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**NEW TESTAMENT
AUTHORS AND
THEIR WORKS
RICHARD MORSE HODGE**

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**NEW TESTAMENT AUTHORS
AND THEIR WORKS**

BY

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**A. G. SEILER
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1909**

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AUTHOR'S PREFACE

This is an introduction to the New Testament, designed for a course under a teacher and for private study. It grew out of a syllabus prepared for university extension classes, enrolling college students, Sunday-school teachers, parents and other persons interested in the modern approach to the subject.

This little library of the early church outranks all else in the world's literature in influence and importance. It has contributed to letters its most sublime ideal. Portions of it are unsurpassed in literary art. No other writings are so much appreciated or have been so enriched by its readers with their profoundest experiences. But no literature is so complicated with interpretations with which its readers are no less familiar than with its own phrases. How to commune with its authors directly is the despair of many who have read from their writings repeatedly. Obviously an approach to the New Testament writings from a new direction is necessary.

The modern treatment of the literature turns upon a recognition of the traditional and progressive schools of thought, which differentiate the authors of the New Testament no less than other writers of whatever people and time. Thus the larger number of them interpreted Christianity as obedience to law, while a few, including Paul, conceived it as a life guided by Christian purpose. The latter is the position of Jesus, while the legalistic view has always prevailed with the church and is responsible for her general and denominational creeds. This distinction of planes of thought is the key to the history of Christian opinion. Its discovery is a result and justification of the comparative method in the study of literature. It disentangles the threads of New Testament thought, accounts for the different modes of expression employed by the authors and reveals the mastery of Jesus as thinker, poet and teacher. It makes apparent how simple and spiritual a religion Christianity is as taught by its founder.

The purpose of this handbook is to popularize so fruitful a method of study, and to demonstrate, if possible, that even Mr. Feeblemind might walk up Hill Difficulty by so plain a path, instead of being carried over it in the arms of one of Mr. Interpreter's servants!

REFERENCE BOOKS.

HISTORICAL NEW TESTAMENT, J. Moffatt, Scribners, 1901, \$4.50.

This is a new translation of the text, with verse and prose distinguished by structural printing and Old Testament quotations by italics. The books are printed in the chronological order of their composition and a table of contents and a scholarly introduction is furnished for each book.

APOSTOLIC AGE, A. C. McGiffert, Scribners, 1900, \$2.50.

This is a most scholarly, clear and interesting work and much of it is devoted to the rise and development of New Testament literature. It is the most informing and readable book on the subject of the course and distinguishes very clearly between the legalistic and liberal documents of the New Testament library.

THE GOSPEL HISTORY AND ITS TRANSMISSION, F. C. Burkitt, Scribners, 1906, \$2.25.

This is the best book upon the intricate question of the composition of the gospels. In the positions taken, the extent of the discussion and the popular form in which it is presented, it leaves little to be desired.

THE LIFE OF JESUS, O. Holtzmann, Black, London, 1904, \$4.00.

This is easily the best life of Christ. It is remarkable for the number of questions it raises for elucidation, which occur in one form or another to almost every reader of the gospels, and for the concise and generally satisfactory manner in which they are discussed.

EXTRA-CANONICAL LIFE OF CHRIST, B. Pick, Funk and Wagnalls, 1903, \$1.20.

This is a collection of the surviving fragments of extra-canonical gospels. The superiority and general character of the canonical gospels is brought into relief as in no other way by reading these survivals of other early attempts to write the life of Christ.

THE FACT OF CHRIST, C. P. Simpson, Revell, 1901, \$1.25.

This is a very readable book and has proved of great service to many for the happy way in which it emphasizes the value of Christ, irrespective of party views concerning his personality and ministry.

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THE PLAN OF STUDY

The study proceeds upon a comparison of the different authors and their works. Every book is edited (1) to define its subject, locate the author according to his school of thought, and recognize his problem, purpose and literary method ("Title-page," "Prefatory," "Table of Contents," "Introductory"); (2) to read the book as a message of the author ("Reading"); (3) to analyze the thought, spirit and form of his work ("Interpretation"); (4) to read the book again for questions of special interest ("Criticism"); (5) to read it once more to select its most invaluable passage or passages, with the purpose of appreciating spiritual and artistic values ("Master-piece").

A notebook on the course should contain the tabulations called for under "Interpretation" and brief statements or discussions of the issues suggested under "Criticism."

New Testament Authors and Their Works

INTRODUCTION

Literature is a harmony of thought and form. The reader's art is appreciation. The New Testament is a library, finding unity in the common motive of its authors and diversity in a variety of literary form and in a contrast in ideas due to the different planes of thought upon which the authors move. For a majority of New Testament authors interpret Christianity as a life of obedience to law, while the rest, and Jesus himself, conceive it as a life controlled by the Christian purpose.

I. UNITS OF LITERATURE

(1) UNITS OF AUTHORSHIP. Environment, character, religious experience, emotions, mood, standpoint, ideas, problem, policy, message, personality and style.

The *ideas* are a key to the other units. Every man reduces his thinking to the terms of three or four leading ideas. These ideas grow out of his emotions, reveal his mood, reflect his character, imply his standpoint, suggest his environment, solve his problem, determine his policy and, when fused, express his message. They are inferential from his writings. Once in the mind of the reader, every saying of the author appears as the expression of one or more of his controlling ideas, and every expression as characteristic. It is more necessary to analyse an author's mind than the order of thought in his book. *Style* embodies personality.

(2) UNITS OF EDITORSHIP. Literature of a study of unities. The method is a question of approach to the author's thought and feeling. It proceeds, as a rule, from the general to the particular. It is commonly guided by editorial analysis. The recognized editorial units are:

Title-page. Subject, author, place and date.

Preface. The reason for the author's effort.

Table of Contents. An analysis of the literary material.

Introduction. A statement of the general position of the author.

Chapters. The instalments of the author's composition.

Footnote. Parenthetical detail.

Appendix. Special detail.

Index. The topics treated in the book and where.

Bibliography. The other literature upon the subject of the book.

This syllabus provides the editorial matter for the different books of the New Testament, with the material arranged, in each case, according to the editorial units of a modern book.

II. SCHOOLS OF THOUGHT

Standpoint determines the two sides from which a question may be viewed.

The *traditionalist* conceives the new from the standpoint of the old and expresses the new in the terms of the old.

The *radical, or liberal*, conceives the new from the new standpoint, without which the originator of the new could not have created it. His terms are from the common speech of his own time.

Bible Authors. (a) Traditionalists among Old Testament authors were legalists and ceremonialists. (b) Traditionalists among New Testament authors were legalists, without being ceremonialists, and conceived Christianity to be a new law. (c) Liberalists among New Testament authors were independents, conceiving Christianity to be a life guided by principle, principles dictating laws and being dictated to neither by laws nor by lusts.

TRADITIONAL SCHOOL	LIBERAL SCHOOL
RELIGION BY LAW	RELIGION BY PRINCIPLE
GOD	GOD
God loves, but His Kingship <i>explains</i> Him.	God has power, but His fatherhood <i>explains</i> Him.
CHRISTIANITY	CHRISTIANITY
A divine kingdom: a new law.	A divine family: a "household of faith."
RELATIONSHIP	RELATIONSHIP
Legal: between God and man, and man and man.	Personal: between God and man, and man and man.
REVERENCE	REVERENCE
Awe of power.	Respect for ethical character.
WORSHIP	WORSHIP
Praise of the qualities of God.	Meditation upon the purpose of God.
DUTY	DUTY
Obedience in worship, belief and conduct.	Loyalty to the purpose of Christ.
MOTIVES OF DUTY	MOTIVES OF DUTY
Fear of punishment, gratitude for mercy, love of God and man.	Love of God and man, fear of the natural consequences of sins of self and society.
FAITH	FAITH
A voluntary belief in a revelation from God thru appointed authority.	An involuntary belief in the cause of Christ, involving loyalty to his purpose.
TEST OF CHRISTIANITY	TEST OF CHRISTIANITY
Obedience in belief, conduct and worship.	Loyalty to the purpose of God revealed in the life and teaching of Jesus.
EVIDENCE	EVIDENCE
Supernatural signs.	The testimony of experience.

The issue is whether Christian thinking is properly inductive or constructive reasoning. It turns upon one's psychology of God and man. Paul alone among New Testament writers is distinctly conscious of this issue. The others were too far from possessing the philosophical temper, and too irenic in spirit, to think of the formative influence of standpoint upon thought and opinion, and much less of what their own points of view might be.

III. CLASSIFICATION OF NEW TESTAMENT AUTHORS

The positions of some of the authors are more or less mediating. But the general point of view of each author is clear.

THE LIBERAL LITERATURE. The sayings of Jesus, the epistles of Paul, the Gospel of John, I, II and III John, and I Peter.

THE LEGALISTIC LITERATURE. The sayings of John the Baptist, the Gospels of Mark, Matthew and Luke, the Acts, Hebrews, James, Jude, II Peter, Revelation, and I & II Timothy and Titus (excepting the portions of these three epistles which were written by Paul).

IV. VARIETIES OF NEW TESTAMENT LITERATURE

HISTORY. Mark, Luke, Acts (acts and sayings, rather than biography or history in the strictest sense).

DIDACTIC LITERATURE. Matthew, John, I John, James.

PURE EPISTLE. Galatians, I & II Thessalonians, I & II Corinthians, Colossians, Ephesians, Philemon, Philippians, I & II Timothy, Titus, Note to Ephesus (Romans 16) I & II Peter, Jude, II & III John.

EPISTOLATORY TREATISE. Romans, Hebrews.

APOCALYPTIC PROPHECY. Revelation.

THE EPISTLES OF PAUL—46-58 A.D.

PREFATORY

Priority. The Epistles of Paul were all composed in advance of the other documents of the New Testament. *Readers.* They were addressed to the churches founded by Paul or his disciples. For he made it a rule not to build upon any other man's foundation. At least two epistles are lost: a first letter to the Corinthians (I. Cor. 5^o) and a letter to Laodicea (Col. 4¹⁶). A note to Ephesus has been preserved as Romans 16¹⁻²⁰. Three notes to Timothy and

Titus have been preserved in part in the epistles known by the names of these disciples. *Purpose.* Paul's writings are all of a most practical character. They turn upon ethical issues and problems of church administration. His doctrinal statements were made with only the practical end in view and are to be interpreted, not as comprehensive definitions of his beliefs, but as expressions of principles, whose statement is guarded only against the misguided ideas of his immediate readers. The exact meaning of his phrases must be determined by the context.

ORDER OF EPISTLES

An historical key to the order of Paul's epistles may be found in the last sentence of his greatest masterpiece: "Now abideth faith, hope, love: these three, but the greatest of these is love."

CYCLE I. (a) The Galatian Controversy produced Galatians, an epistle of *faith*; (b) the Macedonian Persecution, I & II Thessalonians, epistles of the *hope* of a second advent of Christ; (c) the Corinthian Controversy, I & II Corinthians, epistles of *love*, as the solution of the practical problems of a Christian community.

CYCLE II, of a similar missionary experience: (a) Paul's plan to go to Rome, produced the Romans, an epistle of *faith*, as a cardinal term in the contents of his preaching; (b) once in Rome, he wrote Colossians, Philemon, Ephesians and Philippians, epistles emphasizing *love* as the Christian principle, and all but the second of which are more concerned than Paul's previous epistles with the nature of Christ's person.

INTRODUCTORY

CONTROLLING IDEAS OF PAUL

1. All goodness comes from God. E. g. "From Him and by Him and for Him all things exist."

2. Sin is inherent in our earthly nature. E. g. "I discover another law warring against the law of my mind and bringing me captive under the law of sin, which is in my members * * who shall rescue me from this body of death?"

3. Christianity is a spiritual union with Christ. E. g. "It is no longer I who lives, but Christ lives in me."

CONTROLLING SENTIMENTS: Faith, hope, love, personal freedom, zeal for the cause of Christ.

MESSAGE. The gospel, or good tidings, of a life guided by Christian principle, redeeming men from the bondage of law on the one hand and the slavery of sin on the other.

THE GALATIAN CONTROVERSY
AND
THE EPISTLE TO THE GALATIANS
THE GOSPEL OF LIBERTY

By Paul
 An Apostle by Jesus Christ
 Antioch, Syria
 About 46 A.D.

A TITLE-PAGE

PREFATORY

The Epistle to the Galatians was the first document of the New Testament to be written. It was addressed to the Gentile and Jewish Christians of the churches, which Paul had founded on his first recorded missionary tour, at Antioch of Pisidia, Iconium, Lystra and Derbe. It was occasioned by the so-called Galatian controversy. Paul had received the Gentile converts of Galatia into the church without requiring that they first become Jews. On his return to Antioch his policy in this respect was opposed by the more legalistic Jewish Christians. Appeal was taken to a council of apostles and elders called for the purpose at Jerusalem, where Paul's position was sustained. The Judaizers, however, carried the controversy to Galatia itself and endeavored to persuade Paul's converts to their view. Paul thereupon wrote this epistle from Antioch of Syria to defeat their purpose.

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2. His independence of other apostles, 1 ¹⁶⁻²²¹ .	

DOCTRINAL

II. The Religion of the Spirit and the Religion of Law.....	3-4
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2. Abraham's, a religion of faith, 3 ⁶⁻²² .	
3. The religion of law superseded, 3 ²³⁻⁴²⁰ .	
4. Allegory of Hagar, 4 ²¹⁻³¹ .	

ETHICAL

III. Christian Freedom.....	5-6 ¹⁰
1. A gospel of liberty, 5 ¹⁻¹² .	
2. But not of license, 5 ¹³⁻²¹ .	
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INTRODUCTORY

PROBLEM. Paul's gospel of a life guided by principle involved freedom from the ceremonial rites of Judaism. It was agreed at the Council of Jerusalem to recognize two sects within the Christian church, the one of Christian Gentiles with freedom from ceremonial law and the other of Jewish Christians whose membership were to continue the practice of circumcision, animal sacrifices at the temple and the dietary laws of Ezekiel. Peter, who agreed with Paul at the Jerusalem Council regarding the liberty of the Gentiles, finally ceased eating with them at Antioch, on account of a letter sent from Jerusalem by James, which proposed a compromise of putting Gentile Christians under obligation to observe the dietary laws of Judaism. With this encouragement at Antioch the Judaizers had carried the letter to Galatia itself, where they were endeavoring, and with some success, to persuade Paul's converts there even to be circumcised. Paul could not follow immediately himself and his only recourse in the unexpected emergency was a letter. **PURPOSE.** Paul had to make never so clear the view of the gospel that he had preached, establish its truth and discredit the position and spirit of his opponents. **ARGUMENT.** He pled the independent revelation of the gospel to him thru the Spirit of God, that he was an apostle himself and had not learned it from the other apostles, that Peter (now no longer agreeing with him) he had rebuked openly for changing his mind. He rehearsed his argument against him, appealed to the religious experience of his readers, reasoned from Jewish scripture, restated his principle of Christian freedom in relation to Christ and conduct, and discredited the motives of the Judaizers themselves. This is the most impassioned of all Paul's writings. He opens and closes with curses upon those who preach to the Galatians any other gospel than his own. He is indignant and pleading and tender by turns and never ceases to reason. His argument revolves about the two terms: *faith*, or the act thru which a man appropriates the spirit of Christ, and *liberty*, which escapes bondage to law on the

one hand, and the weakness of libertinism on the other. **OUTCOME.** Many have considered this the masterpiece among Paul's epistles. He won his case in Galatia and ultimately with the church at large. The controversy ceased before his death, and every other New Testament writer assumes that even Jewish Christians were under no obligation to practice the ceremonial of Judaism. Nevertheless Paul's more profound position, of Christianity as a life guided by principle alone, was not fully grasped by any other author of the New Testament documents, and this notwithstanding that Jesus had taken the same position as Paul, as the quotations of the sayings ascribed to him in the gospels themselves abundantly show. By another century, moreover, Paulinism disappeared from the very regions in which Paul founded his churches. Nor does it reappear again conspicuously, until its championship by the Protestant reformers of the sixteenth century.

