

CHAPTER VI

THE LUKAN SOURCES

THE third Gospel presents us with a variety of special features each of which is of great importance with reference not only to the Gospel itself, but also to the conditions in which all three were prepared. The common authorship of this Gospel and the book of the Acts of the Apostles—an authorship which is now established as that of St. Luke, ‘the beloved physician,’ and the companion of St. Paul—enables us to bring together facts and features of both writings which throw considerable light upon each. Each is prefaced by a short introduction of great importance, and from this we learn :

1. That the Gospel was a ‘treatise concerning all that Jesus began both to do and to teach until the day in which He was received up.’ The words used, while they do not exclude the addition of other matter, seem to indicate that the more considerable parts of this Gospel consisted of a narrative portion which we have already seen was Markan in origin, and some collection of sayings or teachings of our Lord, which may possibly have been the collection made by St. Matthew, but which we have seen to be more probably drawn from some collection or collections of disjointed ‘Logia’ used by both St. Matthew and St. Luke.
2. That, when St. Luke wrote, many accounts of the deeds and words of Jesus were in existence, and that these were in documentary form. The date

assigned to the production of the Gospel varies with the scholar who discusses it. Some place it as late as A.D. 95, others give the date as A.D. 70. Those who assign the later date are largely influenced by the theory that St. Luke wrote his book of the Acts with the writings of Josephus before him. This, however, is far from receiving a general acceptance. St. Luke's use of Markan narrative need not determine the date to be even so late as A.D. 70. For, as we have seen, the probability is that he used a much earlier recension of St. Mark's Gospel. It has, however, been held that St. Luke differs so much from St. Mark in his description of the doom of Jerusalem, and where he differs seems so clearly to have been influenced by what had actually transpired, that few are willing to assign an earlier date than A.D. 70. The references in the introduction do not really help us in deciding for a date later than A.D. 70; for, if our inferences as to the nature of Q and as to an earlier edition of St. Mark's writings hold good, St. Luke might speak of 'many' writings at a much earlier date. The passages in which he describes details of the destruction of Jerusalem, and departs from Mark in doing so, are also open to question. Those passages are xix. 43, 44, xxi. 20 and 24. But, as Principal Bebb has shown,¹ these need not indicate prophecy *ex post eventu*. The question is not of vital importance from the point of view of our present inquiry, and, while we hold that possibly the date of this Gospel may finally be fixed even earlier than A.D. 70, we shall accept the date assigned by Harnack, who places it between the years 78 and 93, inclining to the earlier rather than the later of the two. That

¹ Hastings, *Bible Dictionary*, iii. p. 163.

these accounts were in documentary form appears from the contrast between the words ἀνατάξασθαι διήγησιν and παρέδσαν. For while the word διήγησις might be used for a spoken narrative, yet it is clear that St. Luke means to distinguish between a tradition which has been 'delivered' direct to him, and by which he has been able to verify other accounts, and those accounts of which he says that there are many. The word ἀνατάξασθαι too seems more appropriate to the formality of a document than to the more uncertain oral tradition. That this verification at first hand by those who were 'eye-witnesses and ministers of the word' was open to St. Luke is of immense importance, as indicating an early date for his work and a sufficient authority for the account which he gives. We shall see, when we examine his sources, that the phrase can be amply justified.

3. In compiling his Gospel from such sources, St. Luke adopted an order which may fairly be styled chronological. For while the word καθεξῆς, which is rendered in English versions 'in order,' need not refer to order in time, yet a study of the writing which follows, and a recognition of the difference between his method of arranging the Logia of Jesus and that followed by St. Matthew, shows that the word was used in this sense. Dr. Bartlet¹ considers that the historical order is better preserved at the beginning of the Gospel, and that 'it soon fades away to be followed by a series of sections more or less loosely linked together.' He considers that these links belong for the most part to the 'special source' used by St. Luke, who follows, in the earlier part of his writing, the material which came to him from St. Mark. It is probable that this closer

¹ *Studies in the Synoptic Problem*, p. 345.

chronological 'nexus' is due to the character of the two writings before him, and to his respect for each, rather than to any slackening of purpose to maintain a chronological order on the part of St. Luke. 'The Travel Document' especially seems to have been compiled as a series of notes taken during a memorable journey, and the evangelist would probably consider that the fact of the journey gave an historical unity to the whole document, and that it was unnecessary for him to rearrange the incidents there mentioned. St. Luke's respect for his sources seems to have been so great, that even where we should have expected an editor to have corrected his source in using it, he does not do so. When he comes, however, to the collection of 'sayings' which he used, inasmuch as there was in these no attempt at chronological connection, he allows himself considerably more freedom in arrangement.

The first of the sources used by this evangelist is that which he obviously derived from St. Mark. The section which deals with the birth and infancy of our Lord, which is unique, will receive separate treatment, and as it is obviously non-Markan it need not be considered here. But omitting this for the present we notice in the Markan section which follows several important differences from canonical Mark. In iii. 1 he inserts a distinct chronological note, mentioning a Roman emperor by name and thus fixing the point of time at which his narrative begins. This is not found in Mark, and must be considered a distinctly Lukan addition intended to carry out his intention of chronological treatment.¹ This is followed by an account of the ministry of the Baptist, which is given in fuller detail than we find even in the first Gospel, while it is so

¹ See Stanton, *op. cit.*, p. 228 ff.

much fuller than what we have in the second Gospel that in comparison the latter seems to be a mere reference introducing the more important ministry of our Lord. Now this account, taken with the baptism and temptation of our Lord, forms so conspicuous a feature of this Gospel that we are bound to consider its source. It cannot have come from canonical Mark. If it was so derived there is an amount of amplification suggested which we do not find in the rest of St. Luke's writing, for he keeps, as we have seen, very closely to his source. Nor can we assign it to 'oral tradition,' for its correspondence with the parallel section in the first Gospel suggests a written source, while the points of difference with that section show us that it was a similar, but not an identical, document which was before St. Luke. The commonly accepted explanation is that it was taken from Q, but, as we have seen, that takes for granted that Q contained a certain amount of narrative, and if this be allowed at the beginning of that document we may properly ask why it should not be allowed also at its close. But if Q contained a history of the Passion it must be considered to have been another Gospel, and the difficulties which gather round the theory of an Ur-Markus would be presented here again.¹ The difficulties which gather around Q are immensely reduced, if we can believe that this document was made up of discourses properly so called. Such difficulties would have to be faced if we were shut up to the conclusion that this section was taken from Q, but there is no need for us to accept that position. If the theory of a proto-Mark be allowed, and if this edition was that which came before the notice of St. Luke, we can see at once why his account of the Baptist's ministry was so much fuller than that which appears in the second Gospel, and we can see also why it should have so much in common with that given in the first Gospel, and yet differ from it in details. It

¹ See p. 108.

becomes unnecessary, too, to disturb the homogeneity of Q, and that is a considerable gain.

Does the history of St. Luke then afford any occasion in which he could have met with an early Markan version of St. Peter's preaching? Now it is scarcely possible to consider the Markan source of this Gospel without at least some reference to the companion work which we have in the Acts of the Apostles. The masterly treatise of Harnack, entitled *Luke the Physician*, has placed the common authorship of the two books beyond dispute, and in the book of the Acts we have a very distinct connection indicated between St. Mark and St. Luke. In the story of St. Peter's escape from prison we have an intimate knowledge of the writer's acquaintance with Mark's home; he even knows the name of the servant maid who opened the door to St. Peter. He has recorded the circumstances which led to the separation of St. Paul from St. Mark in chapter xv. It is probable that the earlier portion of the Acts, which shows the prominence of St. Peter in the earliest days of the Christian Church, was derived from this 'Interpreter' of St. Peter's, and it has been pointed out that the Greek of this section, when compared with that of the 'We sections,' is more Hellenistic and conforms to that of the Markan narrative in the Gospels.

But if the first section of the Acts of the Apostles is Markan, the second may be as clearly connected with Philip. Harnack points out the significance of the reference to Philip's removal to Caesarea in chapter viii., and explains the abruptness with which the reference closes by supplying the words 'and there I met him at a later time.' This later occasion of course is that recorded in chapter xxi., where we are told that St. Paul and St. Luke entered into the house of Philip the evangelist, one of the seven deacons whose appointment to office is described in chapter vi. It is also mentioned that Philip had four

daughters 'who did prophesy.' With this may be compared the statement of Papias that these daughters of Philip 'transmitted stories of the old days.' Harnack argues from this that a possible source for the section of the Gospel other than that of St. Mark and that derived from Q, is to be found in that which came to the evangelist through these daughters of Philip. At present, however, we need only consider that here we have a distinct association in Caesarea with certain Gospel stories. In the Clementine Homilies and Recognitions there is also an account of a disputation between St. Peter and Simon Magus, and in the course of this description it is said that one of the Christian converts of Caesarea sent to his friend a work written at St. Peter's dictation, which had for its theme the life of Christ. During the two years of St. Paul's imprisonment St. Luke remained in Caesarea, and we may be sure that he was not idle during those years. Yet another link in our chain of evidence may be found in connection with St. Peter's visit to Cornelius. On that occasion the apostle would be accompanied by his interpreter, and we have the statement of Clement of Alexandria that St. Mark was asked by those who heard St. Peter preach to write down what he had said, and that St. Mark did this, and gave the writing to those who had made the request. St. Clement says that this took place in Rome, but this may have been due to some confusion in Clement's mind between this Caesarean edition and the later edition put forth by St. Mark at Rome. Some uncertainty of this kind is indicated when Clement goes on to say that St. Peter neither hindered nor encouraged St. Mark in this work, whereas Origen states that St. Mark was guided by St. Peter. It has often been pointed out that St. Peter's address in the house of Cornelius is practically an epitome of St. Mark's Gospel as we have it, and we have only to consider that this document was left by St. Mark at Caesarea to account for St. Luke's

coming into possession of an edition of St. Mark's Gospel which bears evidence of having had a Palestinian origin, and of having been written earlier than that which now bears the name of St. Mark in our canon. The references which connect Caesarea with some sort of Gospel history now become on this supposition intelligible, and though each by itself is not sufficient for us to draw any conclusion yet their cumulative force is considerable. This would make the date for the Markan source in the third Gospel as early as A.D. 42, in which year St. Mark went to Egypt.¹

We need not discuss here St. Luke's treatment of the Markan narrative which he used. Students will find the question admirably dealt with both in Dr. Stanton's volume entitled *The Gospels as Historical Documents*, vol. ii. pp. 278 ff., and in Sir John Hawkins's *Horae Synopticae*, pp. 140 ff. The verbal alterations are such as might be expected from an editor whose Greek was less Hellenistic than that of St. Mark, and the frequent variations when recording works of healing indicate the medical interest and more scientific exactness of 'the beloved Physician.' This latter feature is fully worked out in Hobart's *The Medical Language of St. Luke*, and this again is criticised and amplified by Harnack in his work already quoted.² The insertion of additional matter and the non-appearance of incidents which are found in canonical Mark have already been dealt with in dealing with the Markan narrative (chap. vi.). Even in the linguistic differences as between this Gospel and that of St. Mark, it may well be that what appear to us to be alterations in word or phrase may have been due to variations between the Markan edition which St. Luke used and that which is familiar to us in the second Gospel. In referring to the difference between chapters i.-xii. and chapters xiii.-xxviii. in the book of the Acts, Sir John Hawkins points out that the divergence of the language from that of the

¹ See chap. v. p. 114.

² *Luke the Physician*, pp. 175 ff.

