and saving the lost in Lk. xv., pointing emphatically to our Lord's great desire to save individual lost sinners, were also all spoken together.

As the rejection of the Jews and the call of the Gentiles is only clearly intimated in the three parables of the Wicked Husbandmen, of the Marriage of the King's Son, and of the Great Supper, and as we know that the first two were spoken at the last (Passion) week, we judge that the third was also spoken at the end of the Ministry, and that it is therefore placed in its correct chronological position in Lk(B). There is nothing in the context to contradict this conclusion.

We thus find that the four discourses and the one event in Lk(B) referred to in Fig. I are all placed in the order assigned to them in Matthew and in Mark. Arrivals at Jericho and at Jerusalem are also implied, both in correct chronological position. We have therefore clearly demonstrated that a second narrative Lk(B) proceeds with chronological accuracy from Lk. xi. 1 to xiv. 24.

¹ *Notes on the Parables*, 1889, p. 219.

SUMMARY OF THE CHAPTER.

It was stated at the beginning of this chapter, that there are two retrogressions in the Gospel of St. Luke, and after each the narrative is recommenced and continued in due historical sequence.

The existence of the first retrogression and of the second historical narrative, Lk(B), which followed it, have been fully proved.

We have previously noticed that St. Luke does not tell when he makes omissions; now we note that, acting consistently, he does not tell when he makes a retrogression. He leaves us to find out both of them, and this we can do, if we study with care.

In the next chapter we shall prove that there is a second retrogression, followed by a third historical narrative, Lk(C).

CHAPTER II
THE GREAT TRIPLICATION
THE THIRD LUKAN NARRATIVE

IN the last chapter we proved that a retrogression occurs at Lk. xi. 1, followed by a narrative, Lk(B), in regular historic sequence.

We now prove that—

(C) THERE IS A SECOND RETROGRESSION AT LK. XIV. 25, TO A WEEK BEFORE THE TRANSFIGURATION, IN THE FOURTH AUTUMN OF THE MINISTRY, SEE FIG. I. AND TABLE III (10).

We have already briefly indicated (p. 68) that there is a retrogression at xiv. 25 to a week before the Transfiguration, and the Feast of Tabernacles when our Lord spoke of the believer taking up his cross. The date of this utterance in Lk(C) xiv. 27 is supported by the fact that just previously, in Lk(C) xiv. 25 the Evangelist states somewhat abruptly that there were great multitudes, , with our Lord. The mention of the presence of crowds had puzzled some commentators, but Professor Burkitt has pointed out that Mark (viii. 34) also mentions the presence of the multitude just before he records the same utterance of our Lord's. As the words about cross-bearing in St. Mark's Gospel were undoubtedly spoken a few days before the Transfiguration, it must follow that Lk. xiv. 25-27 refers to the same date.

It is true that the sentence about cross bearing is recorded as spoken by Matthew on two different occasions, first (x. 38) very soon after the Sermon on the Mount in the summer, and afterwards he states that it was also spoken a week before

the Transfiguration (xvi. 24) (autumn), as do also Mk. viii. 34, and Lk(A) (ix. 23), but there can be no doubt that the saying in Lk. xiv. 27 synchronizes with these last accounts.

We have seen at the end of last chapter, that Lk(B) conducted us to the time of a parable on the rejection of the Jews and the call of the Gentiles, spoken only a few days before the Crucifixion. It consequently follows that this second retrogression is one of about six months.

(D) THERE IS A THIRD PARALLEL NARRATIVE, Lk(C), BEGINNING AT LK. XIV. 25 AND ENDING AT XXII. 53.

We have noticed, p. 82, that shortly after Peter's grand confession, the autumnal Feast of Tabernacles is indirectly alluded to in Lk(C), (10)(d), and also reference is made to the joy, suitable to that season (10)(e) Table III. Just at the same time came the seasonal allusions to business and to dressings for the land (10)(f) and (10)(g) in their true chronological position, and also the numerous references to the Law and the Prophets, to hearing, to death, to fatherhood, to John the Baptist, to Abraham, and to the Sun, (10)(h) to (10)(n), all of which correspond chronologically with the discussion of the same subjects in Mt., Mk., Lk(A) and Jn., just after the Transfiguration, which we have shown was synchronous with the Feast of Tabernacles. Thus far then Lk(C) proceeds in correct historical order.

It may however be objected that the parable of the Lost Sheep is placed by St. Matthew (xviii. 12-14) just immediately before the last journey (xix. 1); while we have concluded from St. Luke's Gospel that it was spoken about five months previously at the Transfiguration period, see Table III (10)(e).

It is allowed that our Lord repeated some of His sayings; it would appear that we here have an instance of His having done so.

The parable of the Lost Sheep is given in full in Lk. xv. 3-7, publicans and sinners being near; and Pharisees and scribes murmuring at our Lord's reception of them. The shorter recital of the same parable recorded in Mt. xviii. 12-14, was

addressed to the disciples, it came immediately after the discourse about the Child and Humility with similar teaching about the value of the little ones (xviii. 1-10).

It would therefore appear that this parable, recorded in Lk. xv. as spoken at about the time of the Transfiguration, was repeated about five months later in a somewhat abbreviated form, and it was addressed to a different audience.

It may also be objected that Luke records our Lord's words about divorce in xvi. 18 at about the time of the Transfiguration; while Mt. (xix. 3-12) gives a longer discourse on the same subject recorded as spoken just after the start for the last journey about five months later.

But these two discourses are quite different, though one depends upon the other. Just before Lk. xvi. 18, our Lord had addressed the parable of the Unrighteous Steward to His disciples, when some money-loving Pharisees heard and scoffed at Him.

Our Lord reprovéd them; upholding the Law and the Prophets, He spoke well of John, and very briefly referred to divorce. On this passage Dean Alford wrote, "As early as Tertullian, *cont. Marc. iv. 34* (Meyer), it was remarked, that an allusion was meant here to the adultery of Herod Antipas with his brother Philip's wife, which the Pharisees had tacitly sanctioned, thus allowing an open breach of that law which Christ came to fulfil." ¹ John on the other hand had paid with his life for his faithfulness in reprovíng Herod; the Pharisees, the teachers and official upholders of the law, had raised no protest, presumably from sordid motives of worldly self-interest.

Our Lord's opponents were apparently silenced at the time and had no defence to make.

On the other occasion, some five months later, referred to in Mt. xix. 3-12 and Mk. x. 2-12, we read that it was the *Pharisees* who began to speak of divorce; they had probably thought carefully over the subject of their defeat some months before, and they were ready for a full discussion, and artfully

¹ *The New Testament*, Vol. I, 1854, p. 540.

began by asking the question, "Is it lawful for a man to put away his wife for every cause?" and subsequently objecting with the second question, "Why then did Moses command to give a bill of divorcement, and to put her away?" On the first occasion, when the subject had been mentioned, it had been alluded to only by our Lord in brief terms; there is no record that the Pharisees had said anything at all. Hence we conclude that divorce is recorded as spoken of on two different occasions.

We now proceed to examine the discourse in Lk(C) of the millstone round a man's neck (xvii. 2) in order to show that it is placed in correct sequence: this must have been spoken some five months later than the Lukan parable of the Lost Sheep, and the discourses about divorce and the rich man and Lazarus; because it is a fragment of the teaching about the Child and Humility, see (17) Fig. I and Table III.

That Lk. xvii. 1-4 is a fragment of this discourse is evident, for it is placed in the same chronological position as that assigned to it in Matthew, Mark and Lk(A), after the Transfiguration and just before the last journey in all cases. The place where this discourse was spoken is stated by Mt. (xvii. 24) and by Mk. (ix. 33) to have been Capernaum. Luke does not mention the locality, but in Lk(A), just after recording our Lord's words on this subject, he states (ix. 52) that He entered a village of the Samaritans on His way to Jerusalem, and in this Lk(C) account reference is twice made to the sea; doubtless the sea of Galilee (xvii. 2, 6). Both these references are in accord with the accounts of Matthew and Mark that the place was Capernaum.

From an inspection of Table VII, p. 119, we note that Matthew and Mark both give the discourse fully and consecutively; but Luke has divided it into two; Lk(A) gives the beginning and Lk(C) the latter part of the full discourse; the order of the paragraphs in both Lukan accounts is nearly the same as in the first two Gospels.

We have thus demonstrated that St. Luke has split up another discourse of our Lord's into two parts, which he has

TABLE VII
THE CHILD AND HUMILITY

Subjects.	Matthew.	Mark.	Luke.
Who greatest? . . .	xviii. 1	ix. 33, 34	Lk(A) { ix. 46 " 47 " 48 " 48 " 49, 50
Our Lord took a child . . .	" 2	" 36	
Receiveth Me . . .	" 5	" 37	
Greatest, last, least . . .	" 4	" 35	
Casting out devils . . .	—	" 38-40	
Occasions of stumbling . . .	xviii. 7	" 42	Lk(C) { xvii. 1 " 2 " 3 " 4
Millstone	" 6	" 42	
Little ones to stumble } . . .			
Thy brother sin . . .	" 15	—	
Seven times sin . . .	" 21, 22	—	

widely separated from each other. We have adduced clear evidence that both Lukan fragments were spoken at the same time, and almost certainly at the same place. Hence it follows that Lk(C) progresses thus far in correct historical order.

It is believed that no reason has hitherto been given for Luke's division of this discourse on Humility into two parts, so widely separated from each other. But the explanation is simple if it is accepted that our Evangelist has made a second retrogression, and has begun a third historical narrative Lk(C).

We have already noticed, see Table III (18)(s) and (t), that the indirect allusions to planting and ploughing are in accord with the supposition that this discourse was spoken at the end of winter, or early spring, as we know was the case from other evidences. A basket full of mustard seed, ready for sowing (Lk. xvii. 6), may well have been referred to by our Lord when He spoke of faith.

We next consider the last journey to Jerusalem. The contexts in Lk(C), before, and after, this event synchronize with Mt., Mk., Lk(A) and Lk(B), hence the correct historical order is evidently maintained up to this point in the last Lukan narrative.

Agreement is noticeable between Lk(A) and Lk(C) at this

period. The last journey was made from Galilee to Jerusalem by the eastern bank of the Jordan (Mt. xix. 1; Mk. x. 1). Luke tells us *why* the direct route through Samaria was not taken, as it had been on a former occasion, when the journey was made in the reverse direction (Jn. iv. 3, 4), for we learn from Lk(A) (ix. 51-56), that when our Lord started on His last journey, He entered a village of the Samaritans, apparently intending to go through their country direct to Jerusalem; but as they would not receive Him, He went to another village.

In agreement with this, we are told in Lk(C), also at the beginning of the last journey, that our Lord passed between Samaria and Galilee on His way to Jerusalem (xvii. 11). This involved a journey, starting in an easterly direction across the Jordan: our Lord could not have gone in a westerly direction to the capital because the Mediterranean Sea would have blocked the way. The route was then southward by the eastern bank of the Jordan till near Jericho, when the river was recrossed and the ascent was made to Jerusalem.

Recognizing the inhospitable treatment of our Lord at this time by the Samaritans, and the anger which it had excited among His followers Lk(A) (ix. 54), it is beautiful to notice just immediately afterwards in Lk(C) (xvii. 15-19) the gracious words of our Lord to a grateful Samaritan, whom He had cured of leprosy, and of whom He said, "Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and go thy way: thy faith hath made thee whole."

Just after the first mention of the last journey, both Lk(A) and Lk(C) record a fairly long discourse; the fourth which is divided into two parts in this Gospel; although the Seventy are said to be addressed in the one case; and Pharisees and afterwards the disciples in the other; it is most probable that these two separated discourses may have formed part of one whole one, delivered near the beginning of the last journey. This supposition is confirmed by the fact that the kingdom

of God is spoken of in similar terms in each, as "come nigh unto you" (x. 9) in one passage, and "within you" (xvii. 21) in the other. Sodom, mentioned in both these accounts, is not alluded to elsewhere in the Gospel of Luke.

As neither Matthew nor Mark record this discourse, we have not their corroboration that Luke has divided it into two parts, widely separated from each other. But as far as the evidence is available it indicates that such a division has again been made.

Soon after this discourse, we have further evidence of correspondence between Lk(A) and Lk(C). In the latter we are told that His hearers brought their babes to our Lord, when He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (xviii. 16). In the former passage it is recorded that our Lord thanked God the Father, and said, "Thou didst hide these things from the wise and understanding, and didst reveal them unto babes" (x. 21). Our Lord apparently followed His usual plan of employing figurative language based on persons, or things, actually present at the time, when He spoke of His own followers as "babes."

It is true that Mt. xi. 23-25 assigns this last saying and also the reference to Sodom to an earlier date; but our Lord may well have repeated them.

We now consider a fragment of the discourse about Eternal Life in Lk(C) (xviii. 18-30), parts of which exist as we have seen in both Lk(A) and in Lk(B). They are all recorded in the same chronological position as the full accounts of this discourse given once in Matthew, and once in Mark, on the last journey.

This is the fifth discourse which St. Luke has split up; it differs from the others because it is divided into no less than *three* parts, each widely separated from the others.

This discourse is characterized by having some of its sentences repeated more than once, and there are also additions in the Lukan accounts to the reports given by Matthew and Mark, as for instance in Lk(A) we find the beautiful parable

of the Good Samaritan, in which one of that race was again singled out for commendation, though it must have been only a few days after our Lord had received inhospitable treatment by some villagers of that nation. These additions are certainly harmonious, and in no case contradictory to the other synoptic records, as will be seen from the following outline compiled by combining all the five records of this remarkable discourse. The parts special to Luke are printed in italics.

OUTLINE OF THE DISCOURSE ON ETERNAL LIFE DEDUCED FROM MT. XIX. 16-30; MK. X. 17-31; LK. X. 25-37; XIII. 23-30; XVIII. 18-30.

A rich man, *a leading lawyer*, asked our Lord how to inherit Eternal Life.

After some words about the Good One, *the command to love the Lord God with all the heart was repeated*; the commandments towards men were then enumerated in some detail by our Lord, and epitomized by Him, and by His questioner, as "loving thy neighbour as thyself." The rich man said he had always kept all the commandments towards man. *But after the words from our Lord, "This do and thou shalt live,"* some doubt on this point must have entered his mind, for we are told that "*He, desiring to justify himself, said unto Jesus, And who is my neighbour?*" Our Lord did not directly tell his hearer that he had failed, but He taught him the real meaning of loving his neighbour as himself by narrating *the parable of the Good Samaritan*, who gave help and money to a despised one in distress, probably at some risk to himself. Since our Lord added, "*Go, and do thou likewise*" (Lk. x. 37), it must follow that His hearer had hitherto failed to obey this commandment, and thus he was convicted of sin.

Our Lord also said to the rich ruler, "One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." The rich man was to show his love to God by obeying Christ's command, and his love to his neighbour by giving all his property to the poor.

The rich man went away *exceeding* sorrowful for he was very rich.

Our Lord then said to His disciples, "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye than for a rich man to enter into the kingdom of God." Continuing to speak of this difficulty under the figure of a man endeavouring to pass through a very small entrance, our Lord exhorted those around Him to "*strive to enter in by the narrow door.*" He called the indifferent ones who *had eaten and drunk in His presence and who had heard Him preach in their streets* "*workers of iniquity.*" *They shall be cast forth without the kingdom of God.*

Those that heard these words said, "Who then can be saved?" and "*Lord, are there few that be saved?*" Our Lord replied, "The things which are impossible with men are possible with God"; Peter then said, "Lo, we have left our own and followed thee," to whom our Lord most graciously replied, "Verily, I say unto you, There is no man that hath left house, or wife . . . for the kingdom of God's sake, who shall not receive . . . eternal life." Salvation and blessing promised to the individual who trusts in and follows Christ.

Our Lord then closed by stating, "There are last which shall be first, and there are first which shall be last." Those in Peter's position last on earth for Christ's sake shall be first, having Eternal Life; while those, like the rich man, foremost on earth, even though learned in the divine law, will be last, shut out altogether from the kingdom of God, if they neglect to obey Christ's invitation to believe on and follow Him.

We notice that this discourse falls into two main divisions, the first part was given while the rich man was present; the second after he had gone sorrowfully away. This division is recognized in both the A.V. and R.V. in two of the synoptic records. They make a fresh paragraph to begin at Mt. xix. 23 and Mk. x. 23, immediately after the statement that the rich man had left in distress. Neither the A.V. nor R.V. however begins a fresh paragraph with the undoubtedly parallel

verse Lk. xviii. 24, in which it is stated that after He saw the rich ruler's sorrow, our Lord spoke about the camel and the needle's eye. This Lukan verse therefore should be placed, like its parallels in Matthew and Mark, at the beginning of a fresh paragraph.

Comparing the three Lukan accounts with each other, we notice that Lk(A) only tells the first part, it does not even go so far with the narrative as to say that the man became sorrowful.

Lk(B) account, on the other hand, only tells of the latter part of the discourse; it begins with a question about the fewness of the saved, which was asked after the rich man had gone.

The account in Lk(C) differs from those in Lk(A) and Lk(B) in that it gives an account of the discourse from the beginning to the end (with the exception of the final saying about the last being first). It therefore resembles the accounts in Matthew and in Mark, rather than those in Lk(A) and Lk(B).

We now trace the evidences of identity between each of the three Lukan reports of this discourse, and the parallels in the first two Gospels.

Lk(A) account agrees with the two other Synoptists and with Lk(C) in the following particulars—

(1) The question how to inherit Eternal Life.

(2) The keeping of the commandments towards men, enumerated in Matthew and Mark and Lk(C), but only summarized in Lk(A) in the phrase, "Thou shalt love thy neighbour as thyself," which Matthew also gives.

Lk(B) account of this discourse agrees with the two other Synoptists and with Lk(C) in the following particulars:—

(1) The question in Lk(B), "Lord are there few that be saved?" corresponds with "Who then can be saved?" of Matthew and Mark and Lk(C).

(2) The "narrow door" in Lk(B) corresponds with the "needle's eye" in Mt., Mk. and Lk(C).

(3) In Lk(B) the prophets and others are mentioned as

being in the kingdom of God : in Mt., Mk. and Lk(C) it is stated to be most difficult for a rich man to enter therein.

(4) The crowning sentence of this discourse, "There are last which shall be first, and there are first which shall be last," is practically alike in Mt., Mk. and Lk(B), but it is absent from Lk(A) and Lk(C).

Lk(C) account of this discourse agrees with the other Synop-
tists in the following—

(1) The question how to inherit Eternal Life.

(2) The Good One is referred to.

(3) The Commandments relating to man are stated, the rich man said he had always observed them.

(4) The man was told to sell all, give to the poor and follow Christ.

(5) He became sorrowful, for he was very rich.

(6) Our Lord's words about the needle's eye, showing the difficulty of a rich man in entering the Kingdom of God.

(7) Peter's question and our Lord's reply.

The contexts before and after the three Lukan fragments of this discourse are the same as those in Matthew and in Mark.

All the Lukan accounts are thus shown to be parts of one discourse, given in Matthew and in Mark.

But the accounts in Lk(A) and in Lk(B) have each direct links with that in Lk(C), though there are none directly between the two first Lukan records ; but this is hardly to be expected, because, as we have just seen, each reports a different portion of the discourse.

We now investigate the correspondence between Lk(A) and Lk(C) accounts.

(1) In Lk(A) we read that the rich man desired to justify himself (x. 29). In harmony with this statement, shortly before the Lk(C) fragment of this discourse, we have the parable of the Pharisee and the Publican, when our Lord said that one was justified rather than the other (xviii. 14). The subject of justification therefore links the two accounts together.

(2) Lk(A) and Lk(C) each contains the identical question, "What shall I do to inherit eternal life?"

(3) The keeping of the commandments towards men is dwelt on in both these accounts.

The following correspondences exist between the Lk(B) and Lk(C) accounts.

(1) A question about the saved in each.

(2) The "narrow door" and the "needle's eye."

(3) The kingdom of God is twice referred to in both accounts.

We have surely said enough to show that all the three Lukan fragments are parts of one and the same striking discourse, and the account of it in Lk(C) evidently comes in its correct historical position.

The passing through Jericho (20), the arrival at Bethany and Jerusalem (21), the parables on the rejection of the Jews (22), see Fig. I and Table III, and the discourse about chief seats, Mt. xxiii. 6, Mk. xii. 38, 39, Lk(B) xiv. 7, 8, Lk(C) xx. 46, evidently in the same order in Lk(C) as in the other synoptic records. Lk(C) therefore is arranged in historical order throughout.

A little later on in Lk(C) (xxi. 30) we have a slight chronological touch harmonizing with our conclusions. Our Lord there made a parabolic allusion to the signs of spring then undoubtedly at hand just before the Crucifixion, when Luke records that He said, "Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh."

We notice in the Great Triplication Lk(A), Lk(B), Lk(C), that the first and third components are the most prominent; the first one, Lk(A), attracts attention; it consists of eight pages and a quarter in a Bible, and it covers a period of almost three years, with two omissions, one of about six and the other of five months. The last component, Lk(C), consists of seven pages and a third of the same book. It also attracts attention even greater than does the first component, because it leads directly to the climax. It only covers a period of

some six months, with an omission of about five months. The intermediate narrative, Lk(B), consists of four pages and a quarter, in the same Bible, and it covers a period of rather less than two years, with an omission of about a year.

It will be seen that the last component, Lk(C), occupies almost as much space as the first, Lk(A), though it only refers to a small fraction of the time.

The intermediate, Lk(B), serves as a link between the two others, and is less striking than either of them, a less space is allotted to it, and it covers an intermediate period of time.

The object of the Great Triplication in the Gospel of St. Luke is evidently to lead up in a most striking and impressive manner to the narration of the Death and Resurrection of our Lord Jesus Christ.

Owing to the various omissions which are made in all the parallel Lukan narratives, it is readily seen from an inspection of Fig. I and Table III that it is only during the fortnight or so of the last journey, and the last week at Jerusalem (18) to (22), that all the three narratives tell of the same occurrences; special attention is thus directed to the last journey, which conducted to our Lord's atoning Death at Jerusalem, which is thus very strongly emphasized.

We have now proved the existence of the three parallel historical narratives in the Gospel of St. Luke.

Let us, however, for the sake of argument, suppose that a continuous narrative, without any retrogressions, exists in the Gospel of St. Luke; and let us assume Sir Isaac Newton's dictum, founded on the observations of a very thoughtful and careful scientist, that our Lord constantly referred in His parabolic discourses to things actually present; and let us notice to what result we are conducted.

We have shown that the Transfiguration was in the fourth autumn in the Ministry. If there is no retrogression, Lk. xii. 27 must refer to the flowering of lilies in the next, the *fourth*, summer. The parable of the Mustard Seed (Lk. xiii. 18, 19) would refer to the end of the next winter, the *fifth*. The manuring of the fields in Lk. xv. 15, 16, would allude to

the next autumn, the *sixth*, while the Crucifixion would be in the following spring, the *sixth* in the Ministry. The same time scale, under this supposition of only one narrative, can be supported by other similar references which give the same result, but it is not necessary to quote them. Evidently then if there are no retrogressions in the Gospel of St. Luke, our Lord's Ministry, according to it, must have lasted for five years and a half, as it began at an autumn.

But such a result is excessive, and with good reason will be rejected by all, because it contradicts a length of Ministry of three and a half years which is indicated by the combined testimony of the other Gospels. Consequently, the assumption on which it is based, that the Gospel of St. Luke is consecutive throughout is a false one to make; and therefore the existence of the two retrogressions, and of the three long parallel narratives in the Gospel of St. Luke cannot be disproved.

SUMMARY OF THE CHAPTER.

We have proved in this chapter that a second retrogression occurs in the Gospel of St. Luke, and we have also shewn that it is followed by a third historical narrative, Lk(C). The existence of the Great Triplication has therefore been fully proved.

In our next chapter we shall demonstrate that a large number of subsidiary or minor triplications support the great one, and they unite with it, and among themselves, in emphasizing the grand themes of the atoning Death and the glorious Resurrection of our Lord and Saviour Jesus Christ.

CHAPTER III

OTHER TRIPLICATIONS

IN THE GOSPEL OF ST. LUKE ¹

WE now consider the other triplications in the Gospel of St. Luke. These are arranged in Table VIII (p. 265); the great one (5), which we have discussed in the last two chapters, being the most important of all, is indicated by heavy type.

The triplications in the Gospel of St. Luke fall into four groups. The first proclaiming the Worker, our Lord Jesus Christ, directs earnest attention to Him; the second looks forward to the atoning Death; the third emphasizes the circumstances near and at the Crucifixion; while the last group looks back triumphantly on the finished Work of our Lord upon the Cross.

PROCLAMATION TRIPLICATIONS

We shall begin by investigating triplications which proclaim the Worker, our Lord Jesus Christ.

Afterwards we shall consider the remainder, which complete the triplications in the Gospel of St. Luke. These all support, or are connected with, the great one in emphasizing our Lord's atoning Work of dying for our sins, and being raised again

¹ *Note.*—The numerals in brackets in *this* chapter refer to Table VIII, *not* to Fig. I and Table III. Similarly, the numerals in the next chapter refer to Table IX. They are in *italics* in order to distinguish them from those in Table VIII. In order to save space the reference texts to Scripture passages are only recorded in these Tables, *not* in the other pages of this book.

for the justification of His own, either directly or indirectly, by emphasizing some Doctrine dependent upon His Sacrifice.

(1) *Our Lord proclaimed by God the Father.*

The first triplication in Table VIII consists of three announcements of His divine Son by God the Father at three striking epochs in the Ministry, widely separated from each other. On the first occasion, at our Lord's Baptism, Luke records that "A voice came out of heaven, Thou art my beloved Son; in thee I am well pleased," the Holy Spirit descending in a bodily form upon Him at the time.

Secondly, at the Transfiguration, "A voice came out of the cloud, saying, This is my Son, my chosen."

And thirdly, at the very end of the Ministry, the Father, in the parable of the Wicked Husbandmen, said, "I will send my beloved son;" words which undoubtedly indicated our Lord, as the One sent by the Father.

In each of these three instances the subject of Death is closely linked with the words of Divine approbation; for Baptism figures Death and Resurrection (Rom. vi. 4); the subject of converse at the Transfiguration was the coming decease of our Lord at Jerusalem (Lk. ix. 31); and the Wicked Husbandmen, in the parable, cast forth the Son out of the vineyard, and killed Him (xx. 15).

We may notice a growing clearness in these references to the Death of our Lord, as that great event comes nearer; in the first case it is only referred to in type in Baptism. In the second case it is called *exodus*, which means going out or departure; hence decease or death is only indicated in a somewhat indirect manner. But in the last instance the Son is stated, in plain terms, to be killed.

It is noticeable that each component of this triplication is recorded in a different part of the Gospel; the first proclamation was at the Baptism in the Introductory Section, Lk(I), shortly before the actual beginning of the Ministry; the second in Lk(A) was at the Transfiguration about three years later;

while the last in Lk(C), was in the final week of our Lord's earthly life.

We shall see, later on, that this feature of the wide distribution of its components, causes this triplication to differ from the others in the Gospel. God the Father's *continued* satisfaction with His divine Son is thus markedly indicated.

The words of each successive proclamation indicate progress; on the first occasion God the Father signified His pleasure in His Son; on the second He intimated that He had chosen Him for the great work of Redemption; and in the last He proclaimed the actual sending of His Son to Death.

(2) *Our Lord proclaiming Himself.*

The next triplication of proclamations of our Lord was made by Himself to His own people, but they received Him not (Jn. i. 11). This may be regarded as complementary to the first, though in fearful contrast to it, for the Jews, as a body, showed the bitterest opposition in each case to recognizing our Lord as the Son of God.

Unlike the first triplication, this one is all contained in passages which are fairly close together in time, and they are all in the first part of Lk(A), before the Sermon on the Mount.

On the first occasion at Nazareth our Lord quoted the prophecy of Is. lxi. 1, 2, about Himself preaching good tidings to the poor.

Our Lord's next demonstration of His divine power in forgiving a man's sins was met by the impious protest of the Scribes and Pharisees that He was blaspheming. As they said "Who can forgive sins, but God alone?" they evidently understood the greatness of His claim (Ex. xxxiv. 6, 7).

On the third occasion our Saviour declared Himself to be the Lord of the Sabbath. His hearers well knew that this was an assertion of His Godhead, because the Sabbath belongs to Jehovah (Ex. xx. 10).

The components of this triplication resemble each other, because, in all of them, the claims of our Lord to be the Son of God rested upon His fulfilment of Scripture.

(3) *Our Lord's Resurrection proclaimed.*

The love of parents to children is common to all humanity ; it was and still is deeply rooted in Hebrew hearts, and many touching instances are given in the Old Testament Scriptures ; love for an only son, for an only daughter, and for an only child being specially emphasized. Thus we are told of Abraham's great faith in giving up his only son Isaac, whom he loved (Gen. xxii. 2, 16). An only son was dear also to the mother (Prov. iv. 3). The value of an only son is very evident because the loss of one is instanced as a most terrible calamity (Jer. vi. 26 ; Amos viii. 10 ; Zech. xii. 10). An only daughter too was highly esteemed (Cant. vi. 9). The specially pathetic feature about Jephthah's vow was that it caused him to lose his only child, for " beside her he had neither son nor daughter " (Jud. xi. 34).

In the Gospel of Luke we find a beautiful triplication of loved only ones (3) in the narratives of the raising to life of the *only* son of the widow of Nain, in the raising to life of the *only* daughter of Jairus, and in the raising up from a living death of the demon-possessed boy, the *only* child of his father, at the foot of the Mount of Transfiguration, after the failure of His disciples. The statement by St. Luke that in each case a loved *only* one was stricken and miraculously raised up, serves to link the three together. We notice a gradation in this triplication ; when the only son of the widow died, there may have been daughters living ; when Jairus' only daughter died there may have been sons ; but when the only child was stricken there was no other—and yet it is possible that another might have been born afterwards to comfort the parents. There is doubtless design in this threefold mention of loved only ones, and also in the gradation of their relationship to the parent.

We are surely reminded of the great miracle of the Resurrection of the loved only-begotten Son, raised up and living through the power of God (2 Cor. xiii. 4). Unlike an only one loved in an earthly family, none could ever arise to take

the place of our Lord ; thus the gradation in relationship in the three miracles recorded by Luke falls short of, but points up to the unique position occupied by the Son of God with regard to His Father, who loved Him " before the foundation of the world " (Jn. xvii. 24).

Death (Lk. vii. 12), the scorn of men (Lk. viii. 53), and the power of an evil spirit (Lk. ix. 42) were opposed to the Lord Jesus when He wrought these miracles. When He suffered Death Himself, men tried to prevent His Resurrection by sealing the tomb and setting a watch (Mt. xxvii. 62-66), and the powers of darkness did their worst ; but God raised Him up, " having loosed the pangs of death : because it was not possible that he should be holden of it " (Acts ii. 24).

Can we not therefore recognize in St. Luke's records of the three miracles of raising up loved only ones, an emphatic hint, a pointed foreshowing of the glorious Resurrection of His beloved Son by the power of God the Father ?