READING. The epistle at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Personal, discursive, didactic.

(b) Verse: 1⁸⁻¹², 3¹⁴, 6⁷⁻⁸. (c) Old Testament quotation.

STANDPOINT. Paul's general message, e. g., 5¹⁸, 6¹⁶.

CONTROLLING IDEAS. Some expressions of the three of them.

ARGUMENT. Paraphrase: a sentence for each division of the Table of Contents.

EMOTIONS. An enumeration in their order.

MOOD. Prevailing spirit of the author.

RELIGIOUS EXPERIENCE. Autobiographical reminiscences.

MESSAGE. A sentence of the text summarizing it.

INDEX. Persons, races and places; terms for God, Jesus, the author himself, Christianity, Christians, and opponents; important abstract terms.

CRITICISM.

AUTHORSHIP. The evidence for it.

SCHOOL OF THOUGHT. (a) *Validity of Argument*: the independence of his revelation, religious experience, precedent of Abraham, allegory of Hagar, O. T. quotations, Paul's cursing. (b) *Consistency of phrase*.

MASTERPIECE. The most invaluable passage.

THE CORINTHIAN CONTROVERSY

The Corinthian church, founded by Paul, on second tour. Apollos, later at Corinth, was more eloquent than Paul. News of factions at Corinth, Paul at Ephesus, third tour. Timothy dispatched by Paul to remedy this. He failed. News, meanwhile, of toleration of immorality at Corinth. Paul's first, and lost, letter against this. It failed. Letter from Corinth in reply, asking certain questions. I Corinthians sent, covering the whole case. It failed. Visit of Paul to Corinth. He failed; very ill at Ephesus. Titus sent with II Corinthians 10-13¹⁰. He, successful. Titus sent with II Corinthians 1-9, 13¹¹⁻¹³, from Macedonia. Paul's last visit to Corinth, third tour.

THE EPISTLE OF FIRST CORINTHIANS

ADMINISTRATION OF THE CORINTHIAN CHURCH

By Paul

An Apostle of Christ Jesus

Ephesus

51-52 A.D.

A TITLE-PAGE

PREFATORY

The Corinthian church was composed almost entirely of Gentile Christians. The Greeks had a strong sense of personal liberty and inclined to lax morals. The Corinthian church developed factional parties and tolerated a gross immorality in some of their members. Timothy sent to remedy party rivalry, being unsuccessful, a letter (now lost, 5⁹), by Paul, touching fornication, brought a letter from the Corinthian church, indicating that Paul's letter had not been taken to heart, and asking him several questions regarding church policy and the resurrection. "I Corinthians" was Paul's reply to these inquiries and to the abuses which he had not been able to remedy.

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3. Worship: (1) Rules for women, 11 ²⁻¹⁶ .	
(2) Rules for Lord's Supper, 11 ¹⁷⁻³⁴ .	
(3) Spiritual gifts: Variety, purpose, 12.	
(4) PRE-EMINENCE OF LOVE, 13.	
(5) Intelligent speech, "gift of tongues," 14.	
4. Resurrection of Christ and mankind, 15.	
5. The Collection for Jerusalem, 16 ¹⁻⁴ .	
CONCLUSION. Paul's plan to visit Corinth. Ad- monition to faithfulness and love. Personal mention. Attestation of epistle. Benediction. Message of love.....	16 ⁵⁻²⁴

INTRODUCTORY

PROBLEM. In the Epistle to the Galatians Paul had upheld the liberty of a life by principle against the slavery of law. In his epistles to the Corinthians he had liberty to uphold against the license of a slavery to sin. The Corinthians embraced Paul's free gospel very heartily but they were indifferent to Paul's strict code of morals. Apollos, at Corinth since Paul had left there, was more learned and eloquent than Paul but was innocent himself of the disparagement of Paul in his favor. Paul was still valued for his practical judgment. Apparently if the partisanship for Apollos and Paul could be overcome, that of a third party for Peter would disappear. **PURPOSE.** To Paul's mind the party-spirit and the toleration of immorality were symptoms of a failure to appreciate what the principle of the Christian life really was. It was not liberty for freedom's sake, but liberty to love. "Let love be your aim" (14¹). **ARGUMENT.** He reasoned as carefully as in any other epistle, but he wooed his readers thruout. His argument pivoted upon love. Love was his solution for party rivalry, the glorification of learning, loose living, every problem of church administration put to him, and the related questions which he found it necessary to treat. This is no less the case when he does not employ "love" as a term. The characteristics of love thus drawn upon were formulated in our 13th chapter, no doubt the profoundest poem on love ever penned. The epistle includes a tender and profound passage on the resurrection, the Bible classic

on immortality. At the close he summarized: "Let all that you do be done in love." After the benediction he sent his love. The epistle is in a very exalted strain. The style is exceptionally poetic. No less than 27 original poems may be counted in the text. Chapter 13 is in verse thruout. **OUTCOME.** The problems presented in this epistle taxed Paul's sagacity, spiritual insight and tact to the utmost. Nowhere is the many-sidedness of his mind and his executive ability so apparent. That the epistle counted immensely in the final outcome of the Corinthian controversy there can be no question, but its immediate reception was very disappointing. The opposition to Paul's counsels became very pronounced.

READING. The epistle at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Personal and discussive. (b) Verses: 1²¹⁻³⁰, 2⁶⁻¹⁶, 3⁶⁻²³, 6¹⁻⁴, 12-20, 7³⁻⁴, 12, 14, 16-20, 22-24, 27-28a, 29-34, 8²⁻³, 6, 8, 9⁷, 10-11, 13-14, 19-23, 10¹⁻¹¹, 16-17, 21-24, 12³⁻¹¹, 15-21, 24b-26, 13, 15²¹⁻²², 42b-56. (c) O. T. Quotations (22).

STANDPOINT. Paul's general message e. g., 2⁹⁻¹⁶.

CONTROLLING IDEAS. Some expressions of the three of them (Folio 1, page 4).

ARGUMENT. Paraphrase: a sentence for each division of the Table of Contents.

EMOTIONS. An enumeration in their order.

MOOD. Prevailing spirit of the author.

RELIGIOUS EXPERIENCE. Autobiographical reminiscences.

MESSAGE. A sentence of the text summarizing it.

INDEX. Persons, races and places; terms for God, Jesus, the author himself, Christianity, Christians, and opponents; important abstract terms.

CRITICISM.

AUTHORSHIP. The evidence for it.

SCHOOL OF THOUGHT. (a) *Validity of Argument.* Baptizing and preaching, spiritual discernment, tests of apostolicity, litigation, marriage and celibacy, food offered to idols, women in worship (11 and 14. Compare 12¹³ and Gal. 3²⁸), Lord's Supper, spiritual gifts, resurrection. (b) *Consistency of Phrase.* Cursing, 16²³.

MASTERPIECES. The two or three most invaluable passages.

THE EPISTLE OF II CORINTHIANS 10-13¹⁰.

VINDICATION OF HIS MISSION

A TITLE-PAGE

By Paul
Titus, Bearer
Ephesus
51-52 A.D.

PREFATORY

Paul, on learning that his second epistle, "I Corinthians," had failed of its purpose, set out for Corinth in person. There he was openly discredited and even insulted. He returned to Ephesus greatly dispirited and became critically ill. He had been told at Corinth that his letters were weighty and forcible but that in person he was weak and his speech despicable. He took up this challenge in a third epistle, now printed as II Corinthians 10-13¹⁰, and made a desperate effort to straighten out the affairs of this important church.

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3. The record of his ministry, 11 ⁷⁻¹² 12 ¹⁰ .	
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Conclusion. Warning, remonstrance; next visit..	12 ¹⁰⁻¹³ 13 ¹⁰

INTRODUCTORY

PROBLEM. Paul was almost beyond his courage and was fearful of being humiliated again (12²¹). It was not his gospel that was misunderstood but himself. Yet the real issue, he insisted, was the sensuality of those who opposed his counsels. **PURPOSE.** Paul urged the reconciliation of the Corinthians to him and one another and to the Christian morality which he preached. **ARGUMENT.** He admitted that he was "humble in presence," "but I will," he said, "make a brave front to you in my absence." He challenged their charge, that he was less forcible in deed than in letters, and announced that he was going to Corinth for the third time, when he would be unsparing towards the sinners among them. They charged him with senseless boasting. He explained that his was an appeal to his record, to prove that he was a truly Christian apostle, and he invited his boasting op-

ponents to put their sincerity to the same test. The epistle is a triumph of mood. The mood is that of I Corinthians 13⁴⁻⁷: "love is long-suffering, kind, not irritated, bears all, believes all, hopes for all, endures all." He wrote in tears, passionately, but with marvelous self-control. In no other epistle or situation of his career does he reveal so much force of character. He was not without some misgiving, so he wrote in his next epistle, lest he had been oversevere in language. **OUTCOME.** How truly he wrote, however, is proved by the complete success of his letter. His policies were adopted and his place in the affections of his beloved Corinthian church, and his authority as its founder and leader, were more than restored.

READING. The epistle at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Pure epistle. (b) Verse: 12^{2-5,7}. (c) O. T. Quotation: 10¹⁷, 11⁸, 13¹.

STANDPOINT, CONTROLLING IDEAS, ARGUMENT, EMOTIONS, MOOD, RELIGIOUS EXPERIENCE, MESSAGE, INDEX.

CRITICISM.

AUTHORSHIP. The evidence for it.

EPISTLE. Evidence for it as the third epistle to Corinth.

SCHOOL OF THOUGHT. (a) *Validity of Argument.* Boasting, source of strength. (b) *Consistency of Phrase.*

MASTERPIECE. The most invaluable passage.

NOTE. Paul's fourth epistle to this church, II Corinthians 1-9, 13¹¹⁻¹⁸, urged his readers to forgive and forget the wrongs suffered by him and themselves during the controversy.

THE EPISTLE TO THE ROMANS

CONTENTS OF THE GOSPEL

By Paul

A TITLE-PAGE

A Slave of Jesus Christ

Corinth

52-53 A.D.

PREFATORY

A church had been organized at Rome. Paul was at Corinth and had given the Roman Christians to understand that he expected to visit them before returning, no doubt on his third tour, to Jerusalem. The protracted

difficulties at Corinth had delayed him. Now he had to go to Jerusalem. He had to explain his plans, and also that his visit to Rome did not violate his principle of building upon no other man's foundation, for he proposed to use Rome as a base for a move upon Spain. Most of all he felt it necessary to prepare the Romans for his coming by defining the contents of his preaching. Chapter 15¹⁴⁻²⁸ is the preface of the epistle.

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CONCLUSION. Object of epistle. Visit to Rome and Spain after Jerusalem. Greeting. Doxology. . 15¹⁴⁻²⁸, 16²¹⁻²⁷
[Chp. 16¹⁻²⁰ is a note to the Ephesian Church, written about this time]

INTRODUCTORY

PROBLEM. Paul's epistles to Galatia and Corinth had remedied serious misunderstandings. Now for the first time he had an opportunity of forestalling misconceptions of his gospel by writing an epistle to a church before he

visited its locality. The Roman church was composed of more Gentile than Jewish Christians. Paul had argued the supremacy of his free gospel against the restriction of a Jewish Christianity in Galatia and against the license of freedom-loving Greeks at Corinth. This had been argument in the sphere of conscience. Now he had the opportunity of harmonizing the claims of Christianity with those of paganism and Judaism in the sphere of history. His mood is one of reconciliation. **PURPOSE.** Practically he proposed to prepare his readers for a cordial hearing of his preaching. He challenged the charge constantly made against him that he was a preacher of lawlessness. **ARGUMENT.** The epistle is a treatise. It is by no means a system of theology, but a discourse on Christian morality. It reveals Paul as a preacher rather than a theologian. He argued the radical failure of paganism on the one hand and the comparative failure of Judaism on the other to redeem men from the slavery of sin. He disparaged the compelling power of law, with its necessary suggestion of sin, in favor of the more compelling power of faith to produce the very virtue for which the Mosaic law was designed. His argument revolves upon two terms: the *righteousness* of God, manifested in Jesus Christ as a gift, and *faith* in Christianity as the condition of securing the gift. The epistle contains several extended passages of verse. The latter portion is of didactic exhortation to duties in prose and verse, as in the case of most of Paul's epistles. **OUTCOME.** This is the most elaborate and in many respects the most brilliant and profound of Paul's writings. It has had an immense influence upon the development of Christianity, especially since the rise of Protestantism. But metaphors of the epistle have been continually misinterpreted. Paul's subject is redemption from the bondage of sin to a life of freedom guided by Christian principle, and not a propitiation of God, nor a salvation by an imputation of the righteousness of Christ to believers, both of which ideas are un-Pauline. Imputed righteousness might be inferred from chapters 3 and 4 by themselves considered, but an actual righteousness of the divine spirit in the believer is demanded, as explained in chapters 5 to 8. In proportion, as this epistle has been misinterpreted, the teaching of the great apostle has been misunderstood.

READING. The epistle at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Personal, discussive and

didactic. (b) Verse: 2²⁻¹³, 25-29, 5¹⁵⁻²¹, 6⁵⁻¹⁴, 19b-23, 8⁵⁻¹⁷, 26-30, 33-36, 9^{6b-7, 18}, 10⁵⁻¹⁵, 11^{16, 23-36}, 14^{2b-23}. (c) O. T. Quotations (61), many of them in verse.

STANDPOINT, CONTROLLING IDEAS, ARGUMENT, EMOTIONS, MOOD, RELIGIOUS EXPERIENCE, MESSAGE, INDEX. CRITICISM.

AUTHORSHIP. The evidence for it.

SCHOOL OF THOUGHT. (a) *Validity of Argument*: Abraham and his faith, 4; Adam and Jesus, 5¹²⁻²¹; limitations of law, 7; defense of God against arbitrary will, 9; O. T. quotations. (b) *Consistency of Phrase*: "wrath," 3⁵, 5⁹; "majesty of God's children," 8²²; "all things work together for good," 8²⁸; "jealousy," 11¹²; "all Israel shall be saved," 11²⁶; divine right of kings, 13¹.

MASTERPIECES. Two or three most invaluable passages.

THE EPISTLE TO THE COLOSSIANS

THE PURSUIT OF HOLINESS

By Paul

A TITLE-PAGE

An Apostle of Christ Jesus
Tychicus, Bearer
Rome
56-58 A.D.