Gospel is greater in the second than in the first part of Acts, and this would show that St. Luke, dealing as he did with a document, probably Markan, in the earlier section and writing as himself an independent witness in the second shows considerable respect to the document before him. He would, we are assured, show the same respect to the document which he used in drawing up his Gospel. At the same time that his better style should appear in modifications of St. Mark's language, and in the introduction of phraseology which he owed to his association with St. Paul, need not occasion surprise to the student. They certainly do not create any difficulty. They are human features which are natural in a work prepared under such conditions as St. Luke has outlined for us in his introduction to the third Gospel. His abandonment of the Markan source for another in his account of the post-Resurrection appearances of our Lord will be dealt with in another section, and it is necessary here only to record the fact.

We have seen that St. Luke follows closely the Markan narrative which he used, and that his respect for his source is so great that he even includes words and phrases which in his use of editorial privilege we should have expected him to omit or to alter. This makes it all the more strange that certain Markan sections are wanting from the third Gospel, and many explanations of this have been offered. Such omissions are to be found in the call of the first disciples (Mark i. 16-20), the charge that Christ worked miracles through collusion with Beelzebub (Mark iii. 19-30), the fate of John the Baptist (Mark vi. 17-29), 'the great omission' (Mark vi. 45, viii. 26), the treatment of offences (Mark ix. 41-50), the condemnation of the fig-tree (Mark xi. 11-14 and 19-25), and the anointing at Bethany (Mark xiv. 3-9). This list of passages is not complete, but the remainder is comparatively insignificant, and the passages given may be considered typical.

The explanations usually given are as follows :

1. That they were accidentally omitted. Sir John Hawkins points out that St. Luke may have been misled into omitting 'the great omission' by passing from the mention of feeding multitudes in vi. 42 to that in Mark viii. 19-21 or from the name Bethsaida in vi. 45, to the same name in viii. 22.
2. That they were deliberately omitted because the evangelist knew that he had similar incidents or teaching in his Logian or some other source which he deliberately preferred. Dr. Stanton suggests this as explaining such omissions as that of the first call of disciples, the Beelzebub controversy, the subject of offences, and others.
3. That in the case of 'the great omission' St. Luke omitted the passage because he considered it unsuitable for his Gospel. Sir John Hawkins lays especial emphasis upon this in connection with the story of the Syrophenician woman.
4. That they were omitted by St. Luke in order to curtail his Gospel which seemed likely to be of inordinate bulk. Dr. Sanday inclines to this view.

To differ from authorities who have so fully established their position in the world of New Testament scholarship is fraught with peril, and I do so with the utmost diffidence. If there were no other solution in sight, one or other of these might afford relief to those who would account for the characteristics of these Gospels. But are we really shut up to these? Dr. Sanday believes that features in canonical Mark are to be accounted for on the ground of a later recension of the text, but what if there were a recension not of the text alone, but of the whole Gospel, including subject matter as well as text, and made by St. Mark himself? Would it not be possible to account for these

features of the third Gospel as being due to the fact that they did not occur in the earlier edition of the Markan narrative which St. Luke used ? Let us take 'the great omission' more in detail.

It contains what one might consider to be matter peculiarly attractive to St. Luke. He reveals a distinct sympathy with women which runs throughout the whole of his Gospel, and as the follower of St. Paul he must have been familiar with the attitude of that Apostle towards the Gentiles, of whom St. Luke himself was one, and towards the whole question of the Mosaic statutes and their relation to the new life of the Spirit in Jesus Christ. In this passage he would find a story in which a woman and a Gentile was 'received by Christ, and allowed a share in those blessings which a narrow Pharisaism would reserve for the children of Abraham. That Christ even for the purpose of strengthening the woman's faith treated her with contempt by His use of the word 'dog' we do not believe. There are other methods of creating or strengthening faith, and this particular method seems far removed from that which was Christ's. Rather we believe that our Lord, sick at heart with the bigotry, the spiritual pride, and the gross materialistic interpretation of the law made by Pharisees, seized the opportunity offered by the approach of this woman to show to His disciples what Pharisaic teaching was like when reduced to the concrete. Here stood a woman with the common human need of a mother's anxiety for her daughter. Must He treat her as one of 'the unclean ? To the Jew she was but one more 'dog of a Gentile.' But the woman was quick to see the indignant irony that went with His words. She accepted the current phrase, unworthy as it was, and yet claimed that even such a 'dog' had a share at the banquet of heavenly grace. Our Lord commended her faith and honoured it by the gift which she sought. That St. Luke of all evangelists should choose this passage for omission is to us unthink-

able. The point of the whole story was that in spite of the contempt felt by the Pharisees, and by Jews generally, a contempt well known already to Gentiles and therefore less likely to offend them in this setting, Christ agreed with the woman that the blessings of the Covenant were for the Gentiles also. It would be strange that St. Luke should choose this passage so peculiarly 'Pauline' for omission.

It is possible to deal with each one of these so-called 'omissions' in the same way. Dr. Stanton in discussing the anointing at Bethany, again omitted by St. Luke, points out that a better explanation is that in this case 'a reviser has inserted in the Markan Gospel a beautiful and touching story connected with the events of Christ's life, for which he wanted to find a place.' With this we would agree, but make the further point that the 'reviser' was St. Mark himself. And if we are asked why it was suppressed by St. Mark in his earlier edition, we would answer that the family at Bethany seems to have been in danger of death, because Lazarus in himself was a complete argument against the doctrine of the Sadducees, and the story may have been suppressed for that reason. But in a late edition published in Rome the difficulty was not felt, and the story takes its place as one of perfect beauty in the record of the Saviour's life.

The contention of the present work is one which brings relief to all such questions. Sir John Hawkins seems to feel this when, in writing on 'the great omission,' he says : 'It may have been unavoidable, because this whole division of Mark may not yet have been inserted into that Gospel when Luke used it. To use a now well-known expression, it may have belonged to "a deutero-Mark." A good case could be made for this account of the matter if we could appeal to any appreciable linguistic difference between this one-ninth part of our Mark and the remaining eight-ninths. But we cannot do so. There is a general

uniformity of style and wording which is sufficient to show that—apart from small additions and modifications—it was composed by one author, or at least was thoroughly worked over by one editor.’¹

This is an important concession by so great an authority on the whole question as the author of the *Horae Synopticae*. We would gladly accept it, and point out that if the case can be made out that the author of the deutero-Mark was St. Mark himself—that is, that in the first and second Gospels we have later and fuller editions of the Petrine Memoirs prepared by St. Mark—we secure at once the single authorship which leads to the uniformity of style and wording which Sir John Hawkins quite rightly finds in the record. The same explanation, we are convinced, will account for most if not all of the so-called ‘Lukan omissions.’

The second of the sources used by St. Luke consisted of a collection of sayings. These are distributed by St. Luke over the whole field of his Gospel in accordance with his method, which, as we have seen, was to give a more or less chronological setting to his facts as recorded. The discussion of this source is complicated by the many uncertainties which gather around the whole question concerning the nature and contents of Q. In the third chapter of this work we have asked :

1. Whether this formula should be given to the Matthaean Logia as described by Papias, which many critics consider to be now hopelessly lost.
2. Whether we are to suppose that the term should be used for a work containing mostly ‘sayings,’ but also some admixture of narrative, and especially an account of the Passion.
3. Whether it should be given to a collection of Logia, thrown together without form or plan, containing

¹ *Oxford Studies*, p. 63.

genuine and spurious sayings of Christ, and with no further connection between one saying and another than the familiar introduction 'Jesus said.'

4. We may also ask whether, supposing the formula Q be used in any one of the above senses, St. Luke used a 'Q' identical with that before St. Matthew, or some other collection.

It will be sufficient to recapitulate here the conclusions to which we came in chapter iii. We hold that the Matthaean Logia described by Papias are not lost, but exist in the first Gospel, thus accounting for the name given to that Gospel from earliest times, though the work, as a whole, is a compilation drawn up by some Jewish Christian in Alexandria. We think that it would save great confusion in discussion if the formula Q were not used for a work consisting partly of sayings and partly of narrative, thus making what would be to all intents and purposes another 'Gospel,' of which no further trace remains. We consider that the true source of the sayings is to be found in those somewhat indiscriminate collections of sayings, which seem to have existed in some number in the early Church, and that the work of these inspired evangelists consisted in the sifting of these sayings—a work in which they were so marvellously guided that they have preserved only those sayings which belong to the one Divine Teacher who 'spake as never man spake.'

Last of all we have seen reason to suppose that while the sayings that were used by St. Luke came before him in documentary form, they belonged to a collection other than that used by St. Matthew. All that we need add to this part of our subject is to point out that in transcribing these sayings St. Luke uses what seems to some a far higher degree of verbal exactness than he does in dealing with narrative (see Stanton, *op. cit.* p. 278). This, how-

ever, is better explained by supposing that in Markan narrative St. Luke records with a fidelity equal to that which he shows to his other sources the variations which belong to a writer giving to the Church an earlier edition of what he afterwards re-wrote in a slightly different form. In dealing with 'sayings' he would have before him matter which was necessarily more fixed in expression.

The third Gospel contains three other sections in addition to those we have mentioned. These are the Nativity section embodied in chapters i. and ii., the section known by the name of 'the Travel Document' consisting of the matter contained in ix. 51-xviii. 14, and the post-Resurrection appearances of our Lord, xxiii. 54-xxiv. 53. An attempt will be made in the present work to bring these three within the compass of a single source, but waiving that question for the present, and confining attention to the section commencing at chapter ix. 51, we notice its uniqueness both in contents and in style. It describes a portion of our Lord's ministry which is not dealt with by the other evangelists in anything approaching the same detail. It is the sole authority for such incomparable teaching as we derive from the Parables of the Good Samaritan, the Rich Man and Lazarus, the Importunate Widow, and the Prodigal Son. It is true that isolated sayings which appear in the other Gospels are found in these chapters, but that is not to be wondered at, when we recall the method in which these sayings were collected before St. Matthew made the topical arrangement of them which appears in the first Gospel. St. Mark, too, would incorporate in his narrative incidents which belong to this part of our Lord's ministry, such as that of Christ's reception of little children, or His treatment of the rich young ruler (Mark xiii. 13-51), but such sections in the second Gospel are out of their true chronological setting, and appear more like what we are convinced they were, incidents

recalled in the course of public preaching, and not parts of a narrative given with strict chronological accuracy. The section contains several parables, a considerable proportion of which are peculiar to St. Luke. Dr. Stanton considers that these are to be accounted for as additions made to the original Greek Logian document from which, as we have seen, St. Luke drew a considerable part of his matter. He concludes that these additions were Jewish-Christian in origin, there being a distinct Hebraistic style discernible throughout, and its birthplace seems to have been Palestine. He also holds that it came before the evangelist in writing, but that certain passages gathered from oral tradition were added by St. Luke himself, incidents in the Passion and the post-Resurrection appearances of the Lord being so accounted for.¹

There is much in all this with which we cordially agree. The documentary character of the source, its Jewish features, and its Palestinian origin, seem to us to be fully established by Dr. Stanton's scholarly analysis of details. It does not seem to us, however, that the contents are best accounted for by considering them to be additions made to the Logian document supplemented by scraps of oral tradition put into form by St. Luke. Let us begin with the parables. These possess—as Dr. Stanton himself points out—certain features as marked as they are interesting. The parables that belong to the Logian document deal with characteristics of the Kingdom of God. Their imagery was drawn largely from nature; they illustrate the coming of the Kingdom, its growth, and its final consummation. Their interpretation was to some extent a matter of difficulty; the clue to that interpretation had to be given by the great Teacher before their meaning became clear. They are above all distinctly Christological, and, until the centrality of Christ and His supremacy within the Kingdom became clear, they were to the common

¹ *Op. cit.* pp. 239-40.

people enigmatic. But the miracles peculiar to St. Luke which occur in this section have nothing to do with the Kingdom. To quote from Dr. Stanton: 'They are concerned with human emotions and motives, inner debatings and actions, which are vividly described; they are in fact short tales of human life. . . . Once more no subsequent, separate interpretation could be required, or asked for, in the case of these parables. They bear their moral on the face of them, and in several instances it is driven home by an emphatic saying at the conclusion.'¹ That parables should appear throughout the whole course of our Lord's teaching is nothing more than we should expect, and that having made clear to His immediate followers the principles of the Kingdom of God, as He had come to establish it, He should go on at some later period in His ministry to deal with those subtleties of the human heart which are universal in experience and need no interpreter, is exactly in keeping with the development of His teaching. This characteristic of the parables which appear in this section creates a unity which covers the whole section, and is accentuated by other features which belong to it, and which will appear when we have dealt with it as a whole.