The connexion between these three miracles and also the reference of each to our Lord is further shown by the employment of the Greek word *μονογενής*, *only born, or only begotten*, in each case. Luke does not use this word again. It always designates our Lord Jesus Christ in other parts of the New Testament, when it occurs (Jn. i. 14, 18 ; iii. 16, 18 ; 1 Jn. iv. 9), except in Heb. xi. 17, where it refers to Isaac, but he is then alluded to as a type of Christ.

Μονογενής is used in the Septuagint for the Hebrew word *yachid*, which is translated *darling* in the passage, " Deliver . . . my darling from the power of the dog " (Ps. xxii. 20). This undoubtedly refers prophetically to our Lord, see also Ps. xxxv. 17.

The connexion of these miracles with each other is still further demonstrated by the fact that Luke records that great wonder was excited by each of them. After the first, " Fear took hold on all ; and they glorified God, saying, A great prophet is arisen among us : and God hath visited his people. And this report went forth concerning him in the whole of

Judæa, and all the region round about" (vii. 16, 17). After the second miracle we read, "Her parents were amazed" (viii. 56). And after the third, "They were all astonished at the majesty of God" (ix. 43).

St. Luke is the only Evangelist to record this triplet of miracles. The raising up of the son of the widow of Nain is only told by him; the other two miracles are recorded in Mt. ix. 18-26; xvii. 14-18, and in Mk. v. 22-43; ix. 17-27; there may be a slight grammatical indication that Jairus' daughter was an only one, but there is no mention whatever that the demoniac boy was an only child.

As this triplication (3) prefigures the risen Christ, it is harmonious that it should be placed last of the three emphatic proclamations.

(4) *A triplet of proclamation triplications.*

We have thus considered three triplications which refer to our Lord with great love or with great hatred. He is therefore announced in a very emphatic manner indeed by a triplet of triplications (4) arranged somewhat on the plan of some of the Psalms; as, for instance, the 106th, which begins with praise to God, sinks down in the middle to the narration of man's sin and its punishment, and then rises again at the end to the same glad level of Hallelujah as at the beginning; so this triplet begins with God the Father's approval of His Son, then it sinks to man's hatred, but it rises again at the end to a wonderful display of God's intense love for His only-begotten One by raising Him up from the dead. Like a rope with its two ends secured on high in the sunlight, with the middle part hanging down in some dark abyss. Or, more scripturally, we may say the first component of this triplication strongly demonstrates the position of confidence and honour of our Lord Jesus Christ with God the Father at the beginning of His Ministry; the second forcibly demonstrates man's hate; and the last emphasizes the added love and glory received by our Lord after He had accomplished His grand Work of Redemption.

We have thus considered the divine proclamations of our Lord emphasized by triple repetition.

TRIPLICATIONS EMPHASIZING OUR LORD'S ATONING WORK
BEFORE THE CRUCIFIXION.

We now investigate the *Work* our Lord came to do, to obtain man's Salvation by His atoning Death.

A glance at Table VIII, p. 265, shows how systematically the triplications are arranged ; with the exception of (1), each is contained entirely in one of the Sections Lk(A), Lk(B), Lk(C), Lk(P) or Lk(R), or else each triplication has a component in Lk(A), Lk(B) and Lk(C).

In several instances the localization of the constituent parts of a triplication is carried still further, for instance in Lk(A) all the constituents of the leading triplication about the Sacrifice (8), and also of those about Doctrine (10), are all contained in the second part of the section, after the Great Omission ; while the minor one on the Sacrifice (9) has all its parts near the beginning of the section. Similar arrangements will be noticed in Lk(B) and Lk(C). We now consider,

(5) (6) (7) *Triplications (including the great one) : each with a component in Lk(A), Lk(B) and Lk(C).*

The Great Triplication (5) has Lk(A), Lk(B), and Lk(C) for its components : it leads up, as we have seen, in a very forcible way to the Death of our Lord. It also contains definite doctrinal teaching in each of its three narratives. Lk(A) dwells on God's high standard and man's shortcomings and sin (see v. 8, 20 ; vi. 16 ; vii. 47, etc.) ; Lk(B) on the doom of unpardoned sinners (xi. 31, 32, 46, 50, etc., etc.) ; and Lk(C) on the salvation of individuals (xv. 24 ; xix. 9, 10, etc.). Consequently the Great Triplication emphasizes both the atoning Sacrifice of our Lord, and also the Doctrines which are connected with it. In this respect it differs from all the other triplications, which each emphasize the coming Death of our Lord, *or* an important Doctrine dependent upon it.

We have remarked in the last chapter the great prominence

which St. Luke has given to our Lord's last journey to Jerusalem, the only event which he has narrated three times; we name this triplication (6) in Table VIII. As this journey led to Death at Jerusalem it strongly emphasizes the coming Sacrifice.

The first component of (6) in Lk(A) tells us that our Lord "stedfastly set his face to go to Jerusalem."

The second in Lk(B) also tells us that our Lord "went on his way . . . journeying on unto Jerusalem."

The third in Lk(C) again states that our Lord was "on the way to Jerusalem": and very soon after this statement St. Luke records that our Lord told the cured and grateful Samaritan leper to go on *his* way, again causing us to think of the way which our Lord was treading towards His Death.

Jerusalem is mentioned as the goal of the journey in each component of this triplication, and the first and last resemble each other because Samaritans are referred to immediately afterwards in both cases.

We notice that the central component is less prominent than the other two: the climax, the arrival at Jerusalem, occurring just after the last.

The next triplication, about Eternal Life (7), is the only *discourse* which Luke has recorded three times: each component brings before us a fundamental Christian Doctrine.

In the first component in Lk(A) the lawyer is very gently convicted of the sin of failing in his duty towards his neighbour, for he was told to do as the Samaritan had done. Evidently he had not loved his neighbour as himself.

The second component, in Lk(B), records the solemn doom pronounced by our Lord on those who neglect His Salvation, "Depart from me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth . . . yourselves cast forth without." The doctrine of the punishment of the neglecters of Christ is thus dwelt upon.

The last component, in Lk(C), brings before us Christ's Salvation for individuals, by the record of our Lord's words,

“ Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God’s sake, who shall not receive manifold more in this time, and in the world to come eternal life.”

The chief Doctrines of our faith are thus dwelt upon, and we trace a possible reason for the allocation of different parts of the full discourse to each of the parallel narratives, and for the insertion of the parable of the Good Samaritan in Lk(A).

We now investigate the triplications before the Crucifixion, each of which is contained entirely in only one of the sections Lk(A), Lk(B) or Lk(C). We shall consider them under two headings, firstly those connected with the Sacrifice, and secondly those connected with Doctrine.

(8, 9), (II), (I3, I4, I5, I6) *Triplications on the Sacrifice.*

We first examine the leading triplication in Lk(A) on this subject (8) ; we find it consists of prophecies spoken by our Lord in the last autumn and winter of His Ministry at times of great success ; the utterances must therefore have had a most striking effect upon our Lord’s hearers.

The first was spoken at Cæsarea Philippi, when Peter had made his grand confession, that Jesus was the Messiah, the Christ of God. St. Luke records that our Lord then said, “ The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.” We can imagine the astonishment of the disciples on hearing these words at such a time !

Secondly, about a week afterwards at the glorious Transfiguration, St. Luke tells us that the subject of discourse with Moses and Elijah was our Lord’s “decease (exodus) which he was about to accomplish at Jerusalem.” This conversation at such time must have caused the three attendant Apostles intense surprise.

The third occasion was some months later, at the end of the last winter, just before the last journey, when our Evangelist states that “ while all were marvelling at all the things

which he did," our Lord took the opportunity to say to His disciples, "Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men."

His hearers were again much perplexed, for we are told, "They understood not this saying . . . they were afraid to ask him."

To us who know the meaning of these prophecies, and who know how they were fulfilled, this triplication with its components, spoken at such culminating times of success and glory, must come with mighty force. They show our Lord's fixed purpose, undeterred by any circumstances of success, to accomplish His atoning Work of Death upon the Cross.

Two of these prophetic utterances, the first and the last, are given by the other Synoptists (Mt. xvi. 21; xvii. 22; Mk. viii. 31; ix. 31), but Luke alone gives all three.

We now consider the minor triplication (9) in Lk(A) which supports (8) in emphasizing the coming Death of our Lord; it occurs at a much earlier date than the others, and it does not contain clear, direct prophecies, but it is composed of striking introductory premonitions: its first component arrests attention because it tells of the attempt of the congregation of the synagogue at Nazareth to kill our Lord, near the beginning of His Ministry, when "they led him unto the brow of the hill, whereon their city was built, that they might throw him down headlong." The people, Luke tells us, were "filled with wrath."

The last component tells us of a somewhat similar occurrence about eight months later when in similar language St. Luke states that our Lord's enemies were "filled with madness" because He had proclaimed Himself Lord of the Sabbath, and had healed a man on that day. Our Evangelist informs us that the Scribes and Pharisees communed with one another what they might do to Jesus. Matthew (xii. 14) and Mark (iii. 6) tell us plainly in their parallel passages, that they took council to destroy our Lord.

The intermediate component is formed by the reply which our Lord gave to those who asked Him why His disciples did

not fast, as did those of John and of the Pharisees. "The days will come," He said, "when the Bridegroom shall be taken away from them, then will they fast in those days." This was shortly after the scribes and Pharisees had protested against our Lord's forgiveness of the sins of a man whom He had cured of the palsy. None but God, they truly said, could forgive sins.

We note that the first and last components of this triplication came just after, and in consequence of, the components of the triplication of our Lord's Proclamation of Himself (2).

We now examine the triplication of the coming Death of our Lord (II), contained in Lk(B). There is only one in this section; its components differ from those already considered because they were not spoken on any particularly striking occasions, and it is remarkable that they are all expressed in veiled terms. Lk(B) maintains its character in this respect, as well as in others, that the central component of this triplication is less striking than the first and the last.

The first component of (II) consists of our Lord's words spoken in the Sermon on the Mount, "Even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation." St. Matthew (xii. 40) adds the *reason* for this similitude, "As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth"; but Luke does not give this explanation. Some have supposed, but without any good reason, that these words in St. Matthew's Gospel are later and therefore spurious additions to the true text; and they maintain that the reference to Jonah is to his preaching and not to his interment in the whale. But surely preaching cannot be called a sign *σημείον*, for we are told that John the Baptist, who preached a great deal, did no sign *σημείον* or miracle (Jn. x. 41): whether the Matthæan passage, therefore, is authentic or not, the reference must be to the miracle connected with Jonah, and not to his preaching.

Secondly, later on in the same Sermon, Luke very briefly records our Lord's declaration, "I have a baptism to be baptized with ; and how am I straitened till it be accomplished !" but he gives no explanation of the meaning of these words. Mark (x. 38) also records this saying, assigning it to a different time, but he adds further words addressed by our Lord to His disciples about drinking the cup, which leads us to conclude that the saying refers to His approaching Death.

On the third occasion, at a much later date, Luke again records a prophetic reference by our Lord to His coming Crucifixion, and again in veiled terms without explanation, "Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected" ; we infer that our Lord alluded to His Death in this sentence, because it forms a reply to the message that Herod would fain kill Him : but it is not a direct statement.

We now turn to Lk(C) which contains no less than four triplications (13, 14, 15, 16) on the subject of the coming Sacrifice.

In the first component of (13) near the beginning of the last journey St. Luke records our Lord's words, "First must he suffer many things and be rejected of this generation."

Secondly, soon afterwards, on the same journey, our Lord told the twelve, "He" (the Son of man) "shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon : and they shall scourge and kill him : and the third day he shall rise again."

Lastly, later still at Jerusalem, Luke records the parable of the Wicked Husbandmen, in which our Lord prefigured His own Death, when He told His hearers, that the Son of the Owner of the vineyard was cast forth by the husbandmen out of the vineyard and killed.

As the time of the Passion approaches, the shame of the mocking, spitting, scourging, and casting out, which preceded the actual killing of our Lord, are plainly described.

We now turn to the minor triplications on this subject,

first taking (14) in the latter part of Lk(C). Its first component tells how "The chief priests and the scribes and the principal men of the city sought to destroy" our Lord, as soon as He entered the Temple on His arrival after the last journey in Jerusalem.

Their animosity continued unabated, for the second component almost repeats the words of the first a few days later, when we read that "The chief priests and the scribes sought how they might put him to death." This time the base plot was made with Judas Iscariot, who enabled them to carry out their wishes.

The third component records our Lord's prayer in the Garden of Gethsemane when He spoke of the cup of suffering which was before Him. This was immediately before the actual accomplishment of the plot to seize Him at night in the absence of the people.

There are also two other triplications emphasizing the coming Death of our Lord (15) and (16). The former consists entirely of the words of our Lord to His disciples on the solemn occasion of the last Supper when He spake about His Passion.

Firstly He said, "With desire I have desired to eat this Passover with you before I suffer."

Secondly, taking the bread and giving thanks, "He brake it, and gave to them, saying, This is my body which is given for you."

And thirdly He took the cup saying, "This cup is the new covenant in my blood, even that which is poured out for you."

Triplication (16) also consists of the words of our Lord, these are all concerning the betrayer.

Firstly at the last supper our Lord surprised and grieved the twelve by saying, "Behold, the hand of him that betrayeth me is with me on the table."

Secondly St. Luke records that our Lord said at the same time, "The Son of man indeed goeth, as it hath been determined : but woe unto that man through whom he is betrayed !"

And thirdly on the same night in the Garden of Gethsemane,

when Judas drew near to kiss Him, our Lord addressed these touching words to the traitor, "Judas, betrayest thou the Son of man with a kiss?"

The first component of this triplication very strongly arrested the attention of the disciples; the last, with its pathetic reference to the shameful detail, led on at once to the sad climax of arrest and Death. The intermediate component is occupied with the severe doom of the traitor.

We now consider the triplications in the second group before the Crucifixion which refer to Doctrines dependent on the atoning Death.

(10), (12), (17, 18, 19) *Triplications on Doctrines.*

We first examine the triplication on Doctrine in Lk(A) (10). It is all contained in one continuous passage about three would-be followers, who sinfully hesitated to obey our Lord.

The first, who said to Him, "I will follow thee whithersoever thou goest," had not apparently counted the cost, for he received the reply, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head."

The second said, "Lord, suffer me first to go and bury my father," probably meaning that he wished to remain with him until his death.

The third man promised to follow, but said, "First suffer me to bid farewell to them that are at my house."

Each case was different, but all alike failed to follow our Lord.

It may be that a certain steady decadence is observable; the first man was reminded by our Lord of a hardship which he had not considered; the second received a gentle rebuke coupled with a gracious command; while the last one received a severe warning.

This triplication emphasizes the spiritual teaching about man's sin, which is so often alluded to in this, Lk(A), narrative.

In passing, we may note the strong contrast between the hesitation and failure of these three men in (10), with our

Lord's fixed determination, expressed at this time, to carry out His Father's will recorded in the passage, "When the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem" (ix. 51). He knew perfectly well that He was going there to certain Death.

It is noticeable that St. Matthew tells of the replies of the first two of these hesitating ones (viii. 19-22), but he says nothing about the third; he has not therefore given the emphasis due to triple repetition, which we find in the Gospel of Luke.

We now examine the doctrinal triplication (12) in Lk(B), which emphasizes the sure doom of those who sinfully waste opportunities for accepting Christ's salvation. It is all contained in one short parable of a man, who planted a fig tree, and "came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?"

In this parable *three* seasons of fruit-bearing had elapsed without any results, illustrating the completeness of the opportunities given, the completeness of the failure, and the just judgment which followed.

This triplication emphasizes the fact that punishment must follow on unpardoned sin. This is a feature of the spiritual teaching throughout Lk(B), summed up by our Lord in His twice repeated sentence just before this triplication, "Except ye repent, ye shall all likewise perish" (xiii. 3, 5).

St. Luke is the only Evangelist who records this parable of the fig tree.

We now examine the doctrinal triplications contained in Lk(C). There are three in this section. Like the other two which we have just considered, all the three components of the principal one (17) are in one continuous passage. This is the longest, occupying the whole of chapter xv. It emphasizes the fact that our Lord seeks to save lost individuals.

Each component consists of a beautiful parable of a valued

one lost, sought for, found, and rejoiced over; the Greek words ἀπόλλυμι *to be lost*, εὕρισκω *to find*, and χαίρω *to rejoice*, or συγχαίρω *to rejoice with*, being used in each parable. In both the A.V. and R.V. this identity of wording is destroyed in xv. 32, because the word χαίρω, used in it, is translated "be glad," whereas it should be "rejoice" in order to agree with the English rendering of the same Greek word in xv. 5.

We notice a gradation in these three parables. In the first it is one sheep out of a hundred, in the second one piece of silver out of ten, while in the third it is one son out of only two, lost, and found. One sheep lost out of a hundred would not be a very great blow; but one piece of silver lost by a woman would probably be a greater trial; while there can be no doubt that one son lost, out of only two, would be very keenly felt indeed. The joy of finding would rise in the proportion, culminating in the last parable, that of the Prodigal Son.

Further emphasis is given to the joy over the finding and saving of a lost sinner by the minor triplication of rejoicing (18) in the parable of the lost sheep in this same chapter.

(i) The Shepherd Himself rejoices.

(ii) He then calls His friends and neighbours to rejoice with Him.

(iii) And we are told there is joy in heaven over one sinner repenting.

The Greek word χαίρω, or a derivative, being used in each case.

The personal nature of salvation is again strikingly brought before us by the minor triplication (19) contained in the last of these three parables, by the use of the terms, "this my son," "this thy son," "this thy brother," very definitely pointing to one individual by the use of the Greek word οὗτος, translated *this*, in each case.

The Doctrine of the salvation of lost individuals is summarized by our Lord's words about Zacchæus contained in this same Lk(C) narrative, "The Son of Man came to seek, and to save that which was lost" (xix. 10).

(20) (21) *Triplets of triplications with components in Lk(A), Lk(B), and Lk(C).*

Combining together the three groups of triplications on the coming Sacrifice in Lk(A), Lk(B), and Lk(C) (8, 9), (11), (13, 14, 15, 16) we have a triplet of triplications (20) pointing forward most emphatically to the coming great climax.

Its first component in Lk(A) (8), with its minor (9), refers to very striking occasions, thus arresting attention.

The second component, in Lk(B) (11), on the other hand, is in veiled terms, and the statements of which it is composed were not made at times of any very special importance.

The last component, in Lk(C) (13), supported by (14, 15, 16) (a larger number than are contained in Lk(A) and Lk(B) combined), is very direct and striking, and as the climax draws near the sad details of suffering and shame are minutely described.

Combining together the three groups of triplication on Doctrines in Lk(A), Lk(B) and Lk(C), (10), (12), and (17, 18, 19), we have a triplet of triplications (21). The first component, in Lk(A) (10), points out man's sin. The second, in Lk(B) (12), the doom of the unpardoned sinner. And the third, in Lk(C) (17), supported by (18) and (19), strongly emphasizes the fact that our Lord seeks for and saves individuals.

We notice that this triplet of triplications resembles (20) in having more components in Lk(C) than in Lk(A) and Lk(B) combined.

TRIPLICATIONS DURING THE PASSION.

We shall now consider the triplications which are all completely contained in the next, the Passion section, Lk(P), of this Gospel. This treats of the Arrest, Trial, and Death of our Lord.

These triplications strongly emphasize the following points, (a) Our Lord suffered entirely alone; His most prominent Disciple denied Him three times in His hour of need; earthly power also failed to help Him, although the highest repre-

sentative of Roman rule in the country tried three times to release Him. (b) The same authority three times pronounced our Lord innocent, and this verdict was supported by the testimony of three others. (c) Finally our Evangelist records three of our Lord's utterances on the Cross, which strongly demonstrate that His atoning Sacrifice was accepted, because He addressed His Father in confident and trustful words, and because He gave such a gracious and tremendous promise to the saved thief on the Cross.

We examine these triplications in succession.

(22) *Peter's three denials.*

Triplication (22) tells of St. Peter's three denials of his Master in His time of deepest trial, thus emphasising the failure of human love.

Examining the structure of this triplication, we notice that the first and third components are the most striking, while the intermediate one, which serves as a link between the two others, is less prominent. The first attracts attention, while the last leads immediately to the climax, the fulfilment of our Lord's sad prophecy to Peter, "The cock shall not crow this day until thou shalt thrice deny that thou knowest me" (Lk. xxii. 34).

Our Evangelist states that the first challenger looked steadfastly on Peter, and "said, This man also was with him. But he denied, saying, Woman, I know him not."

The last challenger "confidently affirmed" that the Apostle had been with our Lord, "for he is a Galilæan. But Peter said, Man, I know not what thou sayest."

The intermediate interrogator is recorded as simply saying, "Thou also art one of them," without any mention of steadfast looking or confident affirming. Peter's reply on the second occasion is recorded in only three Greek words, whilst the first denial is in four, and the last in five words.

This event is one of the very few told by all four Evangelists, and all the Synoptists give emphasis to the denial by their records of its triple repetition.

St. Matthew (xxvi. 69-75) has arranged his triplication on a different plan. He records that the first was a simple denial: at the second time, he tells us that an oath was added; while on the third occasion he mentions that Peter made use of cursing and swearing; thus indicating that each time the Apostle sank deeper and deeper into sin.

St. Mark (xiv. 66-72) has adopted the plan, which Luke has followed, of making the first and last components the most prominent; but he resembles Matthew in recording the cursing and swearing at the last denial, which Luke does not do.

(23) *Pilate's three failures to save our Lord's life, and* (24) *Pilate's three testimonies to our Lord's faultlessness.*

The next two triplications are interwoven with each other in Lk. xxiii., but each are readily recognized.

From Table VIII we note that the first two components of (24) come in verses 4 and (14); the first two components of (23) in verses (16, 18) and (20, 21); then the last of (24) in verse 22; and the last component of (23) in verses (22 and 23).

Pilate endeavoured to evade his responsibility by sending our Lord to Herod, who found no fault in Him, thus making it easier for Pilate to give a righteous verdict; but fear of man led him to endeavour to compromise by suggesting that he should chastise his Prisoner in order to please the Jews, and that he should then release Him according to his own inclination.

The multitude then very naturally took advantage of their ruler's manifest weakness, as they cried out, "Away with this man, and release unto us Barabbas," the murderer.

Finally Pilate sank still further into shame, when he feebly said to his subjects, "Why, what evil hath this man done? I have found no cause of death in him," and again he repeated his proposal of chastisement and release.

But the voices of the chief priests, of the rulers, and of the people prevailed, and our Lord was sentenced by Pilate (xxiii. 24), who failed to release his Prisoner, notwithstanding

his great power as Roman ruler, and that " he had determined to release him " (Acts iii. 13).

(25) *Similar testimonies from three others.*

So careful is our Evangelist to emphasize the fact that our Lord had not broken any human law, that he adds another triplication (25) containing the evidence of three other men to the same effect.

Firstly, Herod could not find any fault in our Lord.

Secondly, the penitent thief on the cross said of Him, " This man hath done nothing amiss."

And thirdly, the centurion present at the time exclaimed, " Certainly this was a righteous man."

(26) *The three dying sayings of our Lord, recorded by St. Luke.*

With deep reverence we approach the crowning triplication of the Passion section (26) composed of the three sayings of our Lord upon the Cross, which St. Luke has recorded. Our Lord's firm confidence of the acceptance of His atoning Sacrifice is strongly emphasized by them.

The first saying was, " Father, forgive them ; for they know not what they do." As the object for which our Lord came into the world was to obtain pardon for sinners through the shedding of His precious blood, the first saying recorded is a prayer for the forgiveness of those around Him. His confidence in the efficacy of His atoning Work was so great, that His prayer had no reference to His own condition. Immediately came the first fruits of the answer. Both of the crucified thieves had railed upon our Lord (Mt. xxvii. 44) ; but soon, one of them confessed his sin, and said to the other, " Dost thou not even fear God, seeing thou art in the same condemnation ? And we indeed justly ; for we receive the due reward of our deeds " ; and then speaking to our Lord, he said, " Jesus, remember me when thou comest in thy kingdom " (Lk. xxiii. 40-42).

In His second saying our Lord again made no reference to His own position, but, full of confidence, He graciously pro-

mised the repentant sinner that he would be with Himself on that very day in Paradise. Our Lord, dying on the Cross the death of a malefactor, and surrounded by a hostile crowd, spoke with the dignity and authority of the Divine King upon His throne.

Lastly, we have the simple yet majestic statement, that as our Lord died, He said, "Father, into thy hands I commend my spirit"; in full assurance that His atoning Work was finished and accepted (see also Jn. xix. 30).

God the Father was addressed in the first and last of these sayings; Dean Alford has remarked on these passages that our Lord "is the Son of God, and He speaks in the fulness of this covenant relation."

The intermediate saying contained gracious words of blessing spoken to a single repentant and believing sinner; what a contrast!

This arrangement reminds us of the planning of some of the Psalms, in which the praises of Jehovah come at the beginning and the end, while His pardoning love in removing our transgressions from us, "as far as the east is from the west" is dwelt upon in the intermediate part (Ps. ciii. 12).

(27) *A triplet of triplications.*

Tripletions (22) and (23) both emphasize human failure—of Peter's love and of Pilate's power respectively, to succour our Lord in His dying moments. These two may therefore be regarded as one: and so they are bracketed together in Table VIII. Nos. (24) and (25) may also be regarded as one, as both emphasize human testimony; they are also bracketed together.

Consequently we may regard (22) with (23), (24) with (25), and (26), as forming a triplet of triplications (27). The first component shows human failure, notwithstanding the strong human testimony to our Lord's faultlessness in the second, while the last component emphasizes the greatness of our Lord's atoning Sacrifice upon the Cross.

Before we leave this part of our subject we may notice

the tremendous contrast between the first component (22) together with (23) of this triplet of triplications, and the last one (26) ; between the sinful fear and failure of Peter and of Pilate in the former, and the absolute sinlessness and majesty of our Lord in the latter.

The facts connected with the Sacrifice of our Lord Jesus Christ are indeed strongly emphasized by the group of triplications in the Passion section of the Gospel of St. Luke.

TRIPPLICATIONS AFTER THE RESURRECTION.

We now consider the triplications which are entirely contained in Lk(R) or the Resurrection section, in the last chapter of this Gospel.

They strongly emphasize the effect caused by the Resurrection. The Disciples were repeatedly reminded how the Scriptural prophecies applied to our Lord : their capacities were enlarged, and their understandings were opened.

(28) *Comfort in sorrow.*

It is recorded that comfort in sorrow was given three times to the perplexed and sorrowful disciples mourning the loss of their Crucified Lord, each time by appeals to prophecies, and in an ascending scale.

On the first occasion, the two men in dazzling apparel at the empty tomb reminded the women of our Lord's own predictions of His sufferings and Resurrection.

Secondly, the risen Christ referred the two on the way to Emmaus to the prophecies of Moses and of all the Prophets about Himself, suffering and entering into His glory.

And thirdly, our Lord reminded the assembled believers of His own words, and He also referred to the prophecies in the Law of Moses, in the Prophets, and in the Psalms concerning Himself, His Death, and His Resurrection : what solid comfort !

(29) *Openings.*

This triplication is complementary to the last ; it demonstrates how fully the disciples received and understood the

meaning of our Lord's Death and Resurrection in fulfilment of prophecy.

First, we are told that their eyes were *opened*, and they knew the Lord.

Secondly, their heart burned within them when He *opened* to them the Scriptures.

And thirdly, we read that our Lord *opened* their mind that they might understand the Scriptures. It is noteworthy that the Greek word *to open* in each component of this triplication is *διανοίγω*, a word seldom used in the New Testament, and only in one other place in the Gospel of Luke (ii. 23), where the meaning is evidently to open fully, which is the true meaning of the word. In both the A.V. and R.V., however, this emphatic compound word and also the simple *ἀνοίγω*, from which it is derived, are always translated by the same English word *to open*; the full emphasis of this triplication is therefore lost in both our English translations.

(30) Joy.

The effect upon the disciples of the understanding of the prophecies and of seeing our Lord, was that intense sorrow gave place to great joy. In triplication (30) we find it recorded that when their unknown Companion spoke to the two on the way to Emmaus, there arose in their heart a tumultuous feeling described as *burning*; hardly yet joy, but preparing the way for its advent.

But they were not long held in suspense, for our Lord appeared, and was recognized very soon afterwards by the assembled believers in Jerusalem; a happy advance was then made, described in the striking words "that they still disbelieved for joy"; reminding us of the somewhat similar sentence in the Acts (xii. 14), when Rhoda "opened not the gate for joy" to the released Peter.

On the third occasion there was no doubt whatever about the condition of the disciples, for even when our Lord had left them on His Ascension to heaven, we read, "They . . . returned to Jerusalem with great joy: and were continually

in the temple, blessing God." A happy ending to the triplications in the Gospel of St. Luke!

(31) *A triumphant triplet of triplications.*

The last three triplications combine to form an important triplet of triumph, resting on the solid basis of Scriptures fulfilled by the joyful fact of the Resurrection of our Lord Jesus Christ.

SUMMARY OF THE CHAPTER.

In this chapter we have drawn attention to the wonderful network of triplications in St. Luke's Gospel, and we have seen how they fall into two classes; one proclaiming the Worker, and the other, much larger, emphasizing His great Work of Atonement. This second class divides itself into three groups. The first in the central chapters concerning Sacrifice, and the Doctrines dependent upon it, looks forward to the Cross; the second group emphasizes the sinlessness, confidence and majesty of our Lord when He suffered Death; and the last, of Resurrection triplications, looks back victoriously on Christ's finished Work.

CHAPTER IV
TRIPLICATIONS
IN THE ACTS

WE now investigate the triplications in the Acts, see Table IX, p. 266. They are arranged on the same general plan as those in the Gospel of St. Luke, as is evident from a comparison of Tables VIII and IX. The likeness is fully demonstrated in the text of the following pages.

In both of St. Luke's books there are two classes or categories of triplications: the first proclaims a Divine Worker, the second, and larger, emphasizes the glorious Work He came to do.

In the first category in both books, there are three triplications emphatically proclaiming a Person of the Holy Trinity; in St. Luke's Gospel our Lord Jesus Christ alone; in the Acts both the risen Saviour and the Holy Spirit are announced.

In the second category in both books the Work performed by the Divine Worker is emphasized by many triplications. Those in the Gospel of St. Luke refer to the atoning Death which our Lord Jesus Christ suffered and the Doctrines dependent upon it; those in the Acts emphasize the gracious Work of the Holy Spirit in the building up of the Church, performed through the agency of divinely commissioned men, whom He guided and inspired: they also emphasize the Doctrines of the Christian faith.

But the triplications in the Acts fulfil a double function: not only do they emphasise the growth of the Church, but they are so arranged that they bring to the memory of the thoughtful

reader corresponding triplications in the Gospel of St. Luke ; and therefore they serve to impress the events and discourses connected with the Death and Resurrection of our Lord very firmly on the mind. Consequently the book of Acts is arranged in a very complex and elaborate manner.

PROCLAMATIONS OF A DIVINE PERSON.