PREFATORY

The church at Colosse was composed of Gentile Christians. It was founded by Epaphras, a disciple of Paul. Paul was at Rome, a prisoner in hired quarters of his own in the barracks of the Pretorian Guard. Epaphras came to Rome, bringing tidings of the Colossian church. Paul could include this church in his own field, since it was founded by one of his disciples. Accordingly he addressed a letter to its members.

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- (c) Providing the only means of holiness, 1²¹⁻²³.
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 - 1. Sufficiency of Paul's gospel for holiness, 1²⁴-2⁵.
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 - 2. Social: wives and husbands, children and fathers, slaves and masters, 3¹⁸-4¹.
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INTRODUCTORY

PROBLEM. According to Epaphras the Colossians believed cordially in the Pauline gospel and were loyal to Paul himself. They failed only in that some of them practiced asceticism as an additional means of perfection. Their theory was to propitiate the possible hostility of angelic beings, and they were evidently unconscious of their inconsistency. This was an ethical legalism, suggested by paganism but combined with an angelology developed by Alexandrian Judaism, a product of oriental and Greek philosophy and Jewish theology. **PURPOSE.** Paul's aim was practical: the spiritual attainment of his readers. For this purpose he had to show the sufficiency of the gospel of Christ as he preached it. **ARGUMENT.** Paul commended the spiritual progress of the Colossians and attributed it to the power of Christ's spirit in them. Christ's saving work involved the forgiveness of all sins, leaving no debt of sin to be met by themselves. He was exalted above angels. The very conception and outcome of creation revealed them as already in harmony with him and provided the Colossians with every means of spiritual perfection. They had only to avoid pagan vices and practice the virtues of Christianity. Their theosophic speculation was a deceitful tradition of false teachers. Circumcision, fasting, special days and angel-worship

failed to check sensual impulses and separated them from Christ. Nor should they criticize their faithful minister Epaphras, who had informed him concerning them. The Christological phrases are not comprehensive definitions of the nature of the person of Christ, but are to be interpreted as statements guarded only on the side of errors entertained by Paul's immediate readers, who limited the scope of Christ's redemptive work. The epistle reflects the mood of Paul in his prison at Rome and contains some hints of his religious experience there. **OUTCOME.** The epistle opposed the rise of the speculative system of gnosticism, of the second century, which made Christ one of a series of divine emanations, including him and angels of different ranks.

READING. The epistle at one sitting.

INTERPRETATION.

LITERARY FORM. (a) Discussive and didactic. (b) Verse: 1¹⁶⁻¹⁷, 3¹⁻⁴. (c) O. T. Quotation, 3¹.

STANDPOINT. Paul's general message, e.g., 1¹³⁻¹⁵, 3¹⁰.

CONTROLLING IDEAS, ARGUMENT, EMOTIONS, MOOD, RELIGIOUS EXPERIENCE, MESSAGE, INDEX.

CRITICISM.

AUTHORSHIP. The evidence for it.

SCHOOL OF THOUGHT. (a) *Validity of Argument.* (b) *Consistency of Phrase.* "Majesty," 1¹¹, 2⁷, 3⁴; "remission of sins," 1¹⁴; reconciliation, 1²¹; "all things created thru him and for him, before all things he is," 1¹⁶, 1¹⁷; "in him all the fulness of Deity dwells bodily," 2⁹; "statutes," 2¹⁴; "Sabbath," 2¹⁶.

MASTERPIECE. The most invaluable passage.

EPISTLES OF TRADITIONAL SCHOOL

THE EPISTLE TO THE HEBREWS

EXHORTATION AND WARNING
TO FAINT-HEARTED CHRISTIANS

By a Christian Jew of Alexandria,
once a follower of Philo

A TITLE-PAGE

Alexandria (perhaps)

81-96 A.D.

PREFATORY.

The epistle was addressed to Gentile Christians, discouraged by persecution (10³⁶⁻³⁹), and in danger of lapsing

into paganism (6¹⁻², 12³⁻⁴). "To Hebrews" is not in the text, but is a title of later date and has no validity. The readers belong to the second generation of Christians (2³, 5¹²), who had withstood a former persecution (10³²⁻³⁴), had been generous with money (6¹⁰), and are saluted by "those from Italy" (13²³⁻²⁴), evidently residents abroad. All this points to Rome and not to Jerusalem, as the destination of the epistle, the persecutions, apparently, being those under Nero, in 64 A. D., and Domitian, in 81-96 A. D. The epistle was quoted in Rome by Clement as early as 97 A. D. The language is Greek, and elegant Greek, proclaiming the author to be the most cultivated of the New Testaments writers, a genius, not as great as Paul, but influenced by Paul and very distinctly by Philo, the Jewish philosopher of Alexandria (born about 20 B. C.), whose follower he was before he became a Christian. He was clearly a Jewish Christian of Alexandria and may have written from that city. He may have been Apollos.

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 (b) Word spoken thru angels, come true, 2¹⁻².
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 (d) Jesus, lower than angels for a time, in order to become perfected thru suffering, 2⁵⁻¹⁸.
 2. Superiority of the Son to Moses. (a) Servant, 3¹⁻⁶.
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 2. Superiority of the new covenant, 8-10¹⁸.
 (a) To the old covenant, 8.
 (b) To the Levitical ministry, 9¹⁻¹⁴.
 (c) Finality of new covenant and new ministry, 9¹⁵⁻¹⁰¹⁸.
 3. Patience for a speedy return of Christ, 10¹⁹⁻³⁰.
 4. Old Testament examples of faith, 11.
 III. Exhortation to Constancy. 12-13¹⁷
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 2. Mutual care, 12¹²⁻¹⁷.
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 4. A table of duties, 13¹⁻¹⁷.

CONCLUSION: Appeal. Benediction. Promise of visit
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INTRODUCTORY.

PROBLEM. The Roman Christians at this time lacked moral earnestness. Their leaders had been imprisoned and banished (13^{19, 23}). The worst of the persecution was yet to come (12⁴). They lacked the mental seriousness to fortify their faith and raise and answer the questions: Is there a Christ? Is he over all? Does he secure salvation? What are its terms? **PURPOSE.** The situation called for historical evidence of the saving power of Christ: to kindle pride and enthusiasm and warn against the peril of denying Christ and neglecting a salvation, for which suffering was a small price to pay. The epistle is addressed "to Hebrews" in the sense only that it opposed the Jewish claim that history and Scripture testified that Judaism was the ultimate religion. **ARGUMENT.** This is an epistolary treatise, but of the most practical character. It is "a word of exhortation" and warning (13²², 3¹²⁻¹³, 6¹², 10²³⁻³⁰). The author took the common, or legal, view of Christianity. His argument is based upon the supremacy of Christ, upon his sonship and *priesthood*, and the superiority of the gospel as the *new covenant* of Jeremiah 31³¹⁻³⁴. This is the first elaboration of the new covenant idea of the gospel and the only treatment of a priesthood of Christ in the New Testament. Our author was distinctly influenced by Galatians, I Corinthians and Ephesians. Paul was the first apostle to emphasize the death of Christ. Here it is emphasized also, but subordinated to Christ's being in the heavens. He became our high-priest after he died, and he offered himself a sacrifice for sins, not on the cross, but on an heavenly altar. Paul had not emphasized the human experience of Jesus. This author does, as fitting him to be a heavenly priest, who secures Divine forgiveness and help for the sanctification of believers. His eternal intercession is not to an unwilling God. For God appointed him and is the ultimate author of salvation. Salvation is a future, not a present blessing as with Paul. It is secured by obedience under the new covenant and under the old. Faith is assent and a motive of obedience, not loyalty to the principle of Christianity and in itself the whole condition of salvation as with Paul. The old covenant is the shadow of and disappears in the new, while with Paul the Mosaic law and the gospel are in violent contrast. Our author was steeped in the theology of Philo. His "Son of God" is

the equivalent of Philo's "Logos." With Philo he held that animal offerings were reminders of sins but did not remove them. He made no reference to the temple, destroyed in 70 A. D. He refers only to the tabernacle and as a symbol of the tabernacle in the heavens. Old Testament symbols and philosophical terms are used, as in Colossians, in a modified sense, and their exact meaning must be inferred from the context. **OUTCOME.** The author was the first of a long line of Christian theologians who have popularized the common view of Christianity. His successors, however, have frequently lacked the self-control in the use of metaphors which characterized the poetic genius of the writer of Hebrews, and the intensely practical aim by which he was mastered.

READING. The epistle at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Hortative and discussive. (b) Verse: 2¹⁴⁻³, 4¹³⁻¹⁶, 6⁴⁻⁸, 7²³⁻²⁵, 9¹³⁻¹⁴, 23-28, 10¹¹⁻²⁶, 28-30, 11, 12¹⁻¹¹, 25-26, 13¹⁻¹⁶. (c) O. T. Quotation (100 passages), much of it in verse, and much of it woven into the original verse.

STANDPOINT. Christianity as a new law.

CONTROLLING IDEAS. (1) God, the author of salvation. (2) Jesus, the Son of God and our high-priest in the heavens. (3) Salvation, secured by obedience in belief and conduct.

ARGUMENT, EMOTIONS, MOOD, RELIGIOUS EXPERIENCE, MESSAGE, INDEX.

CRITICISM.

AUTHORSHIP. The evidence.

SCHOOL OF THOUGHT. Legal school. (a) *Validity of Argument:* Revelation thru angels, 2²; Christian experience, 2³⁻⁴; perfection thru suffering, 2⁹⁻¹¹, 17-18; a rest remaining, 3¹³⁻⁴¹¹; priesthood of Jesus, order of Melchizedek, 4¹⁴⁻⁷; lost by lapse, 6⁴⁻⁸; tithes of Levi, 7¹⁻¹¹; Christianity as a new covenant, 8-10¹⁸; second coming of Christ, 10³⁶⁻³⁹. (b) *Consistency of Phrase:* "Son," 1³; "sovereignty," 1⁸; "begotten," 1⁵; "miracles," 2⁴; "Devil," 2¹⁴; "propitiation," 2¹⁷; "promise," 4¹; "Logos of God," 4¹²; "high-priest," 4¹⁴; intercession, 5⁷; "with no father and no mother," 7³; "new covenant," 8⁸; "first covenant," 9¹⁶; "mediator," 9¹⁶; "shedding of blood," 9²²; "for sacrifices and offerings for sin Thou didst not care," 10⁸; "faith," 11¹; "reproach of Christ," 11²⁶; "sons," 12⁷; "Father of spirits," 12⁹; awe: "for our God is a consuming fire," 12²⁹, 10³¹.

MASTERPIECES. Two or three invaluable passages.

THE EPISTLE OF JAMES

THE TRUE WISDOM

By "James, a Slave of
God and the Lord Jesus Christ"
86-100 A.D.

A TITLE-PAGE

PREFATORY

This is a noble and inspiring tract or homily of the traditional or legal school of thought. It belongs to the didactic or wisdom literature of the Bible, of which Matthew, John, and I John are the other New Testament examples. It resembles Ecclesiasticus more than Proverbs both in form and phraseology. Four fifths of it is in verse. Only the address is epistolary. It was written for a particular community, or, if the first verse be genuine, for Christians of the world at large. The destination could not have been Palestine, especially as the language is Greek and the Septuagint is followed in Old Testament quotations. The time was when Paul was no longer well understood, when worldliness had infected the church and the hope of a second coming of Christ had waned. To these failings the work is directed. The author was a Christian Jew, a James if the superscription be genuine, but not the brother of Jesus (an idea of the 3d century), for the memory of Jesus is not vivid and that James died by 62 A. D.

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Conceit, 4¹³⁻¹⁷. Injustice, 5¹⁻⁶. Impatience and the Second

Advent of Christ, 5⁷⁻¹¹. Swearing, 5¹². Worship, 5¹³.

Sickness and Prayer, 5¹⁴⁻¹⁸. Reclaiming the Lapsed, 5¹⁹⁻²⁰.

INTRODUCTORY

PROBLEM. The author was above race distinctions. His readers were weak under trial, oppressive, quarrelsome, some were ostentatious and some envious and obsequious.

PURPOSE. He was acquainted with Paul and was not hostile to him. But he scorned theorizing and thought of Christianity as a perfected law of Judaism, with obedience as the condition of salvation, faith as assent to theory and

impractical therefore in comparison with deeds as the expression and evidence of true wisdom and religion. **ARGUMENT.** The tone is austere and often ironical. The style is very direct, pithy and pictorial. The arrangement is a series of little essays, loosely, not logically related, which remind us of Bacon's even to some of the phraseology. The matter is warning, admonition, encouragement, some tender consolations, but without one word of praise. We count 54 imperatives in 108 verses. He was severe upon the rich, but not as a class. The diction is allied to the sayings of Jesus, many of which are clearly in mind. But no reference is made to his messiahship, to any event of his life or to the hope of eternal life. **OUTCOME.** This work has contributed not a few proverbs to current Christian speech. Chapter 1¹⁸ suggested the delineation of Sin and Death in Milton's Paradise Lost. But the author was more of a poet and preacher than a philosopher and has confused many thru an abuse of the Pauline terms: liberty and faith. Like Paul, he contrasted faith and works, but he employed faith in the sense of assent instead of as loyalty to the Christian ideal (2). His "law of liberty" is a law of mercy (1²⁵, 2^{12, 13}). Whereas Paul had introduced the word liberty to Christian thought as a characteristic of the Christian spirit, which made the believer independent of law under the guidance of the ideal projected by faith.

READING. The epistle at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Didactic: essay and proverb in verse. (b) Prose: 1¹, 2⁸, 2¹⁻²⁵, 4¹³⁻¹⁶, 5¹⁰⁻¹², 19-20. (c) Old Testament Quotation: 1¹⁰, 11, 2⁸, 11, 21, 23, 3⁹, 4⁶, 5³, 4, 7, 11.

STANDPOINT. Christianity as a new law.

CONTROLLING IDEAS. (1) God, the author of good. (2) Christianity, the perfected moral law of Judaism. (3) Salvation by obedience in belief and conduct.

ARGUMENT, EMOTIONS, MOOD, RELIGIOUS EXPERIENCE, MESSAGE, INDEX.

CRITICISM.

AUTHORSHIP. The evidence regarding it.

SCHOOL OF THOUGHT. Legal School. (a) *Validity of Argument:* temptation, 1¹³⁻¹⁹; faith and deeds, 2; healing by anointing and prayer, 5¹⁴⁻¹⁸; salvation, 5¹⁹⁻²⁰. (b) *Consistency of Phrase:* Father, brothers, the word, the law, royal law, law of liberty, obedience, wisdom, faith, deeds, death, Devil, arrival of the Lord.

MASTERPIECE. The most invaluable passage.

THE SYNOPTIC GOSPELS

PROBLEM. Mark, Matthew and Luke are distinguished by furnishing synopses of the life of Christ. They appeal to the historical sources of Christianity. John is the gospel of Christian experience. It marks a reaction in some degree from the historical motive of the synoptic gospels, and they can be considered better by themselves.