The passage is introduced by the words 'And it came to pass when the days were well nigh fulfilled that He should be received up, He steadfastly set His face to go to Jerusalem.' Throughout the whole section Christ is described as journeying up to Jerusalem. In the former part of the Gospel the scene is entirely and consistently Galilean, but in this section Galilee is left behind. The route is first eastwards to Perea and then through that country to Jerusalem. For this reason scholars have agreed to give the section the name of 'the Travel Document,' while others prefer to describe it as 'the Perean Section.' Now this element of movement from one part

of the country to another makes a second unity for the passage. It may be described as 'notes taken on the course of a memorable journey.' Dr. Arthur Wright does not allow any such unity as is here assigned to this section. He considers it to be a collection of undated material made up of 'fragments which came to St. Luke, as he taught at Philippi, by every ship.' This statement accords with the requirements of an oral tradition as basis for the Gospel, but it entirely fails to account for outstanding features of the section. For in addition to features already referred to we find a strong Samaritan element in this portion of the third Gospel. Nearly every instance in which the Samaritans are mentioned by the Synoptic writers occurs in this section, nor are they mentioned without indications of strong sympathy. This fact is considered so significant that some scholars assign the section to St. Philip. We know that St. Luke spent two years in the house of that evangelist in Caesarea, and we are told in the Acts of the Apostles that 'Philip went down to the city of Samaria and preached unto them the Christ' (Acts viii. 5). It is extremely likely that the chapters which describe the ministry of Philip in the Acts of the Apostles are due to the intercourse between these two men in Caesarea. The conjecture that the section in the Gospel is also to be attributed to that source is attractive, but considering that the events described are not limited to Samaria, and bearing in mind the repeated emphasis laid upon the fact of the journey (see ix. 56, x. 1-38, xiii. 22, xvii. 11, xviii. 35, xix. 11-29), it seems to us more probable that while the incidents recorded were collected by one who from sympathy with Samaritans would treasure up any reference to them made by our Lord, that one belonged to the little band of men and women who accompanied Him upon the memorable journey. To them the incidents of that journey were likely to have been indelibly fixed upon the memory, and

very early, we may be sure, they were committed to the safer keeping of some written record.

There is yet another feature of this section which indeed appears in other parts of the third Gospel as well as in the Acts of the Apostles, and this is the intimate knowledge shown of incidents connected with the court of Herod (see Luke iii. 1, 19, viii. 3, ix. 7-9, xiii. 31, xxiii. 7-12; Acts xii.). In the Acts St. Luke seems to set the authority of his source against that of Josephus from whose narrative of Herod's death he differs considerably. Last of all there is the strongly marked sympathy with women which runs throughout the Gospel. So frequent are the indications of a woman's interest that the Gospel is sometimes called 'The Woman's Gospel.' It is most marked in the section which deals with the Nativity of our Lord, speaking of which Sir William Ramsay says: 'There is a womanly spirit in the whole narrative which seems inconsistent with the transmission from man to man.' This feature meets us again both in the closing section of the Gospel and in this 'Travel Document.' Is it possible to bring these three sections of the third Gospel within the compass of a single source? If we could do so the gain would be very great, for it is generally accepted as a canon of criticism that the multiplication of sources is to be avoided if possible. Now in the opening verses of the eighth chapter we are told that there accompanied our Lord certain women who 'ministered unto Him of their resources,' and of these three names are mentioned,—Mary Magdalene, Susanna, and Joanna, the wife of Chuza, Herod's steward. At the close of the twenty-third chapter we are told that their ministry continued after their Master had been crucified, and that they proceeded to prepare the spices which would be required for embalming His body. Of these women we are told that they had come with Jesus out of Galilee, and it is easy to infer that they would be likely to treasure up the precious teaching of their Master whom

they served with such devotion. Of the three names that of Joanna attracts attention. Her name does not appear in the other Synoptic Gospels. St. Luke is the one evangelist who has rescued her name from oblivion. Only to him has she seemed to be of interest, as indeed she would be if through her devotion to Christ he had been put in possession of these priceless records. In the first chapter of the Acts her name does not appear, but we are told that the disciples continued in prayer 'with the women, and Mary the Mother of Jesus.' The reference can only be to some well-known band of women who were now joined by the Mother of our Lord, and there can be no reasonable doubt that they were those who had been the companions of Jesus during the latter part of His ministry. Harnack recognises the necessity of finding some womanly element among the authorities consulted by St. Luke, but thinks that this may be supplied by the daughters of Philip. These, however, do not seem to have been associated with our Lord during His ministry, nor do they supply what we need to account for the knowledge of Herod's court which belongs to this source. No better authority for this could be found than what is given us in the wife of his steward Chuza.

Dr. Bartlet contributes to the *Oxford Studies in the Synoptic Problem* a paper on the sources of St. Luke's Gospel in which he allows that the features of 'the great insertion' which Dr. Stanton has discussed, and to which reference has already been made in this work, are fairly established, especially the Hebraistic style prominent in the Nativity section, but appearing also in 'the Travel Document,' and the Resurrection story. The agreement of these two authorities on the unity underlying these different sections goes far to support the claim of a common authorship for them all. Dr. Bartlet also agrees with Dr. Stanton in reducing the Lukan sources to two, ascribing these three sections together with the Logia to a source

which he calls 'S' and which was unified in tradition with Q. The difference between Dr. Stanton and Dr. Bartlet is found in this, that the latter 'sees no evidence that Q was ever written down before it was so in Luke's S.' Taking Q to represent 'the original apostolic tradition' he conceives it to have come before St. Luke in the form of oral tradition. Dr. Stanton, however, considers that it came to him in documentary form. But whether this particular source was oral or documentary—and it seems to us that the latter is the more likely, as Dr. Stanton shows—it is clear that the question of the nature and contents of Q, perhaps the most vexed question of all that concern the Synoptic Problem, must first be settled before we can arrive at any general agreement as to the relation of this section of the third Gospel to Q. Dr. Bartlet considers that Q included the Passion story, a theory already discussed.¹ There is also something too formal about the theory of 'an original apostolic tradition' existing at the time when this matter came before St. Luke. It contains an element of Canonicity which belongs to the second century rather than the first, and to us it seems probable that the origins of the Gospel were very much more simple than an apostolic tradition would indicate. The outstanding feature of the different parts of the Gospels is individual rather than collective, and this is true whether we consider the Markan narrative, the Matthaean sayings, or 'the great insertion' of St. Luke. The homogeneity of this section is another argument against the idea that all this matter came to St. Luke in the form of oral tradition. Such a tradition would come along many lines, and be likely to reveal many tendencies, whereas this section reveals in the character of the parabolic teaching and of the Samaritan interest an individual point of view which does not go with an apostolic tradition in oral form. Nor is it an answer that such a point of view would be conferred

¹ See p. 42.

by St. Luke the redactor. The Hebraistic feature of the writing makes that the most unlikely solution of all. To account for all the characteristics of this section we need a Jewish Christian of Palestine, a companion of Christ during His journey from Galilee to Jerusalem, one who had to do with Samaritans and also had knowledge from within of Herod's court. All these elements are supplied by Joanna, the wife of Herod's steward, whose name appears with such marked emphasis in this Gospel.

There remain for our consideration two sections of this Gospel. The two chapters which make up what is called 'the Nativity Section' and the chapter with which St. Luke closes his record are unique in the Gospel story. They belong neither to Markan narrative nor to Q nor any other collection of sayings. We hold that there is good reason for supposing that they reveal a common authorship. For not only does St. Luke here depart from the Markan narrative, but all three chapters belong to a Judaeian tradition rather than to a Galilean. To the author the infancy of John the Baptist, and the circumstances attending his birth, were matters of great interest, and a necessary introduction to the account of the birth of the Messiah. The references to Anna and Simeon and to Christ's interview with the doctors in the temple are parts of a tradition which grew up around Jerusalem rather than around some centre in Galilee. So in the last chapter Jerusalem is spoken of as 'the city,' and the reference to the temple in verse 53 is significant. The linguistic characteristics of the one section appear also in the other; both are distinctly Hebraistic, and expressions are found in both which are not found in other parts of the third Gospel.¹ That there should have been a Judaeian tradition as well as that more distinctly Galilean tradition which St. Mark has handed down to us will scarcely be denied by any one. That a Church which originated and grew up in the Holy

¹ See additional notes, pp. 173 ff.

City should have remained content with a record wholly concerned with the ministry of our Lord in Galilee can scarcely be believed, and that St. Luke should turn to the record of that tradition to set forth the circumstances attending both the birth of Jesus and His Ascension is the most natural thing in the world. It is the recognition of his departure from the Markan narrative in recording the post-Resurrection appearances of Christ which offers the best solution of the difficulties which beset this part of the Gospel narrative. The Markan account is preserved for us in the first Gospel, for the mutilation of the last chapter in canonical Mark makes anything like a close comparison of the two impossible. That account follows the general plan of the Markan narrative. Its scene is entirely Galilean, but when we see that St. Luke prefers in this instance to give those appearances of the risen Lord which occurred in and about Jerusalem, we account at once for the differences which undoubtedly exist between the one account and the other.

Returning to the Nativity section, we notice that, whether St. Luke modified it in part or not, the original story has a source which is distinctly feminine. The story differs from that in the first Gospel exactly as Mary's story would differ from that of Joseph. The mother of our Lord would naturally refrain from speaking of that which was known only to her husband and herself. She 'hid all these things in her heart.' But after the resurrection she would as naturally feel that she was bound to impart that story to those who like herself would after that event know that the Jesus whose earthly life they had in large measure shared was indeed the very Messiah. Yet the modesty and reserve which had kept her silent in this matter would cause her to impart her great secret only to the women who were with her in the upper room while they waited for the coming of the promised Comforter. Among these, as we have seen, was Joanna,

and if the wife of Herod's steward may be supposed to have been better educated than the majority of Jewish women, she would be most likely to put on record what she had received, and to add her own contribution to the story. In his admirable work entitled *Luke the Physician*, Harnack says: 'A Greek source cannot lie at the foundation of chapters i. and ii. of St. Luke's Gospel; the correspondence between their style and that of Luke is too great; it would have been necessary that the source should have been re-written sentence by sentence. It is possible, but not probable, that for the narrative part an Aramaic source was translated. The Magnificat and the Benedictus at all events are St. Luke's composition.' It is difficult to go so far as Harnack does in ascribing even parts of this essentially Jewish composition to a Gentile like St. Luke. The Lukan style is not admitted by Dr. Stanton, whose paragraph on this point should be carefully read. He says,¹ 'While then it may be allowed that the third evangelist might himself have written the hymns in Luke i. and ii., it does not appear that their style is unquestionably distinctive of him. And in the character of their Messianic expectation there is strong reason for thinking that they cannot be his. It would have been difficult even for a Jewish Christian, and wellnigh impossible for a Gentile, such as the author of the Lukan writings probably was, and indeed must have been if he was Luke the companion of St. Paul, to have placed himself at, and adhered so consistently to, a point of view which preceded the Passion and the Resurrection.' To the present writer it seems even less likely than apparently it does to Dr. Stanton that the hymns can have been written by St. Luke. The whole section is without seam or division, and the hymns in particular are the product of a mind steeped in the imagery of Hebrew poetry. Least of all

¹ *Op. cit.* p. 225. For a three-document hypothesis see *Expos. Times*, xi. 473 and xx. 112.

do the chapters suggest fragments of oral tradition. One mind conceived the exquisite portrayal, and if that mind was that of a woman then it seems most likely that we must seek for her among those women who were associated with our Lord in the course of His ministry and afterwards with His mother.