We noticed in the Gospel of St. Luke that our Lord was emphatically proclaimed by God the Father at different periods. As the book of Acts tells of the Advent of the Holy Spirit and of His deep mysterious Work, it is fitting that the third Person of the Trinity should be proclaimed in St. Luke's second book in a somewhat similar manner by God the Son.

(1) The Holy Spirit proclaimed by our Lord.

We have not far to look in the Acts before we find a three-fold announcement (1) see Table IX, emphatically pointing to the Holy Spirit ; its first component refers to the past, the second to the time then present, and the third to the future ; they are comprised in the very brief account of our risen Lord and His sayings, recorded in the eight opening verses of the book.

In the past we read that our Lord " had given commandment through the Holy Ghost unto the apostles whom he had chosen."

At the time then present, just before the Ascension, our Risen Lord told His followers " to wait for the promise of the Father."

And with regard to their future, He told them, " Ye shall be baptized with the Holy Ghost not many days hence," reinforced by the words He spoke soon afterwards, " Ye shall receive power, when the Holy Ghost is come upon you."

St. Luke therefore takes advantage of the opportunity afforded by the departure of the second Member of the Holy Trinity to draw emphatic attention to the coming of the third Person of the Godhead.

(2) *The Risen Christ proclaimed.*

The next triplication in Table IX announces the Lord Jesus Christ risen (2). This was afterwards the burden of the preaching of the messengers of the Cross. The acceptance of our Lord's atoning Work by God the Father, and victory over the power of Sin, Satan, and the Grave, being thus manifested.

The connecting thread used in each component of this triplication is the phrase *οὗτος ὁ Ἰησοῦς*, the accusative case being employed in the last two passages; this designation does not occur elsewhere in the Acts.

Firstly, at the Ascension the apostles were told, "This Jesus . . . shall so come in like manner as ye beheld him going into heaven."

Secondly, on the day of Pentecost Peter said, "This Jesus did God raise up, whereof we all are witnesses."

And thirdly, shortly afterwards, on the same day, Peter also said, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

In the R.V., the same English expression, "This Jesus," is used in each case as the translation of the Greek words, which are the same in all three passages; uniformity has also been observed in several, at least, of the other European translations, e.g. in French, Spanish, German and Dutch.

But the existence of this beautiful triplication is not apparent to those who only read our A.V., because uniformity has not been observed in it; the same Greek expression being differently translated each time; thus in the first passage it is rendered "This same Jesus," in the second it is "This Jesus," while in the last it is "That same Jesus."

It is very interesting to notice that emphasis in this instance has been obtained by the triple use of the Greek word *οὗτος* in connexion with the name Jesus, to designate our Lord, and that Luke has repeated the very same word *οὗτος* in the minor triplication in the parable of the Prodigal Son (19) in Table VIII in order to point emphatically to the saved

sinner ; this likeness of method is a further illustration of the unity of the authorship of the Gospel of Luke and the Acts.

But the spiritual interest aroused by this similarity of expression is much greater, for it surely indicates a most gracious purpose, a hint is thus given of the intimate connexion between the Saviour and the individual sinner, lost, sought for, saved, and rejoiced over. The same personal connexion between the two is stated more directly by St. Paul, with whom St. Luke had been closely associated, when he wrote of " The Son of God, who loved me, and gave himself up for me " (Gal. ii. 20).

The third triplication on this subject is

(3) *The Holy Spirit proclaimed on the day of Pentecost.*

St. Luke (see Table IX) records Peter's three statements on that day that the Promise of the Father had indeed come.

Firstly, we are told that Peter quoted the prophecy of Joel (ii. 28-32) given in the past ; " I will pour forth of my Spirit upon all flesh . . . on my servants, and on my handmaidens in those days will I pour forth of my Spirit."

Secondly, Luke records that Peter, referring to the descent of the Holy Spirit on that same day, said, " Having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear."

Thirdly, it is recorded that, still on the same day, the Apostle told his hearers to repent and be baptized and " Ye shall receive," he said, " the gift of the Holy Ghost." Past, present and future again alluded to in this emphatic proclamation of the pouring forth of the Holy Spirit.

(4) *A triplet of proclamation triplications.*

We have thus traced three proclamations of two of the Persons of the Holy Trinity at the beginning of the Acts, and we notice that the arrangement resembles that adopted in the Gospel of St. Luke, in which our Lord Jesus Christ is three times announced. In the Acts, as in the Gospel,

these proclamations constitute a triplet of triplications, the fourth in both Tables VIII and IX.

TRIPLICATIONS EMPHASIZING THE WORK OF THE HOLY SPIRIT IN THE GROWTH OF THE CHURCH.

We now trace the triplications in the Acts, emphasizing the Work of the Holy Spirit, and we shall also notice the continued similarity in the plans adopted in the Gospel of St. Luke to draw great attention to the atoning Work of our Lord Jesus Christ.

There are however some differences for which there are doubtless good reasons.

The Great Triplication in the Gospel of Luke is balanced by two chief ones (5) and (7) Table IX in the Acts ; this appears to be fitting ; in the Gospel one Great Triplication seems best to point to the Work performed alone by one Divine Person. On the other hand it is appropriate in the Acts that the divine commissions given to the two chief human agents should both be made very prominent. The Holy Spirit did not manifest Himself in bodily form to the world, and He commissioned Peter to be the Apostle to the circumcision, and Paul to the uncircumcision. As *two* chief triplications are given in the Acts, supreme honour is not bestowed on any one man ; the overruling divine influence of the Holy Spirit is prominent in the one case, and that of our Lord Jesus Christ in the other.

The well-marked sections Lk(I) to Lk(R) cannot be recognized in the Acts : the triplications are more interlaced with each other, and the components are often further apart in Luke's second book than in his first ; these circumstances are probably due to the double function of the book of Acts in pointing backwards to our Lord's Death and Resurrection, while at the same time it emphasizes the current events of the beginnings of the Church.

In the Gospel of St. Luke there are many triplications pointing to the Death of our Lord, and also to the main Doctrines of our faith ; these are represented in the Acts by a

less, but still by a sufficient number, which again emphasize these great themes.

TRIPPLICATIONS CORRESPONDING TO THOSE BEFORE THE
CRUCIFIXION IN THE GOSPEL OF ST. LUKE.

From a comparison of Tables VIII and IX we perceive that the group of triplications (5) to (9) (Table IX), containing the two chief triplications in the Acts and their supporters, corresponds with the group (5) to (7) (Table VIII) containing the Great Triplication and its immediate supporters, in the Gospel of St. Luke.

Also triplications (10) to (14) of Table IX represent, in an abbreviated form, the group (8) to (21) of Table VIII.

While the groups (15) to (20), and (21) to (24) in the Acts correspond very closely indeed with the groups (22) to (27), and (28) to (31) respectively in the Gospel of St. Luke.

(5), (6), (7), (8), (9) *Triplications (including the two chief ones).*

We begin by considering one of the chief triplications in the Acts (5) Table IX. The importance of the divine commission which Peter received in a vision to preach the Gospel to the Gentile Cornelius and his household, and the fact that no difference was henceforth to exist between Jew and Gentile, is emphasized by being recorded three times. In his first account Luke reports in his regular narrative, the divine message to Peter, "The Spirit said unto him . . . arise, and get thee down, and go with them (the men from Cornelius), doubting nothing: for I have sent them."

Secondly, in the next chapter Luke records that Peter himself told the story to the believers assembled at Jerusalem saying, "The Spirit bade me go with them, making no distinction."

And on a third occasion our historian tells us that, in later years, Peter again spoke on this subject to the Church at Jerusalem, saying, "Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe,

And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us ; and he made no distinction between us and them, cleansing their hearts by faith."

The Holy Spirit is thus evidently prominent in each account. The importance of this triplication is further reinforced by a duplicated supporter (6), which Luke records, of a vessel like a great sheet let down three times from heaven, "wherein were all manner of four-footed beasts and creeping things of the earth, and fowls of the heaven." As this is the only triplication which is twice repeated, the fact is very strongly emphasized, that in the new dispensation, then just beginning, there was to be no distinction between Jew and Gentile with regard to spiritual blessing.

The other chief triplication in the Acts (7) emphasizes the importance of the divine commission given to St. Paul very soon after his conversion, to preach the Gospel to the Gentiles. In his first account Luke tells the full story, and adds our Lord's message given to Ananias about Paul that "he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel."

In the second account we have another full record of this wonderful event in a speech spoken some years afterwards by Paul, who told of the divine message given to him, "I will send thee far hence unto the Gentiles."

A third graphic account is given in the record of another speech by Paul which contains these words addressed to him by our Lord, "To this end have I appeared unto thee, to appoint thee a minister and a witness . . . delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes . . . that they may receive remission of sins."

The Lord Jesus Christ is very prominently alluded to in this triplication, as we are told in each of these three accounts, that He was speaking.

The importance of this triplication is reinforced by a subsidiary one (8) of Paul's blindness for three days after his

conversion; this affliction, when he was deprived of sight for three daily periods of the shining of the sun, must have impressed the apostle with the knowledge of his former spiritual blindness. St. Luke's record of this circumstance serves to deepen the attention of the reader.

These two triplications of the commissioning of Peter and Paul to preach the Gospel to the Gentiles, emphasize the main subject of the Acts, the Work of the Holy Spirit in the calling out of the Church. They correspond to the Great Triplication (5) (Table VIII) of the Gospel of St. Luke which draws earnest attention to the atoning Work of the Lord Jesus Christ upon the Cross.

We notice in passing that the parallelism between the arrangements of the two main triplications in the Acts emphasizing the commissioning of Peter and Paul is evident, even to the employment of a subsidiary triplication in order to give additional force in each case.

We have noticed in the Gospel of St. Luke that great stress is laid upon our Lord's last journey to Jerusalem, (6) in Table VIII. It is the only event which is mentioned in all the components Lk(A), Lk(B) and Lk(C). In the Acts (Table IX) we are reminded of this fateful event, because St. Luke takes care to refer three times to the journey which St. Paul took to the same city (9), where he well knew that the greatest dangers awaited him.

On the first occasion, Paul having arrived at Miletus on his journey, is recorded to have said, "Now, behold, I go bound in the spirit unto Jerusalem."

Secondly, when further on the way, at Cæsarea, and besought not to go on, Paul replied, "I am ready . . . to die at Jerusalem for the name of the Lord Jesus."

And thirdly we are told, "After these days we took up our baggage, and went up to Jerusalem."

Our historian has indeed drawn marked attention to this journey of Paul to Jerusalem; because his purpose to go there is announced beforehand (Acts xix. 21) and his subsequent arrival in the city is recorded in xxi. 17.

If we regard the three statements that Paul was actually on the journey as one, we have a triplet made up of proposal, carrying out, and completion. We shall not however regard this as a separate triplication, but as adding force to (9).

Not only is our Lord's last journey to Jerusalem thus vividly recalled to mind, but this triplication also draws marked attention to a very important event in St. Paul's career in preaching the Gospel, because the dangers which came upon him at Jerusalem led to his arrest and to his removal under safe escort as a prisoner to Cæsarea (xxiii. 21-33) whence he was in due course removed to Rome, where he had liberty to proclaim the Gospel to all who came to him: many of whom doubtless afterwards carried the good news to many lands.

(10) *Triplication on the Sacrifice.*

Corresponding to several triplications of our Lord's coming Passion in the Gospel of St. Luke, we apparently have only one in the Acts, of prophecies to St. Paul of the very great dangers which awaited him in the city where our Lord suffered. It is true the Apostle of the Gentiles did not die when he reached Jerusalem, but his extreme peril recalls to our minds the actual Death of our Lord on Mount Calvary. Isaac did not die when "Abraham stretched forth his hand, and took the knife to slay his son" (Gen. xxii. 10), but his peril reminds us of the actual Death of our Lord.

We now investigate the triplications of warnings (10) (Table IX) given to Paul; we notice that in every case they came from the Holy Spirit, the prime Worker in the Acts.

The components of this triplication (10) are contained in the contexts of the last one (9).

Firstly at Miletus Paul, speaking to the Ephesian elders, added these words, "The Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me."

Secondly at Tyre certain disciples "said to Paul through the Spirit, that he should not set foot in Jerusalem."

And thirdly a few days later at Cæsarea the prophet Agabus

came, and "taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

We notice in this triplication, as in others in which the climax comes soon afterwards, that the first and last components are more striking, being longer than the intermediate one; the last gives details of binding hands and feet and of delivery to the Gentiles, reminding us of the details given on the last two components of (13) in Table VIII, which speak of the details of the indignities endured by our Lord.

(11), (12), (13). *Triplications on Doctrines.*

In our survey of the Gospel of Luke we next considered the triplications which emphasized the facts of sin, punishment, and the salvation of individuals (10) (12) and (17) supported by (18), (19), Table VIII.

We find triplications corresponding to them in the Acts, in (11), (12) and (13), Table IX.

The fact of Israel's sin in the rejection of our Lord is prominently brought before us by three quotations from prophecies in the Old Testament, (11), the Holy Ghost being specially mentioned in each.

Firstly, St. Luke tells us that, very soon after the Ascension, Peter said to the Christian brethren, "The Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus," referring to Ps. xli. 9 and lxix. 25.

Secondly, a little later when persecution had begun, our historian tells us that the assembled believers, quoting Ps. ii. 1, 2, prayed, "O Lord . . . who by the Holy Ghost, by the mouth of our father David, thy servant, didst say, Why did the Gentiles rage, . . . the rulers were gathered together against the Lord, and against his Anointed: for of a truth . . . against thy holy Servant Jesus . . . the peoples of Israel were gathered together, to do whatsoever thy hand and thy council fore-ordained to come to pass."

And thirdly, many years later, Luke records that Paul, referring to Is. vi. 9, said to his Jewish hearers at Rome, "Well spake the Holy Ghost by Isaiah the prophet unto your fathers, saying, Go thou unto this people, and say, by hearing ye shall hear, and in no wise understand. . . . For this people's heart is waxed gross, and their ears are dull of hearing."

This triplication emphatically proclaims that Israel's sin in rejecting the Saviour had been foretold by the Holy Spirit.

It is worthy of note that the second component has been mutilated in our A.V., in which the words "by the Holy Ghost" are omitted in Acts iv. 25. But the R.V., translated from older and more reliable MSS., faithfully renders the uncorrupted original text, mentioning the Holy Spirit as the prime Mover in the second, as well as in the other components, of this triplication.

The punishment of sin is emphasized by triplication (12) in the Acts.

Firstly, comes the story of Ananias and Sapphira, when Peter said to the former, "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost? . . . thou hast not lied unto men but unto God. And Ananias hearing these words fell down and gave up the ghost." About three hours later the same tragedy overtook his wife Sapphira.

Secondly, we read of the sin of Simon Magus when he "saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. . . . And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me."

In the third instance quoted, Elymas the sorcerer at Salamis sought to turn the proconsul from the faith, when "Paul, filled with the Holy Ghost, fastened his eyes on him, and said, O full of all guile and all villainy, thou son of the devil

. . . now, behold, the hand of the Lord is upon thee, and thou shalt be blind. . . . And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand."

We notice that the Holy Spirit occupied a very prominent place in each of these narratives. The first and last components resemble each other in the awarding of severe and definite punishment, and in the mention of the devil, while the intermediate one is less prominent and definite than the others.

In (13) we have a triplication emphasizing the seeking for and saving of one sinner: three most graphic accounts are given of the conversion of individuals, the influence and power of the Holy Spirit being very manifest in each case.

In the first narrative we read that "An angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza. . . . And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority . . . was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip . . . said, Understandest thou what thou readest? . . . And Philip . . . preached unto him Jesus . . . and he baptized him. And . . . the Spirit of the Lord caught away Philip; and the eunuch . . . went on his way rejoicing."

In the second narrative Saul the Jew was brought into the Christian Church by a direct message from the Lord, Who said to him near [Damascus, "I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do." Our Lord also said in a vision to a disciple in the city, "Ananias. . . . Arise . . . and inquire . . . for one named Saul, . . . and Ananias departed, and . . . said, Brother Saul, the Lord . . . hath sent me, that thou mayest . . . be filled with the Holy Ghost . . . and he arose and was baptized."

In the third narrative the Roman centurion Cornelius had a vision in which he was told by an angel of God to "send

men to Joppa, and fetch one Simon, who is surnamed Peter. . . . And Peter went down to the men. . . . While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. . . . He (Peter) commanded them to be baptized in the name of Jesus Christ."

It is true that *several* were converted on this occasion, but Cornelius' name is the only one mentioned, he stands out prominently, it was to him alone the vision came, and he sent for Peter. We therefore include this narrative as a component of a triplication of the salvation of an individual, similar to (17, 18, 19) (Table VIII) in the Gospel of St. Luke.

These three triplications of Doctrines in the Acts, (11), (12), (13), Table IX, not only remind us of the corresponding ones (10), (12), (17, 18, 19) in the Gospel of St. Luke; but they also indicate the growth of the Church. The first of these triplications in the Acts brings before us Israel's sin in the rejection of our Lord which led to the Gospel message being sent forth to the nations; the second tells of judgment among members of the Church or of those brought into contact with it; and the last records the salvation of a prominent representative of each of the three great families of mankind, Shem, Ham and Japhet, thus emphasizing the world-wide scope of the glorious Gospel.

(14) *Triplet of triplications of Doctrines.*

In (14) in the Acts we have a triplet of triplications of Doctrines corresponding to (21) in the Gospel of St. Luke.

There does not appear to be a similar correspondence in the Acts to (20) in Table VIII. Sacrifice is not dwelt upon in triplications so fully in Luke's second book.

TRIPPLICATIONS CORRESPONDING TO THOSE IN THE PASSION
SECTION OF THE GOSPEL OF ST. LUKE.

The triplications in the Passion section of St. Luke's Gospel have exact parallels in the Acts.

We begin by considering

(15) *Peter's boldness on three occasions, and (16) A Roman officer saves Paul's life three times.*

In striking contrast with the doublet of triplications, (22) and (23) Table VIII in St. Luke's Gospel, of Peter's sad denials, and of Pilate's failures to save our Lord from Death, we find two parallel triplications (15) and (16) Table IX in the Acts, which tell of Peter's *boldness*, and of a Roman officer *saving* the life of St. Paul.

St. Peter's action under very difficult and dangerous surroundings is recorded in (15) in the Acts. Our Lord had gone, but the Holy Spirit had come upon him in power. Peter had preached the Gospel with great blessing in Jerusalem on the day of Pentecost, and three thousand were added to the Church. Peter and John then miraculously cured a lame man, thus provoking much opposition and persecution against themselves. The priests and others who had arrested and caused the Death of the Master, then laid hands on the servants, put them in ward until the next day, and then brought them before the assembled rulers, who repeatedly threatened them (Acts iv. 17, 21).

Their position resembled that of our Lord on the night before the Crucifixion. But now we read that the rulers, elders, scribes, high priests, and others before whom Peter and John were arraigned, beheld their *boldness*, and they marvelled, perceiving "that they were unlearned and ignorant men"; they noticed also "that they had been with Jesus," who had been publicly put to a shameful Death as a malefactor only a little more than seven weeks previously, when it is not unlikely that some of those present may have heard Peter's cowardly lies. This striking exhibition of boldness forms the first component of triplication (15) in the Acts contrasting with and corresponding to (22) in the Gospel of Luke, to which it directs attention.

The second component of this triplication in the Acts is formed by the faithful prayer of the assembled believers, who

asked with one accord, "Grant unto thy servants to speak thy word with all boldness."

The last component is formed by the gracious answer to this prayer, when those present "were all filled with the Holy Ghost, and they spake the Word of God with boldness."

The same Greek word, *παρρησία*, *boldness*, is used on each occasion. It forms the thread running through this triplication. It is only used in two other passages in the Acts (ii. 29 and xxviii. 31).

Not only does (15) Table IX in the Acts contrast with and correspond to (22) Table VIII in the Crucifixion Section of the Gospel; but it strongly supports the main triplications of the book to which it belongs, because it emphasizes the strength and vigour given to the believers to win souls for Christ; it therefore draws marked attention to the main subject of the book, the growth of the Church.

We also find a contrast to (23) Table VIII of the Passion section of the Gospel of St. Luke in triplication (16) Table IX in the Acts, which tells of Paul's life *saved* on three occasions by a Roman officer from the deadly plans of hostile Jews.

Paul was said to have defiled the Temple at Jerusalem by taking Greeks there; the Jews consequently were seeking to kill him, but tidings came to the Roman chief captain who rescued him by his soldiers from the Jewish crowd. This forms the first component.

The second component is formed by the events of the next day, when Paul was brought before the council of the Jews, and a great discussion arising; "the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle."

The third component is formed by the events of the following day, and the succeeding night. Paul, being confined in the castle, and beyond their reach for a time, a number of Jews bound themselves under a great curse to taste nothing until they had killed him. But this plot came to the ears of the chief captain, who again saved Paul's life by sending

him, at the third hour of the night, on a rapid march, under the protection of a large armed party to Cæsarea.

This triplication not only points back to (23) in the Gospel, but it also emphasizes the main subject of the Acts, which was manifestly closely connected with the preservation of St. Paul's life.

(17) The testimonies of three sets of Roman rulers to Paul's faultlessness, and (18) The same testimonies from three other groups of non-Christians.

We now come to the consideration of a pair of triplications (17) and (18) Table IX in the Acts, of testimonies to St. Paul's character, which are parallel, and similar to a pair, (24) and (25) Table VIII, in the Gospel of Luke, that our Lord was faultless. The reader is thus vividly reminded of events during the Passion of our Lord.

In (17) in the Acts, three sets of Roman rulers, Claudius Lysias, Festus, and Agrippa with Bernice, all testified that Paul had not committed anything worthy of death, or of bonds.

In (18) in the Acts, three other sets of witnesses, the town clerk of Ephesus, and some scribes of the Pharisees' part in Jerusalem testified that Paul had done no wrong, and Judæan Jews writing to their countrymen in Rome had nothing against him.

The components of the triplications emphasizing our Lord's innocence, were all given close together, at about the time of His great atoning Work, at His Death upon the Cross. But the testimonies that Paul had not broken human laws were distributed over the much greater period of time occupied by *his* Work of preaching the Gospel to many peoples in different lands.

This pair of triplications also serves to support the main object of the book of Acts, the record of the growth of the Church among the nations, because they emphasize the fact that the great Evangelist St. Paul possessed one of the necessary qualifications of a Christian leader,—“ A good testimony from them that are without ” (1 Tim. iii. 7).

(19) *The three dying sayings of Stephen, recorded by St. Luke.*

Triplication (19) Table IX in the Acts, composed of the dying words of the first martyr Stephen, irresistibly carries back the memory to the three sayings of our Lord on the Cross, (26) Table VIII, in the Gospel of St. Luke.

We recognize in (19) the great overruling influence on the dying martyr in his first recorded utterance at the time of his death, for we read that he "being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The reader is thus forcibly reminded of the second saying of our Lord on the Cross, recorded by St. Luke, to the penitent thief, "Verily, I say unto thee, To-day shalt thou be with me in Paradise" (Lk. xxiii. 43); for Stephen's statement attests the accomplishment of our Lord's confident words on the Cross that He would soon be in glory.

The second dying utterance of Stephen, "Lord Jesus, receive my spirit," corresponds to the last of our Lord's, when He commended, *παρατίθημι*, His Spirit to God the Father (Lk. xxiii. 46), quoting Ps. xxxi. 5 in which this word is used in the Septuagint version. Dean Alford gives the rendering "to deliver up"—a meaning which is certainly implied in Lk. xii. 48 and 2 Tim. ii. 2 in which the same word is employed. Stephen when dying used the word *δέχομαι*, which simply means receive or admit.

The third and last of Stephen's sayings was the prayer, "Lord, lay not this sin to their charge"; it resembles the first saying of our Lord on the Cross, "Father, forgive them; for they know not what they do" (Lk. xxiii. 34).

The death of Stephen not only points back emphatically to the Death of our Lord, but it also marks a very important epoch in the growth of the Church, as we have noticed on p. 56.

(20) A triplet of triplications.

As in the Gospel, so in the Acts we may group the five triplications into three, thus forming a triplet of triplications, (20) in the Acts, corresponding to and pointing back to (27) in the Gospel of St. Luke. It also emphasizes the progress of the Gospel.

The first component, made up of (15) and (16) (bracketed together in Table IX) strongly indicates the boldness of the believers and the protection afforded at that time by the Romans.

The second component (17) and (18) also speaks of good progress, because the leader Paul received such good and widespread testimony to his character.

The last component (19) tells of the death of Stephen which led to a wonderful advance, one of the most marked crises in the history of the Church.

TRIPPLICATIONS CORRESPONDING TO THOSE IN THE RESURRECTION SECTION OF THE GOSPEL OF ST. LUKE.

We now consider the three triplications in the Acts, which also correspond exactly to those in the Resurrection section of the Gospel of St. Luke.

(21) Comfort in sorrow.

Corresponding to the triplication of comfort given to the sorrowing disciples after the Crucifixion (28) in Table VIII, we have the records of divine encouragements given to St. Paul when he was undergoing very deep trials on three different occasions, see (21) Table IX.

Firstly, we read that, at Corinth, the Jews opposed themselves and blasphemed, but Paul replied to them courageously and faithfully "and many of the Corinthians hearing, believed, and were baptized." In this time of stress, "The Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt there a year and six months, teaching

the word of God among them," thus showing that the encouraging vision had been efficacious, because Paul was able to continue his ministry in Corinth for such a considerable period.

We read of a second encouraging vision more than four years afterwards when Paul was in prison in Jerusalem, the Jews having eagerly endeavoured to kill him, "The night following the Lord stood by him and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome." This message must have helped Paul very greatly, because it gave a divine promise that he should testify at Rome, which involved deliverance from the great dangers he was then undergoing in Jerusalem, and also the assurance that his long settled determination to visit the capital (xix. 21) would certainly be carried out.

Later still came the third helpful vision, when the Apostle was on his voyage to Rome as a prisoner in the storm in the Mediterranean, "All hope that we should be saved was now taken away," an angel of God stood by him saying, "Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee." Again Paul was assured that he would be delivered from his then present distress, and also that he would attain his long cherished purpose that he should visit Rome, as this of course was involved in the assurance that he would stand before Cæsar.

Not only does this triplication carry the mind back to the comfort given to the disciples just after the Resurrection; but it evidently emphatically contributes to the history of the growth of the Church, because it tells of the repeated encouragement given to the Apostle of the Gentiles to persevere in his career of evangelization.

(22) *Openings.*

The counterpart of the triplication of openings (29) Table VIII in the Gospel of St. Luke is found in one on the opening of "a door of faith unto the Gentiles" (22) Table IX in the Acts (xiv. 27).

On the first occasion, at Antioch of Pisidia, Paul said to

the Jews who had rejected God's salvation, "Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles, for so hath the Lord commanded saying, I have set Thee for a light of the Gentiles, . . . that thou shouldest be for salvation unto the uttermost part of the earth. And as the Gentiles heard this they were glad, and glorified the word of God : and as many as were ordained to eternal life believed."

On the second occasion, at Corinth, Paul again reproved blaspheming Jews with even stronger words, "Your blood be upon your own heads ; I am clean : from henceforth I will go unto the Gentiles."

And thirdly, towards the end of his recorded career, at Rome, Paul quoted to the unbelieving Jews the sad words of Isaiah vi. 9 about their dead condition : he no longer upbraided them, but he appeared to regard their condition as well-nigh hopeless, when he said, "Be it known therefore unto you, that this salvation of God is sent unto the Gentiles : they also will hear."

In this triplication as in many others the first and last components are more striking than the middle one. In the first account it is recorded that the Gentiles "were glad" and in the last it is stated "they will also hear."

We noticed that triplication (23) Table VIII in the Gospel of St. Luke emphasized the weakness of the powerful Pilate who sank deeper and deeper in shame, while at the same time he constantly asserted the faultlessness of our Lord.

We may compare this with triplication (22) Table IX in the Acts, in which Paul spoke with increasing decision on each occasion. At the first and second times, he used his own words, increasing in vehemence, while on the last he applied to the unbelieving Jews the inspired words of Isaiah telling of their insensibility to the divine message of Salvation.

We thus have a sharp contrast between the conduct of the two men before tumultuous Jews. The one, a proud heathen ruler, the representative of the mighty earthly power of Rome, becoming more and more fearful : the other a persecuted Christian

Evangelist speaking with fuller and fuller courage, and finishing with the confident assurance of future success.

An example of the failure of world power, and of the triumph of the Cross of Christ.

Triplication (22) in the Acts also emphatically records the progress of the Church.

(23) *Joy.*

The last triplication on joy (30) Table VIII in the Gospel of St. Luke has a fitting counterpart in (23) Table IX at the end of the Acts.

In his second book Luke first of all records that St. Paul said to the despairing passengers and crew in the ship on the stormy Mediterranean, "I exhort you to be of good cheer."

Secondly, he gave a good reason for his advice by telling of his own encouraging vision on the previous night, and consequently he said, "Wherefore, sirs, be of good cheer."

And thirdly, giving further assurance of his confidence, he took bread and "gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food."

The connexion of these three passages with each other is shown by the fact that in each case the verb, *εὐθυμέω*, *to be of good cheer*, or the adjective connected with it, *εὐθυμος*, is used: neither of these words occurs elsewhere in the Acts if we except xxiv. 10 in which the comparative form of the adjective is employed.

Both of St. Luke's books thus close with joyful and cheerful prospects for the future.

(24) *A triumphant triplet of triplications.*

The last three triplications which we have just considered in the Acts form a triplet of triplications (24) corresponding to the triumphant triplet (31) in the Gospel of St. Luke. In both cases comfort, progress, and joy are happily emphasized.

Many of the triplications in both of St. Luke's books have always been recognized, as for instance the three only ones.

and the three sayings of our Lord on the Cross, which this Evangelist has recorded ; also the three records of St. Paul's conversion and commissioning, and also the three warnings to him from the Holy Ghost, together with several others ; but the systematic and elaborate inter-relationship existing between them appears to have escaped notice hitherto. St. Luke's literary arrangements are indeed beautiful and unique. They merit our most earnest attention.

SUMMARY OF THE CHAPTER.

The triplications in the Gospel of St. Luke and in the Acts are arranged on the same general plan in emphasizing the main subject of the book in which they appear ; but those in the second play a double rôle, for not only do they emphasize the growth of the Church, but they also point back in a remarkable manner to corresponding triplications in the Gospel of St. Luke.

The first three triplications in both books announce a Person of the Holy Trinity. Afterwards in the Gospel there is one Great Triplication emphasizing the atoning Work of our Lord Jesus Christ ; while in the Acts there are two chief ones, each drawing very great attention to the commissioning of a spirit-filled man to perform the grand Work of preaching the Gospel, and gathering out the first members of the infant Church.

In both books the main triplications are supported by all the others.

The completeness of the correspondences between the triplications in St. Luke's two books confirms us in the conclusions arrived at previously (see p. 61) that the Acts is entire and that its ending has *not* been lost as many have supposed.