PURPOSE. The motive of the evangelists was not to preserve the acts and sayings of Jesus before they faded into legend. The common expectation of the second coming of Christ induced the first century Christians to look forward rather than backward. The story of Jesus supplied an argument for his lordship and the gospels are arguments in behalf of his messianic authority. His sayings are invaluable as the best source of his teaching, but their quotation was not designed by the evangelists as an appeal to original sources to correct current misconceptions of the Christian message. Thus the gospels were written (a) to set forth the messiahship of Jesus and his work of redemption, (b) to refute the claim of the Jews that Judaism was the perfect revelation of divine law. (c) The evangelists did not dream of a New Testament volume of Scripture. Nevertheless they sought to present the sayings of Jesus as prose and poetry worthy of the Old Testament itself.

CONTENTS. Each evangelist had his own reader, or readers, in mind and wrote as tho his would be the only narrative upon which his readers would depend for their knowledge of the acts and sayings of Jesus. The gospels are not independent works. Luke, and the author of Matthew, used Mark and incorporated as much of it as met his purpose, the latter almost all of it and the former only a little less. They both used a second source, and each had a third source not possessed by the other. Much of what they added to Mark's account is not new matter, but interpretation. Mark is one-half narrative and one-half sayings of Jesus. Matthew is three-quarters sayings of Jesus, and Luke two-thirds. Not one of the gospels is very historical in form. Mark's narrative alone is organic: revealing a development of events. Luke and Matthew are interpretations of Jesus by comparison. In general Mark approaches biography, Matthew constitutional annals and Luke dramatic tragedy. Mark presents an exciting conflict, Matthew controversy, Luke a triumphant progress. Events

are recorded in Mark for their own significance. In Matthew they are pointed with lessons, either by means of sayings of Jesus or Old Testament prophecies. In Luke they are concluded with summaries of their effects upon those who witnessed them.

OUTCOME. Each gospel contributes invaluable material to our knowledge of Jesus. All of them are upon the same spiritual plane. Jesus was of course "over the heads of his reporters." They interpreted him as the revealer of laws of religion, while his sayings, which they quote, teach a life guided by principle. His issue was between the letter of the law of a kingdom and the intelligent love of members of a divine family. The issue in the minds of the evangelists was between the older law of Judaism and a new law of Christianity. Paul had understood Jesus better and contrasted law and spiritual freedom. Unlike Paul and the Fourth Evangelist the synoptists conceived the kingdom of Christ as awaiting his second coming. Miracles are cited by the evangelists to prove the divine authority of Jesus, while his sayings state his constant deprecation of them in favor of the spiritual evidences of his claims. To his mind his credibility turned upon the efficacy of his message, when put to the test of experience. The wider the gap, however, between the special aims and tendencies of the evangelists and the circle of ideas in which the sayings of Jesus move, the more authentic do their quotations of Jesus appear. For they cannot be accused of inventing them. The originality of Jesus, in being the one founder of a religion who was not a legalist, is emphasized by his being clearly appreciated only by the profoundest of the New Testament authors. The popular conception of Jesus has always been derived from the more ideal course of events presented in Luke and Matthew instead of Mark's more historical narrative of the almost overwhelming odds against which Jesus had to struggle thruout his ministry. Even scholars have not perceived the pre-eminent historical value of Mark until within the last fifty years. The synoptists' legalistic conception of Christianity has dominated the theology of the church. At the same time the acts and sayings of Jesus have always spoken directly to the hearts of gospel readers and never fail to create an independent impression of his spirit and the form and essence of his message.

Canonicity. By 190 A. D. our four gospels were fully recognized as New Testament scripture. The test of canonicity was apostolic authority for their contents and consistency with the generally accepted views of the nature of the person of Christ.

The Gospel According to the Hebrews. Of several known apocryphal gospels this alone is comparable in sanity and ethical tone to our New Testament synoptics. It most resembles Matthew, was written 65-100 A. D., was held in high regard and frequently quoted for four centuries. It survives only in part. It is as reliable as Matthew as an historical source. It contributes a unique passage concerning how Jesus was urged by his family to be baptized by John and an account of the temptations of Jesus is still another and apparently the historical order; and it locates the first temptation upon Mt. Tabor.

THE TEACHING OF JESUS

SAYINGS. Jesus wrote nothing. He taught nothing in set phrase excepting the Lord's Prayer and that only by special request. Jesus warned against premeditation in speech before persecutors. No trace appears of a systematizing his teaching. Yet Jesus and his disciples had been educated themselves by memorizing phrases. It is where Mark and the common source of Matthew and Luke agree that we are most sure of approaching the wording of Jesus' sayings. Sayings not doubly attested may be as accurate. But Jesus himself, and not his sayings, is his gospel. His teaching is a religion of personal relationships and his message depends upon a personal impression. The sayings of Jesus which are quoted show the impression which he made upon his disciples.

TEACHING. We know in what respects and upon what principles Jesus differed from official Judaism. To the scribes the Sabbath was more important than health. To Jesus it was unpardonable sin to refuse to acknowledge a manifest benefit as the finger of God. The accounts of his teaching are obscure only in regard to the doctrine of the second advent. For this is interwoven with instruction regarding the destruction of Jerusalem. His warning saved his disciples in that catastrophe. Whether Jesus taught that he would appear upon earth again is a question whose answer is not perfectly clear. The disciples believed in catastrophe to overcome progress to evil, but we see that catastrophe is itself a process. The real issue is between traditionalism and originality. Jesus was original in interpreting the Old Testament by the principle of social welfare, and religious relationships in terms of a divine family directed by love. He was original also in calling upon his followers to be original according to his own independent method of thinking.

HUMOR. Jesus had a strong sense of humor, a trait to be found in an enthusiast but not in a fanatic. It must have been more marked in Jesus than the survivals of it would of themselves imply, for the evangelists betray no symptoms of humor themselves, nor does any of the Christian literature of the first and second centuries. Some of Jesus' witticisms are explained in Matthew especially (Mt. 7^s, 4-5, 7^{ea}, 6^b, 9¹²⁻¹³; 23^{25, 26}, comp. Lu. 11³⁰⁻⁴⁰). Sometimes the point of Jesus is missed (Mt. 7⁴⁻⁵, 9¹³). What we have is generally a melancholy irony in moments of danger or despondency. Sometimes it is a sally evoked by criticism or the smug self-complacency of conventional religionists. He frequently exaggerated for the sake of emphasis and occasionally in a distinctly humorous way. He exhibits wit and pure irony as well as humor.

STYLE. Jesus was very fond of paradox. His figures of speech are of startling force. He was a poet and a large proportion of his sayings are in Hebraistic verse. Altho parables were a recognized form of oriental speech and some are to be found in the Old Testament, those of Jesus are of striking originality. Their aptness is as great a merit as their simplicity and local color. The style of our sayings of Jesus is equal to the best classical Greek, notwithstanding that they are translations of Aramaic speech preserved at first at least only by hearsay. Preaching was not a method of Jesus. He was a teacher.

INTERPRETATION.

PERSONALITY. Characterized by a divine and human consciousness, with a sense of authority unequaled by any other character in history.

HUMOR. (a) *Mirthful*: Mk. 2¹⁷, 10²⁵, 12¹³⁻¹⁷; Lu. 6⁴¹, 7³¹⁻³⁵, 9⁶⁰, 10³⁷, 41-42, 11¹¹⁻¹², 19, 16²⁵⁻²⁶, 18¹¹⁻¹², 22³⁸; Mt. 21²⁹⁻³², 23²⁴. (b) *Wit*: Mk. 12¹⁰⁻¹¹; Mt. 12¹²; Lu. 7³⁹⁻⁴⁷, 11³⁸⁻⁴⁰, 42, 44, 46-48, 14¹⁵⁻²⁴. (c) *Pure Irony*: Lu. 16¹⁻⁹, 15-17.

EMOTIONS. Faith in God and men, love, pity, surprise, anger, indignation and annoyance are all remarked.

MOOD. Enthusiasm for his cause and prayerfulness.

STANDPOINTED. Religion a life guided by the divine purpose.

CONTROLLING IDEAS. (1) Divine family of God and his creatures on earth and in heaven, with Jesus himself the revelation of character human and divine. (2) Sacrificial life of love as the means and end of the divine purpose for mankind.

RELIGIOUS EXPERIENCE. No development in Jesus can be traced excepting in his baptism and temptation, but his inner life, especially in crises, is frequently revealed.

LITERARY FORM. Parables and pithy sayings, epigrams, paradoxes and prayers, in both prose and verse.

ARGUMENT. (a) In general, by his life. (b) For the people, by parables (stories) and, for his disciples, by the most explicit instruction also.

MESSAGE. Loyalty to the development of the life of the divine family, with personal salvation a by-product of devotion to this cause, and personal and social experience the ultimate test of his religious principles.

INDEX. His terms for God, himself, his followers, his opponents; important abstract terms.

CRITICISM.

CONSISTENCY. Too profound to be without inconsistencies on the surface: quoting Moses' authority (Mk. 7⁹⁻¹⁰) and differing with him (Mk. 10³⁻⁹); the Law to be obeyed (Mk. 10¹⁹) and to be broken (Mk. 2²⁵⁻²⁸); predicting the time of events (Mk. 9¹) and acknowledging his limitations in the same respect (Mk. 13³⁰⁻³²).

MASTERPIECE. Several passages of favorite parables and sayings of Jesus in Mark, Matthew and Luke.

THE GOSPEL OF MARK *→ Interpreter of Jesus*

THE ACTS AND SAYINGS
OF JESUS CHRIST

By John Mark

Once a Companion of Paul
and of Peter
70-80 A. D.

A TITLE-PAGE

PREFATORY

Mark is the pioneer gospel and the main source of the other gospels, canonical and apocryphal. It remains the most vivid, informing and reliable source of the life and personality of Jesus. It is superior in self-consistency, in fitting the known history of the time and in freedom from particular theories about Jesus and the Church. From it alone we can trace the process by which Jesus broke with the clergy of Galilee. The author was John Mark, a Jew and nephew of Barnabas. According to

Papias who flourished 120 A. D., Mark wrote his gospel from his recollections of the preaching of Peter, who was martyred in Rome in 64 A. D. He shows the influence of Paul in his conception of details. He appears, like Luke to have written his narrative for an individual reader.

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<i>Jordan Desert.</i> Mission of John Baptist; baptism and temptation of Jesus.	
I. TEACHING IN GALILEE	1 ¹ -2
1. EARLY SUCCESS. John Baptist imprisoned, message of Jesus. <i>Lake Galilee.</i> Calling 4 fishermen. <i>Capernaum.</i> Healing on Sabbath; lunatic in synagog. Peter's mother-in-law; others in evening. Retirement to pray, teaching in synagog of <i>Galilee</i> ; leper; pursued by sick to <i>deserts.</i> 1 ¹⁴ -15.	
2. CLERGY OFFENDED. <i>Capernaum.</i> Paralytic; sins forgiven, objection of clergy. Crowds taught on <i>lake shore</i> ; call of Levi, his feast: fasting, "Patch," "Wineskins." 2 ¹ -22.	
II. BREAK WITH SYNAGOG SYSTEM OF GALILEE..	2 ²³ -7 ²³
1. REJECTED BY LOCAL CLERGY. Sabbath controversy; grain fields, man with withered hand in synagog, plot of Pharisees with Herodians. Teaching and healing on <i>lake shore.</i> 2 ²³ -3 ¹² .	
2. ORGANIZING HIS DISCIPLES. The 12 chosen. <i>Capernaum.</i> Crowds, Jesus thought mad by family, his true kindred, Pharisees and unpardonable sin. Teaching on <i>lake shore</i> : "Sower," "Lamp," "Growth of Grain," "Mustard Seed." Storm on <i>lake. Gerasa.</i> Lunatic: his commission, swine. <i>West shore.</i> Crowds, woman healed and Jairus' daughter. <i>Nazareth.</i> Rejected. Mission of the 12 thruout <i>Galilee.</i> 3 ¹³ -6 ¹³ .	
3. GALILEE MADE UNTENABLE. Jesus noticed by Herod Antipas (death of John Baptist); report of the 12; 5,000 fed; walking on <i>lake. Plain of Gennesaret.</i> Sick healed. Investigated by Jerusalem clergy: washing of hands. 6 ¹⁴ -7 ²³ .	
III. FLIGHT WITH DISCIPLES BEYOND GALILEE....	7 ²⁴ -9 ²³
1. NEAR TYRE. Flight; discovered by a Gentile woman: her plea. 7 ²⁴ -30.	
2. DECAPOLIS. Deaf mute; 4,000 fed. <i>Dalmanutha.</i> Return to Galilee: challenged by Pharisees for sign, hasty flight. <i>Bethsaida.</i> Blind man. 7 ³¹ -8 ²³ .	
3. NEAR CAESAREA PHILIPPI. Peter's acknowledgment of his messiahship; prediction of death and resurrection; salvation; transfiguration, John's fate; epileptic boy, faith and prayer. 8 ²⁷ -9 ²³ .	

IV. JUDEAN MINISTRY9th-16th

1. SECRET JOURNEY. To *Capernaum*, prediction of death and resurrection. *Capernaum*. Greatness. By western road to *lower Jordan*. 9th-10th.
2. NEAR JERICHO. Teaching crowds; challenged by Pharisees on divorce with Herod in mind; embracing children; rich young ruler, riches; prediction of death and resurrection; request of James and John. *Jericho*. Bartimaeus. 10th-11th.
3. RUPTURE WITH THE TEMPLE SYSTEM. *Jerusalem*. Triumphant entry; cursing fig-tree; cleansing temple; prayer; challenged by priests, Pharisees, Herodians, Sadducees: his authority, "Vineyard," taxation, resurrection, greatest law, Messiah's descent, hypocrisy of scribes; widow's gift; temple to fall and second advent. 11-13.
4. CRUCIFIXION. Supper at *Bethany*; Judas' perfidy; last supper, prediction of disciples' disloyalty and his re-appearance in Galilee; Gethsemane prayer; arrest; trials before Sanhedrin and Pilate, with public claims of messiahship; crucifixion and last words; burial by Joseph. 14-15.
5. RESURRECTION. Empty tomb discovered by women friends. 16th-18th.