In dealing with the common characteristics of the matter peculiar to St. Luke we have anticipated what should be said of the last section of this Gospel in which St. Luke gives his account of the post-Resurrection appearance of our Lord. Dr. Stanton holds that the accounts of incidents in the history of the Passion and appearance of the Risen Christ owe their written form to St. Luke, who gathered them probably from oral tradition. There is, however, nothing in the passage which would bear out this assumption, and against it we would place the Hebraistic style which appears in chapter xxiv. as it appears in the Nativity section. It is possible that there is but one source for the two sections, and the way in which Joanna's name is introduced is significant. It appears in xxiv. 10, and many critics point out that the verse reads somewhat like an interpolation. We hold that if so it was an interpolation made by the evangelist himself, and what could be more natural than that he should thus record the name of the woman to whom he owed this special contribution to the Gospel story.

To sum up this discussion of the Lukan sources we hold that they were three in number. The first consists of an account of Christ's ministry in Galilee derived from St. Mark, but not from the second Gospel as we have it in the Christian Canon. The narrative used by St. Luke for this part of his Gospel was earlier than that which appears either in the first or in the second Gospel. Its birthplace was Palestine, and if we must define still closer we would place it in Caesarea. We would account thus for the fuller reference in this Gospel to the ministry of the

Baptist and to the Baptism and Temptation of our Lord, while at the same time the theory offers a simple but sufficient explanation for the non-appearance of sections which are to be found in later and fuller editions of the Markan narrative. This does not preclude St. Luke's use of editorial privilege. He would modify the style where it seemed to him to be defective, and impress his own personality upon the record by employing medical terms where it seemed to him better to do so. He would also supply such chronological connections as seemed to be desirable to one who wished to set forth the sayings and doings of Jesus 'in order,' and he would distribute his material whether derived from this or from other sources so as to secure this object.

His second source was undoubtedly a collection of the sayings of our Lord. As coming from the same great Teacher these would bear a great amount of similarity to those which appear in the first Gospel, but there seems good reason to believe that the collection used by this evangelist differed considerably from those employed by St. Matthew when he made his notable compilation of the same Teacher's words. Whether the collection before St. Luke was earlier or later than that before St. Matthew it is useless to enquire. It may well be that 'forasmuch as many have taken in hand to draw up a narrative concerning those matters' more than one collection was extant, and the two collections may well have existed side by side.

The third source we consider to have been a document containing at least the section on the Nativity, the account of Christ's journey from Galilee to Jerusalem with His teaching on the way, and details of the Passion and Resurrection. We hold that there is good reason drawn entirely from internal evidence that this was the work of Joanna.¹ Her relation through her husband both to

¹ I arrived at this conclusion by independent study, but it has been

Herod and to the Samaritans, her Jewish birth and education, and her association with the mother of our Lord, and her strong womanly sympathy all combine to make the introduction of her name by St. Luke significant.

EXCURSUS I

ANALYSIS OF THE THIRD GOSPEL

CHAP. I. 1-4. INTRODUCTION. EDITORIAL.

- Chaps. i. ii. The birth and infancy of Jesus. Special source.
- iii. 1-2. Editorial addition.
- 3-22. Ministry of John the Baptist. Baptism of Jesus. Markan source.
- 23-38. Genealogy of Jesus. Special source.
- iv. 1-13. The temptation. Markan source.
- 14-30. The preaching of Jesus at Nazareth. Special source.
- 31-44. Works of healing. Markan source.
- v. 1-39. Jesus calls His Disciples, cures a leper and a paralytic, and is entertained by Matthew. Markan source.
- vi. 1-16. Controversy with the Pharisees on the question of the Sabbath. Jesus withdraws to a mountain. Markan source.
- 17-49. Jesus addresses His Disciples. Logian document.
- vii. 1-10. Cure of the Centurion's servant. Markan source.
- 11-17. Jesus raises the son of the widow at Nain. Special source.
- 18-35. Testimony concerning the Baptist. Markan source.
- 29-30. Special source.
- vii. 36-viii. 3. The woman that was a sinner at Simon the Pharisee's house. Special source.

pointed out to me by my friend, Dr. J. H. Moulton, that I have been anticipated by Dr. Sanday. See Hastings' *Dictionary of the Bible*, art. 'Jesus Christ,' p. 639. I can only say that I am delighted to find myself in agreement with so great a scholar.

- viii. 4-21. Parables and Discourses. Logian document.
- 22-56. Mighty works. Markan source.
- ix. 1-17. Mission of the Twelve, and death of the Baptist.
Markan source.
- 18-27. Confession of Peter ; announcement of Passion.
Markan source.
- 28-45. The Transfiguration, and cure of demoniac boy.
Markan source.
- 46-50. Questions as to greatness, and toleration.
Markan source.
- 51-xviii. 14. The journey from Perea. Special source.
- xviii. 15-30. Little children, and the rich young ruler.
Markan source.
- 30-43. Announcement of Passion. Healing of the blind.
Markan source.
- xix. 1-27. Zacchæus, and the parable of the Pounds.
Special source.
- 28-48. Triumphal entry, and cleansing of the Temple.
Markan source.
- xx. 1-47. Controversy with Pharisees and others. Markan
source.
- xxi. 1-4. The Widow's Mite. Markan source.
- 5-38. Eschatological teaching. Markan source.
- xxii. 1-38. The plot against Jesus. The Paschal Supper.
Markan source.
- 38-71. The agony of Jesus. His betrayal. Markan
source.
- xxiii. 1-5. The trial of Jesus. Markan source.
- 6-19. Jesus, Herod, and Pilate. Special source.
- 20-26. Jesus delivered to be crucified. Markan source.
- 27-31. The weeping daughters of Jerusalem. Special
source.
- 32-56. The Crucifixion of Jesus. Markan source.
- xxiv. 1-53. The Resurrection of Jesus, His appearance to His
disciples, and Ascension into Heaven. Special
source.

EXCURSUS II

THE 'SPECIAL SOURCE' OF THE THIRD GOSPEL:
ANALYSIS WITH NOTES.

The special source is indicated in the following passages:—

Chaps. i. and ii.

iv. 14-30.

vii. 11-17, 29-30.

vii. 36-viii. 3.

ix. 51.-xviii. 14.

xix. 1-27.

xxiii. 6-19, 27-56.

xxiv.

Chap. i. 1-4. Editorial Introduction. See p. 148.

5-35. On the general question of Semitisms in Synoptic Gospels, see Dalman, *The Words of Jesus*, pp. 17 ff. 'Genuine Hebraisms' are almost exclusively peculiarities of St. Luke's Gospel.

1. The section begins with a reference to Herod. See p. 163. The use of the introductory *ἐγένετο* is characteristic of the source. It is sometimes used absolutely as here and also in i. 8, 23, 59; ii. 1, 6, 15, 46; vii. 11; viii. 1; ix. 18, 28, 37, 51. Often with *ἐν τῷ* followed by an Infinitive. The phrase is found in each of the five formulæ used by the editor of the first Gospel in passing from the Logia to the Markan source and in one other place. It is used four times in Mark, not at all in John, and forty-two times in Luke. See Plummer's *Comm. on this Gospel*, p. 45.

Chap. i. 5. *ἐκ τῶν θυγατέρων Ἀαρών* (cf. xiii. 16 and xix. 9).

6. *ἐναντίον τοῦ θεοῦ*. This use, with that of *ἐνώπιον*, is common in the LXX. For its use in this source see i. 6, xxiv. 19. *ἐνώπιον* appears in v. 15 of this chapter and in twenty-three other passages

in this Gospel. It does not appear in Matthew or in Mark, and only once in John. (See Dalman, *op. cit.* p. 31.) Of the Lukan passages all but four are in sections taken from the special source. πορευόμενοι, common in LXX, Psalm cxix. 1. In this Gospel see ix. 53, xxiv. 13.

8. ἐν τῷ with Infinitive. Once in Matt. and Mark, not at all in John, but twenty-five times in Luke. See ix. 36, 51; xi. 1; xxiv. 4, 15. κ.τ.λ. See Dalman, *op. cit.* p. 33.

i. 19. εὐαγγελίζεσθαι. Used as in the Old Testament for announcing good tidings.

20. ἰδοὺ. Hebraistic. The word appears fifty-five times in this Gospel. ἔσθι σιωπῶν. For the use of εἶναι, with the participle, see Dalman, p. 35, and Moulton, *Prolegomena*, p. 226.

30. χάριν εἶρες is Hebraic (cf. ii. 40, 52, xvii. 7). The word χάρις does not appear in the first two Gospels. In the 'we' sections of Acts it is used in the Pauline sense.

39-56. *The meeting of Mary and Elizabeth.*

43. ἵνα. See p. 184, and Stanton, *Gospels as Historical Documents*, ii. p. 312.

50. εἰς γενεὰς καὶ γενεάς, cf. εἰς γενεὰν καὶ γενεάν, Psalm lxxxix. 2.

51. ἐποίησεν κράτος and ἐν βραχίονι are both Hebraisms. See Plummer *in loco*. ὑπερηφάνους διανοία. Frequent in LXX.

54. μνησθῆναι ἐλέους. Cf. Psalms xxv. 6 and xcvi. 3.

57-79. *Birth of John and song of Zecharias.*

58. ἐμεγάλυνεν ἔλεος (cf. Genesis xix. 19).

68. τῷ λαῷ (cf. vii. 16, xxiv. 19). ἐπεσκέψατο. 'Used in the Hebrew sense of Divine visitation by St. Luke alone.' See Plummer *in loco*.

69. κέρασ σωτηρίας. A common Old Testament metaphor (cf. Psalm xviii. 3).

70. ἀπ' αἰῶνος. Peculiar to St. Luke (cf. Acts iii. 21, xv. 18).

76. πρὸ προσώπου. A Hebraistic construction. Dalman, p. 29.

- i. 78-79. The genitives of characterising quality are Hebraistic.

Chap. ii. 1-5. (Editorial Introduction.)