SUMMARY OF PART II

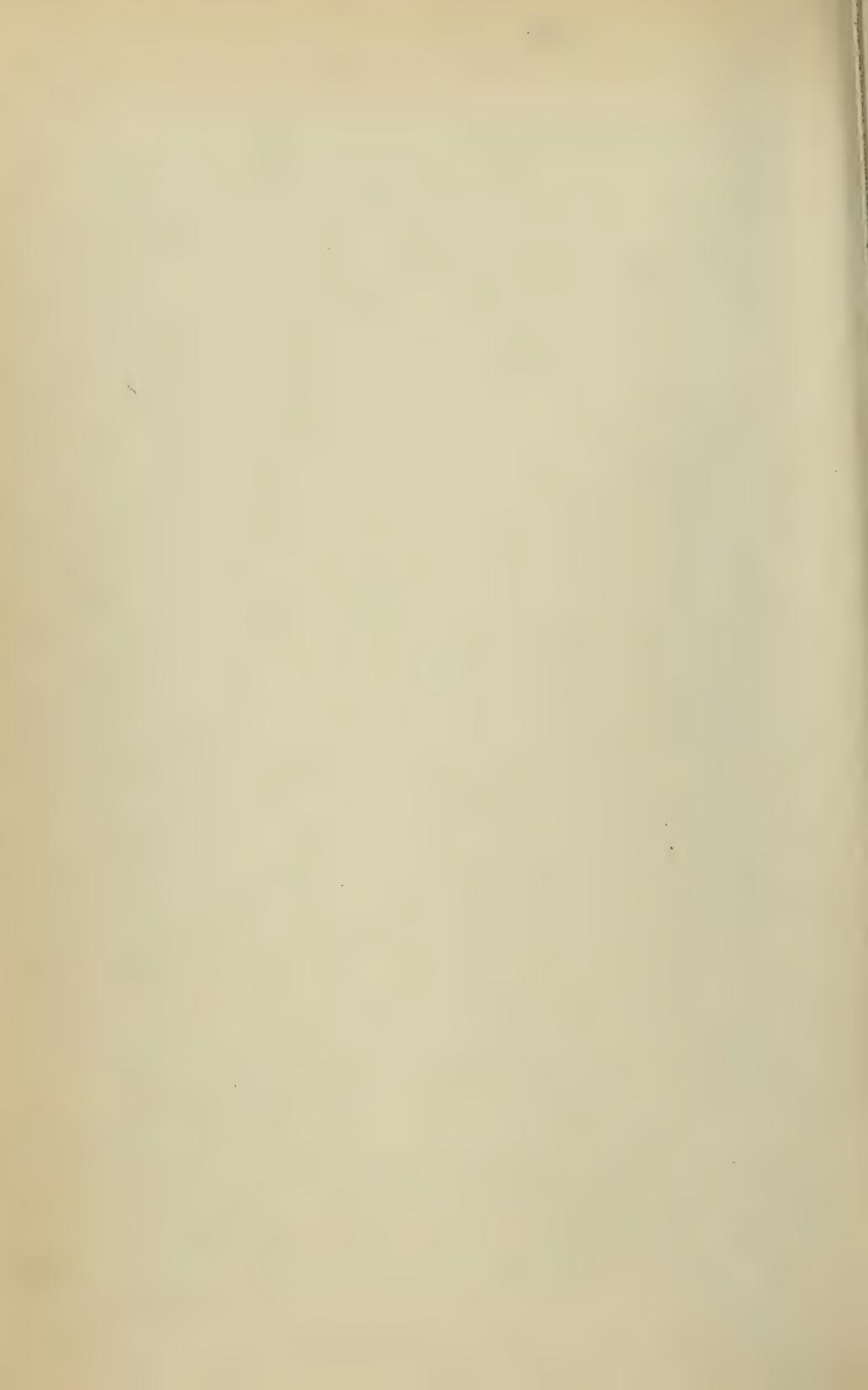
We have thus proved the existence of the threefold narrative in the Gospel of St. Luke in the first two chapters of Part II.

In the last two chapters we have shown that St. Luke constantly employed triplication in order to give great emphasis, and we therefore conclude that he consistently constructed the three parallel narratives in his Gospel in order to point with the greatest earnestness to the Death and Resurrection of our Lord.

We have also shown the unity of design in each of St. Luke's two books, and the intimate relationship existing between them.

Truly a marvel of literary arrangement !

PART III
CONSEQUENCES



CHAPTER I

CONFIRMATION

OF THE DATE A.D. 29 FOR THE CRUCIFIXION

IN Parts I and II we have considered some of St. Luke's literary characteristics, to most of which we need not recur.

We have not, however, yet fully investigated the results and consequences of the Great Triplication in influencing our appreciation of the arrangement of the third Gospel. We shall take up this study in Part III.

Accepting the existence of the three Lukan narratives as proved, we shall show in Chapter I of Part III that the very generally accepted date A.D. 29 for the Crucifixion is confirmed by the testimony of all the Gospels. In Chapter II we shall demonstrate that the acceptance of this date enables us to employ a very strong argument, only lately brought to light, for attesting the historicity of all the Gospels. In Chapter III we shall investigate the chief usual explanations given of the construction of St. Luke's Gospel, with their very manifest difficulties and contradictions, which disappear when the three parallel narratives are recognized. And in Chapter IV we shall record the criticisms of others on the explanations given in the pamphlets which preceded this book.

Until recent years there has been considerable diversity of opinion about the date of the Crucifixion; early Christian writers attached little importance to chronology, and their statements are conflicting.

But with careful weighing of the really considerable reliable

evidences which we now have ; with new methods of the employment of previously unnoticed Scriptural ways of expression ; and with the recognition of references in the Gospels to some hitherto unobserved facts of nature ; it appears that the time has at last come when the date A.D. 29 for the Crucifixion must be accepted by the vast majority of scholars and Bible students.

All historians are agreed that this event could not have occurred earlier than A.D. 28 or later than A.D. 35. The following six independent lines of investigation all concur in showing that A.D. 29 satisfies the conditions.

(1) According to the practically unanimous testimony of the early Latin Fathers, our Lord was put to death in the consulate of the Gemini, which was A.D. 29.

(2) The historical references in Lk. iii. 1, 2, and Jn. ii. 20, are considered to be consistent with this date for the Crucifixion,¹ if our Lord's Ministry lasted for three years and a half.

(3) The prophecy of the "weeks" in Dan. ix. possibly points to the date of the Crucifixion ; it is thought by some to have been fulfilled in A.D. 29.²

(4) The Crucifixion took place at a Passover, which was on the fourteenth day of the first lunar month of the Jewish year (Ex. xii. 6). It is generally accepted that it was on a Friday. According to astronomical calculations, these conditions were fulfilled on only three of the years within the possible historical limits ; A.D. 29 being one of them. We may briefly call this, *The Calendar argument*.

(5) References in the Gospels to the periods of the shining of the Morning Star attest A.D. 29 as the date of the Crucifixion. Briefly, *The Morning Star argument*.

(6) The acceptance of the year 8 B.C. for the Nativity necessitates an early year for the Crucifixion ; A.D. 29 is the

¹ *Hastings' Dictionary of the Bible. New Testament Chronology*, p. 414 ff., Prof. C. H. Turner ; *Was Christ Born in Bethlehem ?* 1905, pp. 203, 214, Sir W. M. Ramsay ; and *Outlines of the Life of Christ*, 1906, p. 33, Rev. Canon Sanday.

² *The Approaching End of the Age*, 1881, p. 512 ff., Rev. H. Grattan Guinness.

one which best satisfies the conditions. Briefly, *The Nativity argument*.

The evidences furnished by the first three of these lines of investigation have induced the majority of leading chronologists and scholars to accept the date A.D. 29 as the most probable one for the Crucifixion ; there is therefore no need to recapitulate the arguments under these headings, because they have been thoroughly discussed elsewhere. But we shall consider the last three methods, which are not so well known. They merit our attention, and they are all in accord with the same result.

(4) *The Calendar Argument.*

The Calendar argument has long been recognized in a general way, but it is only of late years that it has been carefully investigated by competent astronomers.

The first Passover was in the middle of a lunar month, a few days after the barley was in the ear, but at a time when the flax and wheat were in a backward condition in the land of Egypt (Ex. ix. 31, 32 ; xii. 2, 8). According to the ripening of crops in that country at the present time, the Feast might thus have been held as early as about the middle of March.

Let us now consider the Jewish calendar. Each year consisted of twelve lunar months. Another one must have been added, generally at a third, but sometimes at a second year, because twelve lunar months fall short of a solar year by eleven days and a fraction.

The old Hebrew method of determining the first month, which was to contain the Passover, was very simple. On a certain day in the twelfth month, specimens of the earliest crops were sent to Jerusalem, where they were examined by a committee of three, appointed by the Sanhedrim ; if the specimens were found to be forward, the next new moon was fixed on to indicate the beginning of the first day of the first month of the new year ; but if, on the other hand, the specimens did not give promise that the necessary sheaf of first fruits (barley in the ear) would be furnished by the middle

of the following month (Lev. xxiii. 10, 11), an extra or intercalary month was added to the old year, making a thirteenth. In that case the new year was not commenced until a new moon had appeared twenty-nine or thirty days later.¹

As specimens of the earliest crops were brought to Jerusalem for examination, it would appear that it was evidently intended that each feast of Passover should be observed at the same season of the year as the first one. The specimens might have been procured from Egypt itself, but more probably they came from Jewish territory in the hot valley of the Jordan, which is described in scriptural language as "like the garden of the Lord, like the land of Egypt" (Gen. xiii. 10). They would not be obtained from the colder Judæan hills, where crops ripen later.

Modern Jews, scattered throughout the world, always place the Passover *after* the equinox for convenience of calculation. But it was not so arranged in Bible times; there is no injunction in the Mosaic law which refers to the equinox.

It has been clearly shown that in the first century the Passover was sometimes held as early as March 18th.²

The first day of a lunar month began on that evening when the new moon was first faintly visible to the naked eye of the observer. This leads us to reject the years A.D. 28, 31, 32, 34 and 35 for the Crucifixion, because in none of them could the fourteenth day of the month possibly have fallen on a Friday. But A.D. 30 and 33 satisfy the conditions, as also does A.D. 29, if the early lunation in March is taken to have been the beginning of the first month of that year.

We read that the servants and officers on the night of the betrayal before the Crucifixion "made a fire of coals; for it was cold; and they were warming themselves" (Jn. xviii.

¹ *The Temple*, etc., p. 200, Rev. A. Edersheim.

² *The Approaching End of the Age*, 1881, pp. 534-5, Rev. H. Grattan Guinness; *Ordo Sæculorum: a Treatise on the Chronology of Holy Scripture*, p. 55, H. Browne; *An Epitome of the Civil and Literary Chronology of Rome*, etc., pp. 525-6, H. F. Clinton, who quotes Epiphanius, and the author of a Paschal homily on the works of Chrysostom.

18 ; see also Lk. xxii. 55). The use of the words " for it was cold " makes it probable that the Crucifixion Passover was at an early season of the year. This is not a strong argument, because spring weather in Jerusalem is variable, but, such as it is, it tells in favour of the March lunation.

A problem now arises in our investigation, because the new moon is not *generally* visible until twenty-four hours after astronomical conjunction ; it is evident therefore that we cannot always be sure of the exact day when a Jewish lunar month began in the past.

As the new moon when first seen is low down in the heavens near the sunset, the state of the atmosphere has an immense influence on its visibility, as is well known in the cases of other objects near the horizon ; for instance the slopes of Mt. Etna, distant rather more than a hundred miles from Malta, are only visible on a few specially clear days in the year ; at other times, when the atmosphere in the immediate neighbourhood of the observer may be very transparent, the mountain is not to be seen.

Some have asserted that the new moon of the 4th March A.D. 29 could not have been visible at sunset at Jerusalem, because it was then only 13.5 hours old, as is known from ordinary astronomical calculations. Until lately, it was somewhat difficult to meet this objection, because, for several reasons which we have not space to enumerate, the earliest visible phase of the moon is not a matter of interest to the modern astronomer, and very few records are available.

However on the 10th February, 1910, Mr. D. W. Horner,¹ a well-known astronomical observer, was looking in a telescope at Tonbridge for another celestial object near the sunset, when he noticed the faint outline of the new moon ; he and others afterwards saw it with the naked eye. It was then 15.8 hours old.

And on the 2nd of May, 1916, the new moon was seen by two persons at Scarborough, and also by two others at Heighington, County Durham, all by unaided vision. Their reports

¹ *The Observatory*, vol. xxxiv. p. 162.

were very carefully tested by Mr. C. T. Whitmell,¹ a reliable astronomer of Leeds; the date was fixed by the occurrence of a Zeppelin raid over Yorkshire which happened to take place on the following night, incidentally attesting the great skill of the Germans in forecasting the state of the atmosphere. The new moon was then 14.5 hours old. In both of these recent instances the atmospheric conditions were described as perfect.

Disregarding, for the moment, the clearness of the atmosphere, the visibility of the new moon depends upon the direction in which it lies with regard to the sun, and upon the angular distance between the two. These conditions depend upon the age of the moon, and also upon the difference between the declinations of the two heavenly bodies. Taking account of these conditions, according to Mr. Maunder, F.R.A.S., of the R. Observatory, the probability of visibility of the three new moons above cited may be regarded as about equal.

But the atmosphere of Palestine is, in general, very much clearer than that of England; its lower latitude is in favour of the former country, as darkness there comes on more quickly than with us, rendering inconspicuous heavenly bodies sooner visible after sunset; the elevation of Jerusalem, 2,600 feet above the sea, renders faint objects near the horizon more visible, because there is a less density of air to look through than at a lower elevation. The observers must have been men of keen vision, trained by constant practice with the naked eye; and they must have known very nearly where to look for the first appearance of the new moon, an important factor in "picking up" a faint celestial object.

Taking all these circumstances into consideration, we conclude that although the new moon of the 4th March A.D. 29 would probably not have been visible at Jerusalem on an ordinary clear evening, it would certainly have been seen if the atmospheric conditions had been excellent. Hence it follows that

¹ *Journal of the British Astronomical Association*, 1916, vol. xxvii., p. 36.

A.D. 29 is a possible date for the Crucifixion from the calendar conditions.

If the evening of the 4th March A.D. 29 had been cloudy, it is quite possible that it may still have been selected to be the first day of the lunar month.

As a lunation consists of about $29\frac{1}{2}$ days, it is evident that the Jewish months must have contained 29 and 30 days alternately (speaking generally); hence if the evening when the new moon was expected turned out to be cloudy, there must have been some means of knowing whether the month just ending were to contain 29 or 30 days; otherwise the calendar would have fallen into the greatest confusion, if a succession of cloudy evenings had occurred at the times of successive new moons. On one occasion, at least, the date of a new moon was known beforehand (1 Sam. xx. 5, 18).

At one period it is said that it was the custom to make the last month of a year always to consist of only twenty-nine days¹ in order that Jews in distant countries might know beforehand when to observe the Passover. There is no evidence that this rule was observed in the time of our Lord, but it may have been. If the last month of the year A.D. 28 had only contained twenty-nine days, the first day of the first Jewish month in A.D. 29 would have been on the 4th March, and the fourteenth day of that month would have been a Friday, fulfilling the calendar conditions for the date of the Crucifixion.²

Hence we conclude that the Calendar argument is in accord with three dates for the Crucifixion, A.D. 29 being one of them.

Having proved the existence of the three Lukan narratives we are in a position to find the date of the Crucifixion by

¹ *Journal of Theological Studies*, Oct. 1910, pp. 125-6, J. K. Fotheringham.

² For further information on this subject see *Journal of the British Astronomical Association: On the Smallest Visible Phase of the Moon*, May 1911, E. W. Maunder, and *The Churchman*, Papers by various authors between April 1911 and November 1912.

(5) *The Morning Star Argument.*

The planet Venus, which shines so brilliantly as the Morning and Evening Star, has attracted great attention from the earliest times, when it, as well as the sun and moon were worshipped as divine, as is evidenced by the Babylonian boundary stones in the British Museum : on them the curses of Samaš, *the sun*, of Sin, *the moon*, and of Ištar, the *planet Venus*, are invoked on any one who shall move them. It is remarkable that the inscribed figures which represent these heavenly bodies are all of the same size ; thus showing the important position in the minds of men, which the planet held in those days.

But Venus was, and still is, in backward countries, very useful as a time keeper, for when it glows as the Morning Star it heralds the approach of sunrise while it is still dark.

Dr. Pinches tells us that the Assyrians named the planet "Delebat," *she who proclaims*, and modern Persians allude to it as a well-known type of a forerunner. At the present time the rising of the Morning Star, in parts of the world so distant from each other as China, India, Turkey, Syria, and Spain, is the signal for many of the labouring classes, who are unprovided with clocks, to prepare for the work of the day.

Even in England our own poets have sung of

"The Star that led the dawn." ¹

"Now the bright Morning Star, day's harbinger,
Comes dancing from the East." ²

"Fairest of Stars ! last in the train of night !
If better thou belong not to the dawn,
Sure pledge of day, that crownst the smiling morn." ³

"Look ! the unfolding Star calls up the shepherd." ⁴

¹ *Ode Composed on May Morning.* Wordsworth.

² *Song on May Morning.* Milton.

³ *Paradise Lost.* Book V. Milton.

⁴ *Measure for Measure*, Act iv., Sc. ii., "The star that heralds the unfolding of the day calls upon the shepherd to unfold his sheep." *Contemporary Review, The Astronomy of Shakespeare*, July, 1908.

And alluding to the Duke of Monmouth, Dryden wrote,

“Fame runs before him, as the Morning Star.”¹

In the last book in the Bible, our Lord is twice called The Morning Star (Rev. ii. 28 ; xxii. 16), doubtless in reference to His future coming, which will precede the final kingdom of God (1 Cor. xv. 24) ; but in the Old Testament and in the Gospels this figurative title is always applied to John the Baptist. The same figure in Scripture is not infrequently applied to more than one person or object, for example, the lion, eagle, vine, etc., have very different symbolic significations on different occasions.

There can be no confusion between the application of this simile to our Lord and to the Baptist, because they were made at such different times ; the latter had finished his heralding and witness-bearing some fifty years before the same figurative name was applied to our Lord.

Christ had long been spoken of as the Sun (Is. ix. 1, 2), and it had been foretold that He would have a Forerunner (John the Baptist) (Is. xl. 3). This relationship between the two is more clearly brought out by a comparison of Mal. iii. 1 with iv. 2 and of Lk. i. 76 with 78 ; in the one case the messenger before the Sun of Righteousness is mentioned, and in the other the prophet going before the face of the Lord is referred to, in connexion with the dayspring from on high, or sunrising. The Baptist is also spoken of as a Forerunner in Mt. xi. 10, Mk. i. 2, Lk. iii. 4, etc., and as being not *the* Light, but one bearing witness (Jn. i. 8), like the Morning Star, which has no light of its own, but reflects that of the coming sun.

This beautiful and appropriate simile of the Baptist to the Morning Star has been pointed out before² ; hitherto it has been little noticed, but it certainly exists. We proceed to investigate what it involves for our purposes.

Let us consider some of the simple phenomena of the planet

¹ *Absalom and Ahithophel.*

² *John the Baptist*, pp. 7, 75, Rev. F. B. Meyer, D.D.

Venus ; it does not shine at the end of every night before dawn as the Morning Star, but only for a period varying from about eight and a half to nine and a half lunar months ; it then disappears for about a month, reappearing in the western sky as the Evening Star for about nine months ; it then again disappears for a short time, but then reappears in the East as the Morning Star, having completed its cycle in a little less than twenty lunar months. These phenomena are then repeated in the same order, and in approximately the same periods of time as before.

It is hardly possible to fix, to a day, the time when the planet would first or last be seen as the Morning Star, as so much depends on the acuteness of the observer's vision and on the clearness of the sky ; but Mr. Maunder and Dr. Crommelin, both of the R. Observatory, Greenwich, agree that the period of visibility may be regarded as limited by the dates when the planet rises at least half an hour before the sun. It is not *conspicuous* during about the first seven days and the last three weeks of its period of shining.

The latter of these astronomers has calculated the times of visibility of the Morning Star in the latitude of Jerusalem under these conditions from A.D. 23 to A.D. 37, see Table X.

Fig. II, p. 188, drawn to the same scale and on the same general plan as Fig. I, represents these facts graphically for the years A.D. 25 to 29. The year A.D. 29 is *assumed* for the Crucifixion, and definite dates are assigned to other events in our Lord's Ministry. The unshaded bands across the figure represent the periods of visibility of the Morning Star : the transverse shaded parts designate the times of its invisibility ; these include the periods of the shining of the Evening Star in the west : as we are now only concerned with the appearance of the *Morning* Star, the shaded bands are made uniformly dark, during all the time that the herald of dawn does not shine in the East.

The Morning Star acts, not only as a time keeper useful for heralding the dawn of day during the preceding night ; but it is also valuable in marking off much longer periods of

time ; for five complete cycles of the Morning Star only fall short of eight years by two days and a third. Hence the time of beginning or ceasing to shine is generally two (occasionally three) days earlier in the year after each complete eight-year cycle. Thus in A.D. 31 (see Table X), the shining began on August 17th, while in A.D. 23 it began on August 19th. In A.D. 32 the shining ended three days earlier in the year than in A.D. 24. Table X can thus easily be extended if desired.

TABLE X

TIMES OF BEGINNINGS AND ENDINGS OF THE SHINING OF THE MORNING STAR, A.D. 23 TO A.D. 37

A.D.	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
23	—	—	—	—	—	—	—	19	—	—	—	—
24	—	—	—	22	—	—	—	—	—	—	—	—
25	—	—	24	—	—	—	—	—	—	—	—	27
26	—	—	—	—	—	—	—	—	—	—	2	—
27	—	—	—	—	—	—	27	—	—	—	—	—
28	—	—	—	—	—	8	—	—	—	—	—	—
29	—	—	2	—	—	—	—	—	—	—	—	—
30	11	—	—	—	—	—	—	—	29	—	—	—
31	—	—	—	—	—	—	—	17	—	—	—	—
32	—	—	—	19	—	—	—	—	—	—	—	—
33	—	—	22	—	—	—	—	—	—	—	—	25
34	—	—	—	—	—	—	—	—	—	31	—	—
35	—	—	—	—	—	—	25	—	—	—	—	—
36	—	—	—	—	—	6	—	—	—	—	—	—
37	—	27	—	—	—	—	—	—	—	—	—	—

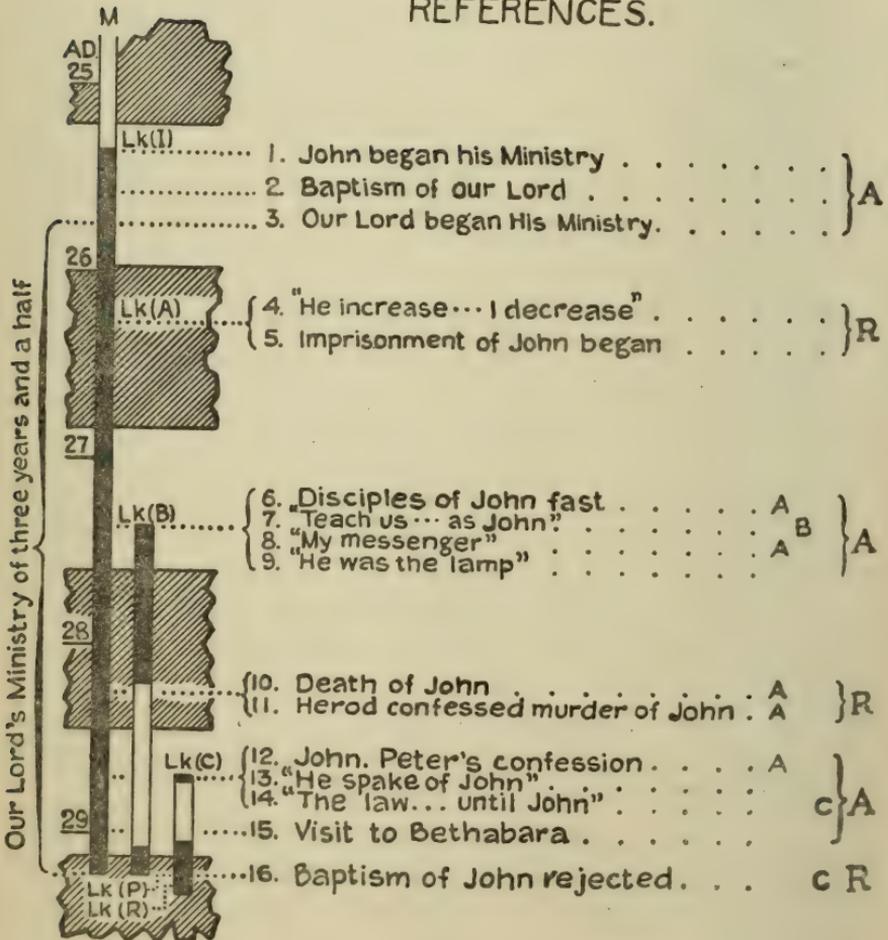
The figures in ordinary type represent times of the beginnings, those in dark type the endings of the periods of shining of the Morning Star.

Let us now consider the Scriptural references to John the Baptist. We notice four features with regard to them for our present purpose.

FIG.II.

The Morning Star in Our Lord's Ministry.

REFERENCES.



For explanation see p.186

Firstly, John the Baptist is mentioned no less than eighty times in the Gospels, during and just before our Lord's Ministry. Many of these references are contained in parallel passages in different Gospels, and in some cases the Baptist's name is repeated several times during one discourse, as for instance in (8) Fig. II "My messenger" represents the seven mentions of his name on one occasion in Mt. xi., and the nine mentions in the parallel passage in Lk. vii.; the result of all of them expressing approbation. Adopting this plan of condensation we can reduce the really distinct references to the Baptist in the Gospels, just before, and during our Lord's Ministry to those few enumerated in Fig. II.

Secondly, we notice that each of these references can be classed as John approved (**A**) or John rejected (**R**).

Thirdly, the dates of all these references to the Baptist can be deduced from the chronological outline in Fig. I, p. 263, or from some simple inferences.

Fourthly, we notice from Fig. II, that if A.D. 29 is taken for the date of the Crucifixion, the references expressing approval (**A**) of the Baptist in the Gospels were all made when the Morning Star was shining: while those which imply his rejection (**R**) occurred when the planet was not to be seen before dawn.

Making use once more of Sir Isaac Newton's assertion, based on careful observation, that our Lord constantly alluded to things actually present in his parabolic discourses, we thus notice in Fig. II that all the references to the Baptist are grouped harmoniously to the shining or non-shining of the Morning Star, if the Crucifixion is assumed to be A.D. 29. It must be distinctly understood that no astrological or planetary influence is here suggested; allusions are here made to facts occurring in nature at different dates to illustrate teaching on the same principles as those adopted by our Lord when He alluded to the lilies in bloom, or to the sower sowing.

We note from Table X, that if the Crucifixion were supposed to have been in A.D. 30 that the favourable references, (12) to (15), Fig. II, would have been at times when the Morning

Star was not shining. This would not have accorded with the rule pointed out by Newton : hence A.D. 30 for the Crucifixion is negated by this method of investigation.

If a similar, but extended, dated scale of the shinings of the Morning Star is made from Table X, a scale of dated years being also made on a separate piece of paper, and if the two are applied together, so that trial is made with different dates historically possible for the Crucifixion, it will be found that all others beside A.D. 29, within the possible historic limits, give contradictory results, with the possible exception of A.D. 34. This last date however gives uncertain indications, for it is doubtful whether (3), (6) to (9) and (15) would be included, as they should be, in the periods of the shining of the Morning Star. It is not possible from the Scriptural statements to fix the times of these utterances, the beginning of the Ministry, and the date of our Lord's visit to the place where John had baptized, within two or three weeks.

A.D. 34 is not a date for the Crucifixion much favoured by the historical evidence which we possess.

Hence we conclude that this line of investigation points to only two years for the Crucifixion, within the possible historical limits ; one date, A.D. 29, satisfies the conditions perfectly, the other, A.D. 34, is doubtful.

We briefly indicate how the dates in Fig. II have been found.

John the Baptist is approved in all the first three references in Fig. II at the beginning of his Ministry (1) (Mt. iii. 1, 3 ; Lk. iii. 1-17) ; at our Lord's Baptism (2) (Mt. iii. 13-17) ; and at the beginning of His Ministry (3), for just before it the Baptist had proclaimed Him the Lamb of God (Jn. i. 29, 35, 36).

We already know, see Fig. I, when these events took place in our Lord's Ministry. As we are now assuming that the Crucifixion was in A.D. 29 at the end of a three and a half years' Ministry, it follows that the times referred to were in the summer and autumn of A.D. 25 when the Morning Star was harmoniously shining.

John's words, "He must increase, but I must decrease" (4), (Jn. iii. 24, 30), were evidently spoken just before his imprisonment (5), a date which we have already found, see (5) of Fig. I. The Morning Star was not shining at these times.

From our previous investigations we know that the words about the disciples of John fasting (6), in Fig. II (Mt. ix. 14, 15; Mk. ii. 18; Lk. v. 33), "Teach us to pray, even as John also taught his disciples" (7) (Lk(B) xi. 1), John called "My Messenger" by our Lord (8) (Mt. xi. 10; Lk. vii. 27), were all spoken in the second summer of our Lord's Ministry, A.D. 27, when the Morning Star was shining. Our Lord spoke with approval of John and said, "He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light" (9) (Jn. v. 35): these words are quite in accord with the application of the figure of the Morning Star to the Baptist. The indications of time are not very direct in this last passage; it was evidently a considerable time after the first Passover in the Ministry (Jn. ii. 23), and certainly some time before the miracle of feeding the five thousand (Jn. vi. 4). It may well therefore have been during the first half of the second year in the Ministry, and the unnamed Feast of Jn. v. 1 may have been the Passover or the Feast of Weeks in that period. This supposition is supported by the fact that John had sent to our Lord from prison (Lk. vii. 19) during the early summer of that year, and according to John v. 33 a message had been sent to the Baptist, very probably in reply. If so, the words of (9) in Fig. II must have been spoken only a few days later than the discourses in (6), (7) and (8), and the Morning Star must have been shining at all these times.

The death of the Baptist (10) took place just before the Passover previous to the last one in the Ministry (Mt. xiv. 10, 14-21; Jn. vi. 4-13), spring A.D. 28, when the Morning Star was not to be seen. Just after the death of the Baptist, Herod confessed that he had beheaded him. Others were much perplexed, and although John did no miracles or signs (Jn. x. 41) they came to the conclusion that our Lord was

the Baptist risen from the dead (11) (Mt. xiv. 1, 2; Mk. vi. 14; Lk. ix. 7-9). The testimony of John had thus evidently failed with these men, because our divine Lord was dishonoured by being thought to be only His human Forerunner brought back to life, though John himself had long before expressly stated he was not the Christ (Jn. i. 20). We harmoniously find that the Morning Star was still not shining.