INTRODUCTORY

PROBLEM. The general demand of the first century was for interpretations of the teaching of Jesus. Mark conceived the opportunity of proving the messiahship of Jesus by appeal to a record of his acts and sayings. **PURPOSE.** Beyond this he recorded the sayings of Jesus to exhibit the superiority of his teaching to Judaism. **CONTENTS.** The key-note of Mark's gospel is Jesus Christ as the organizer of a religious society in the face of the hostility of the Jewish clergy in Galilee and his own early death at Jerusalem. Mark begins by citing a prediction of John Baptist of the imminent appearance of the Messiah. He claimed the divine appointment of Jesus as messiah at his baptism. He contrasted Jesus and his teaching with official Judaism by relating how he broke with the synagog system of Galilee and the temple system at Jerusalem. The turning point in Galilee was the Sabbath controversy over the healing of a man with a withered hand, which induced the local clergy to enlist the assistance of members of the Herodian administration against the life of Jesus. Jesus met the emergency by organizing his immediate followers into an evangelical society and escaped arrest by repeated flights across Lake Galilee. When John Baptist was executed Herod himself became

suspicious of Jesus, rabbis came from Jerusalem to investigate him, the issue was raised by them of the washing of hands and Jesus fled with a few disciples to Phoenicia. Discovered there he sought the dominions of Philip, first in Decapolis, east of Lake Galilee and then in the north. While in Decapolis he attempted to re-enter Galilee, was thwarted by the Pharisees, barely escaped across the lake, and went to the sources of the Jordan. Here he secured the acknowledgment of his messiahship from Peter, predicted his death at Jerusalem, proceeded there secretly as far as Jericho and died within a week at Jerusalem thru the machinations of the Jewish priests who feared his influence over the people. The gospel breaks off in the middle of an account of Jesus' resurrection. The motive of the passage, as we may gather from the other evangelists, was to rally his disciples to propagate his message to the world. Apparently Jesus was about four months in Galilee and nine months in the regions about it, giving him an active ministry of only a little over one year. The only long discourse in Mark is the apocalyptic address of the 13th chapter. This was perhaps a separate fly-leaf which he incorporated very much as he found it. In this gospel Jesus' messiahship is his own secret, until it was recognized by his apostles after he fled from Galilee, and made public only at Jerusalem. Mark alone is guarded against any inference that Jesus referred to himself as Christ before the populace, or his disciples, in Galilee. The dominant note in the personality of Jesus is his authority. His leadership is unquestioned by his disciples and the populace generally. His forcefulness bewildered and angered the ecclesiastics. In no other gospel is the portraiture of Jesus so unstudied. All of the synoptists remark his compassion. The others but once record him as surprised (over the faith of the centurion). Mark alone records Jesus' emotions of anger, indignation, and annoyance. Nor does Mark omit shortcomings of the apostles. The narrative is neither critical nor philosophical history. The development of events is left entirely to inference. But scientific history is a modern type of literature. Mark himself conceives of Christianity as a new law, with miracle, the primary evidence of Jesus' divine authority. He is evidently unconscious of his variance with the sayings of Jesus on these points and he does use miracles to reveal the character of Jesus. **OUTCOME.** The immediate result of Mark's gospel was the production of the other gospels. Without the example and material furnished by Mark, they might not have been

Lead into
If →

written at all. Tenderness for children, found in the New Testament only in the gospels, is intense only in Mark. He recalls children in the "arms" of Jesus (9³³⁻⁵⁰, 10¹³⁻¹⁶ and 10¹⁴ is not recorded elsewhere), while in both stories Luke places the children beside Jesus and Matthew in the midst of the disciples. Luke says "even infants." Mark's Gospel was the least valued at first and until very recently. It was rarely quoted before it was canonized as scripture. It very nearly perished. For all of our oldest manuscripts go back to a mutilated copy. Mark's is the best gospel for a textbook of the life of Christ.

READING. The gospel at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Dramatic annals, with many sayings and parables of Jesus. (b) Style. Incisive and realistic, with some rough phrases. (c) O. T. Quotations in the narrative (2); in sayings of Jesus (16). (d) Verse in sayings of Jesus (29).

STANDPOINT. Common view: Christianity a new law.

CONTROLLING IDEAS. (1) Jesus, Son of God, divinely appointed Christ, who would establish his kingdom thruout the world upon his second advent. (2) Christianity the fulfillment of Hebrew religion. (3) Obedience to Christ the condition of salvation and miracle the primary evidence of his divine authority.

CRITICISM.

HISTORICITY OF EVENTS. Trade (1⁸), parentage (6³), baptism, angels after temptation, exorcisms, his other cures, devils recognizing him, anger (3⁵), the 12, quieting storms, destroying swine, multiplying loaves and fish (5,000 and 4,000 fed), walking on water, absent treatment, transfiguration, blighting fig-tree, cleansing temple, institution of Lord's supper, empty tomb.

GENUINENESS OF SAYINGS OF JESUS. Forgiveness of sins 2⁵, 9-10, 11²⁵; "son of man" 2¹⁰, 2³; Abiathar 2²⁶; reason for parables 4¹¹⁻¹²; Satan 4¹⁵; status of Gentiles 7²⁷⁻²⁹; "Son of man" 8³¹, 8⁸, 9⁹, 12, 31, 10³³, 4⁵, 13²⁶, 14²¹, 41, 62; rebuke of Peter 8³³; salvation 4²⁰, 8³⁴⁻³⁶, 10¹⁷⁻²¹, 13¹³; predictions 9¹, 31, 10³³⁻³⁴, 14⁸⁻⁹, 18-20, 28, 30; Elijah and John Baptist 9¹¹⁻¹³; childlikeness 9³⁷⁻⁵⁰, 10¹⁵; divorce 10²⁻¹²; "none good but God" 10¹⁷⁻¹⁸; 100-fold in this life 10²⁸⁻³¹; "ransom" 10⁴⁵; removing mountains 11²³; immortality 12²⁶⁻²⁷; "David's son" 12³⁵⁻³⁷; speech without premeditation 13¹¹; second advent 13²⁶⁻²⁷,

14⁶²; time of the end 13³⁰⁻³²; "covenant-blood" 14²⁴; avowal of Christhood 14⁶², 15²; God's forsaking him 15³⁴.

CONSISTENCY OF IDEAS WITH THOSE OF JESUS. "Kingdom" 1¹⁵, etc. (20 times) and family metaphor 3³²⁻³⁵, "Father" (3 times), "Son of God" (5 times). Emphasis of miracles, and "no sign" 8¹¹⁻¹²; salvation 4²⁰, 8³⁴⁻³⁵, 10¹⁷⁻²¹, 13¹⁸; reasons for parables 4¹¹⁻¹² and 4³³. Cursing fig-tree 11¹⁴.

MASTERPIECE. One or more narrative passages.

THE GOSPEL OF MATTHEW

JESUS CHRIST, THE LAW-GIVER OF THE KINGDOM OF HEAVEN

A TITLE-PAGE

By an Unknown Jewish Christian

Palestine

90-116 A.D.

PREFATORY

This gospel presents Jesus as the legitimate king and law-giver of Christianity. It is an interpretation, not a life of Christ. It was written for the guidance of Jewish Christians in Palestine. The author was a member of the same community. He based his work upon Mark, a collection of the sayings of Jesus, compiled possibly by the apostle Matthew, and at least one other source. He has arranged and combined his sources into a well-fused whole.

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INTRODUCTION. THE PREPARATION OF JESUS.. 1-4¹¹

Genealogy. *Bethlehem*. Birth; wise men; flight to *Egypt*; infants slain; return to *Nazareth*. *Wilderness of Judea*. Preaching of John Baptist; baptism and temptations of Jesus.

I. INAUGURATION OF HIS CHURCH IN GALILEE... 4¹²-9³⁴

1. CALL OF DISCIPLES. Imprisonment of John, Jesus' removal from *Nazareth* to *Capernaum*; call of 4 fishermen; teaching and healing thruout Galilee. 4¹²⁻²⁵.
2. LAW OF THE KINGDOM: "Sermon on the Mount" to disciples. 5-7.
3. MIRACLES. Leper. *Capernaum*. Centurion; Peter's mother-in-law; other sick; a volunteer scribe; calming storm. *Gadara*. 2 lunatics, swine. *Capernaum*. Paralytic, forgiving sins. *Galilee*. Call of Matthew, feast: fasting, "Patch," "Wine-skins"; woman healed and ruler's daughter; 2 blind men; dumb man. 8-9³⁴.

II. CONFLICT WITH JUDAISM IN GALILEE.....9th-15th

1. ADMINISTRATION OF CHURCH. Tour of *Galilee*; mission of the 12; inquiry of John Baptist and unbelief of the age. 9th-11.
2. CONTROVERSIES WITH LOCAL CLERGY. Sabbath: grain fields, withered hand; blind mute, unpardonable sin; no sign for Pharisees; true kindred. 12.
3. TEACHING AND MIRACLES. *Lake Shore*. "Sower," "Tares," "Mustard Seed," "Leaven," "Treasure," "Pearl," "Seine." Rejected at *Nazareth*; Herod's testimony, (John Baptist's death); 5,000 fed; prayer; walking on water; healing on *Plain of Gennesaret*. 13-14.
4. CONTROVERSY WITH JERUSALEM CLERGY. Washing of hands. 15th-20.

III. TEACHING WHICH TAXED THE FAITH OF APOSTLES15th-20

1. BEYOND GALILEE. *Tyre and Sidon*. Flight; Gentile woman and daughter. *Mt. by Lake Galilee*. Healing, 4,000 fed. *Magadan*. Challenged by Pharisees and Sadducees for a sign; flight in unprovisioned boat. *Near Caesarea-Philippi*. Confession of Peter; prediction of death and resurrection, salvation; transfiguration, fate of John Baptist and his own; epileptic boy and faith. 15th-17th.
2. IN GALILEE. Prediction of death and resurrection. *Capernaum*. Temple tax; greatness; "Lost Sheep"; forgiveness, "Unmerciful Slave." 17th-18.
3. JOURNEY TO JUDEA. Crowds healed; Pharisees' question on divorce; blessing children; rich ruler, riches; "Laborers"; prediction of crucifixion; request of mother of James and John. *Jericho*, 2 blind men. 19-20.

IV. CONTROVERSY WITH PRIESTHOOD AT JERUSALEM..... 21-25

1. PUBLICLY ACKNOWLEDGED AS MESSIAH. Triumphal entry; cleansing temple; blighting fig-tree. 21st-22.
2. CHALLENGED BY ECCLESIASTICS. Debate with high-priests, Pharisees, Herodians, Sadducees ("Two Sons," "Vineyard," "Marriage Feast"); denunciation of scribes and Pharisees. 21st-23.
3. FATE OF TEMPLE AND SECOND ADVENT. *Mt. Olives*. Signs involved, "Ten Bridesmaids," "Talents," "Sheep and Goats." 24-25.

V. CRUCIFIXION AND RESURRECTION OF CHRIST. 26-28

1. THE BETRAYAL. Prediction of crucifixion; supper at *Bethany*; Judas' bargain with high-priests. 26th-16.
2. ARREST AND TRIALS OF JESUS. Last supper, prediction of disciples' disloyalty; Gethsemane prayer; arrest; claim of messiahship, condemned by Sanhedrin; suicide of Judas; convicted by Pilate. 26th-27th.

3. CRUCIFIXION. Mockery, last words, death; earthquake, resurrections; burial by Joseph; guard at tomb. 27²⁷⁻⁰⁶.
4. RESURRECTION. Earthquake and empty tomb; report of the watch; reappearance on mountain in *Galilee*, commission to disciples. 28.

INTRODUCTORY

PROBLEM. The Jewish Christians of Palestine needed instruction in the teaching of Jesus in order to live more ethically than their Jewish neighbors. They required a firmer consciousness of the claims of Christianity as superior to Judaism. **PURPOSE.** The aim of this gospel was to prove the messiahship of Jesus and that Christianity was ordained to supersede Judaism, and to trace to Jesus himself the promise of his second advent, when he would establish his universal kingdom under the laws which he had ordained for the social life and administration of his church in the meantime. **CONTENTS.** The key-note of this gospel is the supremacy of Jesus Christ as law-giver, in teaching and controversy. The church is assumed from the first and not accounted for as in Mark. Jesus moves thruout in the atmosphere of the time of the author and his immediate readers. The Sermon on the Mount is the Magna Charta of the new faith. Its maxims answer for rules of conduct. The apostles are the official authorities of the "church," a word used in no gospel but Matthew 16¹⁸, 18¹⁷. While in Mark Jesus is Christ by divine appointment, in this gospel he is Christ by inheritance also: the legitimate heir of David, by genealogy, (1¹⁻¹⁶) and constantly so called, (9²⁷, 12²³, 15²², 19²⁸, 20^{30, 31}, 21^{9, 15}, 25³⁴). Miracles are valued as evidence for their number, rather than for their individual worth and significance as in Mark. The whole life of Jesus is determined by prophecies. The Old Testament is cited not as predicting but as determining Jesus' acts. The quotations in the narrative are after the rabbinical method: without regard to the meaning intended by their authors. The prophecies cited in the sayings of Jesus on the other hand are always in accordance with the spirit of their authors and never descend to verbal ingenuity (Compare Hosea 6⁰ in Mt. 9¹³ and 12⁷, with Hosea 11¹ in Mt. 2¹⁵). The issue with Judaism and the evidence of the superiority of Christianity appear in controversies between Jesus and the Jewish clergy in Galilee and at Jerusalem. The verdict against Judaism is expressly stated in 21⁴³: "The kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof." The responsibility of this judg-

ment is placed upon the Jews by themselves in 27²⁵: "His blood be upon our heads and our children's." Mark's order of events for the Galilean ministry is here obscured in favor of topical groupings of Jesus' addresses to his disciples, the people and the Jewish clergy. The secrecy of Jesus' messiahship is overlooked (Jesus' claim to be judge of the world 7²¹⁻²³ before Peter had confessed his messiahship 16¹⁶, which revelation Peter did not receive from a human source 16¹⁷). The author substitutes "Master" for "Good master" and omits therefore "Why callest thou me good?" (19¹⁶⁻¹⁷), where Mark is followed exactly by Luke and the Gospel of the Hebrews. On the other hand his conscientiousness as a narrator is shown in the paradox regarding the knowledge of Jesus (10²³, 16²³, 24³⁶). The grouping of the sayings and parables of Jesus in long discourses is a great convenience to readers and is reminiscent also of some undoubtedly long discourses. The First Evangelist is above all party extremes. The triumph of Christianity was to be by incorporation. His prelation for the phrase "kingdom of heaven" is very marked, but "Lord, Lord" did not suffice our author for a test of loyalty to Christ. **OUTCOME.** The result is the most legalistic document in the New Testament. The Christian consciousness owes to this gospel its impression of a controversial atmosphere in the Galilean ministry. It furnishes us with one of our two versions of the nativity of Jesus, the contents of John Baptist's preaching, the temptations of Jesus, the Sermon on the Mount, the Lord's Prayer, and alone records the parable of Sheep and Goats.

READING. The gospel at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Dramatic, didactic and controversial narrative, with extensive sayings and parables of Jesus. (b) A work of Hebrew wisdom literature (Compare Proverbs, Ecclesiastes, Job, Ecclesiasticus, Wisdom of Solomon, John, I John and James). (c) Style. Marked with dignity, literary skill and formality. (d) O. T. Quotations: in narrative (17); in sayings of Jesus (31). (e) Verse in sayings of Jesus (74).

STANDPOINT. Common view: Christianity a new law.

CONTROLLING IDEAS. (1) Jesus, Son of God, legitimate king and law-giver of the new Israel, who would establish his kingdom thruout the world upon his second advent. (2) The life of Christ determined in every essential detail by

O. T. prophecy and the superiority of Christianity to Judaism. (3) Obedience to Christ the condition of salvation and miracle the primary evidence of his divine authority.

CRITICISM.

HISTORICITY OF EVENTS. Genealogy (Comp. 22⁴⁵), nativity, temptations, 2nd lunatic at Gerasa, 2nd blind man at Jericho and 2 blind men in Galilee, claim of Messiahship in Galilee (comp. 16^{16, 17} and 7²¹⁻²³), Peter's walking on water, guard at tomb, earthquake and resurrections at crucifixion, reappearance of Jesus in Galilee.