6-20. *The birth of Jesus.*

8. φυλάσσοντες φυλακάς. This Hebraistic form of expression occurs throughout this source (cf. Mark v. 9, and Luke vii. 29, xii. 50, xvii. 24, xxii. 15, and xxiii. 46). See Dalman, p. 34.
9. ἐπέστη. A Lukan word used of supernatural appearances (cf. ii. 38, and xxiii. 11).
10. τῷ λαῷ. So also in i. 68, and vii. 16.
11. ἐν πόλει Δαυείδ. Hebraistic.
15. ἴδωμεν τὸ ῥῆμα. Hebraistic.
19. συνβάλλουσα. Peculiar to St. Luke. See Plummer on i. 66.
- 21-40. The Circumcision of Jesus and His Presentation in the Temple.
22. αἱ ἡμέραι τοῦ καθαρισμοῦ. A Hebraism which appears again in iv. 16, xiii. 14, 16, xiv. 5, xxii. 7.
25. προσδεχόμενος. This verb occurs again in v. 38, and in xxiii. 51. See Dalman, p. 109.
26. ὁ Χριστὸς κυρίον. A similar phrase occurs no less than nine times in chapters i. and ii.
38. ἐν αὐτῇ τῇ ὥρᾳ. A Lukan expression which occurs in x. 21, xi. 12, xiii. 31, xx. 19, and xxiv. 33.
48. ὀδυνώμενοι. Three times in Luke but not elsewhere in the Gospels (cf. xvi. 24, 25).
49. ἡλικία for 'stature.' So again in xix. 3.

Chap. iv. 14-30. *The Discourse at Nazareth.*

16. ἐν τῇ ἡμέρᾳ τῶν σαββάτων. This phrase does not occur in the other Gospels. In the third Gospel it occurs here, and also in xiii. 14, 16, and xiv. 5.
20. ἦσαν ἀτενίζοντες (cf. i. 20, xiii. 10, xiv. 10, xv. 1).
21. ἤρξατο λέγειν. Hebraistic. See Dalman, p. 27, and cf. vii. 38, 49, xi. 29, 53, xii. 1, xv. 25, xxiii. 30.
27. ἐν τῷ Ἰσραήλ. A distinctly Jewish use (cf. i. 16, 54, 68, 80, ii. 25, 32, 34, vii. 9, xxii. 30, xxiv. 21).

Chap. vii. 11-17. *Jesus raises the son of the widow of Nain.*

It is to be noted that this section, peculiar to the third Gospel, contains in the space of half a dozen verses characteristics which distinctly connect it with chapters i. and ii. We assign it without hesitation to the same source.

11. ἐγένετο. See note on i. 5.
12. καὶ ἰδοὺ ἐξεκομίζετο. See note on i. 20.
13. ὁ κύριος. This title of Christ does not appear in the other Synoptic Gospels. In Luke it is used here, and also in x. 1, 39, xi. 39, xvii. 5, 6, xviii. 6, xxiv. 34; all passages are from the special source.
16. τὸν λαόν (cf. i. 68 and xxiv. 19).
17. Ἰουδαία. Used in Matthew and Mark for the province of Judaea, but used here, and also in i. 5, vi. 17, xxiii. 5, xxiv. 19, for Palestine.
- 29-30. These two verses also seem to be taken from St. Luke's special source. The following expressions should be noted.
29. ὁ λαός. See 16 above and i. 68 and xxiv. 19, ἐδικαίωσαν (cf. Psalm lxxii. 13, Ezekiel xvi. 51, Jeremiah iii. 11, cf. x. 39, and xviii. 14. βαπτισθέντες τὸ βάπτισμα. See note on ii. 8, and cf. xxii. 15.
30. νομικοὶ. In Matthew and Mark the word generally used is γραμματεῖς, but νομικός appears here and also in x. 25, xi. 45, 46, 52, 53, xiv. 3.
36. κατεκλίθη. The middle voice is used here and in xiv. 8 and xxiv. 30, but nowhere else in the New Testament. Note that in the Markan passage, ix. 14, the active voice is used.
- 36-viii. 3. *Simon the Pharisee and the woman that was a sinner.* This section is peculiar to the third Gospel. Christ's vindication of the *woman's* action is to be noticed (see p. 163), and the section is followed by a reference to the women who followed our Lord from Galilee. Among the names that of Joanna appears for the first time. See pp. 163 ff.
36. κατακλίνεσθαι. See note on v. 36 of this chapter.

- vii. 38. ἤρξατο βρέχειν. See note on iv. 21.
 41. χρεοφειλέτης. This word appears only here and in xvi. 5 in the New Testament. The second passage as well as this belongs to the special source.
 49. πορεύου εἰς εἰρήνην. 'A Hebrew formula of peace and goodwill with special fulness of meaning.' Dr. Stanton speaks of this section as being derived from oral tradition by St. Luke. But such linguistic peculiarities as it possesses show a connection with other portions of this Gospel, and it is better to assign it with them to St. Luke's special source.

'Chap. ix. 51-56. *Inhospitable Samaritans.* St. Luke's 'great insertion' (see p. 161) begins at this point. Note the introductory words which indicate a journey and the Samaritan reference (see p. 162).

51. ἐγένετο. See note on i. 5.
 51. πρόσωπον ἐστήρισεν. A Hebraism. Plummer compares Jeremiah xxi. 10, Ezekiel vi. 2, etc.
 52. πρὸ προσώπου. A Hebraism, which occurs again in vii. 27 and x. 1. See Dalman, p. 29.
 57-62. *Conditions of discipleship.* For the relation of this section to the parallel in Matthew, see Plummer.
 61. ἀποτάξασθαι. See also xiv. 33. εὐθετος. Used again xiv. 35. Dalman, p. 119.

Chap. x. 1-16. *The Mission of the Seventy.*

6. υἱὸς εἰρήνης. A Hebraism to denote 'one closely identified with' (cf. 'The sons of the prophets' in the Old Testament, and such phrases as τέκνα σοφίας, vii. 35, and υἱὸς τῆς ἀπωλείας, John xvii. 12).
 17-20. *The Return of the Seventy.*
 21-24. *The Mysteries of the Kingdom.*
 21. ἡγαλλιάσατο. The only other passage in which this word occurs in Luke is i. 47. The author uses χαίρω quite frequently. εὐδοκία ἐγένετο ἔμπροσθέν σου. A distinct Hebraism.
 25-37. *The parable of the good Samaritan.*
 25. νομικός. See note on vii. 40.

- x. 29. δικαιοῦν ἑαυτόν. See note on vii. 35.
 33. Σαμαρείτης. See p. 162.
 37. ποιεῖν ἔλεος μετά (cf. i. 58).
 38-42. *In the house of Martha and Mary.*
 38. ἐγένετο ἐν τῷ with Infin. See note on i. 5.
 39. τοῦ Κυρίου (cf. v. 17 and vii. 13.)

Chap. xi. 1-15. *Prayer, and the cure of the dumb demoniac.*

1. ἐγένετο ἐν τῷ εἶναι. Note on i. 5.
 5. τίς ἐξ ὑμῶν; This phrase appears in Luke, but only in this 'Travel Document' in which it is frequent. See xi. 11, xii. 25, xiv. 5, 28, 31, xv. 4, xvii. 7. In Matthew it appears two or three times, but always in Logian sections.
 7. μὴ κόπους πάρεχε (cf. xviii. 5.)
 14. ἐγένετο, followed by gen. abs. 'Any one desiring to collect instances in favour of a Hebrew primitive Gospel would have to name in the first rank this καὶ ἐγένετο.' Dalman, p. 32.
 16-19. *Signs, and the blasphemy of the Pharisees.*
 20. ἐν δακτύλῳ θεοῦ. 'Luke seems to be fond of Hebraistic anthropomorphisms, i. 51, 66, 73.' Plummer *in loco*.
 27-28. *True relationship to Christ.* The incident brings again into prominence the 'womanly reference' characteristic of this source.
 29-32. The sign of Jonah. This section as well as others in this chapter (notably vv. 24-26) appear in Matthew. They may have found their way into the collection of Logia used by St. Matthew independently of the source to which St. Luke was indebted.
 33-36. *The inner Light.*
 37-54. *Our Lord's denunciation of hypocrisy.*
 39. γέμει ἀρπαγῆς. Matthew γέμει ἐξ ἀρπαγῆς. See *Oxford Studies*, p. 300.
 49. ἡ σοφία τοῦ θεοῦ = God in His Providence. A Hebrew idea. See Proverbs viii. 22-31.
 51. ἕως αἵματος Ζαχαρίου. See *Comm.*

Chap. xii. 1-12. This section appears in Matthew x. 26-33.

The two versions reveal considerable verbal similarity. This, however, need not be taken to indicate that the two editors derived this matter from Q. St. Matthew may have had access to St. Luke's special source. At any rate the peculiar constructions of that source appear here.

1. ἤρξατο λέγειν. See note on iv. 21. προσέχετε ἀπό. See also xx. 46.
6. ἐνώπιον τοῦ θεοῦ. See note on i. 6.
- 13-21. *The parable of the rich fool.*
19. εὐφραίνεσθαι. Does not appear in Matthew or Mark, but it is found here, and also in xv. 23, 24, 29, 32, xvi. 19. In Acts ii. 26 it is used in a quotation from Psalm xvi. 9.
- 22-34. *A discourse on trust in God.* This appears also in Matthew vi. 25-33.
- 35-48. *A discourse on watchfulness and true service.*
32. For the phrase διδόναι τὴν βασιλείαν, see Dalman, p. 134.
- 49-59. The effect of Christ's teaching and the signs of the times.
50. βάπτισμα βαπτισθῆναι. See note on ii. 8. ἕως οὗ. So in xiii. 8, xv. 8, xxii. 16, xxiv. 49, all from the special source.

Chap. xiii. 1-5. *Supposed judgment on Galilæans.*

1. παρήσαν ἀπαγγέλλοντες. See note on i. 20.
2. παρά with acc. to express comparison, cf. xviii. 4.
- 6-9. *The barren fig-tree.*
- 10-17. *A woman is healed on the Sabbath Day.*
11. ἣν συνκύπτουσα. See note on i. 20.
16. θυγατέρα Ἀβραάμ. See note on i. 5.
- 11-21. *Two parables.*
- 22-35. *Conditions of admission to the Kingdom and the lament over Jerusalem.*
26. ἐνώπιόν σου. See note on i. 6.
32. For this reference to Herod, see p. 163. The lament over Jerusalem appears again in Matt. xxiii. 37-39. The editor of the first Gospel inserts it in

the section containing our Lord's denunciation of the Scribes and Pharisees, as though it was spoken in the Temple. St. Luke's source, however, gives it as an incident of the journey towards Jerusalem. The method of compiling the Logia followed in the first Gospel makes it likely that the true historical setting is to be found in the third Gospel.

Chap. xiv. 1-24. *Jesus in the Pharisee's house.*

1. ἐγένετο ἐν τῷ ἐλθεῖν. See note on i. 1, 8. ἦσαν παρατηρούμενοι. See note on i. 20.
3. νομικός. See note on vii. 30.
10. ἐνώπιον. This word does not occur in Matt. or Mark, but is used twenty-four times by St. Luke, ἵνα with fut. Indic. Elsewhere at xx. 10 in Luke.
- 25-35. *Conditions of Discipleship.*
32. πρεσβείαν only twice in New Testament, both times in St. Luke's 'Travel Document.'

Chap. xv. 1-32. *Three parables.*

1. διαγογγύζειν. Only here and xix. 7 in New Testament. Both passages belong to the special source.
7. δίκαιος. Note the Jewish use of the word. Cf. i. 6, xiv. 14.
10. and 18. Note the frequent use of ἐνώπιον. See i. 6. Note.

Chap. xvi. *The parable of the unjust steward.* This parable is peculiar to the third Gospel.

1. οἰκονόμος. This word occurs also in xii. 42, which belongs to this source. It occurs nowhere else in the Gospels. The Matthaean equivalent is δοῦλος.
5. χρεοφειλέτης. See note on vii. 41.
- 14-17. Jesus rebukes the Pharisees for covetousness. In this short section there occur several words and phrases peculiar to this source, such as δικαιοῦν (see note on vii. 29), ἐνώπιον and εὐκοπώτερον.
18. *A pronouncement on divorce.*
- 19-31. *The parable of the rich man and Lazarus.*
22. ἐγένετο. See note on i. 5.