Some six months later (Mt. xvi. 13-19; Mk. viii. 27-29; Lk(A) ix. 18-21) a short time before the Transfiguration, our Lord asked His disciples, "Who do the multitudes say that I am?" The answer came as before that some said our Lord was the Baptist. But this time came our Lord's question to His followers—"But who say ye that I am?" together with Peter's divinely guided reply, "The Christ of God" (12). As the Baptist's faithful testimony led up to this glorious confession, it is harmonious to find that the Morning Star was then shining (see Fig. II), as was also the case immediately after the Transfiguration, when our Lord honoured John (13) by speaking of him as Elijah (Mt. xvii. 11-13); and at about the same time He again commended him (14), by referring to him in connexion with the Law and the Prophets, Lk(C) xvi. 16. We have shewn (p. 88) that the visit to the place where John at first baptized (probably Bethabara) (15) was in the middle of the last winter in the Ministry; the people there witnessed, "All things whatsoever John spake of this man were true" (Jn. x. 40, 41). The Morning Star was thus harmoniously shining at the times referred to in these last four passages (see Fig. II).

In Passion Week our Lord asked the chief priests, scribes and elders, the representatives of the Jewish people, whether the baptism of John was from heaven or from men (Mt. xxi. 24-27; Mk. xi. 29-33; Lk(C) xx. 4-8); they replied they did not know, and consequently they rejected John and his baptism (16). The Morning Star had then withdrawn its light (see Fig. II).

We thus notice that in A.D. 25 to 29 the Morning Star was shining when the Baptist was recorded as approved, and not shining when he and his witness were rejected.

It will be noticed that Lk(B) and Lk(C) support the evidences of all the other Gospels by this line of argument that the Crucifixion was in A.D. 29 if the three Lukan narratives are recognized, but if they are not accepted the parts of St. Luke's Gospel which contain Lk(B) and Lk(C) must evidently contradict the testimony of all the other Gospels to this date, because in that case (7), (14), and (16) would come at later times, when the harmony with the shining of the Morning Star would not always be maintained, and the Ministry would appear to have lasted more than three years and a half.

Some may think this line of investigation unusual and unreliable; but it is supported by considerations which merit attention.

When the author was writing "*The Magi: how they recognized Christ's Star*," the Scripture references to the Morning Star and to the Sabbath year just before, at, and after the Nativity, were employed in a similar manner in finding the date of that event. Both lines of investigation united in decidedly indicating the year 8 B.C. Considerable disappointment was at first experienced, because this estimate did not agree with 6 B.C. which up to that time (1907) had generally been accepted by scholars as most probable. Canon Sanday,¹ who had written on the chronology of our Lord's life, but who had not fixed on any definite year for the Nativity, was then asked if he knew of any reliable historical records which gave a positive denial to the early date, since certain lines of inference (which were not described) persistently pointed to 8 B.C. for the Nativity. He courteously replied:

"I do not think—so far as I can see on the spur of the moment—that there is any insuperable objection to 8 B.C. for the Nativity. Indeed I fancy there would be two points in its favour—(1) That it would probably suit the cycles of census taking. (2) That it would bring the Nativity distinctly under Sentius Saturninus, which would agree with the express statement of Tertullian."

All the available evidence, historical and inferential, was

¹ *Outlines from the Life of Christ*, 1906, p. 49.

then carefully examined, with the result that 8 B.C. was first demonstrated to be the date of the Nativity in *The Magi*, etc., 1907.

Prof. Sir William Ramsay had thought that, for some unknown reason, the first census might have been delayed in Palestine for two years, and so he had concurred with others in accepting 6 B.C. as the likeliest date for the Nativity.¹ But he generously immediately accepted the arguments in favour of 8 B.C. as the most probable, and he has continued to do so.² In 1912 he found an inscription in Asia Minor bearing the name of Quirinius, from which he deduced that this ruler bore sway in Syria at an early date, consistent with the fact that the first census in Palestine (Lk. ii. 1, 2), and consequently that the Nativity, took place as early as 8 B.C.

A further argument in favour of this date has also been furnished, depending upon the known dates in the first century³ and the sequence of the twenty-four courses of the priests in their Temple service. Zacharias, the father of John the Baptist, belonged to the course of Abijah, and it has been demonstrated that the Nativity was at a Feast of Tabernacles. From these elements it is deducible that it was in the year 8 B.C.⁴ In 1913 Canon Knowling stated that 8 B.C. is now generally accepted for the first census,⁵ and in 1920 Prof. Calder supported this date for the Nativity.⁶

As these unusual methods of fixing dates from references to things actually present in connexion with the Morning Star and with the Sabbath Year afforded the *first* decided intimation that 8 B.C. was to be preferred to the formerly accepted 6 B.C. for the Nativity, it would seem to be reasonable to give weight to the same inductive method which we have just employed in support of the date A.D. 29 for the Crucifixion.

¹ *Was Christ born in Bethlehem?* p. 244.

² Preface to *The Magi*, etc., p. x.

³ *The Talmud* (*Taanith*, p. 29, and *Erachim*, p. 11).

⁴ *The Date of the Nativity was 8 B.C.* *Trans. V.I.*, vol. xli., 1909, p. 197, and *The Expositor*, Nov. 1917, p. 362, Lt.-Col. G. Mackinlay.

⁵ *Trans. V.I.*, vol. xlv., p. 37.

⁶ *The Date of the Nativity.* *Discovery*, April, 1920, p. 100.

The Nativity Argument.

We now proceed to consider how the acceptance of 8 B.C. for the Nativity bears upon the date of the Crucifixion.

St. Luke states that our Lord was twelve years of age when He visited the Temple at a Feast of Passover (ii. 42). As there is no reason whatever to believe that our Lord was born at a previous similar Feast, His exact age at the time of the visit must have been twelve years and some months. The Evangelists however used the ordinary method of expression, which we should ourselves employ under similar conditions, implying that twelve years had been completed, but not thirteen.

The statement that our Lord was *about* thirty years of age when He began His Ministry (Lk. iii. 23) must imply a wider range than twelve months. Dean Alford was doubtless correct when he wrote on this subject, "This . . . admits of considerable latitude, but only in one direction, viz., *over* thirty years. He (our Lord) could not well be under, seeing this was the appointed age for the commencement of public service of God by the Levites" ; see Num. iv. 2, 3, 23, 43, 47.¹

We thus judge that the phrase "about thirty years of age" does not mean an age between thirty and thirty-one years, because according to Luke's plan in ii. 42 he would have described that simply as "thirty years of age." The expression used by the Evangelist must include some age between thirty-one and thirty-three, but hardly more, when our Lord began His Ministry. If the Nativity were in 8 B.C. it is easily seen that these ages must entail that the Crucifixion was in one of the years A.D. 28-30 but not later. Of these dates, A.D. 28 is a difficult one to accept on general historical grounds, and A.D. 30 implying an age of thirty-three at the beginning of the Ministry is not very readily covered by St. Luke's somewhat vague expression. But A.D. 29 for the Crucifixion, necessitating an age of thirty-two at the beginning of the Ministry, satisfies the conditions perfectly.

We are thus furnished with a sixth independent line of

¹ *The New Testament*, Notes on Luke iii. 23.

investigation which agrees with the others in pointing to A.D. 29 as the year of the Crucifixion.

With such a mass of evidence in its favour, it would appear that the time has come when this date may be regarded as definitely settled.

It may, however, be asked, what bearing has the date of the Crucifixion upon the existence of the parallel narratives in the Gospel of St. Luke?

The bearing is considerable, because we have noted on page 127 that St. Luke will only agree with the other Evangelists in indicating a three and a half years' Ministry if the parallel narratives contained in it are accepted; but if they are not, it is easily seen that the evidence of Luke must contradict that of the other Evangelists, with regard to the length of our Lord's Ministry.

On the other hand, if the three parallel narratives in St. Luke are accepted, there is perfect chronological agreement with the other Gospels with regard to the dates of both the beginning and end of our Lord's Ministry.

Our investigation as to the date of the Crucifixion therefore confirms us in the necessity of admitting the existence of the three parallel narratives in the third Gospel.

SUMMARY OF THE CHAPTER.

Taking it as proved that the three Lukan narratives exist, we have shown that six independent lines of investigation point to the date A.D. 29 for the Crucifixion.

But if the three Lukan narratives are not accepted, we find that in each of the six methods of proof St. Luke contradicts the united testimony of the other Evangelists, a conclusion which cannot be entertained.

We did not consider the three well-known lines of investigation which indicate A.D. 29 for the Crucifixion; but we went into the details of three others: The Calendar, the Morning Star, and The Nativity arguments.

In the first of them we made use of recent reliable astronomical observations of the very early visibility of the new moon, and we showed that A.D. 29 is one of three years which fulfils the calendar conditions.

Then we showed that the references to the shining and non-shining of the Morning Star in the Gospels unite in indicating A.D. 29 for the Crucifixion, while A.D. 34 may *possibly* have fulfilled these conditions.

And lastly the early date now generally accepted for the Nativity necessitates an early date for the Crucifixion, and again A.D. 29 is indicated as the most likely of two for that event.

CHAPTER II
CONFIRMATION
OF THE HISTORICITY OF THE GOSPELS

FOREWORD

The marks left by soiled hands have been familiar to mankind from the earliest ages, but it is only of late years that finger prints have been recognized as a most certain means of identification.

There are details in the Scriptures with which we have been very familiar all our lives ; are we quite sure that we understand all the messages which they convey ?

For instance, when the Syrophœnician woman besought that the devil should be cast out of her daughter, can we think of any possible reason why our Lord replied in words which alluded to her need under the figure of hunger, when He spoke of children first being *filled* (Mk. vii. 27) ?

The investigation of the reasons for the *figure* or *form* of speech in which our Lord Jesus Christ delivered His teaching is a deeply interesting one, calling for careful attention. Hitherto it has been strangely neglected, but much light may be thrown upon Scripture by study in this direction.

WE have proved the existence of the three Lukan narratives, and the date A.D. 29 for the Crucifixion, after our Lord's Ministry of three years and a half. Taking these facts as a foundation it will now be found that the historicity of the Gospels is still further established, because all of them unite in giving correct chronological references to the special events which must have occurred in A.D. 26-27, which was undoubtedly a Sabbath year, as we shall soon show.

We are thus furnished with a powerful weapon, only recently used, with which to combat the false statements of

those who would discredit the inspired Gospels by calling them mythical and unhistorical.

We shall investigate this subject in a manner which will give a little variety to the style of this book.

Let us suppose that two friends meet each other ; the one (A) with leanings towards agnosticism, rationalism and scepticism, and the other (B) a believer. After a time their conversation turns upon the subject of the historic truth of the Bible.

(A) begins by saying, It's all very well to be told that the New Testament is authentic, and that we ought to believe it. I suppose I have heard most of the arguments in its favour ; but though some people accept them, they don't appeal to me. I should like some striking evidences which will satisfy my reasoning powers, that the Gospels, for instance, are really historical.

(B) Have you carefully read the chapters of this book giving the order of the events in our Lord's Ministry of three years and a half, and also those parts which demonstrate that there are three parallel narratives in the Gospel of St. Luke, and that the Crucifixion was in A.D. 29 ?

(A) Yes, I have, but I should like some further evidences, if there are any.

(B) Have you heard of the demonstration of the historicity of the Gospels, based upon their references to the Sabbath Year A.D. 26-27 which was contained in our Lord's Ministry ?

(A) No, I haven't. I know of course about the Sabbath day ; but what was the Sabbath year, and how do you know that A.D. 26-27 was one ?

(B) I shall answer your questions one at a time. The Sabbath Year was divinely ordered for the Israelites in their own land : it began, every seventh year, at the full moon at the Feast of Tabernacles near the autumnal equinox in the seventh lunar month of the Jewish calendar (Deut. xxxi. 10-13 ; Neh. viii. 18). In the following twelve months all the fields were left fallow, the ground was not ploughed or sown, and there was no pruning of fruit trees ; such produce

as grew, self-sown, was not for the proprietor, but for the poor, the stranger, and the cattle (Ex. xxiii. 11; Lev. xxv. 3-7). According to the words God spoke to Moses on Mt. Sinai, severe punishments were threatened for non-observance (Lev. xxvi. 27, 33-35, 43). When the Sabbath year was finished, it was divinely ordered that sowing should be resumed (Lev. xxv. 22).

(A) What a strange plan! What was the good of it?

(B) If crops are grown year after year, without ceasing, the soil becomes exhausted and the harvests very poor; hence every one knows that land must lie fallow at times, though of late years farmers in civilized countries have had less fallow fields than formerly, because they now employ a scientific rotation of crops, and they feed the land with suitable dressings.

(A) Yes, but you say the Jews did not, as modern farmers have done, allow first one field to lie fallow and then others in succession; but all their fields were worked for six years, and then all were fallow on the seventh year.

(B) Exactly.

(A) That could not have been nearly so convenient as our way; for instance, it must have been difficult to have stored up sufficient corn for the Sabbath, and the farmers must have been very idle on that year.

(B) No doubt it presented great difficulties, but an abundant harvest was divinely promised on the sixth year to tide over the year of non-production, if the Israelites were faithful to God (Lev. xxv. 18-21).

(A) I can hardly believe that such an inconvenient arrangement could have been practically carried out for any length of time: did the Jewish people ever object?

(B) Yes. Under the Hebrew Kings the Sabbath years were not observed, but in due time punishment came for this neglect, and for other acts of disobedience: the Jewish nation was led into exile, and the land "lay desolate, she kept Sabbath to fulfil threescore and ten years" (Lev. xxvi. 34; 2 Chron. xxxvi. 21).

On the return from the Captivity however the observance

of the Sabbath year was resumed (Neh. x. 31), and it continued to be kept until shortly after the time of our Lord. There was a special object in keeping the Sabbath year.

(A) What was the object?

(B) God claimed not only the people of Israel, but also their land as His own (Lev. xxv. 23). As with us at the present time, the occasional barring of a path to the public demonstrates that it belongs to one person, so the prohibition to sow and reap on the Sabbath year demonstrated God's ownership of the land of Canaan of old. The Sabbath was also the year of release from debts, and it was a time of deliverances.

(A) That is all very well, but suppose I take leave to doubt that the Israelites ever observed the Sabbath year, it seems a very unpractical and improbable arrangement; are there any records of its observance in secular history?

(B) Yes, there are; Tacitus, the heathen Roman historian of the first century, contemptuously wrote of the Jews, "They are idle every seventh year, as being pleased with a lazy life."¹ Josephus, the Jew, who lived during the same period, had no sympathy with Christians or with the New Testament, but he wrote thus, "Caius Cæsar, Imperator, the second time hath ordained that all the country of the Jews, excepting Joppa, do pay a tribute yearly, excepting the seventh, which they call the Sabbath year, because therein they neither receive the fruits of their trees, nor do they sow their land."²

(A) Well, suppose I take it for granted that the Jews observed this extraordinary arrangement: how do you know that A.D. 26-27 was a Sabbath year?

(B) There are historical records of several Sabbath years in Jewish history. (a) The occupation of Bethsura by Antiochus, 164 B.C., was on one, according to 1 Maccabees vi. 49, 53 and Josephus.³ (b) The siege of Jerusalem by Herod, 38-7 B.C., was on another, according to Josephus.⁴ And (c) the

¹ *Hist.*, Bk. v. 4.

Ant. Bk. xiv., chap. x. 6.

³ *Ant.* Bk. xii. ch. ix. 5.

⁴ *Ant.* Bk. xiv., ch. xvi. 2, and Bk. xv., ch. i. 2.

year before the Siege of Jerusalem by Titus, A.D. 70, according to Jewish tradition was another. (d) Though they were unable to carry out their wishes, the Ashkenazi rabbis in Jerusalem ordered the revival of the observance of the Sabbath year in A.D. 1888-9.¹

The intervals between the Sabbath years are

$$(a) \text{ to } (b) \quad 126 \text{ years} = 18 \times 7 \text{ years.}$$

$$(b) \text{ to } (c) \quad 105^2 \quad ,, = 15 \times 7 \quad ,,$$

$$(c) \text{ to } (d) \quad 1820 \quad ,, = 260 \times 7 \quad ,,$$

It will be noticed that these intervals are (as they should be) all multiples of seven years; it is consequently easy to find the dates of other Sabbath years; evidently A.D. 26-27 was one, because the interval between it and any of the others is also a multiple of seven, for instance from (a) to it was $189 = 27 \times 7$ years; the year A.D. 26-27 was thus in the stream of Sabbath years. This evidently was the second year of our Lord's Ministry.

(A) You certainly have proved that A.D. 26-27 was a Sabbath year.

(B) Now we come to our evidences of historicity. *If the Gospels are true*, we may expect to find some references to the incidents and teaching of the Sabbath year, as it must have had a very noticeable effect indeed upon an agricultural people, who had little foreign trade. There are four Gospel narratives, each referring to events which took place in one small country, in a short period of time.

In the second year of our Lord's Ministry we may consequently expect to find references to rest from labours and

¹ *The Jewish Encyclopædia*, vol. x. p. 607, which quotes "Ha-Habazzelet," Oct. 26, 1888, No. 6. *Jew. World*, Nov. 16, 1888.

² It must be remembered that there is no year 0 in chronology. The year A.D. 1 follows immediately after 1 B.C.; therefore it is always necessary to cast out one year in finding the interval of time between any date B.C. and another A.D.; for instance, from autumn 1 B.C. to autumn A.D. 1 is only one year, *not* two. We may express it thus: $1 + 1 - 1 = 1$ year. Consequently from (b) to (d) above is $38 + 1888 - 1 = 275 \times 7$ years.

to deliverances ; to hear of good news for the poor, perhaps of release to those in bonds, and to find that in that year Christ specially proclaimed His message, and publicly asserted His divine claims. As the essential idea of the Sabbath indicates *rest*, it would be a fitting time to warn against anxiety and to teach lessons of repose and trust.

Turning to outward circumstances, the people having no work of tillage, might assemble in large numbers to hear our Lord's teaching. After the end of the Sabbath year, the resumption of sowing might be noticed as a matter of importance ; the special shortness of corn just before the first harvest after the year of rest might be alluded to ; and when the long delayed harvest was at last safely gathered in, some references to that important event, including business transactions, might be expected to appear in the sacred text.

(A) Such allusions, if they exist, will be especially valuable in proving the authenticity and contemporaneousness of the Gospels. But I hardly expect to find such references ; I have read the Gospels several times, and I have never noticed them.

(B) Well, let us go into the subject carefully with the aid of Fig. III, p. 205, which is made out on the same general plan as Figs. I and II. As in the latter the definite date A.D. 29 is assigned for the Crucifixion, but the dark bands representing the periods of non-shining of the Morning Star are replaced by a curve on the left intended approximately to represent the fluctuations in the quantity of corn in Palestine in the different seasons of each year of the Ministry ; least in each spring when the supplies of the previous harvest had nearly been consumed, and greatest (with one exception) at each harvest time. Generally the curve forms a succession of regular waves, but as there was no appreciable harvest in the Sabbath year, the curve remains a straight line, or only curves to the left very slightly, even when the season for harvest had come. Probably there was no continuation of decrease for a month or so in the summer of A.D. 27, because the produce of the self-sown grains would yield a small amount :

but the stores of corn would steadily diminish during the following autumn, winter, and spring, as shown by the near approach of the curve to the vertical line early in A.D. 28 when scarcity must have been great, and the consequent sufferings of the poor considerable.

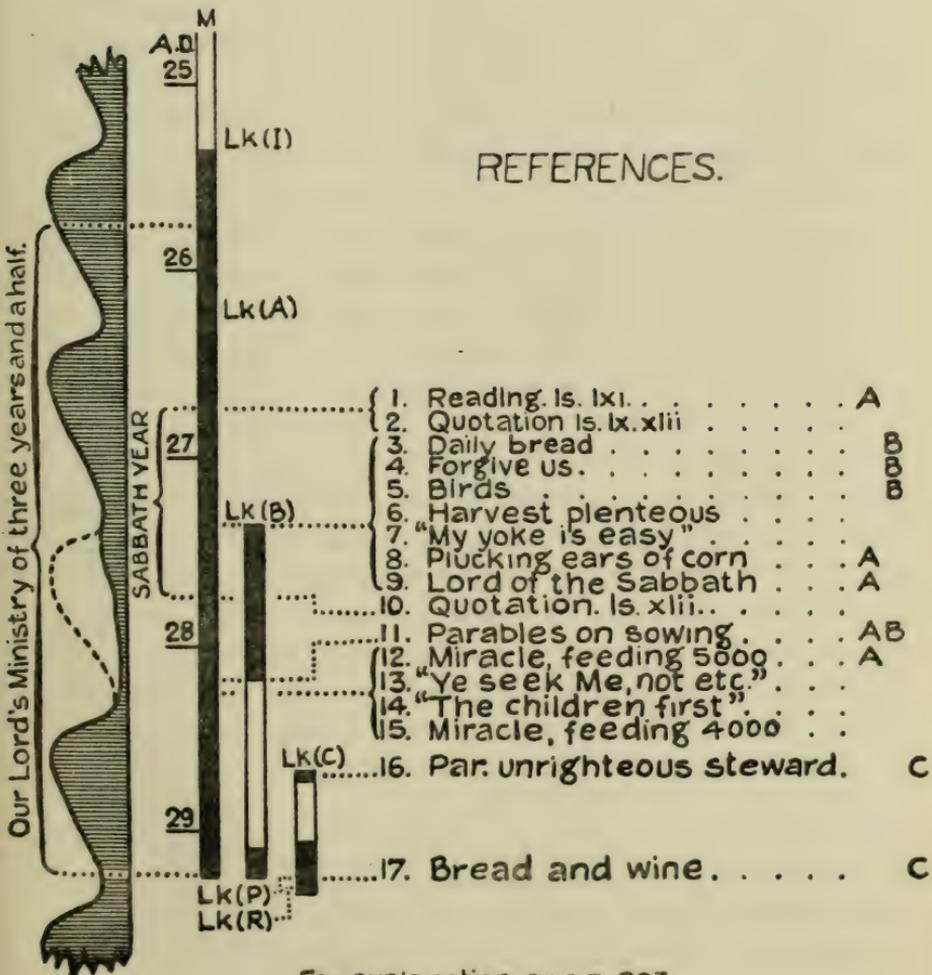
The curve simply gives a general idea of the conditions which prevailed: in practice there were doubtless variations in the produce of ordinary years from natural causes; and the Jews may have saved corn, and stored it up or imported it, in order to be prepared for the year of non-production; but Fig. III does not go into these details.

The dotted curve opposite to parts of A.D. 27 and 28 is intended to give an idea of the stores of corn in the land, if the Sabbath year had not been observed.

In Fig. III, p. 205, the references to the events and discourses connected with the Sabbath year in our Lord's Ministry are numbered for reference. The times of their occurrence or delivery being found by a comparison of their Scriptural texts with the chronology indicated in Fig. I.

It was our Lord's custom to enter synagogues and teach on the Sabbath day (Mt. xiii. 54; Mk. vi. 2; Lk. iv. 31-33; Jn. xviii. 20): and He may have read the Scriptures in them frequently: but it is only recorded that He did so at Nazareth, where He asserted His claims to Divinity and was subsequently severely attacked (Lk. iv. 16, 29). Special attention is thus directed to this reading. Now Moses ordered that the Law was to be read out at the Feast of Tabernacles, which began the Sabbath year (Dt. xxxi. 10-13). Our Lord indeed read the book of the prophet Isaiah (lxi. 1, 2), but the passage He selected was about the release of captives, the recovery of sight to the blind, the setting the bruised at liberty, which are mentioned in the Pentateuch (Ex. xxi. 2; Dt. xv. 12; Jer. xxxiv. 14), and the proclamation of the acceptable year of the Lord. This reading harmonized with the beginning of the Sabbath year, and we may well conclude that it took place at that time (1) Fig. III, for it is in accord with the context, being after the return to Galilee, early summer A.D.

The Sabbath Year in Our Lord's Ministry.



For explanation see p. 203

26 and before the sermon on the Mount, see (6) and (7) Fig. I.

St. Matthew (iv. 12-16) writing of the time just after our Lord had left Nazareth also quotes the passage from Isaiah (ix. 1, 2); which tells of light springing up in Galilee of the nations, and of other blessings suitable to the circumstances of the Sabbath year. We therefore call this quotation (2) in Fig. III and assign it to the same time as (1).

The Sermon on the Mount was spoken in the second summer in our Lord's Ministry, i.e. in A.D. 27, in the Sabbath year, when the disciples plucked the ears of corn (Mt. xii. 1; Lk. vi. 1) (8).

(A) Well, I have looked up these two passages, and in both of them we are told our Lord and His disciples went through the cornfields; but you have said there was no ploughing or sowing at the beginning of a Sabbath year, how then could there be any cornfields in the following summer?

(B) Though the Hebrews did not sow in a Sabbath year, some grains must of necessity have fallen from the ears of corn of the last harvest, and they would spring up, a scanty crop doubtless, but one of *some* account, as we are told of the produce of that year, "The Sabbath of the land shall be food for you; for thee, and for thy servant, etc." (Lev. xxv. 6), "That the poor of the land may eat" (Ex. xxiii. 11). Consequently there *were* cornfields even in a Sabbath year.

But let me continue; the Lord's prayer was then spoken (Mt. vi. 9-15; Lk(B) xi. 2-4), it has references (3) and (4) Fig. II to the events of the then-present Sabbath year.

(A) Now I must stop you. How can these passages in Matthew and in Luke refer to the *same* time. Matthew tells of the Lord's prayer a long time *before* the Transfiguration, xvii. 2, while Luke apparently places it some time *after* the glorious vision, which he records in ix. 29?

(B) That is so: but our knowledge of the existence of the three parallel Lukan narratives, and of the consequent retrogression at Lk. xi. 1, causes us to understand that both accounts are records of the *same* prayer, and of the *same* Sermon spoken in the second summer of our Lord's Ministry A.D. 27.

In this prayer the request for daily bread (3) was most suitable in that summer when there was no reaping, because there had been no sowing. But the most striking petition which our Lord taught His disciples, in this connexion, is "forgive us our debts, as we also have forgiven our debtors" (4) (Mt. vi. 12, R.V. ; Lk(B) xi. 4). In these words our Lord referred to the Mosaic command, that a Jewish creditor should forgive the debt of a fellow-countryman on a Sabbath year (Dt. xv. 1-3, 9) ; His hearers must certainly have obeyed this order, because the Jews of that period were most exact in their compliance with all the ordinances of the Law.

(A) Stop a moment. The Lord's prayer, as we generally repeat it, does not mention debts or debtors at all, and it does not say "*we have forgiven.*" Where then is the reference to an event of the Sabbath year ?

(B) As the forgiving of debts *means* the forgiving of trespasses, the words were thus rendered into English in the form with which we are most familiar, probably with the idea of simplicity, at a time when no thought of the Sabbath year in our Lord's Ministry was present in men's minds. But according to the A.V. and the R.V. of both Matthew and Luke, our Lord referred to trespasses under the figure of debts or indebtedness.

It is difficult, at a first glance, to see why this particular form of speech was employed by our Lord, but the difficulty vanishes at once, when it is accepted that the obligatory national remission of debts during a Sabbath year was going on at the time.

The past tense *have forgiven* in the Revised Version is the correct translation of the Greek in St. Matthew's account of the prayer.

During the same sermon our Lord repeatedly warned His hearers against anxiety, a state of mind quite contrary to the Divine purpose in the Sabbath year, which was that of rest and repose ; it is further remarkable that He referred to a special cause of anxiety (prominent in the minds of many), when He exhorted them to trust that God would provide for

them as He does for the birds, which neither sow nor reap, nor gather into barns (5) (Mt. vi. 26 ; Lk(B) xii. 24). These words would be most appropriate at that particular time to His farmer-hearers, because during the year *they* had not sown, nor reaped, and consequently could not gather into their barns (Lev. xxv. 5).

We have another reference to the events of the Sabbath year in the records of our Lord's words at this time (6) that the harvest is plenteous, but the labourers are few (Mt. ix. 37). This is a contrast : the spiritual harvest was plenteous but the labourers were few, while the natural harvest could hardly be said to exist at all, there was only the scanty produce of a few self-sown grains ; the poor and the stranger who partook of it were numerous.

In the same year the oxen must have had little employment ; hence the special appropriateness of our Lord's words, uttered during the same summer, (7) " My yoke is easy, and my burden is light " (Mt. xi. 28-30).

It is true that according to Dt. xxiii. 25 a man might pluck the ears of corn in a *neighbour's* field at any harvest, but it is difficult to see how travellers, such as the disciples, could be allowed to do so whenever they wished ; but in the Sabbath year, the harvest, which grew of itself, was legally for the poor and the stranger (Ex. xxiii. 11 ; Lev. xxv. 6). There appears therefore to be a reference to the conditions of the Sabbath year then present in the record of the plucking of the ears of corn (8).

We find a vivid reference to this same year in the record that Christ asserted Himself at this time by claiming that He was Lord of the Sabbath (9) on a Sabbath day in a Sabbath year—Lord of the people, and Lord of the land also, in other words the Son of God indeed (Mt. xii. 8, R.V. ; Lk(A) vi. 5).

The Sabbath year marks a crisis : the Jews had deliberately rejected our Lord and they studiously schemed to destroy Him (Mt. xii. 14) ; towards its close, St. Matthew (xii. 18-21) quotes a passage (10) from Is. xlii. 1-6 in which

the Chosen One of God is twice spoken of as bringing blessing to the Gentiles, while there is no mention whatever of Israel. As the seventh, the Sabbath year, closed the week of years, it is fitting, under the circumstances, that our Lord should then, just before the beginning of a new week of years, proceed to speak of the Gentiles hoping in His name under the new Dispensation, which was about to begin.

Soon after the conclusion of the Sabbath year, and consequently just at the beginning of a new week of years, the operation of sowing was resumed after an interval of double the usual length. We can picture to ourselves the interest aroused among an agricultural population under such circumstances.

We have found (p. 110) that the parables on sowing (11) Mt. xiii. 3-43 ; Mk. iv. 2-32 ; Lk(A) viii. 4-15 ; Lk(B) xiii. 18, 19), were all given at this time, enforcing the teaching of the new beginning with the Gentiles. In the Sabbath year just previously, the disciples had been told *not* to go to the Gentiles, or even to the Samaritans, but only to the lost sheep of the house of Israel (Mt. x. 5, 6) ; but at the beginning of the new period, our Lord stated the glad message was to be for any one, irrespective of human birth (Mt. xii. 50) ; and the *field* in the parable represented the *world*, not simply the House of Israel (Mt. xiii. 38).

(A) These parables in Matthew, Mark and Luke viii. were all evidently uttered at the same time, before the Transfiguration, but since Lk. xiii. comes after Lk. viii., how can you say that they were all spoken contemporaneously ?

(B) Here again our knowledge of the retrogression in Lk(B) helps us to understand that this last parable, as well as all the others on sowing were spoken at the end of the third winter of the Ministry (early in A.D. 28).

(A) Yes, I remember. All the parables on sowing consequently seem to come at a very appropriate time.