GENUINENESS OF SAYINGS OF JESUS. Temptation sayings 4¹⁻¹¹; beatitudes 5⁸⁻¹²; non-resistance 5³⁸⁻⁴²; Lord's Prayer, 6⁹⁻¹³; Jonah 12³⁹⁻⁴¹, 16⁴ (Lu. 11^{29-30, 32}); "Sheep and Goats" 25³¹⁻⁴⁶; church 16¹⁸⁻¹⁹, 18¹⁵⁻²⁰; great commission 28¹⁹⁻²⁰.

CONSISTENCY OF IDEAS WITH THOSE OF JESUS. John Baptist's message 3¹⁰⁻¹², and Jesus in 12¹⁸, 25³⁴⁻⁴⁶; "kingdom" (55 times), and family metaphor 12⁴⁶⁻⁵⁰, "Father" (42 times), "Son of God" (14 times); law-giver and teacher 9¹⁶⁻¹⁷, 10¹⁹⁻²⁰, 16¹⁷; salvation 16²⁴⁻²⁵; nativity stories and miracles cited, and 2nd temptation 4⁵⁻⁷ and 11²¹, no signs 12³⁸⁻⁴², 16¹⁻⁴, Peter 16¹⁷; praise of scribes 25²⁻³.

MASTERPIECE. One or more narrative passages.

THE GOSPEL OF LUKE

JESUS, THE CHRIST
OF HUMANITY

A TITLE-PAGE

By Luke, a Physician
Once Companion of Paul
95-105 A.D.

PREFATORY

This gospel presents Jesus as the Christ of humanity. It was written by a Greek to his Greek friend, Theophilus, to whom he soon afterwards wrote the Acts of the Apostles and for whom he planned apparently to write a third narrative. Luke's gospel was based upon Mark, another source which was used also in Matthew and still another of Luke's own. The non-Markan material which

he possessed contained many of the choicest parables of Jesus and a superior account of the passion. Luke was especially interested in the universality of Jesus' appeal and the very general response which his message and personality evoked. This universalism argues the influence of Paul. Luke's was eclectic. He selected the most pleasing aspects of the career of Jesus. He was not a compiler like Mark, but was a little more of an historian than the First Evangelist. Like him he was essentially an interpreter of Jesus. His evident dependence upon Josephus' work in 3¹, fixes his gospel as not earlier than 95 A.D.

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PREFACE: Address to Theophilus and sources of Gospel.... 11-4

I. INTRODUCTION. JESUS AND JOHN THE BAPTIST. 1¹-4¹²

1. NATIVITY. *Judea and Nazareth.* Annunciations to Zachariah and Mary; birth of John. *Bethlehem.* Birth of Jesus, shepherds; circumcision. *Jerusalem.* Presentation, Symeon and Hannah. *Nazareth.* Boyhood of Jesus. *Jerusalem.* Jesus in temple. *Nazareth.* Youth of Jesus. 1¹-2.
2. PREPARATION. *The Jordan.* Ministry of John Baptist, (his imprisonment); baptism of Jesus; genealogy; temptations. 3-4¹².

II. RISING POPULARITY OF JESUS IN GALILEE... 4¹⁴-9²⁰

1. IN GENERAL. Magnified in synagogs; an exception at *Nazareth.* 4¹⁴-30.
2. IN AND ABOUT CAPERNAUM. Lunatic, Peter's mother-in-law, sick and demons. 4³¹-41.
3. THRUOUT PALESTINE. *Galilee.* Desert; tour; 4 fishermen and catch; leper; prayer in *deserts*; paralytic with rabbis from all Palestine. 4⁴²-5³⁰.
4. IN AND BEYOND PALESTINE. *Galilee.* Levi, his feast: fasting, "Patch," "Wineskins"; Sabbath: grain fields, withered hand; prayer, 12 apostles chosen; "Sermon on Plain." 5³¹-6.
5. RISING POPULARITY. *Capernaum.* Centurion. *Nain.* Widow's son. *Galilee.* John Baptist's inquiry; Simon and woman: "Two Debtors"; women disciples; "Sower," "Lamp," true kindred; storm. *Gerasa.* Lunatic and swine. *Galilee.* Woman healed and Jairus' daughter raised; mission of 12; Herod Antipas' desire to see Jesus; feeding 5,000 at *Bethsaida*; prayer; Peter's confession; salvation; prediction of death and resurrection; prayer, transfiguration; epileptic boy; prediction of death; greatness. 7-9²⁰.

III. CLIMAX OF POPULARITY: JOURNEY TO JERUSALEM^{9th-19th}

1. IN GENERAL. An exception in *Samaria*; volunteers; mission of 72; lawyer: "Good Samaritan"; Martha and Mary; prayer, Lord's Prayer, "Friend at Midnight"; dumb man, unpardonable sin; a woman's praise. ^{9th-11th}.
2. IN SPITE OF PHARISEES. Signs; denunciation of Pharisees; "Rich Fool," "Marriage Feast," "Shrewd Steward," Galileans and Pilate; "Fig-tree"; paralytic woman, Sabbath; "Mustard Seed"; the unsaved; Pharisees' threat of Herod; dropsy, table-talk: Sabbath, Seats at Table, "Great Supper"; counting the cost; "Lost Sheep," "Lost Coin," "Lost Son"; "Unjust Steward"; adultery; "Rich Man and Lazarus"; forgiveness and faith; "Unprofitable Servants"; 10 lepers; the Pharisees and the coming of the kingdom; "Unjust Judge," "Pharisees and Publican"; receiving children; rich young ruler, riches; prediction of death and resurrection; blind man; Zacchaeus at *Jericho*; "Pounds." ^{11th-19th}.

IV. THE TRAGEDY: CRUCIFIXION AT JERUSALEM.^{19th-23}

1. POPULARITY AND OPPOSITION. Triumphal entry, Pharisees. *Temple*. Driving out traders, high-priests; debate with scribes, Pharisees, Sadducees: John Baptist, "Vineyard," taxation, resurrection, David's son, hypocrisy of scribes; widow's offering; fall of Jerusalem and second advent. ^{19th-21}.
2. FAREWELL TO APOSTLES. Judas' perfidy; last supper, prediction of disciples' disloyalty. ^{22nd-23}.
3. MALICE OF ECCLESIASTICS. *Mt. Olives*. Prayer, arrest. *Jerusalem*. Abused by temple police, trials before Sanhedrin and Pilate, acknowledgments of messiahship, and examination by Herod; crucifixion and last words; burial by Joseph. ^{22nd-23}.

V. CULMINATION: THE RESURRECTION OF CHRIST. . 24

Women at empty tomb; disbelief of apostles; appearances to Cleopas and companion at *Emmaus* and to disciples at *Jerusalem*, ascension from *Mt. Olives*.

INTRODUCTORY

PROBLEM. Luke might have sent Theophilus a copy of the Gospel of Mark. But a gospel in better Greek, and from the Greek point of view such as Luke could write, would prove more satisfactory to a Greek reader and it could include the valuable non-Markan material to which Luke had access. And Mark's gospel left room for a narrative which would emphasize the essential popularity of Jesus and his message. PURPOSE. The aim was to instruct a Greek regarding the lordship of Jesus, the beauty of his character, his irresistible personality

and the supreme quality of his ethical teaching and to assure him of Christ's second advent for the establishment of his universal kingdom. CONTENTS. The keynote of this gospel is the popularity of Jesus among all classes of society; rich and poor, clergy and laity, learned and unlearned, Jew and Gentile and men, women and children. The plot of the story corresponds to the five parts of a Greek tragedy: a propitious introduction, in the nativity and boyhood of Jesus; a rising success; a climax; a tragedy in the crucifixion; a culmination in the resurrection. Continual recitals (nearly 100 in all) of the effects which the activities of Jesus produced upon his spectators and hearers, serve to direct the emotions of the reader, just as do the songs of the chorus in a Greek drama. None of the gospels is so simple, so uninterrupted in its emotional trend. None appeals so directly to our admiration of Jesus, nor makes his environment fit his purposes so satisfactorily. All this is thoroly Greek. Of any real inconvenience suffered by Jesus by the machinations of the Pharisees in Galilee there is no trace. They oppose objections, become bewildered and invite Jesus to dine. Even the flight to Phoenicia is omitted. Such events of the nine months of flight, as Luke records, appear to have taken place in Galilee itself. Herod seeks Jesus "to see him" and finally gratifies his curiosity at Jerusalem, only to acquit him of insurrection, as Luke alone tells us. The journey to Judea described in one verse in Mark (10¹), and obviously secret, is developed in Luke to nearly 9 chapters of public teaching. This material, most of it in Luke alone belongs properly to the Galilean ministry. Luke is especially careful to trace the disentanglement of Christianity from Judaism. OUTCOME. The result is a gospel whose general plot accords more with what Christians would like to think happened than with a memory of fact. Luke nevertheless supplies the very important historical emphasis upon the impressions received by those who saw and heard Jesus. Most of them are inferential, and some are derived directly from Mark. Nevertheless they have to be expressed in order to be appreciated. To Luke alone we owe most of our information regarding the women disciples of Jesus, many of the most invaluable parables, including the Good Samaritan, Lost Coin, Lost Son, Unjust Steward, Rich Man and Lazarus, the only three on prayer (11⁵⁻⁸, 18¹⁻¹⁴). Of the occasions when Jesus prayed, Luke adds more than twice as many as are found either in Mark or in Matthew alone. To Luke also we owe one of our two ver-

sions of the nativity of Jesus, the contents of John Baptist's preaching, the temptations of Jesus, the Sermon on the Mount and the Lord's Prayer (the two latter in more primitive form than in Matthew) and from him alone the story from Jesus' boyhood.

READING. The gospel at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Dramatic and didactic narrative developed according to the divisions of Greek tragedy, with extensive sayings and parables of Jesus. (b) Style. The best Greek in the New Testament. (c) O. T. Quotations: in the narrative (24); in sayings of Jesus (26). (d) Verse in the narrative (11); in the sayings of Jesus (76).

STANDPOINT. Common view: Christianity a new law.

CONTROLLING IDEAS. (1) Jesus, Son of God and Christ of humanity, who would establish his kingdom throughout the world upon his second advent. (2) The superiority of Christianity to Judaism and its universality. (3) Obedience to Christ the condition of salvation and miracles the primary evidence of his divine authority. (4) A sympathy with asceticism: voluntary poverty and celibacy.

CRITICISM.

HISTORICITY OF EVENTS. Nativities of John and Jesus, Jesus in the temple, dates of Jesus' birth and John's ministry, genealogy (Comp. 20⁴⁴), temptation order, draft of fish, dining with Pharisees, appointment of the 72, resurrections of Jairus' daughter and widow's son, Bethsaida as location of feeding 5,000, lack of crisis in Galilean ministry, no flight beyond Galilee, narrative of journey to Jerusalem, occasions of prayer, resurrection appearances.

GENUINENESS OF SAYINGS OF JESUS. Beatitudes 6²⁰⁻²⁶; lawyer's answer 10²⁷; Lord's Prayer 11²⁻⁴; parables of 14-16; last words 23²⁸⁻³¹, 34, 43, 46.

CONSISTENCY OF IDEAS WITH THOSE OF JESUS. Emphasis of miracles and signs in 2¹², 34, and no signs 11¹⁶, 29-36; "kingdom" (44 times) and family metaphor 8¹⁹⁻²¹, "Father" (16 times) and "Son of God" (9 times).

MASTERPIECES. One or two passages of narrative.

THE BOOK OF ACTS

THE ACTS OF THE APOSTLES

By Luke, a Physician
Once Companion of Paul
100-105 A.D.

A TITLE-PAGE

PREFATORY

The Acts of the Apostles, like the Gospel of Luke, was addressed to Theophilus. A narrative argument concerning the character of Christianity as propagated by the apostles would appeal to a reader who had been interested in a narrative of the acts and sayings of the founder of the new faith. Authorities unite in the opinion that both works are by the same author and that the "we" passages (16¹⁰⁻¹⁷, 20⁸⁻¹⁵, 21¹⁻¹⁸, 27-28¹⁶) are from a diary of Luke, the physician, mentioned in Colossians 4¹⁴. Most scholars hold that Luke was also the author of Acts. Some think that another than Luke was the author and used Luke's diary as a source. They argue that a companion of Paul would be better acquainted with the life of the apostle than the author of Acts shows himself to be and would have mentioned or made some use of Paul's epistles. Acts 5³⁴⁻³⁷, like Luke 3¹, exhibits literary connection with the Antiquities of Josephus, which appeared in 94 A. D., and Acts was written a little later than the Third Gospel. Since the Book of Acts closes with the end of Paul's career, 58 A. D., still another work for Theophilus, dealing with the third generation of Christians, may have been contemplated by the author.

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 3. Third tour of Paul: Galatia, Ephesus, Macedonia, Corinth, Macedonia, Troas, Miletus, Caesarea, Jerusalem. 18²³⁻²¹²⁶.
- Speeches:* Peter 15⁷⁻¹¹; James 15¹³⁻²¹; Paul 17²²⁻³¹, 20¹⁸⁻³⁵; Ephesian State Secretary 19³⁵⁻⁴⁰.
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- Speeches:* Paul 22¹⁻²¹, 24¹⁰⁻²¹, 26²⁻²³, 27²¹⁻²⁶, 28¹⁷⁻²⁰; Tertullus 24²⁻⁸.

INTRODUCTORY

PROBLEM. The early Christians faced the future in expectation of the consummation of the kingdom of God thru a second advent of Christ. The importance of the lordship of Jesus had been calling forth gospel narratives. Suspicion regarding political designs alleged against Christians elicited a record of the acts and sayings of the apostles, which the historical interest of the time was not sufficient of itself to demand. The Jews were continually inciting persecution against Christians by prejudicing the populace and Roman authorities against them. Luke sought to remove the misunderstanding by a direct appeal to the acts and utterances of the apostles thruout the history of the spread of the new faith from Jerusalem to Rome. **PURPOSE.** The supreme interest of the book is religious: to edify Christ-

ians by tracing how Judaism in the course of Providence had been supplanted step by step by the Christian church. The political innocency of Christianity is argued by indirection by tracing persecutions in Jerusalem, Asia Minor and Greece to the Jews, by citing the conversion of Roman officials themselves (10, 13⁹⁻¹²) and the favorable attitude of Roman magistrates to the apostles, when they were summoned to court (16³⁵⁻⁴⁰, 18¹²⁻¹⁷, 19²³⁻⁴¹, 23²⁵⁻³⁵, 24²²⁻²⁵, 26³⁰⁻³²). Compare the repeated vindications of Jesus recorded only in Luke 23^{4, 14, 22}). No convictions or executions of Christians by Roman magistrates are recorded, altho I Corinthians 15³², II Corinthians 11²³⁻³³ raise the question whether Paul was not sometimes convicted by Roman courts. The case at Philippi is an exception proving the rule by the apology of the magistrates which followed conviction (16³⁵⁻⁴⁰). It is obvious why the book closes without mention of the final trial and execution of Paul at Rome. The taste for martyrdom moreover was a later growth.