Chap. xvii. 1-10. Sundry discourses.

11-19. The gratitude of the Samaritan leper.
Another sympathetic reference to Samaritans. See
p. 162.

11-14. ἐγένετο ἐν τῷ with Infin. See note on i. 5.
Dr. Stanton considers that this section was composed
by St. Luke himself, the material for the story being
taken from oral tradition. See p. 169.

20-37. An Eschatological section.

24. ἀστραπή ἀστράπτουσα. Cf. ii. 8, xi. 46, xxiii. 46.

Chap. xviii. 1-14. *Two parables.*

5. παρέχειν κόπον. See note on xi. 7.

9. ἐξουθενούντας. Cf. xxiii. 11.

Chap. xix. 1-10. *Zacchæus.*

7. καταλύσαι does not occur elsewhere in this sense
except at ix. 12, a passage which comes from the
same source.

11-27. *The parable of the pounds.*

11. This parable was spoken when the journey was
nearly at an end.

12. λαβεῖν ἐαυτῷ βασιλείαν. For the reference to
the action of Herod, see the commentaries and
supra, p. 163.

15. καὶ ἐγένετο ἐν τῷ. See note on i. 5. In this
section the words διεπραγματεύσαντο (15), αἰστηρός
(21), and κατασφάξατε (27) are ᾠπ. λεγ. in New
Testament.

Chap. xxii. In this chapter occur several short sections which
are peculiar to St. Luke, and many will have been
derived from his special source and woven into the
general fabric of Markan narrative. Such passages
are vv. 14-18, 24-32, 33, 35-38, 43-44, 56-66, 70.
Expressions characteristic of the source are ἐπιθυμία
ἐπεθύμησα (15), ἕως ὅτου (16-18), διαμερίζεσθαι (17),
οἱ ἀπόστολοι (14), στηρίζειν (32). v. 53 is Hebraic.

Chap. xxiii. In this chapter too there are passages taken from
the source and interwoven with Markan matter.

Such passages are vv. 2, 4-5, 6-16, 19, 27-31, 33-38, 39-43, 46, 48-49, 54-56.

xxiii. 6-19. For the reference to Herod, see p. 163.

7. ἐξουσία in sense of jurisdiction. Not so used elsewhere.

8. ἦν θέλων. Note on i. 5.

9. γινόμενον of. miracles; also in iv. 23.

27-31. For the note of sympathy with women, see p. 163. For other features peculiar to the source in these sections note ἐνώπιον (14), ἐστὶν πεπραγμένον (15), τοῦ λαοῦ (27), ἀρξονται λέγειν (30). In v. 56 note that the women who prepared the spices for embalming the body of Jesus are said to be the same as those who had followed Him from Galilee. See note on viii. 3 and supra, p. 163.

Chap. xxiv. The Resurrection. The whole of this section was undoubtedly taken from the special source. For a discussion of the whole chapter see article in *Hibbert Journal*, 1905, by Torkild Skat Rørdam, entitled *The Resurrection Appearances of Christ*. The chapter is closely connected linguistically with the Nativity section. The name of Joanna appears in v. 10 (see above, p. 164). Expressions which occur in the chapter and have already been commented on in these notes are:—τῇ δὲ μιᾷ τῶν σαββάτων (1), ἐγένετο ἐν τῷ κ.τ.λ. (4), καὶ ἰδοὺ (4), ἦσαν πορευόμενοι (13), δυνατὸς ἐν λόγῳ ἐναντίον τοῦ θεοῦ καὶ λαοῦ (19), τὸν Ἰσραὴλ . . . λυτροῦσθαι (21), ὥφθη (34).

In summing up the characteristics which we have sought to bring out in the preceding notes we would notice:

1. That a distinctly Hebraistic or Aramaic character belongs to every section which we have ascribed to St Luke's special source. The most prominent of these are (a) the use of ἐν τῷ with the infinitive mood of the verb which follows.

(b) The use of εἶναι with the present participle.

(c) The frequent employment of such words as ἐναντίον and ἐνώπιον. See note on i. 6.

(d) The use of such words and phrases as χάρις, εὐαγγελίξασθαι, πρὸ προσώπου, ὁ λαός, θυγατὴρ Ἀβραάμ, βάπτισμα βαπτισθῆναι,

νομικός, ἡλικία, κόπον παρέχειν, ἤρξατο λέγειν, κατακλίνεσθαι, κ.τ.λ. These are all to be found fairly distributed over the sections, and they are for the most part characteristic; that is, they are not found at all, or in some cases very slightly, in other sections of the three Gospels.

2. The references to Herod, found only in these sections and in several of them.

3. The references, always with some amount of sympathy, to the Samaritans. Nearly all of these occur in these sections.

4. The use of Ἰουδαία for Palestine.

5. The womanly interest and point of view which is so marked as to give a character to the whole Gospel is to be found in these sections.

6. A Judæan tradition which is apparent in both the Nativity section and the closing section which records the appearances of our Lord after His resurrection.

It must be acknowledged that these are strongly marked characteristics, and when we find them, as we do, not in one or two of the sections, but fairly distributed over them all, they bind the different sections together into a certain unity of authorship. Such a unity may have been conferred by St. Luke himself, and it must be acknowledged that some of the characteristics, though not the most striking, occur in other sections of the Gospel, and also in Acts; but when we recall the strong Hebrew tendency which belongs to the whole of this part of the Gospel, it seems far more likely that they are to be attributed, not to the Gentile Luke, but to the source from which he derived the invaluable material embodied in this Gospel alone. That source must have been one to which St. Luke attached a very special value, for otherwise he would not have departed so frequently as he has done, especially in the closing incidents of our Lord's life which he records, from the Markan narrative, to which he is also indebted.

Dr. Stanton in an invaluable chapter on *Style in Luke's peculiar matter*, which I have used freely in compiling these notes, calls attention to these peculiarities of this Gospel, but demands, as indeed he shows, the greatest caution in drawing conclusions from them. On the whole he seems to incline towards ascribing their common characteristics to the editor rather than to his source, and he assigns to Luke himself the

following sections, suggesting that the evangelist used an oral basis in compiling these narratives:—v. 1-11, vii. 36-50, viii. 1-3, x. 29-37, xvii. 11-19, xix. 41-44, xxiii. 5-12, 14-15, 39-43, and the whole of chapter xxiv. It is to be noticed that with the exception of two of these passages, they all belong to the group under consideration, and their differentiation from the rest of the Gospel gives them a certain unity, the recognition of which is, in our opinion, a distinct step in advance. Dr. Stanton seems to think that there is a certain amount of positive evidence of the use of a document, and we incline to the belief that this is greater both in quantity and in value than he is apparently inclined to allow. We also find it difficult to reconcile the statement that for these considerable and striking sections St. Luke had recourse to oral tradition, with the strong pronouncement against oral tradition, which Dr. Stanton makes elsewhere in his work. The advocates of oral tradition may well ask why, if the theory be allowed for these, it may not be allowed for other sections. Dr. Stanton closes his chapter with a note on the use of *ἵνα*, which we take the liberty of transcribing here, so conclusive does it seem to us in supporting the contention which we make in favour of a documentary, a single, and a unique source for all these portions of the third Gospel which we refer to a single source. Dr. Stanton says :

‘The use of *ἵνα* by Luke seems to be of some significance in connection with the question of his use of a source, or sources, for his peculiar matter. In the Acts this particle occurs only twelve times, *i.e.* much less frequently in proportion than in any other New Testament writing, and very much less so than in most—and is for the most part not employed in an unclassical way. Turning to the third Gospel, we find that in Markan sections Luke (except at viii. 12, ix. 45, xx. 14) has used it only where Mark has it; and further that he has several times avoided using it where Mark does; while in another place (vii. 32) he so turns the sentence as to make the use of *ἵνα* less strange than it is in Mark. There are also a few instances in Logian passages, in two of which (Luke vi. 31, Matthew vii. 12, and Luke vii. 6, Matthew viii. 8) the use of *ἵνα* is, while in four others (iv. 3, vi. 34, xi. 33, 50) it may be derived from the source. When therefore we find *ἵνα* occurring

twenty-two times in the peculiar matter in the third Gospel (viz. twice in chapters i. and ii., and twenty times in the peculiar passages subsequent to them), *i.e.* nearly half as many times again as in the whole of the Acts, one cannot but suspect that several of the instances, at least, were due to Luke's finding them in a source in which the particle was used more largely than he would of his own mind have been disposed to use it.'

EXCURSUS III

THE SAYINGS OF JESUS IN ST LUKE'S GOSPEL

The greater part of what is called 'the Sermon on the Mount' in the first Gospel appears in the third Gospel in two main divisions—vi. 17-49 and viii. 4-21. The chief differences between the two collections of sayings have been noted in chapter ii. It is also to be noted that many of the sayings which appear in the Matthaean collection are given by St. Luke as separate sayings uttered by Jesus on different occasions. These are found in greatest number in 'the Great Insertion,' or 'the Travel Document.' The following may serve as outstanding examples :

- Chap. x. 5-7, 12, 13-15, 23.
- xi. 1-4, 9-13, 14-28, 34-35.
- xii. 2-9, 22-31, 33-34, 39-46, 51-53, 57-59.
- xiii. 5, 20-21, 26-27, 34-35.
- xiv. 5, 15-24, 26-27, 34-35.
- xv. 3-7.
- xvi. 13, 16-17.
- xvii. 1, 23-24, 26-27, 30, 34-35.

Now this fact strongly supports the contention, made on pages 56-57, that these sayings did not come before the evangelists of the first and third Gospels in the form of some document in which the sayings had been already arranged in some sort of order, but that the two editors were entirely independent in this portion of their work. If St. Matthew dealt with some collection of sayings which he himself arranged according to a plan which commended itself to him,

then we can understand how it is that he would place in the Sermon on the Mount such sayings as he considered belonged to that phase of his Master's teaching which he was anxious to preserve, whether they were spoken early or late in the course of that Master's ministry. St. Luke working on quite a different plan, and finding the sayings embodied in the record of the journey of Jesus from Galilee to Jerusalem, would give them as they appeared in his source. Dr. Willoughby Allen in his analysis of the Logian document, used by the editor of the first Gospel, comments upon some of these sayings as recorded by St. Luke, and says that they did not stand in the Sermon on the Mount, or St. Luke would have placed them in vi. 17-49 or viii. 4-21. To the present writer it seems a more likely explanation that the Sermon on the Mount is a collocation of sayings made by St. Matthew, and that the difference between the two Gospels in this particular is to be accounted for as above. So again Dr. Allen in commenting upon Matthew v. 18-19 says that this is 'unsuitably placed' in the sermon, but the lack of coherence on which Dr. Allen bases this remark is to be explained as due to the character of St. Matthew's source, and the method upon which he worked. The same explanation accounts for the position of Matthew v. 25 (cf. Luke xii. 57-59). 'The connection in the Sermon is artificial and literary,' says Dr. Allen. Such a comment is correct if we suppose that there was any great amount of coherence between the sayings as they came before St. Matthew, but the 'literary' character of the connection is quite in keeping with the method of St. Matthew as we conceive it.