(B) And so do other events. As the Jews were then living in unfaithfulness to God (Mt. iii. 7 ; Jn. i. 11), there is no reason to suppose that they had a good harvest on the

sixth year ; it is therefore easy to see that the poorer classes must have felt the pinch of want severely as the months rolled on towards the first harvest after the Sabbath. Consequently we find that the five thousand were fed, (12) Fig. III, at the very appropriate time when want was specially great, in the spring A.D. 28. We notice from the curve in Fig. III that the stores of corn were always low at that season ; but at the spring after a Sabbath year they were very low indeed.

We have another allusion to want of food by the record of our Lord's words to His followers on the day after this miracle (13), "Ye seek me, not because ye saw the signs, but because ye ate of the loaves, and were filled" (Jn. vi. 26).

The question asked in the *Foreword* of this chapter, why our Lord employed a figure of speech connected with hunger (14) when speaking to the Syrophenician woman about her demon-possessed daughter (Mk. vii. 27) is now answered ; it was because the conversation took place very soon after the great miracle of feeding the multitude, when we have shown that want of food was prevalent. What a subtle delicacy there was in this allusion to an event in connexion with the Sabbath year !

The other miracle of feeding the four thousand (15) was soon afterwards (Mk. viii. 1-9, 20) ; probably the numbers were less, because the harvest had then already begun in the hot Jordan valley, to which some might have gone.

It is well known that loans are often made to farmers for seed-corn, to be repaid with interest after harvest ; this practice was doubtless employed in our Lord's days in the Holy Land. The repayment transactions at an autumn, twelve months after the end of a Sabbath year, must have been more important than those at any other time, because the borrowings in the previous year of non-production must have been greater than usual. It is therefore very appropriate that the parable of the Unrighteous Steward (16), (Lk(C) xvi. 1-13) which deals with the repayment of debts for wheat and oil, was delivered in the last autumn of the Ministry, just twelve

months after the end of the Sabbath year. This was at the time when the harvests of the cornfields, olive trees, and vineyards, of the first year in the new series, had been safely garnered.

(A) That is all very well, if the parable was really spoken soon after all the harvests of that particular year had been gathered in, but that seems unlikely, because we are told long before in Lk. ix. 51 that the days were well-nigh come that our Lord should be received up, implying some time towards the end of the last winter—but you say that this parable was given in the autumn, *before* the last winter had begun, how can that be?

(B) Our knowledge of the three Lukan narratives again comes to our help. Lk. ix. 51 is in Lk(A) and refers to a time at the end of the last winter; but the parable we are now considering, with its reference to tabernacles, is in Lk(C) which begins at Lk. xiv. 25. We have already proved (see p. 83) that it was spoken in the last autumn of the Ministry.

But let us go on, I have still another reference to events connected with this Sabbath year.

As the older produce had been consumed previously, and as the harvest of A.D. 29 had not then come (see Fig. III), the bread and wine (17) provided at the first commemorative Feast of the New Covenant, just before the Crucifixion, must have appropriately been made from corn and grapes grown in the first year of the new week of years, and thus we have another harmonious reference to an event connected with the Sabbath year.

(A) What you say seems quite true, when carefully thought over; but I wonder why it is not clearly explained that these discourses and events had reference to the Sabbath year?

(B) It is not surprising at all. Don't you see that the fact that the Evangelists do not make this explanation is a very strong argument in favour of the contemporaneous writing of the Gospels? We have already seen that the civilized

world in the first century knew of the Jewish observance of the Sabbath year, and they also knew when those years came round ; there was no need therefore to explain these references to the first readers. But the observance of the Sabbath year was swept away at the capture of Jerusalem, in A.D. 70, or soon afterwards.

(A) I see the force of what you say. But don't you think if you assumed the third or fourth year of Christ's Ministry to have been a Sabbath year that you could find supposed references to it in the Gospels ? In that case your arguments would fall to pieces.

(B) No ; you may try if you like, but you won't be able to find them.

(A) All you have said seems plausible, but I have not been accustomed to find the references you speak of in the Gospels ; it seems to me that you have given very unusual and out-of-the-way arguments.

(B) Remember you began by wishing for some striking evidences which would appeal to your reasoning powers. Because this line of inference is fresh, unusual, and out-of-the-way it ought to have all the more weight with you. If we suppose that the Gospels are not true, is it not incredible that the forgers, living long after the times of the observance of the Sabbath year, could have anticipated and guarded their forgery against such an out-of-the-way test as that just applied ? Sir William Ramsay remarks that these arguments, and similar ones which have lately been brought forward, show that " the Gospels are a remarkable structure, resting on fact and observation, and full of the sort of detail which can originate only in reality."

You must confess that the Gospels have come through this investigation most triumphantly.

(A) It certainly seems that they have : but I must think well and carefully. I am not sure that I fully take in the meaning of all you have said.

(B) I trust you will indeed ponder deeply over our conversation ; by all means avoid being superficial. We are con-

sidering an important subject demanding the most exact and sustained thought which we are capable of giving. The Bible is a most wonderful book ; whether it is studied by the earnest seeker to find the way of Eternal Life, or whether it is tested by the recent discoveries of archæology, or in any other way, it is found to be indeed unique and true. You have thought the Gospels mythical and unhistorical, and therefore you have refused to accept the Doctrines which they contain ; but this obstacle to your belief is now removed by the demonstration of the wonderfully realistic references to the passing events of the Sabbath year. It surely is time now to prayerfully investigate and believe the spiritual teaching of the Gospels, that Christ died to give Eternal Life to those who trust themselves to Him to save them from sin.

(A) I'm only an ordinary man, and don't profess to be able to hold my own in argument, but what you have said seems to me (for the moment, at least) to be unanswerable, but I must consult some of my more acute companions, and ask them if they can refute your arguments. I don't wish to accept all you have told me without very careful consideration. I took a long time to adopt my present semi-agnostic position, and now, if I change again, I do not wish to do so hurriedly.

(B) Act as you think best. Up to the present, these arguments which we have just considered have not been refuted. Some years ago a writer in an agnostic periodical ¹ reviewed a pamphlet in which much of the foregoing had appeared. The critic devoted most of his space to ridicule, and went on to say, " I venture to affirm that we do not care two straws what . . . said in A.D. 26-27, on the subject of the Sabbatical year. . . . We are absorbed with questions peculiar to our time, masses of pauperism, the curse of unemployment, etc., etc." The critic's only attempt at argument was to quote the dictum of a writer in the *Encyclopædia Biblica*, who had said it was very highly probable that the date of the Crucifixion

¹ See an article entitled " Lieut.-Col. Mackinlay's Shot," by F. J. Gould, in *The Literary Guide and Rationalistic Review*, Nov. 1, 1908.

was A.D. 30, and that our Lord's Ministry only lasted for one year.

Arguments resting on the careful analysis of valued documents, and their relation to known events of history, are not to be dismissed off-hand by ridicule, affirmation, or change of subject, or even by an appeal to the so-called highly probable results obtained by one who had not had access to the most recent evidences.

People who make real use of their reasoning powers surely require more reliable methods of thought.

Take care that you don't commit your judgment and belief to any one, whether he be the Pope of Rome, or the most popular agnostic leader of the day. You are responsible for your own soul, and if eventually, unhappily, you lose Eternal Life, it will be no consolation for you to blame another for having misled you. You may, of course, if you wish, through indolence or through any other motive, get another to think for you, and you may blindly follow his lead, but, remember, you yourself will reap the result of your own belief, and of your own actions.

(A) As I thought I was of a critical turn of mind, I long ago came to the conclusion that the difficulties I had in accepting the truth and inspiration of the Bible could never be removed, but now I begin to think I may have been mistaken. I have not found that agnostic views satisfy me: I shall be glad if I can believe the Bible to be indeed the Word of God. Our talk has led me to hope and pray that both my intellect and heart may be guided right. Thank you for what you have told me.

(B) The Bible claims to be a universal book, suited to meet the deepest needs of any individual, in any position, in any country, for all time. But two conditions are imposed on those who seek after true satisfaction and understanding of the things of God. (1) An unprejudiced and open mind, asking, "Teach thou me" (Job xxxiv. 32; Prov. iii. 5). (2) An honest purpose and willingness to obey the Truth when it is revealed. "If any man willeth to do his will,

he shall know" (Jn. vii. 17, R.V.). Remember how it was with some, not a difficulty of the critical intellect, but of the *will*. "Their . . . heart was darkened . . . even as they refused to have God in their knowledge" (Rom. i. 21-28, R.V.). "If any of you lacketh wisdom, let him ask of God . . . and it shall be given him. But let him ask in faith, nothing doubting" (Jas. i. 5, 6; see also Mt. vii. 7; Jn. xvi. 13).

These arguments for the historicity of the Gospels are most difficult for any one to push aside.

SUMMARY OF THE CHAPTER.

The specious objection of the Agnostic that the Gospels are mythical and therefore untrustworthy has been met by pointing out the many hitherto unnoticed incidental references to the observances of the historical Sabbath year A.D. 26-27 which they contain.

It will be noticed that these references are only consistent with each other if the three parallel narratives in the Gospel of St. Luke are accepted. The references are most lifelike and given with a simplicity and naturalness which negative any idea of forgery or fraudulent design.

The historicity of the Gospels having been demonstrated by methods which he can appreciate, the would-be Agnostic is exhorted to accept the vastly more important truths, which they contain, of salvation from sin by trusting to the atoning Death of our Lord Jesus Christ.

CHAPTER III

THE THOUGHTS OF OTHERS

CRITICISMS OF THE USUAL EXPLANATIONS OF THE PLAN OF ST. LUKE'S GOSPEL

UP to the present time all writers have supposed that the Gospel of St. Luke contains only one narrative; the three parallel ones have not hitherto been recognized.

We shall examine a few of the efforts to obtain chronological agreement between the records of the four Evangelists.

We begin by an examination of the oldest extant attempt at a harmony of the Gospels, the Diatessaron of Tatian. Compiled, as it was, at a very early date, the thought at once occurs that the writer of it *may have been* much more familiar with the literary arrangement of the scriptural Evangelists than we are, and that consequently he may have recognized the existence of the three long parallel narratives in the Gospel of St. Luke. But he has not done so.

Tatian's work however is not trustworthy as a harmony; he apparently takes the order of events entirely from St. Matthew's Gospel, for instance, he states as does Matthew (viii. 23-27) that the storm on the lake took place *before* the delivery of the parable of the Sower (Mt. xiii. 3-23), whereas Mk. (iv. 35-52, vi. 47-51), and Lk. (viii. 22-25) both place this event *after* the discourse (Mk. iv. 2-20; Lk. viii. 4-15).

Tatian inserts the events recorded in the Gospels, other than Matthew, in a somewhat haphazard manner. He places the account of our Lord in the house of Martha and Mary, in Lk. x. 38-42, at a time *before* the parable of the Sower

(Lk. viii. 4-15), instead of *after* it, according to the order of the third Evangelist.

St. John places the meeting with the Samaritan woman at the well (iv. 5-42) before the feeding of the five thousand (vi. 4-13), but Tatian inverts the order of the narrative of these two occurrences. There are many other similar inconsistencies in the Diatessaron.

The difficulties of harmonizing the Gospels are considerable, but Tatian seems to have needlessly made them greater by placing events, unrecorded in the Gospel of Matthew, in positions which contradict the chronology assigned to them in the Gospels in which they *are* told.

As the Diatessaron is thus evidently carelessly arranged, it will not be a matter of regret that it does not bear witness to the existence of the three long parallel narratives in the Gospel of St. Luke.

Countless other harmonies of the Gospels have been compiled since the days of Tatian, but none have solved the problem in a satisfactory manner.

We have not space to consider more than a very few of the explanations of this subject : but we shall investigate in some detail the *Oxford Studies in the Synoptic Problem*, 1911, edited by Canon Sanday. The book is very valuable because it embodies the carefully considered results of several years of study by leading scholars, with the added advantage that they had continuously conferred together on the topics which they considered.

The Gospel of St. Luke is minutely examined, chiefly by the Rev. Sir John Hawkins, Bt., D.D., in an article entitled, *Three Limitations of St. Luke's Use of St. Mark's Gospel*; this is probably the ablest explanation of the arrangement of the third Gospel, under the present generally accepted idea, that it consists of only one narrative : it has frequently been quoted in more recent books. We shall consider his explanations of the undermentioned problems in the Gospel of St. Luke :—

- (a) *The Great Insertion* (ix. 51 to xviii. 14).
- (b) *The Lesser Insertion* (vi. 20 to viii. 3).
- (c) *The Great Omission, between verses 17 and 18 Lk. ix., of all the matter contained in Mk. vi. 45 to viii. 26.*
- (d) *Doublets.*
- (e) *The times of utterance of certain brief Sayings.*

(a) *The Great Insertion.*

Our author suggests the following explanations of the Great Insertion, which very largely treats of journeying towards Jerusalem (pp. 55-59).

(1) Before Luke adopted the Gospel of St. Mark as his source, he may have drawn up the "travel document," and he may thus have had it ready to his hand for incorporation here.

(2) Luke may have already been in possession of the Markan document, but he may have deliberately laid it aside, in preference for another account, which may have been more in order and first hand than that of Mark.

Our author however warns us that such conjectures "are easily made too much of, and when that is the case they bring discredit upon the serious study of the synoptic Problem." But he does not offer any further explanation.

(b) *The Lesser Insertion.*

Our author does not suggest any reason for the existence of the lesser Insertion.

(c) *The Great Omission.*

Our author gives much fuller and very interesting explanations for the employment of the Great Omission (pp. 63-73), which we briefly summarize.

(1) The copy of Mark which Luke used may, he thinks, have been deficient of the verses under consideration. Our author however does not consider this more than a bare possibility. Canon Sanday, in the preface of the book, agrees with him in this conclusion.

(2) If St. Luke referred to a copy of Mark such as we now

have, he may have "accidentally left it unused, having perhaps been misled into doing so by passing in his MS. from the mention of feeding multitudes in Mk. vi. 42-44 to that in Mk. viii. 19-21, or from the name Bethsaida in vi. 45 to the same name in viii. 22 (the place being nowhere else mentioned in Mark). . . . The evidence for it is greatly strengthened by consideration of the physical difficulties that must have beset compilers and copyists in the first century, as compared with our own literary conveniences." Our author thinks that this is a more than possible solution, but he admits that some will be unable to accept this explanation; he also points out on the same page that there is a western reading for the name of the town as *Bethany* instead of *Bethsaida* in Mark viii. 22.

On this point we may remark, it is quite true that the rolls on which ancient MSS. were written were not so convenient for reference as our modern books with paged leaves, and that the writing-tables of old were smaller than those of the present day. But, on the other hand, every careful reader must perceive that St. Luke shows very great literary ability and care, and he is acknowledged to be a great and accurate historian, many of his statements having been proved to be absolutely accurate by recent archæological discoveries, as noticed previously. Quite apart therefore from any belief in Luke's inspiration, it must be most difficult to imagine that he could possibly have committed the careless blunder which has just been suggested.

(3) St. Luke, says our author, may have intentionally passed over this division of Mark's Gospel as unsuitable for his purpose for the following reasons. Two of the miracles which it contains, the healing of a man who was deaf and had an impediment in his speech, and the giving of sight to a blind man, may seem to detract from the dignity of Christ; in the one case our Lord "spat, and touched his tongue" (Mk. vii. 33), and in the other, the healing was not immediately complete, because at first men were only seen "as trees walking" (Mk. viii. 24). A tendency has been observed in Luke to

avoid the narration of events and sayings which are somewhat similar to others, thus the omission of (a) the feeding of the four thousand (cf. Mk. viii. 1-9, Mk. vi. 34-44). (b) The second storm on the lake (cf. Mk. vi. 45-52, Mk. iv. 35-41), and the general account of many miracles (cf. Mk. vi. 53-56, Mk. iii. 7-11) may be accounted for. It is also thought that Luke generally limits the recital of anti-Pharisaic controversy; hence the omission of the discourse which contains the charge against the Pharisees that "ye leave the commandment of God, and hold fast the tradition of men" (Mk. vii. 8). Another tendency of Luke is, says our author, to spare the twelve, to say comparatively little as to their faults and failings; this may account for the omission of any record of the disciples forgetting to take bread in the boat (Mk. viii. 14). Finally, it is suggested that the mention of the term "dogs" (Mk. vii. 27-28), applied to the Syrophenician woman and her daughter, would not be pleasing to the Gentile readers to whom St. Luke's Gospel is chiefly addressed, and therefore the story by Mark, in which this word appears, is not reproduced by Luke.

Our author however repeatedly warns us that much stress must not be laid on the supposed tendency of Luke to avoid the narration of somewhat similar incidents and sayings, because there are several instances where such duplications exist in his Gospel.¹ He also warns us not to exaggerate Luke's general avoidance of anti-Pharisaic controversy, "for," he tells us, "we have to bear in mind the unparalleled reference to the Pharisees as 'lovers of money' in Lk. xvi. 14, 15, and the rebukes delivered at their tables in Lk. vii. 36 ff. and xiv. 1-14."

We may add that too much stress must not be laid on Luke's "tendency to spare the twelve" because he twice (Lk. ix. 46-48; xxii. 24-27) records the unseemly strife as to who should be the greatest; he also tells of the failure of nine of them to cure the demoniac, which led to our Lord's remark

¹ Compare Luke ix. 1 ff. with x. 1 ff.; v. 12 ff. with xvii. 12 ff.; viii. 19 ff. with xi. 27 ff.; and ix. 46 with xxii. 24.

on their faithlessness when He heard of it (Lk. ix. 40, 41). With regard to the incident referred to by our author about "dogs," it would be easy to argue, as our author himself hints might be done, that the story of the Syrophenician woman might well have appeared in St. Luke's Gospel as an *encouragement* to his Gentile readers, because she received such very high praise from our Saviour.

It is a very great objection to the whole of this last suggested explanation that a long *consecutive* portion of St. Mark's Gospel, containing a series of nine incidents and sayings, should *all* be considered unsuitable by Luke for a variety of different reasons; we should rather expect the omissions to be separated from each other, and distributed over a considerable space.

(d) *Doublets.*

There are eleven generally recognized doublets in St. Luke's Gospel, see Table XI, p. 267, but our author (pp. 35-37) does not investigate the one which constitutes the charges to the twelve and to the seventy, Lk. ix. 3 ff. and x. 2 ff.; because there is no doubt that these two passages were spoken on different occasions. We also shall disregard this doublet, but we shall include the question, "What shall I do to inherit eternal life," as one (Lk. x. 25; xviii. 18), (8) Table XI. This sentence consists of the same five Greek words in the same order in both passages; it differs from the others in not being a saying of our Lord, and on that account probably it has not generally been designated a doublet; but it *is* one, and may fairly be included with the others. We have shown, p. 100, that the contexts in both cases before and afterwards are the same: in other words the same sentence is twice recorded as spoken on the same occasion.

Another Lukan passage xiv. 7, 8, about chief seats (9) Fig. XI, may be surely added to Sir John Hawkins' doublet (xi. 43; xx. 46) on that subject, thus making it a *triplet*.

In Table XI chronological correspondences are given between the components of the Lukan doublets and their parallels

in Matthew and in Mark under the following assumptions of the arrangement of the Gospel of St. Luke.

(1) That it is composed of only one narrative, see the *left* hand columns under the heading *Assumptions*.

(2) That it is made up of three parallel narratives, see *right* hand columns under the same heading.

We notice that all the components of the Lukan doublets are contained in Lk(A), Lk(B) or Lk(C) (iv. 14-xxii. 53) : there are none in the Introductory section Lk(I) (i. 1-iv. 13) ; nor are there any in the Passion and Resurrection Sections Lk(P) and Lk(R) (xxii. 54-xxiv. 53).

We further notice that all the eight components in Lk(A) are in chronological agreement with one or other of the first two Gospels, whether we assume that there is only one or three parallel narratives in this Gospel. We shall therefore confine our investigations to a comparison (see Table XI) of the chronological correspondences in Lk(B) and in Lk(C) (xi. 1 to xxii. 53) under the two assumptions of the construction of St. Luke's Gospel.

At first we consider the part of Table XI which deals with the ordinary supposition made by Sir John Hawkins that there is only one narrative in St. Luke's Gospel.

We are however at once met by a difficulty under this assumption in (8) Table XI, for we have just shown that Lk. x. 25 and xviii. 18 record the same sentence spoken on the same occasion, a result which is quite contradictory to the ordinary supposition of only one narrative in the Gospel of St. Luke : for we evidently cannot take *both* passages as chronological agreements with the other synoptic Gospels under the one narrative theory.

In the Summary at the bottom of Table XI we find under these circumstances the correspondences of the Lukan components of the remaining doublets with the other synoptic Gospels are very bad, there being only two chronological agreements (9) and (10) and two nearly agreements (3) and (11), all being in the later chapters of Lk(C) and after the Great Insertion ; while there are no less than eleven com-

ponents in which it is quite impossible to obtain chronological agreements with either Matthew or Mark.

Our author calls attention to this striking fact that the components of Lukan doublets, and that certain sayings of a like brief kind which are also in the Great Insertion, are there placed by Luke "in a totally different position from that which is assigned to them in Mark"; but he offers no explanation for this extraordinary discrepancy.

This fact surely causes us to suspect that there must be some serious mistake in making the assumption that there is only one narrative in the Gospel of St. Luke!

(e) *The times of utterance of certain brief sayings.*

Nine brief sayings are set out in Table XII, p. 268, which is arranged in a similar manner to Table XI. It is worthy of note that none of the sayings are in Lk(A), but they are all in Lk(B) or Lk(C), the majority being in the Great Insertion.

Our author (p. 38) has given (8) and (9) in Table XII (Lk. xvii. 23 and 31), which are both contained in the same discourse as brief sayings, but they appear to be really parts of two separate doublets, their counterparts being in Lk. xxi. 8 and 21 respectively: these last are also in one, a subsequent, discourse.

The resemblances between the two components of the Lukan doublets are confirmed by reference to the parallel passages in Mt. and in Mk. (see Table XII). St. Luke relates two similar discourses by our Lord, one at the beginning of the last journey, the other at its close in Jerusalem. Matthew and Mark only tell of the last.

By the inclusion of Lk. xxi. 8 and 21 (both outside the Great Insertion), we obtain the only two chronological agreements between the Lukan brief sayings, and parallels in the other Synoptics, we notice, as with the doublets, that the very few agreements with the other synoptic Gospels only exist in the later parts of Lk(C) after the Great Insertion; but in every other case we have a discrepancy, as it is impossible to affix a date to any Lukan passage between

Lk. xi. 1 and xviii. 18 if we assume that there is only one narrative in the Gospel of St. Luke. See Summary at the bottom of Table XII.

These facts must still further confirm us in the suspicion that there is some serious mistake in the assumption that there is only one narrative in the Gospel of St. Luke.

THE NEW EXPLANATION OF LUKAN PROBLEMS.

We now proceed to demonstrate how all the difficulties which we have just considered practically disappear, when the existence of the three parallel narratives in the Gospel of St. Luke is recognized.

We shall consider the Lukan problems named on p. 218 of this chapter under the same headings and in the same order as before.

(a) *The Great Insertion.*

We have noticed (see pp. 142-4) that a different spiritual teaching prevails in each of the three parallel narratives in St. Luke's Gospel; it is natural to expect that other distinctive characteristics may also exist between them.

In Lk(A) the usual Markan resemblance strongly prevails, notwithstanding the fact that it contains the whole of the Lesser Insertion (vi. 20 to viii. 3), and also a part (ix. 51 to x. 42) of the Great One, both of which are similar to the Matthæan Gospel.

But Lk(B) is wholly contained in the Great Insertion; the usual Markan resemblance is therefore (practically) entirely absent. It begins with extracts from the Matthæan Sermon on the Mount, and the resemblance to the first Gospel is pronounced in this section.

Lk(C) contains a large number of parables only told in the third Gospel, and it is specially Lukan.

If, as seems probable, the Evangelist wished that there should be some distinctive features in each of the parallel narratives, we can perceive some reason for the employment of the Great Insertion, for it has materially contributed to

this result by making the Matthæan source or resemblance to predominate in Lk(B).

(b) *The Lesser Insertion.*

It also is natural to expect some general resemblance or interdependence of arrangement between the parallel narratives. The Markan source or resemblance chiefly prevails in Lk(A) but the employment of the Lesser Insertion with its Matthæan resemblances allows it to contain, as does also Lk(B), copious extracts from the Sermon on the Mount. Hence a slight reason is suggested for the use of the Lesser Insertion, because it makes a likeness between the composition of Lk(A) and Lk(B); both containing fragments of the Great Sermon.

(c) *The Great and Greater Omissions.*

We now seek for a reason for the Great Omission.

As Lk(B) tells of events before the feeding of the five thousand, and after the Transfiguration, we might naturally expect that this second narrative would supply the deficiency caused by the Great Omission in Lk(A). But as a matter of fact we find a *Greater* Omission in Lk(B). All the occurrences during the time of the Great Omission in Lk(A) are again left out, as well as the sayings and events of some three or four months both before and after it; as we have shown on p. III. The Great Omission in Lk(A) is intensified by the Greater one in Lk(B).

As the Greater Omission in Lk(B) is longer than the other, with a different beginning and ending, there can be no possible ground for any supposition of a mistake in copying or in reference, as has been suggested in the case of the Great Omission in Lk(A). In the Greater Omission in Lk(B) there is evidently no opportunity of confusing the accounts of the two feedings of the multitudes, or of the two mentions of the name of Bethsaida.

On the contrary, the inference to be drawn from the employment of this second and Greater Omission, in Lk(B), must

surely be that there is a design to draw decided attention to a definite meaning for the other, the so-called Great Omission in Lk(A).

We must remember that a good historian, who makes a skilful use of the materials at his disposal, may sometimes effect his purpose by his omissions, as well as by his statements: just as a talented artist will at times draw a veil of cloud or shadow over one part of his picture in order to represent with great vividness some other part which he deems to be of chief importance, and to which he wishes to direct special attention.

The events and sayings recorded in Mk. vi. 45 to viii. 26 are not of much importance for the main object of our Evangelist, because they do not much touch upon the Death of our Lord. Luke therefore leaves them out altogether in his Great Omission: by so doing he concentrates attention on the coming atoning Sacrifice.

It is true that the cloud of the Greater Omission veils some prophecies of the coming Passion, but they have been already recorded in Lk(A) (ix. 22-45).

The resemblances of the arrangements of Lk(A) and Lk(B) are strongly affected by both these Omissions. At the beginning of each there is an introductory part which is considerable in Lk(A), covering a period of about a year and a half, from the return of our Lord into Galilee to the feeding of the five thousand. But in Lk(B) the introductory part refers to the events of about only eight months, from the Sermon on the Mount to the time of the utterance of the parables on Sowing.

The conditions after the Omissions in both Lk(A) and Lk(B) are utterly changed: we then come, as it were, under the immediate shadow of the Cross, when many prophecies of the coming Passion are plainly expressed.

Does not the arrangement caused by these two Great Omissions remind us of some masterly piece of music, in which, after sweet restrained melodies, there comes a pause, a pause of expectation, to be followed by some crashing notes of an

utterly different, perhaps of an almost discordant character, a striking contrast to that which had gone before. So, in the introductory parts of Lk(A) and of Lk(B) we have accounts of the Ministry of our Lord to vast multitudes, not very much hindered by the Scribes and Pharisees ; but after the Omissions, corresponding to the pause in the music, we find ourselves in each case plunged at once into deeply moving scenes ; in Lk(A) (ix. 22-45) we have very plain prophecies of the coming Passion uttered under most striking circumstances ; and in Lk(B) (xiii. 22) we abruptly begin to read the account of the last journey which led to our Lord's Death at Jerusalem.

These explanations of the reasons for the employment of the Great, and of the Greater Omissions are surely in keeping with the methods of the skilful and accurate historian Luke is now universally allowed to have been ; and they avoid all suggestion of mistake in copying or in reference, which must run counter to the judgments of those who firmly believe that St. Luke was divinely guided and inspired by the Holy Spirit in the preparation of his Gospel.

With regard to the arrangement of Lk(C) ; as this is the last of the three narratives, we do not wonder that the introductory part has disappeared altogether, consequently no Omission corresponding to the Great and Greater ones in Lk(A) and Lk(B) is to be found in this account, which begins chronologically just after the end of the Great Omission in Lk(A), at the fourth autumn in the Ministry (see Fig. I). In general plan it may be said to resemble the second parts of both Lk(A) and Lk(B). It plunges immediately *in medias res*, and suffering is brought into view at once by our Lord's words that every disciple must bear his own cross, and the cost is to be deliberately counted (xiv. 27, 28).

This changed aspect of affairs is harmoniously brought out in Lk. xv. 1, 2, in which we read, " All the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured (*διεγόγγυζον*) saying, This Man receiveth sinners, and eateth with them." St. Luke had recorded a very similar occurrence about a year

and a half previously, during the first half of the Sabbath Year, when "The Pharisees and their scribes murmured (*ἐγόγγυζον*) against his disciples, saying, Why do ye eat and drink with publicans and sinners?" (v. 30); the more ordinary and less emphatic word for murmuring being then used. But when the last Feast of Tabernacles had come, the opposition of the Pharisees and scribes had become stronger, and so our Evangelist employed a more emphatic word.

But both our Authorised and Revised versions translate the two Greek words by the same English one; consequently the increase of opposition is not apparent to any one who only reads the New Testament in our own language. This growth of opposition recorded by St. Luke corresponds exactly with St. John's account of increased Jewish hostility at this same time (Jn. vii. 1-4, 19; viii. 28, 40, 48, 59). We thus find another instance of resemblance between the Gospels of Luke and John.

Although Lk(C) covers a shorter period of time than either of the other narratives, it is nearly as long as Lk(A) and almost double the length of Lk(B). It seems as if the Evangelist hesitates to hurry on to the recital of the great Tragedy, and so he lingers over our Lord's teachings in many of the gracious parables, which are special to this Gospel.

(d) *Doublets.*

We now investigate the doublets, recognizing the existence of the three parallel narratives in the Gospel of St. Luke.

On reference to Table XI, p. 267, towards the right centre of it, under the heading *Assumption of the three parallel Lukan narratives*, we find there is a great increase in the number of agreements under the new explanation; no less than eight discrepancies under the old assumption becoming agreements, *vide* Summary, at foot; a much better result than before.

It is true that there still remain two components which are only nearly agreements and there are three discrepancies; but it is readily seen that these few may well have been repeated on different occasions.

Under the new explanation the second component of (6) doublet (Lk. xii. 9) and the first of (10) (Lk. xii. 11) are both put down as chronological agreements with Matthew's record, because they were spoken in the same summer; according to Matthew just before the account of the plucking of the ears of corn (xii. 1); according to Luke during the Sermon on the Mount. Matthew and Luke transpose the order of the delivery of the Sermon and of the plucking of the corn; but they must evidently have been very close together.

Even if these two Lukan components of (6) and (10) Table XI, are only considered to be nearly synchronous with those in St. Matthew's Gospel, the balance in favour of the new explanation remains considerable.