CONTENTS. Our author is modern in feeling that the best way to know things is in their origin and development. The plan of the book is contained in the commission by Jesus in 1⁸: "You shall be my witnesses in Jerusalem, in all Judea and Samaria and to the end of the earth." Its spirit is expressed in 4³²: "The multitude of the believers were of one heart and soul." Peter is most in evidence in the first and Paul in the last half of the book. But John, Stephen, Philip, Barnabas and James are also conspicuous. The crisis of the history is marked by the Council of Jerusalem, (15) which recognized Paul's Gentile converts without their first becoming Jews and thus permitted two sects within the church. For the Jewish Christians practiced their national rites. The compromise of James (15¹³⁻³³) could not have been assented to by Paul as appears from Galatians 2. The journeys of 11²⁷⁻³⁰ and 15 must be identified in order to square with the direct testimony of Paul in Galatians 1^{18, 21}. The religious pragmatism of the author appears, as in his former work, in numerous summaries of effects of events upon the growth of the spirit and numerical and territorial extent of Christianity. Luke's ascetic tendency appears in his account of the voluntary poverty involved in the communistic experiment of the first Christians at Jerusalem (Comp. 21⁹). OUTCOME. The Book of Acts aroused the consciousness of the church regarding her development as the gospels did regarding her origin. As a record it revealed that Christianity was already an extensive institution. By recounting the rivalry of the new faith with Judaism it quickened in the church the sense of her divine mission. By

tracing her successful detachment from Judaism it fired Christians with a new sense of freedom. In form it approaches history more nearly than the gospels resemble biography. It is nearer also to the writings of the apologists of the second century than to the epistles of Paul.

READING. The book at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Narrative and speeches. (b) Speeches (22). (c) O. T. Quotations (71).

STANDPOINT. Common view: Christianity a new law.

CONTROLLING IDEAS. (1) Jesus, Son of God and Christ of humanity, who would establish his kingdom thruout the world upon his second advent. (2) The superiority of Christianity to Judaism and its universality and political innocency. (3) Obedience to Christ the condition of salvation and miracles the primary evidence of divine authority. (4) A sympathy with asceticism: voluntary poverty and celibacy.

ARGUMENT. The independence, superiority and innocency of Christianity in its spread from Jerusalem to Rome.

MOOD. Pride in the mutual love and unity of Christians.

RELIGIOUS EXPERIENCE. Autobiographical reminiscences from Luke's diary: 16¹⁰⁻¹⁷, 20⁵⁻¹⁵, 21¹⁻¹⁸, 27-28¹⁶.

MESSAGE. The independence and superiority of Christianity to Judaism and its political innocence.

INDEX. Names for persons, races, and places; terms for God, Jesus, Christianity, Christians, and opponents; important abstract terms.

CRITICISM.

HISTORICITY OF EVENTS. Resurrection narrative 1¹⁻¹⁴ (comp. Luke 24); election of Matthias 1¹⁵⁻²⁶; Pentacost 2¹⁻²¹; baptism 2³⁷⁻⁴¹; communism 2⁴⁴⁻⁴⁵, 4³²⁻⁵¹¹; Lord's Supper 2⁴²; The Seven 6¹⁻⁶; Paul's conversion 9¹⁻¹⁹, 22⁶⁻²¹, 26¹²⁻²⁰; "gift of tongues" 10⁴⁶, 19⁶; Cornelius 10-11¹⁸; Council of Jerusalem 15¹⁻³³ (comp. Gal. 2¹⁻¹⁹); visit of 9²⁶⁻³⁰-Gal. 1¹⁸ and of 11²⁷⁻³⁰-15-Gal. 2¹⁻¹⁰; Paul's citizenship 16³⁵⁻⁴⁰, 22²⁵⁻²⁹, 23²⁵⁻²⁷; disciples of John 19¹⁻⁷; Paul's farewell 20¹⁷⁻³⁸; appeal to Caesar 25¹²; hired quarters at Rome 28³⁰⁻³¹. *Persecutions* (15). *Miracles* (20): cures (12); resurrections by Peter (1), by Paul (1); inflictions: by Peter (2 deaths), by Paul (1 blindness). *Visions* (10). *Angels* (7).

GENUINENESS OF SPEECHES. Peter 2; Gamaliel 5³⁴⁻³⁹.

MASTERPIECES. Invaluable narratives and speeches.

THE GOSPEL OF JOHN

THE CHRIST OF PERSONAL EXPERIENCE

A TITLE-PAGE

By a Jewish Christian

Ephesus

100-116 A.D.

PREFATORY

The Fourth Gospel presents a Christ of personal experience. Like the First Gospel it is a book of Hebrew Wisdom. Unlike its predecessors it is written by an author of the liberal school of New Testament thought and from the individualistic point of view. Its interest centers in the divinity of Christ, attested by witnesses and miracles and frequently claimed in discourses of Jesus himself. It is based upon the synoptic gospels, an acquaintance perhaps with an eye-witness of events of Jesus' ministry and a first-hand knowledge of Palestine before the destruction of Jerusalem. The author has furnished us incidentally with more knowledge of contemporary Judaism than the three synoptists combined. The author was a Jew, a Christian from his youth, a former Sadducee (7³⁹, 20²²; 6⁴⁰, 11²⁴⁻²⁷, comp. Lu. 14¹⁴; 12²⁸⁻³⁰, 20¹¹⁻¹⁸), a priest perhaps (18¹⁵), of Alexandrian culture (1¹⁻¹⁸), but not a personal disciple of Jesus. He wrote at Ephesus not earlier than about 100 or later than 116 A. D. He was the author of I John and probably of II and III John also. I John¹⁴ seems to claim that the author was a personal disciple of Jesus, but the "we" may not include the author. Chapter 21²³ points to a time when John was dead. And 19³⁵ and 21²⁴ claim that this apostle was the ultimate authority for the gospel.

By 170-180 the church was convinced that John the apostle wrote the Fourth Gospel. Irenaeus (200), quoted by Eusebius (264-349), considered the apostle the author and records that he wrote at Ephesus and died there after 98 A. D. On the other hand Irenaeus attributed the Apocalypse also to John and that work cannot have been by the same hand as the gospel. A 7th or 8th century writer claims that the second book of Papias (120-160) affirms that "John the Divine and James his brother were slain by the Jews" (see Acts 12¹⁻²). The church calendar is traced back to 411, with December 27 as the Day of the martyrs

“John and James the Apostles at Jerusalem.” Polycrates, Bishop of Ephesus (190), wrote that the Fourth Evangelist whom he calls “John” had been a priest (comp. 18¹⁵). Tradition names a John the presbyter as having lived at Ephesus as well as John the apostle, and he may have been the author of the gospel and a disciple of the apostle.

If the apostle was only indirectly connected with the gospel it would be enough to give it his name, just as Matthew’s name became attached to the First Gospel. It seems more likely that a disciple of the apostle John than the apostle himself, would cite seven cases which illustrate his superiority to Peter (1³⁵⁻⁴², 13²⁸⁻²⁶, 18¹⁵⁻¹⁶, 19²⁵⁻²⁷, 20²⁻⁸, 21⁷, 20-23) and especially as the synoptists uniformly exhibit Peter as surpassing all his fellows. It is difficult to believe that John the fisherman of Galilee would lay the scene of Jesus’ ministry almost entirely at Jerusalem, that he could have been a Sadducee, or represent himself as known to the high priest. And could a man, who was himself a party to the events of Jesus’ life, write a gospel, whose interest is metaphysical as well as historical and so much of whose narrative is allegory? Some attribute the work to two hands and very lately a strong plea has been made for ascribing it to several different writers.

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INTRODUCTORY

PROBLEM. The synoptic gospels did not satisfy some circles in the church. More than one school of Greek and Jewish philosophy at Ephesus claimed divinity for a Logos, or Word. The docetic heresy had arisen which denied to Jesus a corporeal body.

PURPOSE. The purpose of the Fourth Evangelist is stated in 20³¹: "these things have been written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." He argued for both the divinity and the humanity of Christ and for the superiority of Christianity to Judaism. But Christ to him was pre-existent and omniscient. (Contrast Mk. 13³², Mt. 24³⁶, Acts 1⁷.) Less of an historian than any of the evangelists, the true realities for him were ideas, not events. He saw how an over-interest in events had misled the synoptists into thinking of Christianity as a prelude to a second advent of Christ, whereas to him, as to Paul, eternal life was a state of mind and began with a faith in Christ.

CONTENTS. The Prolog claims the divinity of Christ, not on account of an event of birth, but because Jesus was the Logos of God. And the logis idea is developed by the declaration that the pre-existent Word "became flesh." Nevertheless the Fourth Evangelist knew no better way to demonstrate that Christ became truly human than to relate the events of the crucifixion. He furnishes the declaration of thirst and a proof of death (19²⁸, 32-37). The middle portion, or one-half, of the book consists of conversations and discourses with accounts of seven miracles. Descriptive titles of Jesus abound: the life, the light, the truth, the way, the door, the resurrection and the life, the bread of life, the vine, all of them peculiar to this gospel. These are so many responses of the personality of Christ to the religious consciousness of the author. The questions of John, Peter, Nathaniel, Nicodemus, the woman of Samaria, Mary and Martha are the author's own. The answers are declarations of the God-consciousness of Jesus. He appeals to his direct knowledge of God's will rather than to the reason and experience of his hearers. Contrast the Sabbath controversy in 5 and 9 with those in Mark 2²³⁻³⁶ and the other gospels. The truest pictures for the evangelist were those which most clearly taught essential ideas. Thus the Lord's Supper is not related, but its significance is expounded in a discourse at Capernaum suggested by the miracle of the loaves. The baptism is not related, but its meaning is expressed in John the Baptist's witness: the "Lamb of God," and this notwithstanding that John did not recognize Jesus as the Christ until his own imprisonment (comp. Lu. 7¹⁸⁻²⁸, 32¹⁻²², Mt. 11²⁻⁶, 3¹⁸⁻¹⁷, Mk. 1¹⁰), and that his preaching described Jesus in very different terms (Mt. 3¹¹⁻¹², Lu. 3¹⁶⁻¹⁷). His explicit testimony to Jesus' messiahship (1²⁹⁻³⁶, 3²²⁻³⁰) is an argument for Jesus' superiority, which the author felt the need of affirming (5³⁸) and which was not acknowledged by all of the Baptist's disciples at Ephesus as late at least as Paul's time (Acts 19¹⁻⁷).

The course of events in 1-11 is far from historical. Contrary to Mark (and Luke, excepting 1-2), Jesus is presented as announcing his messiahship from the very first chapter. The location of the greater part of the ministry is transferred from Galilee to Jerusalem. The cleansing of the temple at the passover in chapter 2 belongs to the passover of passion week (Mk. 11¹⁵⁻¹⁷, Mt. 21¹²⁻¹³, Lu. 19⁴⁵⁻⁴⁶). Of the events themselves, the calling of disciples, the boy at Capernaum, the feeding of 5,000, and the confession of Peter are substantiated in the main by parallels in the synoptic gospels. But there is no room in the course of

events recorded by Mark for so impressive and public an occurrence as the resurrection of Lazarus.

We have to assume that the evangelist did not intend to be a historian. He was a poet reflecting the literary spirit of Jesus in his parables, by resorting to fiction whenever it suited his purpose. He was as historical as an historical novelist, as Plato in his dialogs of Socrates, and more historical than Philo in his allegories of the Pentateuch. The Lazarus story is valid as revealing Jesus as "the resurrection and the life" as announced in advance (11²⁵). He is the good wine in the story of the wedding at Cana and the water of life at Jacob's well.

This view explains also the wide divergence of style between the discourses of Jesus in this and the other gospels, the occasional differences in the ideas advanced and the indifference of the evangelist about making any sharp distinctions between remarks of Jesus and observations of his own upon the same themes. It relieves us also of the inference that Jesus actually talked continually about his own personality. (Compare Mk. 10¹⁸.) The chief objections met in the discourses are regarding the legitimacy of Jesus' claim to messiahship (7²⁷, 41-52), that his spirit was a devil (8⁴⁸) and that the Christ was to die instead of to abide forever (10¹⁵, 11⁵¹⁻⁵², 12³²⁻³³).

The prayers of Jesus are as expository as the discourses. They are expressly for the sake only of those who overheard them (11⁴¹⁻⁴², 12²⁷⁻³⁰, 17).

The contents of the book revolve around the terms *believe* and *love*. "Believe" occurs in 1-12 more than 12 times as often as "love," and "love" 3 times as often as "believe" in 13-21.

If the book has a plot it is the program of Jesus' ministry as known to himself in advance and carried out by virtue of his omniscience and omnipotence. He declared it "finished" as he was dying (19³⁰). Meanwhile he chose Judas on purpose to have him betray him (6⁷⁰⁻⁷¹) and directed him when to do so (14²⁷⁻³⁰)! While the humanity of Jesus turns upon his physical frailty (4⁶⁻⁷, 11³⁵, 19²⁸, 32-34), his divinity rests upon his pre-existence, omnipotence, omniscience and character. But, when tested by the acknowledged fact of Christ's appointment of Judas to the apostolate, the evangelists' theory of Christ's personality fails to sustain the ethical ideal which he so clearly assumes and expressly claims for him (8⁴⁶).

OUTCOME. The intrinsic value of the Fourth Gospel is very great. Its influence has been immense. Its ideals are the same as those of the synoptic records. So are its

ideas as a whole. It developed the personal consciousness of Christians. It inaugurated the study of his ministry from the standpoint of the divine consciousness of Jesus. It revealed thereby the secret of his marvelous authority. In this it has its historical as well as its religious value. As a work of the liberal school it reverted to the ideas of Jesus already pressed by Paul, that conduct should turn upon knowledge of God's purpose, instead of upon law, and that salvation is a condition of character. The latter idea proved a surer foundation than had yet been given for disappointed hopes in the second advent of Christ. In affirming the pre-existence of Jesus this gospel paved the way for the metaphysical theology which has since absorbed so much of the attention of the church. The influence of the doctrine of the omniscience and omnipotence of Christ has proved very unfortunate. This idea has confused the issue of the purely ethical incarnation of God in Christ. It has led to a widespread misinterpretation of Christianity by making it a revelation of the physical power of God to exact submission to revealed doctrines, instead of a religion (as the Fourth Evangelist himself understood it) of glad service directed by the purpose of God revealed by Christ and illustrated by his life. Any reader can appreciate many sentences at least of this work of genius. But its full value belongs to the reader who follows the experience of the author himself, and first gains a knowledge of the historic Jesus from the synoptic records, and ends by appreciating the aptness of the literary method employed. The evangelist's impossible theory of Christ's personality does not affect the religious value of as much of his gospel as might be supposed. And the discriminating reader cannot fail to find in it an explanation of the essential difficulties of the document.

READING. The gospel at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Dramatic narrative, in part historical and in part allegorical, the discourses dialectic, partaking of the character of both Hebrew Wisdom literature and Greek philosophy. (b) Style. Exalted and redundant. (c) Verse passages (57). (d) O. T. Quotations (14).

STANDPOINT. Liberal view: Christianity a life guided by faith in the divine purpose revealed by Christ.

CONTROLLING IDEAS. (1) Jesus Christ the pre-existent, omnipotent, omniscient, perfect Son of God. (2) Christianity the heir of Judaism, on the evidence of Christ, the

experience of believers and miracle. (3) Eternal life a condition of character attained immediately by faith in Christ thru a spiritual union with him.