CHAPTER VII

THE JUSTIFICATION OF HISTORICAL CRITICISM

THE study of Gospel Origins is not an end in itself. It is after all only a preliminary study. But it is a study which is absolutely necessary if the Christian is to arrive at the full assurance of faith. We shall indeed begin with our personal experience of Christ, but if we are to know the certainty of those things wherein we have been instructed we must consider the historical records which account for the experience ; we are bound to ask ourselves whether they possess sufficient authority to enable us to give a reason for the faith that is in us. The problems raised by the Gospels merely as literature are of sufficiently engrossing interest, but it is not from the literary point of view that we claim urgency for the many questions which we have been considering. The whole religious position of the Christian depends ultimately upon whether the facts of the Gospel story can be guaranteed. Christianity depends upon revelation, and this is subjective in the experience of the believer, but objective in facts of history. The revelation of the Risen Lord lacks definiteness unless it can be related to the human life of Jesus, and the history of the record of that life assumes an importance which can never be exaggerated as soon as this is clearly seen. We shall be neither surprised nor impatient when the question of miracle forces itself again and again upon our attention ; for the Resurrection of our Lord from the dead is central in the Christian faith, and in view of that Resurrection the question of other miraculous works becomes entirely secondary. The general question of miracles is before us

again, and we shall show presently how impossible it is to discuss that question without raising other questions which have to do with the fact of authorship, and with the circumstances under which the writings which record those miracles were composed. It will also be seen that any attempt to argue either for or against the fact of miracle is doomed to failure whenever the argument rests upon mere presupposition with reference to Gospel sources.

But the question of miracles does not stand alone. It is after all only a part of a far larger question, and this is what has been happily called 'the Fact of Christ.' The Person of our Lord is the glowing centre round which the highest human thought revolves. It is in Him that we see the Father. It is in Him that we have our redemption, and in Him stands our hope of eternal life. The Gospels are so many attempts to set before men the fact and the interpretation of that Personality. They contain the witness of Jesus to Himself, and the testimony of those who have declared that which they saw with their eyes,¹ that which they contemplated with a vision which deepened as they peered into the depth beyond the depth, and that which their hands handled in the sacred ministries of love and fellowship.

The Personality of Jesus is being considered to-day from two different points of view, and we mention these not with the intention of discussing them so much as to make good the claim with which we are here concerned—that in neither case can the positions taken up by the different schools be made good unless the foundation is first laid in establishing the value of the Gospels as historical documents. The idealist would abandon the Gospels altogether. It is true that he derives from them some vague concept of Christ, but he attaches little value to the history. That which is of supreme importance for

¹ 1 John i. 1.

him is the entirely subjective experience of which he is conscious.

There is another school consisting of those who confine their attention to what they are pleased to call 'History.' They begin by emptying the record of all that goes beyond the range of common human experience, and they seek to account for the Personality of our Lord on the ground of His environment, social, intellectual, and religious. To them He was the product of His age, and beyond that they do not go. The fact that the age in which He lived witnessed the rise of what has become known as 'the Apocalyptic Method' is sufficient to enable them to explain whatever reference to transcendent life and power may appear in our Lord's witness to Himself. Here again we shall endeavour to show that before any measure of finality can appear in the conclusions arrived at in this matter, the history of the documents upon which the argument is based needs the fullest consideration. We shall endeavour to deal briefly with each of these points in the remainder of this chapter.

Appeals are constantly being made for and against a belief in miracles on the ground of historical criticism of the Gospels which record them. It is, of course, the only sound method of dealing with the question. To begin with the laying down of an axiom that 'miracles do not happen' is to beg the whole question at issue. We are not then surprised to find that in a recent work on miracles the argument is based mainly upon historical criticism of the Synoptic Gospels. Mr. J. M. Thompson¹ bases the greater part of his contention upon such facts as we have discussed in preceding chapters; but it is to be questioned whether he does not take too much for granted, and whether he is justified in drawing the conclusions with which he presents us. He says that St. Mark knows nothing of the Virgin Birth, and he concludes that the evidence for

¹ *Miracles in the New Testament.*

this event is considerably weakened in consequence. He also assumes that the second Gospel is composite; that it contains in addition to the Petrine tradition a considerable amount which was derived from Q, as well as from other sources. He then shows that by far the greater number of miracles belong to the Petrine tradition. He further divides this last into two sections, one describing a Galilean and the other a Judæan ministry, and shows that in the latter there is no record of miraculous works done by our Lord. He then asks how it is that no miracles were wrought in hostile Judæa but only in friendly Galilee. The implication in this somewhat rhetorical question is perfectly obvious. It is to discount the evidence for miracles.

We do not of course discuss the general question,¹ or attempt to value the evidence for or against the historicity of the record in this chapter. Our one contention is that Mr. Thompson's conclusions rest upon assumptions, and as the great body of modern scholars are unable to accept his presuppositions, his argument carries no weight with them, though it may seriously prejudice the minds of those who have not been able to consider the critical questions involved. To take the points just mentioned in inverse order, we notice that no argument against miracles can be based with any fairness upon the fact that they are more frequent in the earlier part of the Markan record than they are in the latter. That record is almost entirely descriptive of the Galilean ministry of our Lord. For some reason or other—and it is by no means difficult to suggest a reason—St. Peter chose to limit his account of our Lord's ministry to that portion of it which was accomplished in Galilee; and St. Mark follows St. Peter closely, as internal evidence as well as tradition assures us. According to St. Peter, then, our Lord visited Jerusalem only to die. That He had preached in Judæa, and had

¹ See *Miracles: An Outline of the Christian View*, by the Rev. F. Platt.

in the course of His ministry worked miracles, we know from the fourth Gospel ; but as Mr. Thompson holds that this Gospel ' cannot be treated as a historically true account of the miracles of Christ,' we shall not labour the point. For our purpose the fourth Gospel may be left entirely out of account, though modern scholars are coming to see that for minuteness and accuracy of historical detail the fourth Gospel is superior to the Synoptic account. But even in the latter there are indications that the evangelists knew of a Judæan ministry, and in the many spaces left uncovered by the Synoptic tradition there is room for a Judæan ministry. If these evangelists chose to limit their accounts to the occasion when our Lord was crucified, the absence of miracle on such an occasion is without significance so far as the historical evidence for miracles is concerned. The absence of such mighty works cannot be used to support an argument that the appearance of miracles in the record is due to the simple and superstitious imagination of the peasants of Galilee.

With reference to Q Mr. Thompson concludes that while this document is the only rival to the Petrine memoirs of St. Mark as an early and good authority, it contains 'no evidence for miracles. But here again Mr. Thompson bases his argument upon a pure assumption. In all the criticism of the Synoptic Gospels there is no question more disputed than that of the contents of Q. If the arguments advanced in preceding chapters have any weight it may fairly be argued that the document so designated contained no narrative whatever, and that it consisted of sayings of Jesus with the minimum of introductory matter intended merely to serve as connections between one saying and another. To make the absence of miracles from writings which had nothing to do with them an argument against miracles generally is not a method to be commended in any department of literary criticism.

It is of course open to any one to say that the view of Q advanced in this work is not to be accepted, but even if Harnack's reconstruction of Q be followed, as it is confessedly by Mr. Thompson, the fact should not have been ignored that Harnack himself says of Q that 'it was in no sense a biographical narrative, but essentially a collection of discourses.' It is true that in spite of that statement Harnack includes the miracle of the healing of the centurion's servant in his reconstructed Q, but his inconsistency in doing so has often been pointed out. It is quite clear that whether we accept Harnack's, or any other reconstruction of Q, we cannot argue against miracles on the ground that they do not appear in that document. But we are quite prepared, if needs be, to argue for miracles even from Q. For while it contains no account of miracle, it does present us with the fact that our Lord in many of His discourses takes the fact that He had done such works for granted, and bases His arguments upon the fact. He assumed that His miraculous works were matters of common knowledge.

The same weakness in Mr. Thompson's method of criticism appears again when he comes to discuss the greatest miracle of all—the Resurrection of our Lord from the dead. We are told that 'the witness of St. Matthew and St. Luke is conditioned by their habit of editing Mark without fresh evidence according to certain *a priori* tendencies; that when they are drawing on new sources of information they are probably (with the exception of Q) less trustworthy than Mark.' With reference to St. Mark's evidence Mr. Thompson goes on to tell us that he gives no account of the actual Resurrection, 'his account breaks off without describing any Resurrection appearances, but not before it has hinted—partly by its very reaction against this view—that the apostles' story of the appearances, not the women's story of the empty tomb, was the original and central ground of belief

in the Resurrection.' It is difficult to take such statements seriously. The veriest tyro in Textual Criticism knows that the abrupt ending of the second Gospel is due to the mutilation of a manuscript. It would be a curious piece of composition which 'broke off' with the words *ἐφοβοῦντο γάρ*, and in view of this to speak of St. Mark's account as one which 'breaks off without describing any Resurrection appearances,' and then to imply from this that St. Mark felt a mental reaction against the women's story of the empty tomb, and that the evidence from the second Gospel in favour of the Resurrection is thereby impaired, is false criticism and false reasoning. The account of the Resurrection in Matthew follows that in the second Gospel so closely, up to the point where the break in the text of the latter occurs, that we may feel a reasonable amount of confidence that the true conclusion of 'the second Gospel is to be discovered in the first. Mr. Thompson writes as though the account of the Resurrection in the first Gospel was the work of St. Matthew, but if there is one thing in the whole range of Gospel criticism which has received anything like a consensus of opinion it is that the narrative portion of the first Gospel is Markan in origin. Where additional details appear in the first Gospel, it is quite possible that these are due, not to editing on the part of St. Matthew, but to the fact that an earlier edition of the Markan narrative was used by the unknown evangelist who adds that narrative to the Matthaean Logia, and thus composed the first Gospel as we have it.

Why should it be assumed that where St. Luke draws from other sources they are less trustworthy than 'St. Mark? We are told that the latter did not himself follow Jesus. His record consists of so much of the facts recounted by St. Peter as he remembered. There is room in this for more than one explanation of omissions from the Markan narrative. But St. Luke's source for

this section of the third Gospel—even if we do not accept that he derived it from one of the very women who visited the tomb and found it empty—reveals a great knowledge of detail introduced incidentally and without the slightest straining after effect, and we may well conclude that this evidence is derived at first hand, and from one who was apparently an eye-witness of what is described. If then we are to choose between the two sources—and we have yet to discover any real contradiction between them—the balance would seem to incline towards the Lukan rather than the Markan source.

In dealing with the story of the Virgin Birth Mr. Thompson reveals a method of criticism in which we cannot follow him. St. Mark's account of our Lord's ministry, after the very briefest introduction describing the Baptism, begins in Galilee. To argue from the absence of all reference to our Lord's life prior to this event that St. Mark knows nothing of the Virgin Birth is an outstanding example of that *argumentum a silentio* which, one might have thought, has been sufficiently discredited. We have discussed these conclusions of Mr. Thompson not at all in order to weigh the evidence for or against the facts which he discusses, but solely to show how absolutely necessary it is to have before us some clear and intelligent account of the origins of the Synoptic Gospels if we wish to draw conclusions from these records of events. No argument based upon the history of the records can carry conviction unless we first deal with the questions of authorship, and of the circumstances attending the compositions of the writings. Mr. Thompson bases his conclusions upon 'criticism,' but it is precisely on the critical side that his arguments are most unsound, and the same result must follow upon every attempt to argue from the record without first determining as far as possible the sources from which that record was drawn.