The second components of both (3) and (11) are put down as nearly agreements under both assumptions. According to Luke they were spoken on the last journey, according to Matthew they were uttered at Jerusalem a few days later; it is quite possible that the same subject may have been discussed during several consecutive days.

It is worthy of note, on the new assumption of the arrangement of the third Gospel, that three of the Lukan doublets reduce themselves to duplicated records of the *same* saying spoken at the *same* time, and recorded in different Lukan narratives. (8) "What shall I do" appears in identical words in Lk(A) and Lk(C); ((4) "Bear or take up the cross" also in Lk(A) and Lk(C); and (9) about "chief seats" in Lk(B) and Lk(C). (9) is also remarkable not only because it is a triplet, but it has two components in the same parallel narrative Lk(B); one (xi. 43) spoken in the Sermon on the Mount in the second summer of the Ministry, and the other (xiv. 7, 8) uttered shortly before the Crucifixion.

Under the new explanation a date can be assigned to each Lukan passage, but under the old assumption it is impossible to make any estimate of the chronological order of the sayings recorded in the central chapters of the third Gospel.

(e) *The times of utterance of certain brief Sayings.*

We now investigate the times when certain brief sayings recorded by St. Luke were spoken, recognizing that there are three parallel narratives in his Gospel.

On reference to the Summary at the foot of Table XII, p. 268, we find results similar to those obtained with the doublets under the new explanation. Of the nine chronological discrepancies under the old assumption, three become agreements and two nearly agreements, a much better result than under the old explanation, because it is easier to conceive that only a few brief sayings had been spoken more than once, rather than that many had been uttered again by our Lord.

One of the discrepancies "Beware of leaven" (1) which remains under the new explanation is remarkable because, according to Matthew, it was spoken in the third summer of the Ministry, during the time of the Great Lukan Omission.

(8) and (9) in Table XII are noteworthy because each forms a doublet, both of whose components are contained in the same Lk(C) narrative; we conclude that each saying was repeated on two different occasions.

Again we notice, as with the doublets, that under the new explanation a date can be assigned to each Lukan passage, but under the old assumption it is impossible to make any estimate of the chronological order of the sayings recorded in the central chapters of the third Gospel.

The problems connected both with the Lukan doublets and with the brief sayings are surely better solved under the assumption of the existence of the three parallel narratives, than under the supposition that this Gospel is continuous throughout.

Recent explanations.

A recent investigation of the arrangement of the central chapters of the Gospel of St. Luke has been made by the Rev. J. A. Robertson, M.A., in three articles of *The Expositor*, Jan., Feb. and May, 1919.

He estimates that the last journey extended over the best part of a year, and that the start was made in early summer, on account of our Lord's words to the seventy, that "the harvest is plenteous" (Lk. x. 2), and also because, he thinks, the seventy took a considerable time upon their mission.

We have, however, concluded that the seventy were *not* sent out in summer time; a start in early summer is plainly negatived by the fact that it came *after* the Transfiguration, which we have shown was at or about the autumnal Feast of Tabernacles.

As the seventy were sent before our Lord, there is no need to suppose a long interval between their going out and their return; they had but to wait at some spot until He overtook them (see p. 90).

Our author believes that only the last journey is narrated in the passage Lk. ix. 51 to xviii. 14, though there may have been, he thinks, one or two private visits to Jerusalem during the period under consideration, but he does not quote any passage in support of these suppositions.

He confesses, in two places, that the position of the long passage, Lk. xi. 1-52, is most perplexing. As he allows that it belongs to the early days in Galilee, the thought naturally comes, that if the first retrogression in the Gospel of St. Luke is accepted, his perplexities would be removed, for the passage would then be recognized as coming at the beginning of Lk(B) narrative, at the time of the Sermon on the Mount.

Again, speaking of Lk. xv. 1-32, he states, we seem then to be "away back, behind the journey," and he cannot explain the position of this passage. But its place is readily accounted for near the beginning of Lk(C), at about the time of the last Feast of Tabernacles, if the second retrogression, and the third Lukan parallel narrative are accepted.

The weakness of his explanation is that it is necessary to suppose the existence of many mutilations of the text, many displacements of passages, and many editorial workings over, and accretions by St. Luke.

In this connexion we may quote the words of the Rev. T. J.

Thorburn, M.A., D.D., LL.B., about the three parallel narratives in the Gospel of St. Luke. He wrote to the author of this book, "I think your view is, broadly speaking, quite borne out by the inner structure of the Gospel, and moreover is the only scheme I know of that takes away the reproach of confusion in the historical order of events in the narrative."

According to the explanations given in these pages it is not necessary to make *any* suggestions about mutilations or misplacements, etc. ; on the other hand we have demonstrated again and again that St. Luke has faithfully kept his word, and that he has written "in order," in a very methodical manner. We have seen that Lk. xi. harmoniously begins the second or Lk(B) narrative, going back to the time of the Sermon on the Mount ; and Lk. xv. fits chronologically into its place in Lk(C) just immediately after the Transfiguration, and at about the time of the last Feast of Tabernacles, with its references to hearing and joy.

Three¹ still more recent publications claim our attention. All of them fully quote the conclusions of modern scholars, and all, in varying degrees, acknowledge St. Luke's accuracy, but chronological difficulties in the Gospels are hardly alluded to by any of them : Mr. Carpenter, however, writes with reference to the central chapters of St. Luke's Gospel, "There are, no doubt, a good many paragraphs which really belong to an earlier period of the Ministry, and are only recorded here because St. Luke had no note of their place and date, and inserted them in what seemed to him a convenient setting." We have already combated this conclusion. If the existence of the parallel narratives is accepted, St. Luke's knowledge of place and date in the instances referred to, is fully vindicated.

¹ *Christianity according to St. Luke*, S.P.C.K., 1919, Rev. S. C. Carpenter, B.D. *St. Luke, the Man and his Work*, 1920, Rev. H. McLachlan, M.A., B.D. *Luke's Method of Research*, *The Biblical Review*, New York, April, 1920. Rev. Prof. A. T. Robertson, M.A., D.D., LL.D., Litt.D.

Following Sir John Hawkins our author thinks that doublets point to the existence of two sources, and the absence of triplets, he considers, seems to indicate that there are *only* two sources. In the pages of this book we have demonstrated that some doublets are the repetitions of the same sayings, on the same occasions, recorded in different parallel narratives, and we have just pointed out one triplet in the Gospel of St. Luke.

Mr. McLachlan opens with the striking words, "The third Gospel and the Acts of the Apostles may be said to form the pivot round which the study of the New Testament revolves." In another place he shrewdly remarks, "In many ways Luke is the one New Testament writer most in harmony with the modern mind." Apparently treating these scriptures simply as human writings he states (p. 27) that "recent studies are much less unfavourable to Luke's reputation as a historian" than those of a short time ago, due to the influence of modern archæological discoveries. But he does not explain any chronological difficulties.

Dr. A. T. Robertson fully acknowledges St. Luke's historicity, but he does not explain Gospel chronology; he is the only one of the three authors who refers to the Lukan triplications, which he does in the following words, "Lt.-Col. Mackinlay makes out an interesting case for his theory that Luke is fond of triplications in his Gospel. But one wonders if Luke made conscious use of such a literary device. He is writing a serious history, not a mere memoir, not a biographical puzzle."

In reply to this vague criticism it is well to approach our subject without any preconceived ideas, and, following Ruskin's advice (see p. 245 of this book), we should endeavour to find out what St. Luke really has done. It is trusted that, with the very full explanations given in these pages, every careful reader will find it clearly proved that St. Luke has made very frequent use of triplications in order to give great emphasis. It is certainly a surprise to obtain this result with all that it entails; but we should not reject it simply because it is unusual and unexpected; we must remember that St. Luke's and our literary methods are not identical.

Authors who recognize threefold arrangements in St. Luke's writings.

There are a few modern authors who recognise certain threefold arrangements made by St. Luke, but not the three parallel narratives demonstrated in this book.

Prof. Godet investigates the chronological order of the central chapters of the third Gospel; he sums up by stating, "He," St. Luke, "himself divides his narrative into three cycles by the observations with which he marks them off." ¹

The first cycle being ix. 51 to xiii. 21.

„ second „ „ xiii. 22 to xvii. 10.

„ third „ „ xvii. 11 to xix. 27.

Godet thus recognizes three cycles or sections, each of which begins a passage which we have demonstrated records the last journey: his divisions do not therefore coincide with Lk(A), Lk(B) and Lk(C) of this book. He gives no hint that the threefold arrangement is intended to give emphasis, nor does he suggest any other reason for its employment.

Edersheim maintains that the verses which begin each of Godet's three cycles narrate starts for three separate journeys to Jerusalem. The first one, he says, was just before the last feast of Tabernacles (cf. Lk. ix. 51, Jn. vii. 10), the next just before the feast of Dedication (cf. Lk. xiii. 22, Jn. x. 22) a little over two months later, and the last one (Lk. xvii. 11) nearly four months later still, just before the final Passover in the spring. The Rev. Russell Howden and other correspondents advocate this view.

It is a fatal objection to this explanation that the journey referred to in Lk. ix. 51 could not have been before the last feast of Tabernacles, for in the Lukan passage it is distinctly stated that the days were being fulfilled that our Lord should be received up, and that He stedfastly set His face to go to Jerusalem. We judge from this passage that the time of the Crucifixion must have been close at hand, not

¹ *Commentary on St. Luke's Gospel*, vol. ii., page 9. Translated by E. W. Shalders, B.A.

six months distant, as must follow from Edersheim's explanation.

Many other objections can be brought against it. For instance, we have seen that the parable of the Mustard Seed (Lk. xiii. 18, 19) was spoken at the same time as that of the Sower. According to Edersheim's explanation, Luke asserts that these parables were uttered at different times. The words about cross-bearing (Lk. xiv. 27) were spoken just before the Transfiguration ; but according to Edersheim they were uttered at some considerable time *after* it.

Professor Flinders Petrie, F.R.S., supposes that there is a nucleus common to all the synoptic Gospels arranged in the same order, and that each Evangelist also had access to several documents which he calls A, B, C, etc. He says that document A, the only one with which we need concern ourselves, contains a great deal of the " B " source. This, he says, is very little drawn upon by Mark, but Matthew quotes from it largely, particularly in the Sermon on the Mount ; Luke also quotes from it almost as much, going through the document, he says, three times.

The Professor gives a carefully prepared Table ¹ in which Lukan quotations from this source are arranged in three columns in accordance with his assertion. It is noticeable that the ten quotations consisting of fifty-nine verses in the first column of his Table are all contained in Lk(A) of the three parallel narrative plan ; the ten quotations consisting of twenty-nine verses of his second column are all included in Lk(B) ; while the three quotations, each of only a single verse in his third column, are within the limits of Lk(C). He does not however suggest the existence of the three parallel narratives, each in chronological order.

Sir William Ramsay points out that " Luke loves the triple iteration of successive words or clauses to produce a certain effect in arresting attention," ² he instances the description

¹ *The Growth of the Gospels*, 1911, p. 97.

² *St. Paul the Traveller*, 1907, pp. 115, 196.

of Bar-Jesus in Acts xiii. 6, "Magian, false prophet, Jew"; he also emphasizes the reality of the lameness of a man at Lystra before his cure by the threefold statement that he was "impotent in his feet, a cripple from his birth, who never had walked" (Acts xiv. 8): but he makes no allusion to the existence of the three long parallel narratives in the Gospel of St. Luke.

The explanations up to the present of the arrangements of the central chapters of St. Luke's Gospel are very numerous indeed, but none of them can be said to be satisfactory. Some authors have recognized, to a certain extent, St. Luke's tendency to group in threes, but none have hitherto demonstrated the existence of the three parallel Lukan narratives in order to give great emphasis to the main subject of the Gospel.

SUMMARY OF THE CHAPTER.

We have briefly epitomized some of the features of Tatian's Diatessaron, and the explanations of the arrangement of the central chapters of St. Luke's Gospel by the Rev. Sir John Hawkins, Prof. A. T. Robertson, the Rev. J. A. Robertson, the Rev. S. C. Carpenter, and the Rev. H. McLachlan. And we have mentioned others and pointed to failure in each.

We have also mentioned the groupings in threes noticed by Professors Godet, Flinders Petrie, Edersheim, and Sir William Ramsay; but none of them have referred to the Great Triplication in the Gospel of St. Luke.

The new explanation surely solves the problems connected with the Insertions, the Great Omission, Doublets and brief Sayings in a much more satisfactory manner than has hitherto been done; for instance the Great Omission which occurs in Lk(A) evidently corresponds to and resembles the greater one in Lk(B): each cuts its narrative into two parts: the first or introductory portion being considerable in Lk(A), much less in Lk(B) and vanishing altogether in Lk(C). The second parts of Lk(A) and Lk(B) resemble the whole of Lk(C) in giving accounts of the events and sayings of the final months of the Ministry.

The Great and Greater Omissions therefore cause a general resemblance in the constitution of the three parallel narratives.

By the use of the Great Omission in Lk(A) the Evangelist says in effect, "Enough of the comparatively tranquil narrative of our Lord's life, I must now concentrate the space at my disposal on

the short period which contains the more immediate premonitions of His coming Death, as that is the great theme of my Gospel." This design is strongly supported and emphasized by the Greater Omission in Lk(B) whose very existence has not, apparently, been noticed hitherto. The disappearance of the introductory part in Lk(C) cuts away that part which is less essential for the object in view, and consequently attention is at once concentrated on the immediate preliminaries of the rapidly approaching climax.

CHAPTER IV

THE THOUGHTS OF OTHERS

CRITICISMS OF THE EXPLANATIONS GIVEN IN THIS BOOK

THE reader may very likely say to himself, "I wonder if the explanations in this book are trustworthy. I have only read the author's side of the question, and he may very naturally be biassed. The subject evidently requires a good deal of thinking about; I have not, up to now, devoted much attention to it: doubtless it is very important, but I am a busy man, and cautious in coming to a decision on any point. I therefore cannot accept what I have read without the help of others, who are reliable scholars. I shall wait and see what they say to all this."

In anticipation of some such natural feeling several articles were contributed to periodicals during the past decade, to *The Interpreter*, *The Churchman*, *The Homiletic Review*, *The Expositor*, *The Bible League Quarterly*, *The Friend's Witness*, *Watchword and Truth*, of Boston, U.S.A., and to *The Bibliotheca Sacra* of Oberlin, Ohio, U.S.A. In addition to these, several papers on the subject of this book, followed by discussion, were read before the Victoria Institute. Some hundreds of reprints have been circulated among scholars and students with requests for criticisms. Replies were received from many, to whom the author is most grateful.

Extracts from a good number of the most important comments will be found in this chapter together with the author's replies. A reader will thus be assisted in arriving at a con-

clusion, because he will probably find, in many cases, that the questions which will arise in his own mind about the value of the new explanations of the arrangement of St. Luke's writings, have already been raised by others.

The pamphlets did not refer to Lukan doublets or "brief sayings," or to the demonstration of the date of the Crucifixion by the Morning Star argument, and they did not touch fully on the chronology of the Gospels; they dealt with the Sabbath year, the emphasis given by triple repetition, the marvellous inter-relationship of the Lukan triplications, and the light which the acceptance of the Great Triplication throws upon the historicity of the Gospel of St. Luke, and upon the problems presented by his Insertions and by his Great Omissions.

It must be remembered that only a few of those who have sent their remarks had *all* the pamphlets before them: those which they received were short, and demonstrations were not given in full. Explanations are now given *in extenso* in this book; consequently many of those who had raised objections to the papers may now, very possibly, find their difficulties cleared away.

On the other hand since fresh subjects, not mentioned in the pamphlets, are considered in this volume, the approval expressed by some at the end of this chapter must not be taken to include the whole scope of this book.

We now consider the remarks and criticisms on the pamphlets. Though many of the correspondents write on more than one aspect of the subject, we may conveniently classify their replies as follows—

- (1) *The suggested explanations are new.*
- (2) *Recognition of the difficulties of the old explanations of the arrangement of St. Luke's Gospel.*
- (3) *Simple denials of the new explanation of the arrangement of St. Luke's Gospel.*
- (4) *Objections to the existence of some of the triplications.*
- (5) *Mystification of readers is thought to be unworthy of the Biblical writers.*

(6) *Denial of any analogy between the main triplications in the Acts, and the great one in the Gospel of St. Luke.*

(7) *Objection to retrogressions as causing loss of historicity.*

(8) *Miscellaneous criticisms.*

(9) *Correspondents interested but not convinced.*

(10) *Correspondents who accept the explanation wholly or in part.*

(I) *The suggested explanation is new.*

No one of the many readers of the pamphlets which have been issued has, up to the present, stated that he had ever heard it suggested before that there are three long parallel narratives in the Gospel of St. Luke.

Thus Mr. R. C. Hart-Dyke wrote, "I have read your pamphlet with great interest, the points you bring out are quite new to me." The Rev. F. Harper, "Your pamphlet on St. Luke is extremely interesting, and I have marked it in many places, for several things are quite new to me." The late Dean Kitchin, "It has always been a difficulty to me, that St. Luke's Gospel is so little 'in order' as he says it is. It is a new thought to me, that St. Luke's wish to emphasize the 'three' views of things was one of the principles of his 'order,' though really it might have led to confusion. . . . The beloved physician is in himself a most interesting study." The Rev. W. A. MacCallum, "Although I have studied the synoptic problem for many years, I have never encountered before this particular line of reasoning." The Rev. T. Nicol, Professor of Biblical Criticism, University of Aberdeen, "I have read the paper with much interest, it discloses a new point of view." The late Rev. R. B. Rackham, "The pamphlet is very interesting, and if I may say so, ingenious. It suggests several new lines of investigation." The Rev. St. Clair Tisdall, "I have read your paper with much interest, you have called attention to a matter which had not, I confess, occurred to me before, besides throwing light on the central part of St. Luke's Gospel." The Rev. W. S. Wood, "Your pamphlet certainly is a most ingenious and valuable contribution towards

the explanation of the incongruities of St. Luke's Gospel. It requires some thinking about, before one can accept it entirely. . . . I never observed the strange concatenation of events, belonging to different dates, which occupy St. Luke's later pages, and which are certainly explicable by the theory you advance." Many others also wrote to the same effect.

(2) *Recognition of the difficulties of the old explanations of the arrangement of St. Luke's Gospel.*

We have just seen that Dean Kitchin and the Rev. W. S. Wood referred to what they called the difficulty and the incongruities of St. Luke's Gospel. The following also wrote in the same strain. The Rev. H. Askwith, "The plan of St. Luke's Gospel is extremely difficult to come at, but I hope that your paper will help towards its discovery." The Rev. W. T. Davison, "The difficulty of understanding the principle on which St. Luke has arranged 'in order' the latter part of his Gospel has long been present with me. Your key to the lock will turn some wards, I am not satisfied that it will open the door." The Rev. A. E. Garvie, D.D., "This section of the Gospel of St. Luke has been a perplexity." The Rev. F. E. Powell wrote of "your most interesting paper on St. Luke. I have read it most carefully and really think you have discovered the clue to what has always seemed to me a most puzzling problem. That any one writing 'in order' should have produced chapters xi. 1 to xviii. 30 has always perplexed me." The Rev. R. A. Torrey, "I think you make out a strong case. If you are right, it presents an easy solution of the problem that has perplexed many of us, namely St. Luke's arrangement of his materials."

(3) *Simple denial of the new explanations.*

A new discovery of the arrangement of the Gospel of St. Luke can hardly be expected to be received without some unfavourable comments; these however up to the present have not been at all formidable. Two critics have thought

the explanation so unlikely that they have expressed an adverse opinion unsupported by any reasons: for instance the Reviewer in the *Record*, 21st April, 1911, briefly remarked on the first paper on the three parallel narratives in the Gospel of St. Luke, "Col. Mackinlay has gained a reputation by his Biblical studies, but his theory of the structure of St. Luke's Gospel seems to us hopelessly impossible." The Editor of the *Record* courteously inserted a communication in his paper shortly afterwards from the author of this book giving three of the favourable criticisms quoted later on, and also a request that the Reviewer would state the reasons which induced him to arrive at his verdict. The Editor added a note that "our Reviewer wishes to acknowledge that the words 'hopelessly impossible' were unduly strong, but he is of opinion that, ingenious as Col. Mackinlay's theory is, it cannot be accepted as even probably true. To give his reasons in full would require more space than can well be afforded."

Opinions, even though they are expressed in "unduly strong" language, unsupported by any reasons, may well be disregarded! On this point, the Rev. H. J. White wrote, "So far from your theory being 'hopelessly impossible,' it seems to me extremely ingenious, and it certainly explains some of the peculiarities of arrangement in the chapters of St. Luke better than any theory I have yet seen. If I do not adopt the theory myself, it will not be for want of sympathetic consideration, but mainly because my experience, such as it is, shows me that I cannot estimate any critical theory properly until I have pondered over it for some time."

(4) *Objections to the existence of some of the triplications.*

Later on we shall refer to several objections which have been made to the existence of the three parallel narratives in the third Gospel. Very few comments have been received on the other triplications in the writings of St. Luke, which were only published in one of the more recent of the pamphlets circulated, but the Rev. V. H. Stanton, Ely Professor of Divinity, Cambridge, has furnished a valuable criticism

on some of them. He writes, "All study of the Gospels is valuable and theories as to arrangement of the matter, even if greatly mistaken, may yet help to direct attention to the main themes. I do not doubt that the great *themes* on which you lay stress are the themes which most occupied the mind of St. Luke. But whether he intended to emphasize those themes by a system of triplications extending through large portions of his two works is far more questionable.

"(a) When one looks into the instances which are offered of some such cryptic plans, one often finds that there has been something arbitrary in the selection of cases, e.g. in the very first of yours (2) Table IX. I do not know by what right you omit Acts ii. 23, 24, *τοῦτον . . . ὃν ὁ Θεός*. Where then is the triplet?

"(b) Again there are two mentions of the Holy Spirit in Peter's sermon, and you take in one after it (3) Table IX, but why not also that *before* it? the event of Pentecost itself or others that occur soon after in the course of the narrative of the Acts? There is surely no triplet here of a kind to lend emphasis.

"(c) I cannot follow your argument as to the parallel sections A. B. and C. in Lk. vi. 20-xxi. 38.¹ I can discover no indication of intentional retrogressions at the points you indicate, and the fact that the narratives within the sections hang together fairly well does not make the treatment of his subject as a whole chronological, and prove the Evangelist's chronology to be accurate, when they are thus pieced together."

Considering first the paragraph of Prof. Stanton's letter which we have ventured to mark (a), it will be noticed that it is definitely stated in the new explanation, see p. 155, of this book, that this triplication (2) Table IX is confined to a repetition of the exceptional expression, *οὗτος ὁ Ἰησοῦς*. *οὗτος* alone occurs frequently; but the components of this triplication are defined by the combination of the *three* Greek words, which do not occur elsewhere in the Acts as already pointed out.

¹ These limits have since been extended to Lk. iv. 14-xxii. 53, but this makes no difference to the point here under discussion.

With regard to (b) of the Professor's letter the triplication here referred to (3) in Table IX is not simply a *mention* of the Holy Spirit, but it is a *proclamation*; His actual arrival is not included, because an *arrival* is not a *proclamation*. This triplication is confined to Peter's words on the *day* of Pentecost as stated on p. 156 of this book. The next *mention* of the Holy Spirit (Acts iv. 8) is on a later date (ii. 46; iv. 5), and cannot therefore be included. The Professor writes about this triplication, "There are two mentions of the Holy Spirit in Peter's sermon, you take one after it." The simple inference from these words is that the third proclamation was not by Peter. But, according to Acts ii. 38, it was by Peter, and on the same day. Where is the mistake in this triplication?

With regard to (c) considerable evidences of retrogression and of correct historic arrangement in St. Luke's Gospel had been adduced in the pamphlet, but they were of necessity abbreviated from want of space. It is trusted that if the Professor will read the fuller arguments adduced in this book, he will recognize the reality of the retrogressions, and also the consistency and accuracy of Lukan chronology.

(5) *Mystification of readers is unworthy of the Biblical writers.*

Some correspondents think that the making of the long-hidden three parallel narratives in the Gospel of St. Luke is unworthy of a Biblical writer. As readers, up to the present, have failed to recognize them, objectors to the new explanation argue that if they exist Luke must have deceived everybody up to now; as they say this is unthinkable, they conclude that the three long narratives are non-existent.

Several have written to this effect: we shall select three.

Prof. J. Vernon Bartlet (one of the authors in O.S.S.P.) wrote, "You claim for your theory that it illustrates Luke's skill in using his sources . . . to give emphatic attention to the coming Death of the Lord as the great theme of his Gospel. I object that he failed to secure this end, since it has escaped observation from all his readers until your own notice was,

by critical study, directed to it." Surely Luke's skill is not lessened by the lack of the appreciation of his methods by his readers for a considerable time! The Rev. A. E. Garvie, "I can hardly believe that Luke could have so mystified his readers by constructing his Gospel on so arbitrary a plan." We have however seen that St. Luke *has* mystified his readers by his arrangement of the central chapters of his Gospel, according to the statements of many careful scholars; an objection founded on the supposed non-existence of mystifications cannot therefore have much weight. The Rev. F. H. Woods writes, "While I feel that I have no right to argue *a priori* the exact degree of accuracy on such a point as chronological order that inspiration involves, I should personally be very sorry to discover that it permitted the use of a method of composition which, if true of St. Luke, has deceived every reader and commentator up to the present time." This criticism however is not conclusive; for if it were, it might be argued that the meaning of any passage of Scripture, which had been widely misunderstood, could not be corrected.

Ruskin's words about the writings of wise men in general, are very applicable to those of the inspired Scriptural authors, particularly to those of St. Luke.

"Be sure," wrote Ruskin,¹ "that you go to the author to get at *his* meaning, not to find yours and judge it afterwards, if you think yourself qualified to do so; but ascertain it first. And be sure also, if the author is worth anything, that you will not get at his meaning all at once; nay, that at his whole meaning you will not for a long time arrive in any wise. Not that he does not say what he means, and in strong words too; but he cannot say it all; and what is more strange *will* not, but in a hidden way, and in parables, in order that he may be sure you want it. I cannot quite see the reason of this, nor analyse the cruel reticence in the breasts of wise men which makes them always hide their deeper thought. They do not give it you by way of help,

¹ *Sesame and Lilies*, pp. 15, 16. Edition 1871.

but of reward ; and will make themselves sure that you desire it before they allow you to reach it.

“ But it is the same with the physical type of wisdom, gold. There seems, to you and me, no reason why the electric forces of the earth should not carry whatever there is of gold within it at once to the mountain tops, so that kings and people might know that all the gold they could get was there ; and without any trouble of digging, or anxiety, or chance, or waste of time, cut it away, and coin as much as they needed.

“ But nature does not manage it so. She puts it in little fissures in the earth, nobody knows where ; you may dig long and find none ; you must dig painfully to find any.”

(6) *Denial of any analogy between the main triplications in the Acts, and the great one in the Gospel of St. Luke.*

Several critics question any resemblance between these triplications ; thus the Rev. R. C. Gillie wrote, “ The great difference between the supposed threefold repetition in the Gospel, and the actual threefold repetitions in the Acts is, that in the latter case there is an historical framework, which accounts for the repetition, in the Gospel there is no trace of this ; at least I cannot discern it.” The Rev. H. J. White, “ With regard to a threefold narrative in St. Luke's Gospel, it appears to me that there is this difference between the Gospel and the Acts. In the latter the triple account, say of St. Paul's conversion, is quite clearly a triple account of one incident, it does not pretend to be anything else. In the Gospel however we are, in your theory, presented with three accounts of what *appear* to be separate incidents ; the two things therefore are not quite parallel. But no doubt you have considered this objection in your book.” The Rev. A. Wright, “ The threefold narratives in the Acts are to my mind radically different from what you suppose to have been done in the Gospel. In the Acts every one sees that they are the same events thrice narrated, but if we had no other Gospels, we should never have suspected the Lukan narrative to be a thrice repeated one.” The Rev. F. H.

Woods, "I do not think that St. Luke would have knowingly written in this way, without some hint that he was doing so. The examples of the threefold repetition in the Acts do not weigh with me against this, because, on the face of it, the repetitions were in both cases made by speakers, not by St. Luke himself, and there is no chance of misunderstanding them, as there certainly would be in the supposed threefold repetition in St. Luke."

With regard to these comments, many instances have been given in this book of the fact that St. Luke does *not* draw attention to his arrangements of Insertions, Omissions, etc., it was not his habit to do so. He leaves the careful reader to find them out for himself, hence it is reasonable to conclude that, acting consistently, he has not pointed out the existence of the parallel narratives in his Gospel.

Concerning the analogy, or want of analogy, between the main triplications in the Acts, and the great one in the Gospel of St. Luke, it is not contended that they are arranged on exactly the same rigid plan; those in the Acts are plain to all, that in the Gospel of Luke has hitherto been hidden; nevertheless there is *some* resemblance between them.

May a few words of personal experience be adduced. The author of this book long ago noticed the retrogression at Lk. xi. 1, to the time of the Sermon on the Mount, to the beginning of the second narrative, which then proceeds in correct chronological sequence; this had also been remarked by many others, including some of the correspondents quoted in this chapter. The thought then came, What was the object of this retrogression, thus making two narratives? No possible motive could be found for only *two* accounts, but after a time it was remembered that the commissioning of St. Paul at about the time of his conversion is narrated *three* times, almost certainly with the intention of emphasizing the main subject of that book, the growth of the Church in the world. The thought then came; as triplication is employed to emphasize the main subject of the Acts, may not the same plan be employed to draw marked attention to the chief

topic and climax of the Gospel of St. Luke, to the Death and Resurrection of our Lord Jesus Christ? If so, there is probably a *third* narrative in St. Luke's first book.

Search was then made in the Gospel of St. Luke to find a *second* retrogression marking the beginning of a *third* historical narrative; the second retrogression was then found at Lk. xiv. 25; and the existence of the three parallel accounts was afterwards confirmed by many corroborations, as noticed in the body of this book. There is therefore a resemblance *in principle* between the main triplications in the Acts and the great one in the Gospel of St. Luke, though it cannot be said that there is a stereotyped adherence to the same pattern in details, which some seem to think ought to have existed.

The Rev. A. Wright states that if we only had the third Gospel, we should never have suspected that a great part of the Lukan narrative was thrice repeated. That might perhaps have been the case, it would certainly have been much more difficult to discover the triplication. But is it profitable to consider what would have been the case if our conditions were quite different from what they are? As a matter of fact we *have* three other Gospels, beside that of St. Luke, and he was quite aware that there were other records in existence when he wrote (Lk. i. 1); consequently he may well have omitted many explanations which he might have given, had his Gospel been the only one in existence.