CRITICISM.

HISTORICITY OF NARRATIVES. (1) *Events Based on the Synoptic Records.* Testimony of John Baptist 1²⁶ (Mk. 17⁻⁸, Mt. 3¹¹, Lu. 3¹⁶); call of disciples 1³⁷⁻⁵¹ (Mk. 1¹⁶⁻²⁰, Mt. 4²³⁻²⁰, Lu. 5¹⁻¹¹); boy healed 4⁴⁶⁻⁵³ (Mk. 8⁵⁻¹³, Lu. 7¹⁻¹⁰); feeding of 5,000 and walking on water 6¹⁻²¹ (Mk. 6³⁰⁻⁵¹, so Mt., Lu.); events of Passion Week 2¹⁸⁻¹⁶, 12-19 (Mk. 11-15, so Mt., Lu.); resurrection appearance 20¹⁹⁻²⁰ (Lu. 24³⁶⁻⁴⁹). (2) *Supplementary Events in Harmony with the Synoptic Records.* Resurrection appearances 20¹⁻¹⁸, 24-29 (Mk. 16¹⁻⁸, Mt. 28, Lu. 24). (3) *Events in Conflict with the Synoptic Records.* (a) Testimonies of John Baptist: 1²⁹⁻³⁶, 3²⁷⁻³⁰ (Mk. 17-11, Mt. 3¹¹⁻¹⁷, 11²⁻⁶, Lu. 3¹⁵⁻¹⁷, 21-22, 7¹⁸⁻²³); prayer on Mt. Olives 17 (Mk. 14³²⁻⁴², so Mt., Lu.). (b) Location of Events: Joruan Valley, for call of disciples (see above); Cana, for healing Capernaum boy (see above); Jerusalem, for Sabbath controversy and discourses 5, 7, 8^{12-10⁸⁰} (Mk. 2²³⁻³⁶, so Mt., Lu., comp. Lu. 13¹⁰⁻¹⁷, 14¹⁻⁶); Capernaum, for significance of Lord's Supper and confession of Peter (see "Introductory" above). (3) *Allegorical Narrative.* Testimonies of John Baptist, calling of disciples, wedding at Cana, Nicodemus discourse, woman of Samaria, Sabbath controversy, discourse on Lord's Supper, resurrection of Lazarus, reply to Greeks, farewell discourse, last prayer.

GENUINENESS OF THE WORDS OF CHRIST. (a) Close Parallels with the Synoptic Records. 1^{42, 47} (Mk. 3¹⁶⁻¹⁹, Mt. 16¹⁸); 2¹⁶ (Mk. 11¹⁷, so Mt., Lu.); 2¹⁹ (Mk. 14⁵⁸, Mt. 26⁶¹); 3^{34b} (Lu. 11¹³); 4⁴⁴ (Mk. 6⁴, Mt. 13⁵⁷); 5⁴⁵⁻⁴⁷ (Lu. 16²⁹⁻³¹); 6⁵⁻¹² (Mk. 6³⁵⁻³⁸, so Mt., Lu.); 6²¹ (Mk. 6⁵⁰, Mt. 14²⁷); 6⁵³⁻⁵⁸ (Mk. 14²²⁻²⁹, so Mt., Lu.); 7²³ (e. g. Mk. 2²⁵⁻²⁶, 3⁴); 10¹⁻¹⁶ (Lu. 15³⁻⁷); 10^{15a}, 17²⁵ (Lu. 10²²); 12¹⁷ (Mk. 14⁶⁻⁹, so Mt.); 12²⁴⁻²⁵ (e. g. Mk. 8³⁴⁻³⁸, 10⁴²⁻⁴⁵); 13^{22, 38} (Mk. 14¹⁸⁻³¹, so Mt., Lu.); 13³⁴⁻³⁵, 15¹⁷ (Mk. 12³¹, so Mt., Lu.); 16¹⁶ (e. g. Mk. 8³¹); 20²³ (Mt. 6¹²⁻¹⁵, 16¹⁹). (b) New but Characteristic Sayings of Jesus. e. g. 8⁵⁴, 12⁴⁴, 15¹²⁻¹⁴, 14²⁷. (c) Sayings Based on the Writings of Paul. 3^{3, 6, 16, 36, 524, 663, 717, 19, 832, 89}; 11⁴¹, 17^{5, 22}; 15^{1-5, 22}, 16²⁹, 17^{10-11, 21-23}. (d) Numerous interpretations of the God-consciousness of Christ are presented by a literary fiction as sayings of his own: some of them assuming omniscience or omnipotence, while others of them are as valid without either assumption as Luke 10²².

MASTERPIECE. Some invaluable passages.

THE BOOK OF REVELATION

AN APOCALYPSE

A TITLE-PAGE

By John
A Jewish Christian
Isle of Patmos
About 96 A.D.

PREFATORY

The Revelation of John is the best of a number of apocalyptic prophecies which appeared during the first and second centuries. Apocalypse addresses itself to the problem of how to retain faith in God's character considering the suffering condition of those who serve Him. It presents history in the form of dramatic and symbolic vision. The readers contemplated in this work are Christians suffering under the persecution of the reign of Domitian (81-96). It belongs evidently to an advanced stage of the persecution and is so dated by Irenaeus (200). It alone of the five books of the New Testament, which have been ascribed to the Apostle John, expressly claims "John" as author. But he is not called an apostle. The work can hardly be pseudonymous therefore, nor is it likely that the apostle was intended. Justin Martyr (160) ascribed the Apocalypse to the apostle John, but Dionysius of Alexandria (250) asserts that the apostle was not the author. This opinion is endorsed by Eusebius (264-349) and Jerome (340-420). The book is the work of a legalist and style and type of teaching show that it could not have been by the author of the Fourth Gospel. Nor is it likely by the apostle, since his preaching seems to have exerted a determining influence upon the thought of the evangelist. It was written apparently by John the Presbyter or a third John of Ephesus. He was at all events a Christian prophet (22^o) of universalistic principles, great moral force and earnest piety, and with none of the mysticism of the Fourth Evangelist. The work was conceived at Patmos and must have been composed there or at Ephesus. Some assign it to more than one hand. On account of its lack of apostolic authority and because of some of its teachings it was very late in gaining a place in the canon.

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INTRODUCTORY

PROBLEM. The time was one of severe and growing persecution, with Jews instigating Roman authorities against Christians. Jewish and heathen practices exerted an insidious influence. Indifference, unsound thinking, corrupt living, as well as purity and zeal, characterized the churches in and about Ephesus (2-3).

PURPOSE. Some felt that conditions were too desperate for any other remedy than an immediate advent of Christ who would overthrow the state with the sword. The author belonged to this circle of believers. I Peter, Hebrews, James and Acts have this persecution in mind, and all of their authors, like Paul of a generation before, are irenic and loyal to the government (I Pet. 2¹³⁻¹⁷, Heb. 10³⁶⁻³⁹, Jas. 5⁷⁻⁸, Rom. 13¹⁻³). But the Apocalypse is the classic of bitter enmity against the state. Its purpose is to assure its readers of the speedy advent of Christ with reward and relief. It exhorts to patience and perseverance. God is represented as already at work and the present as a pause in anticipation of a transcendent manifestation of divine power to save the church.

CONTENTS. The book is a pictorial parallel to II Corinthians 4^{16-5¹⁰}. The author claimed old authority for his prophetic method of edification (22^{6-9, 18}). He unveiled his ideal in a series of seven general visions. The sacred number predominates even in the subdivisions. As a rule a vision pictures the whole action of the prophecy. One is sometimes the expansion of the vision before. The succession of visions serves to graduate emotion and produce climax. The general visions at least are nicely balanced. Vision I corresponds to Vision VII, II to VI, and III to V, while IV occupies a central position of emphasis, its theme of "Judgment and Salvation" being the subject of them all. The symbolism is based upon Eden, the plagues of Egypt, the wilderness experiences of the Israelites, and Hebrew prophecy, especially the apocalypses of Ezekiel, Zechariah, Daniel, Enoch and Jubilees. The imagery is an adaptation of its Old Testament sense. It is to be interpreted according to the main ideas of the book and in a general, not a detailed, way. To the author a "Jew" was a Christian, and the Jews, as false religionists, are portrayed in thinly veiled symbols. So are the Roman state and its emperors. The key to the book is its teaching. Religion is dependence, not attainment. God is kingly in the extreme. So is Christ. Power is emphasized no less than holiness and nowhere else so impressively. In no other Bible book is heaven presented in a manner so sensuous and oriental. Faith is opposed to doubt and salvation to penalty. God offers and reveals salvation and chooses his church. He forgives, guards, guides and educates his saints and sends His spirit. Repentance and election are emphasized. The second advent is promised thruout the visions, and for the first time in Scripture with a reign of Christ of 1,000 years on earth 20²⁻⁷). The Apocalypse is differentiated from

even the other legalistic works of the New Testament by its appeal to the sword. It is the only New Testament book which is not a peace document.

OUTCOME. This is one of the sublimest works of literature and has had a powerful effect upon the history of Christianity. It has rendered the service of genuine poetry of lifting the mind above the tyranny of appearances. Like the Book of Daniel of the Old Testament it has inspired loyalty to faith especially in times of persecution. It has united the church. It has helped to separate it from the world. On the other hand it has fostered enmity against the state. If it is a treasury of the finest passages of fortitude and courage, it has served also as an arsenal of texts to justify persecution and war. It called to God for blood and revenge to relieve the persecuted of its own time, and, for centuries, men, claiming the name of Christ, have felt encouraged by its pages to torture followers of his name who were nerved by the same pages to endure to the death. It was the classic of the crusades and the so-called Christian wars of Europe. The Apocalypse is not a purely Christian document. It is a monument to the genius of a primitive Christian prophet, who had the imagination to make influential a theory of the triumph of the Christian religion, which failed to distinguish between the sacrificial and militant voices of Old Testament prophecy (compare Jer. 23⁵⁻⁶, Isa. 50⁴⁻⁹, 53 and Micah 5²⁻⁶, Isa. 11¹⁻⁴, Hag. 2²¹⁻²³). But it is a song of faith. The Christian reads its pages with reservations, as he does the imprecatory psalms, but he responds nevertheless to its cry: "How long O Lord doth Thou not judge?" He finds in its hope a music that stills his heart to patience and in its songs of victory an inspiration to his own faith in the ultimate triumph of him who died to save the world.

READING. The prophecy at a sitting.

INTERPRETATION.

LITERARY FORM. (a) Apocalyptic prophecy; dramatic symbolism. (b) Verse (65 per cent). (c) O. T. Quotation (346, most of them phrases).

STANDPOINT. Common view: Christianity a new law.

CONTROLLING IDEAS. (1) God a King, and Christ the pre-existent Son of God and Savior. (2) Salvation of saints, by a divine election and their own observance of revealed laws of worship, faith and conduct. (3) The salvation of the church on earth, by a second advent of Christ accompanied by convulsions of nature and a holy war.

CONTENTS. A series of visions more synchronous than chronological and advancing to a climax.

EMOTIONS. An enumeration of them in their order.

MOOD. Awe and trust in God, a patient persevering zeal for the Christian cause and bitter enmity towards the Roman state and the Jewish instigators of persecutions against the church.

MESSAGE. The triumph of the church over the state and the Jews in a holy war led by Christ in person.

INDEX. Terms and symbols for God, Christ, Christians and opponents; other important abstract terms and symbols.

CRITICISM.

AUTHORSHIP. The evidence for it.

VALIDITY OF IDEAS. (a) Program 19¹¹-21: second advent of Christ (1⁷, 22²⁰, etc.), his salvation of church by war (also 14²⁰, 17¹⁴), his 1,000 years reign on earth, final overthrow of Satan, resurrection of body (also 1⁵), final judgment, a new world. (b) Emphasis upon power e. g. 14⁷, 6-16; moral agency of nature 6-16; sensuous heaven and hell 4-5, 7, 11¹⁵⁻¹⁹, 14¹⁻¹³, 20¹⁰-22⁵; eternal punishment 14⁹⁻¹¹, 20¹⁰, 15; the gospel as judgment 10⁸, 14⁶⁻⁷; revenge 6⁹⁻¹⁰, 9⁵⁻⁸, 14¹⁰⁻¹¹, 16⁵⁻⁸, 19¹⁵; special honor of martyrdom and celibacy 6⁹⁻¹¹, 20⁵, 14⁴; pre-existence of Christ 3¹⁴; angels; Satan.

SENSE OF SYMBOLS. i. TRINITIES: (a) *God*, King, Father, Almighty; *Jesus Christ*, Son of God, King of Kings, Lion, Lamb, Child (12⁵, 19¹⁵); *Church*, lampstands 1²⁰, 24 elders (patriarchs and apostles) and 144,000 redeemed, woman 12, bride of Christ, new Jerusalem. (b) *Devil*, angel of the abyss 9¹¹⁻¹², red dragon, old serpent, Satan 12⁹⁻¹⁷, 20¹⁻¹⁰; *Roman State*, beast from sea 13¹⁻¹⁰, 19¹⁹⁻²¹, 20¹⁰, scarlet beast (state personified in Domitian as a second Nero) 17⁸⁻¹³, Sodom, Egypt 11⁸, harlot, woman, Babylon 17-19⁸; *the Jews*, alleged Jews 2⁹, 3⁹, beast from land 13¹¹⁻¹³, false prophet 19²⁰-20¹⁰. ii. NUMBERS. 2, true witnesses; 3, heavenly completeness (sometimes ironical); 4, earthly completeness; 10, human completeness; 7, holiness (sometimes ironical); 8, an intensified 7; 6, falling short of holiness; 3½ (a time and times and half a time, 3½ years, 42 months, 1260 days), a broken 7; *multiples* have the significance of their factors. iii. BOOKS. *The Apocalypse* 1¹¹, 19, 2¹ etc., 10⁴, 14¹³, 19⁹, 21⁵, 22⁷⁻¹⁰; *sealed book*, judgment 5-8⁴; *little book*, prophecy 10; *the books*, records of human lives 20¹²; *book of life*, roll of the elect, 20¹², 15. iv. MISCEL-

LANEOUS. *4 living creatures*, animate nature; *waters*, peoples and nations 17¹⁶; *seals, trumpets, vials*, judgments; *heads, horns*, authorities, kings; *Har Magedon, Gog and Magog*, battle plain of Megiddo, Palestine 16¹⁶, 20⁸, *Nicolaitans, Balaamites*, libertines 2^{8, 16}; *Jezebel*, a false prophetess 2²⁰.

MASTERPIECE. Some invaluable passages.

PUBLICATIONS BY RICHARD MORSE HODGE

THE LITERATURE OF RELIGIOUS EDUCATION. A discussion concerning reference books for Sunday-school teachers and textbooks for their classes. 1906, 16 pp. Universalist Publishing House, Boston. Postpaid 6 cents. (Order of A. G. Seiler, New York.)

RELIGIOUS EDUCATION. A manual of child-nature, Sunday-school curriculum, methods of teaching the different varieties of biblical literature, class work, Sunday-school organization and management, with 7 pages of bibliography of pedagogical and biblical literature. 1904, 31 pp. A. G. Seiler, New York. Postpaid 17 cents.

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