(7) *Objections to retrogressions, as causing loss of historicity.*

Several have stated that they have failed to find proofs of retrogression in St. Luke's Gospel from the pamphlets sent to them. It is trusted they will be convinced by the fuller arguments to be found in this book. The Rev. C. Arnold Healing wrote, "The weak point of the division you suggest appears to me to be Section B (or Lk(B)). There is nothing in the Gospel to show that Luke is intentionally 'going back on his tracks' at xi. 1." The Rev. W. P. Paterson, 'My main difficulty is to see how St. Luke could claim to be writing 'in order' when he was conscious that he was twice

harking back to an earlier stage of his history." The Rev. W. H. Griffith Thomas, " I have, of course, always been puzzled by the phrase ' in order ' in the preface (of St. Luke's Gospel), and yet an absence of retrogression elsewhere is somewhat of a puzzle. I cannot see that the triplications elsewhere, either in the Gospel or in the Acts, involve any such retrogression, and it is this feature, extending over such a large part of the Gospel, that still remains a problem to me. Perhaps you can deal with this in some way or other." Dean Wace stated at the Victoria Institute that it seemed to him that if the retrogressions are accepted the historic thread is broken in the Gospel of St. Luke ; he also thought it difficult to suppose that the Evangelist, or any other writer, had composed a narrative on such a very elaborate system. On the other hand the Rev. Harrington Lees wrote, " The elaborateness of St. Luke's style makes the theory possible, though certainly startling."

The Dean's criticisms merit attention ; let us take the last one first. Look at any leaf, consider also the chemical constituents of the various components of the universe, and we have instances of the elaborateness of the works of God in nature. This being the case, can we wonder that the Holy Spirit has divinely guided His Evangelist to arrange his history in a very elaborate, but at the same time in a very orderly and systematic manner ?

The other criticism that if there are two retrogressions in the Gospel of St. Luke the historic thread is broken appears formidable at first sight, but let us consider the conditions. It may truly be said that there is a retrogression on each of the two occasions when St. Paul narrated his conversion and commissioning in Acts xxii. and xxvi., but there is no break in the historic thread, because it is very evident that the Apostle referred to past events.

It is maintained that when all the evidences have been carefully examined, and when it is fully recognized that St. Luke has made two retrogressions in his Gospel, each followed by a narrative in correct order, then also the historic thread

is unbroken. The arrangements in the Gospels and in the Acts are thus parallel to each other ; in both it is clearly understood that an old story is being repeated. The plan adopted in the Gospel of St. Luke is not one with which we are familiar, but it is a reasonable one to accept.

Again we should take Ruskin's advice and patiently examine the various triplications, without any antecedent bias as to the existence or non-existence of any of them. They certainly, in all their details, are not what we should expect to find, and this is especially the case with the Great Triplcation. When the writings of St. Luke are carefully studied we find that his literary arrangements are indeed marvellous.

Several of the correspondents have recognized the existence of the first retrogression. For instance, Mr. Rouse stated at the Victoria Institute, " Most assuredly Col. Mackinlay is right in saying that Luke from the end of his tenth chapter goes back to a time just preceding the Sermon on the Mount, when the Saviour had taught men how to pray, and had given the same pattern of prayer that we find at the outset of chapter xi. Now the Sermon was delivered in the second year of His Ministry, and the Transfiguration (which Luke has narrated in his ninth chapter) took place at the end of the third year : therefore if Luke's account were consecutive from his tenth to his eleventh chapters, we should have one disciple on behalf of the rest asking his Master how to pray, nearly two years after He had taught them how to do so (according to St. Matthew's Gospel), although they had been in His company ever since." Mr. Rouse considers this to be inconceivable. The Rev. F. H. Woods too wrote, " I further agree with Col. Mackinlay also in thinking that we are right in making a break at the end of chapter x., and that the teaching which follows belongs to an earlier period."

(8) *Miscellaneous criticisms.*

In a discussion at the Victoria Institute,¹ the late Sir Robert Anderson, taking it for granted that the fifteenth year of

¹ *Trans. V. I.*, Vol. XLI, 1909, p. 214.

Tiberius (Lk. iii. 1) means A.D. 29, said, that Scripture had fixed that year with absolute accuracy as the one in which our Lord entered on His public Ministry; and, assuming that it lasted for three years and a half, we could with certainty fix A.D. 32 as the date of the Crucifixion. But these statements will not bear investigation.

Tiberius was joint ruler for *some* time before he was alone in the Government: as regnal years were sometimes counted from joint and sometimes from sole rule, all scholars are practically agreed that some year between A.D. 25 and A.D. 29 (but it is not certain which) is pointed to by the expression the fifteenth year of the reign of Tiberius. Consequently A.D. 29 cannot be fixed upon "with absolute accuracy" as the beginning of our Lord's, and of John's, Ministries. The assumption that our Lord's Ministry lasted for three years and a half is doubtless correct, but if it is, Sir Robert has contradicted his own statement that A.D. 32 can be fixed upon "with certainty" as the date of the Crucifixion. For, as is well known, that event took place at a Passover (spring); counting backwards three years and a half from spring A.D. 32 we are conducted back to autumn A.D. 28, *not* to autumn A.D. 29 for the date of the beginning of the Ministry.

It is evident therefore that this criticism is unreliable, and it must therefore be disregarded.

Mr. Sidney Collett, also at the Victoria Institute,¹ said, "Is there really after all such a Lukan Problem with its Insertions and Omissions? I notice that the whole argument of the lecture is based upon a pure supposition that "the Gospel of Mark is generally believed to be the oldest (p. 32 of this book). But we do not really know in what order the Gospels were written. If it is some day discovered that St. Mark did not write his Gospel first, then the whole structure of this elaborate argument falls to the ground."

The argument in this book is not based at all on the incidental assertion that it is generally believed that St. Mark's Gospel was the first one written; the same conclusions are

¹ *Trans. V. I.*, Vol. XLIV, 1912, p. 204.

arrived at whichever Gospel was the first. The late Prof. J. Orr touched on Mr. Collett's points when he wrote, "I have read with care and much interest your valuable discussion on the Lukan Problems. Whatever our theory of the synoptic Gospels the facts of what you call the Great Insertion and the Great Omission are there as problems to be solved. . . . May I say . . . that I am personally unable to accept the theory which regards Matthew and Luke as based—in their common parts—on Mark's Gospel."

The Rev. H. Gaussen wrote, "Your words about St. Luke's purpose shown by his Omissions (p. 225) as well as by his statements are very interesting. . . . The same feature in lingering over our Lord's teaching 'before the narrative of the great tragedy' is found in Mt. xxiv., xxv. and in Jn. xii.-xviii."

Canon R. B. Girdlestone wrote, "Col. Mackinlay deserves all our thanks for his effort to give reverent scientific treatment to the Gospels. I doubt however if we have attained a complete solution. . . . St. Luke . . . had his own methods of writing. He hardly ever uses notes of time. There are about twenty places in which the A.V. puts *then* where St. Luke uses *but* or *and*. He condenses, repeats, groups, and follows the order of thought regardless of time or place."

These last remarks are of course quite contrary to the principle followed in this book in which chronological order is fully recognized (p. 65) as a key to St. Luke's methods. The third Evangelist's frequent allusion to years, months, days, and hours are enumerated on p. 66 of this book and also his datings by reference to important secular events, both in his Gospel and the Acts. Many indirect allusions to the seasons of the year are also given by this Evangelist; it cannot therefore be admitted for a moment that "he hardly ever uses notes of time," neither can it be conceded that St. Luke "follows the order of thought regardless of time and place," as we have frequently drawn attention to his records of our Lord's alluding to things actually present in His parabolic teaching.

Lt.-Col. J. Sladen writes, "In my judgment Luke is historically in order, from beginning to end, when your three long narratives are recognized, each of which is in chronological order." But though the Colonel agrees that in both cases the same question was asked at about the same time, he does not think that the lawyer of Lk. x. 25 and the ruler of Lk. xviii. 18 can be the same person, for the following reasons—

"(1) The lawyer was of a different class to the ruler.

"(2) The ruler called the Lord *Good* Teacher, while the lawyer did not.

"(3) The ruler did not justify himself, but asked a question, 'What lack I yet?' The lawyer justified himself.

"(4) The offer of *perfection* was for the *heavenly* treasure. This was not offered to the lawyer.

"(5) The Lord asked the ruler to show the perfection of grace; but He said to the lawyer, 'Go, and do thou likewise,' in order to be a doer of the law.

"(6) The lawyer stood and tempted the Lord; the ruler ran and kneeled down to Him. The Lord loved the ruler, but it is not recorded that He loved the lawyer."

This subject has been treated of on p. 121 ff. of this book, where the identity of the lawyer and the ruler is demonstrated; but the criticisms above are valuable, as they may occur to others also.

With regard to (1), the Greek word *ἄρχων*, translated *ruler* in Lk. xviii. 18, means a leading personage in a general sense (see Mt. xii. 24; Lk. xiv. 1; Acts vii. 35, etc.). It seems probable that the same word translated *rulers* in Lk. viii. 41; xxiii. 13; xxiv. 20; Jn. xii. 31; Acts iv. 5 may have included men who were lawyers—leaders in the interpretation of the law. It cannot be maintained that a lawyer could not be a ruler.

(2) The different Gospel accounts do not always report fully; in the two passages under consideration it is true Luke omits the word *good*, while the Markan parallel passage inserts it. In Mt. xix. 16, which corresponds to

Lk. xviii. 18, the word *good* is omitted in the text of the R.V. as it is not found in the majority of the ancient MSS.

(3) The ruler asked a question which implies a certain amount of self-satisfaction, not inconsistent with self-justification. There is no record of this question in the case of the lawyer because, as we have already pointed out, Lk. x. only gives the first half of this conversation, and this question came at the end.

(4) and (5) Doubtless the invitation to give up all and follow our Lord at the end indicated a higher plane of attainment than that set forth at the beginning; but this also is not mentioned in Lk. x., because that passage only gives the first part of the conversation.

(6) In neither of these two Lukan accounts is it said that the man ran to our Lord and kneeled to Him, and that our Lord loved him: these facts are only told us, in his parallel passage, by Mark, who frequently gives more graphic details than do the other Synoptists. Apparently the man was a sincere Jew, and he showed his respect to the Great Jewish Teacher by running and kneeling to Him. Mark also records that our Lord loved the earnest Jew, who was apparently living up to the light which he had. These details would be of interest to Mark's Jewish readers, but not to Luke's, as they were chiefly Gentiles: apparently this was the reason why the third Evangelist omitted to mention these facts.

It is easy to understand that the man after kneeling to the Jewish Teacher and Worker of miracles might then stand up and tempt, or test Him, in order to find out if he could accept Him as the Messiah, the Son of God.

(9) *Correspondents interested but not convinced.*

The following write with interest but they have not yet accepted the new explanation. Archdeacon W. C. Allen. "Your valuable study on emphasis in St. Luke." Viscount Bryce, "I have read your article on *The Emphasis of St. Luke* with great interest, finding it very suggestive. Some

of the points it makes commend themselves as illuminative. Others are more hypothetical, and need a more mature consideration than pressure of work permits me to devote to them at present. St. Luke was the master of a flowing style, and may possibly have endeavoured to emphasize leading ideas by arranging passages in the way you ingeniously suggest." Mr. E. J. S. Chappell, "I have read your two recent booklets with much pleasure and interest." The Rt. Hon. Sir E. Clarke, K.C., writes of "Your ingenious and interesting paper." The Rev. P. A. Clements, "Your able and interesting paper." The Rev. W. T. Davison, "It appears very interesting." Mr. F. Graham, "Your deductions are most interesting . . . your paper will be much in my thought and study for some time." The Earl of Halsbury, "I am heartily obliged to you for your most interesting paper about St. Luke." The Rev. R. Kilgour, "Your paper which, I may say, I have read with very great interest." Mr. John Kirk states, "I consider your analysis and grouping most interesting." Prof. Flinders Petrie, "Your interesting pamphlets which I am glad to see." Pastor R. Saillens, of Paris, "The idea of these triplications appears most interesting at first sight." Canon Osborne Troop writes, "Your ingenious and very interesting pamphlets on the problems presented by St. Luke's Gospel." The Rev. R. Ridge, "I am truly grateful for your excellent paper on St. Luke." Prof. C. H. Turner, "I have worked at the paper with much interest and with a large amount of agreement." The Rev. S. M. Warner says, "Your most interesting study in St. Luke and the Acts." The Rev. S. H. Wilkinson, "Your paper needs *reading*; solid and careful thought too." Many others write to the same effect.

(9) *Correspondents who accept the explanation provisionally or wholly.*

The Rev. E. A. Abbott, "I have read the paper with much interest, and feel sure that there is a good deal of truth in your theory of triplication." The Rev. W. E. Addis, "I have not given your paper the strict attention it deserves.

I have however read it carefully more than once, and am struck by its scholarly method and accurate learning. I should require more time than I can at present command to accept or reject the thesis, which you defend so ingeniously and with such minute knowledge." The Rev. A. H. F. Boughey, "You put the case forcibly and clearly, and on the whole I fully agree with you. The arguments for a threefold narrative in St. Luke's account of our Lord's journey to Jerusalem seem to me very strong." The Rev. J. J. B. Coles, "Studies in the synoptic problem are at present very superficial. Colonel Mackinlay's suggestions as to a specially arranged order are very helpful, and may lead to a more reverent and a more spiritual grasp of the very deep subject of the inter-relationship of the four Gospels." The Rev. A. C. Dixon, late of the Metropolitan Tabernacle, "Your pamphlet on *The Emphasis of St. Luke* which I have read with great interest and profit. The study, as you give it, is truly fascinating." Canon F. H. Dodson, "Your exceedingly thorough elucidation of the triplication elements in St. Luke's . . . method . . . on the system which you have so carefully demonstrated. Such a 'Methodist' surely makes a good *Witness*?" The late Archbishop of Armagh, "I have read the pamphlet on the Sabbath year with pleasure and profit. It is well fitted to take its place beside Paley's well-known works. It is by far the most valuable kind of proof, I think, for the modern mind. May God guide and bless you in your studies, and make you a blessing to others." Mrs. Lewis, the discoverer of the Sinaitic palimpsest, "I think you have made out your case, so far as I can judge." The Rev. J. A. MacCulloch, "I have read the paper, and have been much struck by its argument and also by the valuable light which it throws on St. Luke's work as an inspired author with a definite plan." The Rev. G. M. MacDermott, "I think your suggestions deserve the fullest consideration, and you seem to have made out a strong *prima facie* case for your views." Lt.-Col. F. Molony, O.B.E., R.E., "The argument about the millstone (see p. 118

of this book) seems to me strongly in favour of your theory of repeated accounts." The Rev. A. Nairne, "Your pamphlet is extremely interesting and very convincingly put. The parallels from Acts are striking . . . you have evidently observed some important facts about St. Luke's narrative. Your explanation of the facts is new to me and very interesting. The idea of the three overlapping narratives is also *very attractive* to me. You are too good a scholar to wish that I should make up my mind at once whether I agree with your exposition; yet it seems that the facts themselves do show that it must be at least on the right lines." The Rev. Cunningham Pike writes, "I have read your able pamphlet on the sequence of the third Gospel . . . it is most interesting to me, as my concept of this Gospel is that of the presentation of Christ as *Priest*, offering Himself: and your discovery of the triple narrative of that *offering* just harmonizes with my thought." Dr. T. Pinches, "I have read your two papers upon the problems of the Gospel of St. Luke with much interest, and I congratulate you upon the very thorough and scientific examination of the subject which you have made. It is needless to say that your researches and their results came to me as something entirely new, for I had no idea that the sequence of events was to be thus understood. It seems to me that there is but little doubt you have proved your point." Canon Robinson, "Investigations such as yours have often borne good fruit, and I hope they may do so again. How far the tendency you note was the result of mental habit, and how far it was deliberate, may not be easily determined; but it is well worth while to have called attention to it, and any fresh clue to the problem of the central chapters of St. Luke is of very special interest." Professor Sayce, "I have found your article on St. Luke's threefold narrative interesting and suggestive. I am not a New Testament critic, but you seem to me to have proved your case, at all events as far as the second narrative is concerned." The Rev. A. Smellie, "The pamphlets have interested me exceedingly. . . . I shall keep, and prize, and consult your booklets, and shall commend

them when and where I have opportunity. . . . Your interpretation seems to me very illuminating and valuable."

The following favourable comments were made after the reading of the last paper on this subject at the Victoria Institute, 16th June, 1919.

Mr. Hoste, B.A., thought the paper encouraging because "we are reminded," he said, that "God is the rewarder of them that diligently seek Him," and that His secrets are open to the patient inquirer." Professor Langhorne Orchard thought the "memory" triplications (pp. 49, 153, of this book) especially noticeable. He concurred with the author in thinking that St. Luke's purpose in his triplication method was to *emphasize* spiritual truth; and thought that all present would agree with the claim that the methods of St. Luke's two books are exceedingly harmonious and elaborate. Mr. M. L. Rouse, B.A., said, "Colonel Mackinlay's paper was a delightful surprise. I in no wise expected that such a train of important triplets could be found in Luke; and especially pleasing are the triplets found in Acts that contrast with, and as it were make good, those in Luke's Gospel." Mr. E. J. Sewell and Dr. A. T. Schofield, joint Editors of the Vol. LI, *Trans. V. I.*, 1919, state, "Lt.-Col. Mackinlay . . . read one of his inimitable essays. He seems to have made the study of the Third Gospel peculiarly his own; and certainly he has revealed its structure and order in a wonderful way."

Now, when a considerable time has elapsed since the first short pamphlets on the subject were circulated, and when the full evidences are marshalled in the pages of this book, it is hoped that scholars and Bible Students will carefully weigh the arguments adduced, and come to a decision on the important subject of St. Luke's literary arrangements.

SUMMARY OF THE CHAPTER.

We notice that the correspondents acknowledge the great difficulty which exists in understanding the arrangement of St. Luke's Gospel. The explanation offered in this book is new to them.

It is trusted it will be admitted that all the criticisms which have been kindly sent have been answered in a satisfactory manner.

SUMMARY OF PART III

In the first two chapters it is shown that the acceptance of the three parallel Lukan narratives enables *all* the Gospels to unite in confirming the generally accepted year A.D. 29 for the date of the Crucifixion ; and under these circumstances they all also unite in giving most realistic references to the events of A.D. 26-27 which was certainly a Sabbath Year. Valuable additional testimony to the historicity of the Gospels is thus afforded.

But if the parallel Lukan narratives are not accepted, this testimony is destroyed, for in that case the third Gospel contradicts the evidence of the others.

In the last two chapters the old and the new explanations of St. Luke's literary methods are critically examined.

CONCLUSION

The question naturally arises, why has not St. Luke's wonderful system of triplications been recognized before ? especially as the great one has so much influence on the construction of his Gospel ; it seems almost incredible that this leading feature of St. Luke can have escaped, until now, the notice of the thousands of the diligent searchers of the Scriptures.

We endeavour to suggest a reply.

The Athenians of old constantly wanted some new thing (Acts xvii. 21). The good news of Christ's Divinity and of His Resurrection were proclaimed to them by St. Paul, but those were not the kind of new things they wished for, and the majority mocked, or put off the subjects, while only a few believed and accepted the message (Acts xvii. 30-34).

At the present time many seek for " new light " and progress in matters of faith and doctrine, suited, as they say, to the intellects of the present day, and to the environment of the twentieth century, which has seen such wonderful advances in science and general knowledge : it is however well to remember the passage we have in Scripture which states,

" Jesus Christ is the same yesterday, to-day, yea and for ever " (Heb. xiii. 8), and the solemn warning at the close of the New Testament (Rev. xxii. 18) against adding to the Word of God.

But certain things, new to us of the present day, *have* been discovered during recent years, and they merit our close attention. Long-buried inscribed stones, and other archæological remains have been brought to light and carefully studied ; they have testified to the historicity of the sacred records. Apparently they were discovered just at the time when unbelief was very pronounced, and when their witness was most required.

In this book we have investigated long hidden, but newly discovered literary plans which reveal further evidence of the historicity of the New Testament, and they also unexpectedly emphasize certain vital doctrinal truths to which St. Luke directs special attention. Though the *methods* just recognized are new to us, it is noteworthy that the subjects which they emphasize are not new ones, but they are the old unchanging facts and teachings of Christianity, and no allusion whatever to any new Doctrines can be discovered. Apparently these Lukan literary methods have been recognized at the opportune time when the Bible is subjected to so much destructive criticism.

We must remember that Luke was, by nature, possessed of a mind as quick and intelligent as that of any modern critic : it was therefore appropriate that he should have been divinely guided to write his two books in a manner which would appeal to the modern critical and reflective mind, and that his special methods have only now been recognized.

Let us be careful that we do not treat the newly discovered archæological testimony to the truth of God's Word, or the newly recognized great emphasis of St. Luke to the fundamental truths of Scripture, with the scorn or the indifference which the bulk of the old Athenians showed to St. Paul's message.

But on the other hand let us deeply ponder over all the long hidden evidences, new to us, which have recently accumulated, and let us remember that there is such a thing as true constructive criticism of the Holy Scriptures.

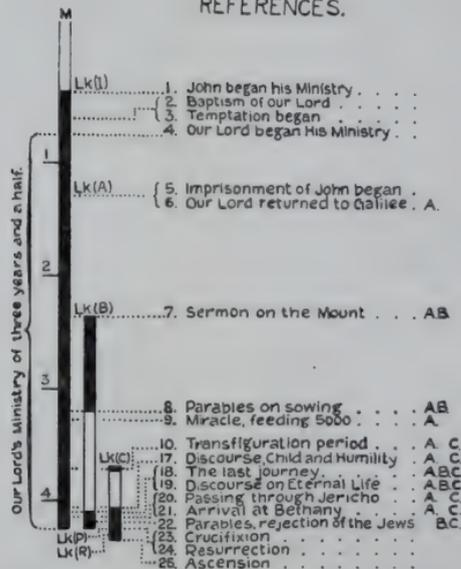
“ Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein ”
(Jer. vi. 16).

The Chronology of Our Lord's Ministry.

NOTE.

Events (19) to (24) probably took place in about half the time indicated in the Fig. They are thus shown as they are, in order to prevent the dotted lines from being too close together, and so causing confusion.

REFERENCES.



For explanation see p.70

TABLE III.
The Last Six Months of our Lord's Ministry.

Seasons.	Approximate.			Reference Nos.	Subjects.	Matthew.	Mark.	Luke (A). (iv. 14-x. 42).	Luke (B.) (xi. 1-xiv. 24).	Luke (C.) (xiv. 25-xviii. 53).	John.	
	Lunar Months.	Weeks	Days.									
Autumn.	0	0	1 ¹	10	(a) Peter's Confession	xvi. 16.	viii. 29.	ix. 20.	—	—	vi. 59.	
					(b) Cross Bearing	" 24.	" 34.	" 23.	xv. 27.	—		
					(c) Transfiguration	xvii. 1-8.	ix. 2-8.	" 28-36.	—	—		
Early Winter	0	0	3	11	(d) Tabernacles	" 4.	" 5.	" 33.	xvi. 9.	xvi. 2.	xviii. 56.	
					(e) Joy	" 5.	—	—	xv. 5-32.	—		
					Transfiguration Period.	—	—	—	xvii. 1-9.	—		
Winter	0	6	0	12	Allusions. (f) Business Dressings for the Land	—	—	—	xvii. 34, 35; xv. 25.	—		
					The same (h) The Law and the Prophets	" 3, 4.	" 4, 5.	" 30, 33.	xvii. 25, 17, 29, 31.	xvii. 25-xviii. 20.		
					Subjects discussed (g) Hearing (i) Death	" 5. xvi. 27, 28; xviii. 9.	" 7. i. 9, 10.	" 35. " 22, 27, 31.	xvii. 9. xv. 5-32.	xvii. 2. xviii. 56.		
End of Winter	0	6	0	13	The same (k) Fatherhood	xvii. 5.	" 7.	" 35.	—	—	—	
					(l) John the Baptist	" 11-13.	" 13.	—	—	—	—	
					Subjects discussed (m) Abraham	—	—	—	—	—	—	
Early Spring	0	2	0	14	(n) The Sun	" 2.	—	—	—	—	—	
					(o) Healing the Demoniac	" 18-20.	" 27-29.	" 42, 43 (a).	—	—	—	
					(p) Healing the Demoniac	—	—	—	—	—	—	
Spring	0	1	0	15	To Jerusalem, second half of the Feast of Tabernacles	—	—	—	—	—	vii. 2-14.	
					To Jerusalem, at the Feast of Dedication	—	—	—	—	—	—	—
					To the place where John was at the first Baptizing	—	—	—	—	—	—	—
Spring	0	1	0	16	To Bethany to raise Lazarus	—	—	—	—	—	—	
					To Ephraim	—	—	—	—	—	—	—
					Omission of about six weeks, which must have been occupied with a journey from Ephraim to Galilee.	—	—	—	—	—	—	—
Spring	0	1	0	17	To Galilee and Capernaum	—	—	—	—	—	—	
					Discourse, Child and Humility	—	—	—	—	—	—	—
					The last journey. (r) The Start	—	—	—	—	—	—	—
Spring	0	1	0	18	Seasonal Allusions. (s) Planting.	—	—	—	—	—	—	
					(t) Ploughing	—	—	—	—	—	—	—
					Discourse on Eternal Life	—	—	—	—	—	—	—
Spring	0	1	0	19	To Jericho	—	—	—	—	—	—	
					To Bethany and Jerusalem	—	—	—	—	—	—	—
					Passion Week at Jerusalem	—	—	—	—	—	—	—
Spring	0	1	0	20	Discourse, Child and Humility	—	—	—	—	—	—	
					The last journey. (r) The Start	—	—	—	—	—	—	—
					Seasonal Allusions. (s) Planting.	—	—	—	—	—	—	—
Spring	0	1	0	21	Discourse on Eternal Life	—	—	—	—	—	—	
					To Jericho	—	—	—	—	—	—	—
					To Bethany and Jerusalem	—	—	—	—	—	—	—
Spring	0	1	0	22	Passion Week at Jerusalem	—	—	—	—	—	—	
					Discourse, Child and Humility	—	—	—	—	—	—	—
					The last journey. (r) The Start	—	—	—	—	—	—	—
Spring	0	1	0	22	Seasonal Allusions. (s) Planting.	—	—	—	—	—	—	
					(t) Ploughing	—	—	—	—	—	—	—
					Discourse on Eternal Life	—	—	—	—	—	—	—
Spring	0	1	0	22	To Jericho	—	—	—	—	—	—	
					To Bethany and Jerusalem	—	—	—	—	—	—	—
					Passion Week at Jerusalem	—	—	—	—	—	—	—
Spring	0	1	0	22	Passion Week at Jerusalem	—	—	—	—	—	—	
					Discourse, Child and Humility	—	—	—	—	—	—	—
					The last journey. (r) The Start	—	—	—	—	—	—	—
Spring	0	1	0	22	Seasonal Allusions. (s) Planting.	—	—	—	—	—	—	
					(t) Ploughing	—	—	—	—	—	—	—
					Discourse on Eternal Life	—	—	—	—	—	—	—
Spring	0	1	0	22	To Jericho	—	—	—	—	—	—	
					To Bethany and Jerusalem	—	—	—	—	—	—	—
					Passion Week at Jerusalem	—	—	—	—	—	—	—

¹ From the Transfiguration, 10 (c), to the Healing of the Demoniac, 10 (p).

For explanation see p. 80.

TABLE VIII.
Tripletions in the Gospel of St. Luke.

Position with regard to the Crucifixion.	Tripletions.	Ref. Nos.	Texts.	Sections.
Before	<i>Proclamations of our Lord by</i>			
	God the Father	1	ix. 42; ix. 35; xx. 13	Lk(I), Lk(A), Lk(C).
	Himself	2	ix. 20-22; v. 18-19; vi. 1-11	Lk(A).
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After	Comfort in sorrow	28	xxiv. 4-8, 20-27, 44	} Lk(R).
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	Joy	30	xxiv. 35, 41 (52, 53)	
	Triplet of tripletions	31	See Nos. (25), (26), (27)	

For explanation, see p. 149 ff.

NOTE

Lk(l) indicates Chapter i. 1 to iv. 11.
Lk(A) " " iv. 14 " 2, 42.
Lk(B) " " xii. 1 " xiv. 24.
Lk(C) " " xiv. 25 " xxi. 53.
Lk(P) " " xxiii. 24 " xxiii. 56.
Lk(R) " " xxiv. 1 " xxiv. 53.

TABLE IX.

Tripletions in the Acts.

Correspondences in Table VIII.		Tripletions.	Ref. Nos.	Texts.	
to position with regard to the Crucifixion.	with separate tripletions.				
Before	1-3 4	Proclamations of our Lord and of the Holy Spirit.			
		The Holy Spirit before Pentecost	1	i. 2, 4 (5, 8).	
		The risen Christ	2	i. 11; ii. 32, 36.	
		The Holy Spirit on the day of Pentecost	3	ii. 16-21, 33, 38.	
			Triplet of tripletions	4	See Nos. (1), (2), (3).
	Before	5 6	Witnessing by Spirit-filled men.		
			THE LEADING { COMMISSIONING OF PETER	5	x. 10, 20; xi. 12; xv. 7-9.
			Supporting	6	x. 9-16; xi. 5-10.
			TRIPLETIONS { COMMISSIONING OF PAUL	7	ix. 16; xxii. 15, 21; xxvi. 18-18.
			Supporting	8	ix. 9.
Danger {St. Paul's journey to Jeru- salem.			9	xx. 22; xxi. 13, 15.	
		8, 9, 11, 13, 14, 15, 16	Danger. Foretold	10	xx. 23; xxi. 4, 11.
		10	Doctrines { Sin	11	i. 16-20; iv. 25-28; xxviii. 25.
		12	Punishment	12	v. 1-10; viii. 18-24; xiii. 9-12.
		17, 18, 19	Salvation	13	vi. 26-39; ix. 1-22; x. 1-48.
	21	Doctrines. Triplet of tripletions	14	See Nos. (11), (12), (13).	
During	22 23	Human help { Peter's boldness	15	iv. 13, 29, 31.	
		{ Roman officer saves Paul's life	16	xx. 27-32; xxiii. 10, 12-35.	
	24 25	Human testimony { By rulers	17	xxii. 29; xxv. 25; xxvi. 31.	
		{ By three other sets	18	xii. 37; xxiii. 9; xxviii. 21.	
	26	Martyr's victory. Stephen's dying words	19	vii. 55, 56, 59, 60.	
	27	Triplet of tripletions	20	See Nos. (15, 16), (17, 18), (19).	
After	28 29 30	Comfort in sorrow	21	xvii. 8-10; xxiii. 11; xxvii. 20, 24.	
		Openings	22	xii. 46-48; xviii. 6; xxviii. 28.	
		Joy	23	xxvii. 22, 25, 35, 36.	
	31	Triplet of tripletions	24	See Nos. (21), (22), (23).	

NOTE.
This Table pulls out more than the others in order to allow Table VIII to be clearly seen when pulled out by its side, for purposes of comparison.

For explanation see p. 153.

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SCRIPTURE QUOTATIONS

In this Index the passages in ordinary type contain the *different* texts on the pages indicated, thus Luke xiv. 1-14 refers to verse 1 on pp. 113 and 253, to 7 and 8 on pp. 126 and 229, to 12 on p. 24 and to 1-14 on p. 220.

Italics indicate that the entire section is referred to.

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