But the question of miracles is not the only one before

us in the present day. Dr. Schweitzer and others have brought into prominence the question of Apocalypse as affording an explanation of prominent features of the Gospel story, and this question too must be examined in the light of Gospel origins in so far as these can be ascertained. The Gospels which have come down to us are literary documents, and they were written in an age in which what we call 'Apocalyptic Literature' was in vogue. Our Lord's words and much of His teaching show that He also followed this method of expressing Himself. Whether He did so within limits, or was 'a thoroughgoing Eschatologist,' does not enter into the reference of this work.¹ But the analysis of such eschatological passages as appear in the Gospels can scarcely be attempted apart from the prior question of Gospel sources. As to the fact that our Lord used the language of Apocalypse we may refer briefly to the considerable section which we have in Mark xiii., a section which is reproduced in Matthew xxiv. and Luke xxi. There are also shorter passages in which the idea, though really dominant, is only implied. Such passages, for instance, as Mark viii. 38 and Mark xiv. 62 can be interpreted only in the light of 'Apocalypse.' These ideas are also prominent in not a few of our Lord's parables. The Parables of the Ten Virgins, the Tares, the Ten Talents, and most of those relating to 'the Kingdom of Heaven' are distinctly Apocalyptic in character. But even more significant than these are the many words and phrases so frequently on the lips of Jesus. Such are 'The Son of Man,' 'The Kingdom of Heaven,' 'The End of the World—or Age.' Such phrases can only be considered in the light of their use in the literature which preceded and which followed the days of our Lord's ministry.

The significance of the 'Little Apocalypse' in Mark xiii.

¹ On the general question the writer may be allowed to refer the reader to his Fernley Lecture entitled *Christ and the Gospels*, chap. vi.

with references to Gospel sources has been already discussed in chapter v., and we need do no more here than refer the reader to what has been already written. But the fact that Apocalyptic writing appears in both the Markan and the Logian documents has led some to consider whether there is not to be detected a heightening of effect in the expressions used in later writings when compared with those used in earlier. Thus in a valuable appendix to the *Oxford Studies in the Synoptic Problem* we find Mr. Streeter speaking of 'an evolution of eschatological conceptions from the present spiritual conception of the Kingdom in Q, through Mark, to Matthew.' In Q while the catastrophic eschatology is undoubtedly present, it is vague and undefined. Mark belongs to the transitional stage. Matthew further elaborates the eschatological element, and emphasises its Apocalyptic side. He even shows 'a tendency to omit sayings inconsistent with the view of the kingdom as future and catastrophic.' The passages upon which Mr. Streeter bases this differentiation must be duly weighed by the student of the Gospels. We can here discuss only the general question in the light of Gospel sources, and of their relation to one another. From this point of view we would say that any argument based upon the relation of these sources to one another in time must always be precarious. We do not know that the second Gospel, as we have it, preceded the first. As we have shown above there are many features of the Markan narrative which indicate that the version of this which appears in the first Gospel was prior to that which we have in the second. The argument from Q also is uncertain. We do not know when the compilation of sayings used by St. Matthew was made, or to what extent they took their present form by reason of the interpretative method of those who compiled them. It is quite possible that Logia were added to the collection subsequently to St. Mark's episcopacy in Egypt, during which he wrote down

for the Church in that country his memoirs of St. Peter's preaching. But apart from such considerations we may well ask whether the true order of development was not more likely to be one in which the more 'catastrophic' features of the 'Parousia' would appear in the earlier rather than in the later writings. We know that St. Paul's view of the Parousia, as it appears in the Corinthian Epistles, differs from that which he describes in his first Epistle to the Thessalonians, and every year which passed would lead the Church to see that the view which it held at first of the coming of the Lord in power and in the glory of the Father needed modification. It would be led to interpret His sayings more and more as declarations of great, moral, and spiritual effects, and it is just the later writings which would reveal this tendency.

To the present writer it seems a sounder method of criticism to abandon all attempts at chronological sequence in such matters. It is difficult to decide what was the chronological order of the Gospels as we have them, and it is still more difficult to say exactly when this source or that was composed. It is better to content ourselves with what should find a ready acceptance—that our Lord used the language of His days, and would thus adopt a phraseology which might suggest to His hearers a catastrophic interpretation, passing as it would do through minds that had been trained to take that view of the coming of the Son of Man. But though He used the words He filled them with a new content. He laid the emphasis where those who preceded Him had failed to lay it. His teaching contained the germ of that which went far beyond the social and political dreams of Jewish Apocalypse. The truth was greater than the phrase which held it, and only slowly have men come to see—if haply even now they see—the fuller content of revelation, and the unfolding of that mystery which is Christ in us, the hope of glory.

Eschatology is, as we have said, only a point of view from which the attempt may be made to account for the effect which the Personality of our Lord has produced upon human thought and life, and side by side with this attempt to account for Christ as the natural product of an age possessing marked historical characteristics we have the many attempts that are being made to offer to the world an individualistic interpretation of the same Personality. To many minds religion is independent of all revelation on the plane of human history. No longer are the Scriptures searched because they testify of Jesus. Impressions, often conditioned by aesthetic or philosophic considerations alone, make up all that is required in the sphere of religion ; and it is the easiest thing in the world for a new cult to be started, and to attract a considerable number of followers, if the new apostle is sufficiently startling in his method or in himself to challenge attention. This is due very largely to a fact which is not in itself to be deplored. It is the result of the modern emphasis upon experience as authoritative in religion. The age in which dogma held the first place, and the acceptance of a creed was considered to be an adequate response to its pronouncements, has passed or is rapidly passing away. In place of dogma men are turning to schemes of morals, which may be individual, social, or political. Others surrender themselves to a still more subjective expression of faith. The formula of acceptance which the individual Christian keeps before himself in judging of the acceptability of any form of religion is 'That which finds me.' It is the moral or psychological significance of faith which seems to be most prominent at the present moment. The uncertainty which gathers around everything which has to do with a document—whether that document records the facts of history, or the interpretation of those facts—has led to a general impatience with any presentation of the Christian faith in which the intellectual element

is at all prominent. This tendency is not to be wholly regretted. The emphasis laid upon creed too often favoured a lessening of the moral content of spiritual life, and the contrast was at once set up between 'forms of faith' and a life which was 'in the right.' Such a contrast should never have arisen. The two are not mutually exclusive. Indeed it is becoming clearer every day that the one can scarcely exist without the other, and that one should thus be pitted against the other is the result of that exaggeration in emphasis which apparently we never learn to avoid. At any rate the fact remains that this contrast has been set up, and where this takes place the 'vote is given in favour of the moral life.

It was inevitable too that this same intellectual emphasis should bring faith into comparison with those logical processes which belong to the school of science, and as soon as the latter began to appeal to the thought and imagination of men a spirit of antagonism between the two began to make itself felt. This antagonism also, like that between morals and faith, never possessed any real ground, and this is happily being realised both on the side of science and on that of religion. But where it existed the science which dealt with phenomena governed by fixed and unvarying laws seemed more definite and more final in its conclusions than that which moved in the realm of faith, and it was accordingly preferred. In so far as this revolt from religion indicates merely a protest against the excessive intellectualism which produced this false antagonism it is to be approved rather than deplored. But as is always the case, the reaction has been carried to an extreme, and the period in which agnosticism was prevalent has been followed by one in which pure subjectivity threatens to become the accepted basis of faith. Esoteric systems—often advanced by irresponsible individuals—Theosophies, and different forms of Christian Science, have come into vogue, and the number of those who hold one or other

of these with more or less of conviction must be considerable. We refer to them merely to illustrate the perils which threaten any undue emphasis upon personal experience apart from a revelation in history, as a basis for religion. They are all perversions of an individual expression of faith which has not been corrected by the presentation in history of the true foundations of faith.

For while it is true that the Christian faith is more than the Christian creed, it is impossible to dispense altogether with the objective element in religion. It is true that religion is to be found in the impact of one personality upon another—the divine upon the human—and in the response of the human to the divine, but we cannot afford to ignore the revelation in history through which that impact has become definite and complete in the consciousness of man. The true corrective—indeed the only corrective—to the fancies and extravagances of subjective faith is to be found in the interpretation of the history which has come down to us. We need to verify and confirm the experience by the recorded fact. We are always in peril of reducing religion to a superstition, and if we would avoid the danger we must find in the Gospels the delineation of the causes which account for the spiritual assurance, and which alone lead it to its full development. The important thing is indeed the revelation—the content of the Gospels rather than the means by which it reaches us, but if we are to know the certainty concerning the things in which we have been instructed, we are bound to scrutinise the record by which alone we can assure ourselves that we have not followed cunningly devised fables.

The Gospels present us with the history-basis of a great spiritual revelation; we must ask ourselves what credentials they have to offer. The process of doing so entails a mental discipline, from which many shrink in these days of hasty work and superficial investigation, but we must admit that the burden is laid with even greater

weight upon our spirits, and we cannot do justice to the capacities of our spiritual nature unless we justify the tremendous claim with which these Gospels present us. The confusion, to say nothing of the moral weakness which follows upon any neglect to consider these historical documents, has been well expressed by a great German scholar and critic, and we shall not apologise for the length of the passage which we quote from his writings. Harnack, speaking of the present situation in Gospel criticism, says :

‘Men soar away into sublime discussions concerning the meaning of “the kingdom of God,” “the Son of Man,” “Messiahship,” etc., and with problems of genuineness in the light of “higher” criticism; while the lower problems, whose treatment involves real scavenger’s work in which one is almost choked in dust, are passed by on the other side. Or where this is not the case, the investigation is still never carried far enough, it breaks off prematurely, and the critic rests satisfied with work only half done. Hence the wretched plight in which the criticism of the Gospels finds itself in these days. . . . This wretched state is apparent above all in the case of those who are compelled to take their knowledge of the criticism of the New Testament at second hand, or have condemned themselves to this unassuming intellectual position. They are like reeds swaying with the blasts of the most extreme and mutually exclusive hypotheses, and find everything which is offered them in this connection “very worthy of consideration.” To-day they are ready to believe that there was no such person as Jesus, while yesterday they regarded Him as a neurotic visionary shown to be such with convincing force by His own words, if only these are rightly interpreted, which words, by the way, have been excellently transmitted by tradition. To-morrow He has become for them an Essene, as may be proved likewise from His own words; and yet the day before yesterday

none of those words were His own ; and perhaps on the very same day it was accounted correct to regard Him as belonging to some Greek sect of esoteric gnostics—a sect which still remains to be discovered, and which with its symbols and sacraments represented a religion of a chaotic and retrograde character, nay, exercised a beneficial influence upon the development of culture. Or rather He was an anarchist monk like Tolstoi, or still better, a genuine Buddhist, who had, however, come under the influence of ideas originating in ancient Babylon, Persia, Egypt, and Greece ; or, better still, He was the eponymous hero of the mildly revolutionary and moderately radical fourth estate in the capital of the Roman world. It is evident, forsooth, that He may possibly have been all of these things, and may be assumed to have been one of them. If, therefore, one only keeps hold of all these reins, naturally with a loose hand, one is shielded from the reproach of not being up to date, and this is more important by far than the knowledge of the facts themselves, which indeed do not so much concern us, seeing that in this twentieth century we must of course wean ourselves from a contemptible dependence upon history in matters of religion' (*The Sayings of Jesus*, Intro. p. xiii.).

The sarcasm in this statement is sharp, but most of those who have considered the matter will acknowledge that it is deserved. There is no question in religion of such supreme importance as that of the fact of Christ, and the significance of that fact for men. For the discovery of these things we are dependent upon our own experience *in the light of certain documents*. The history of these documents, then, how they came into being, the relation of one writer to the other, and the point of view from which each writer wrote, these things are of the first importance, and yet they are left to only a few. The greater number of these are content with a very partial

investigation, on the strength of which they make the most elaborate, the most destructive, theories, to the distress and often the religious loss of those who cannot verify their data.

What then may we claim to be accredited results in criticism? What balance may we strike between losses and gains in the critical method of dealing with the Gospel records? In former days we used to speak of 'a threefold evidence,' and of 'a triple tradition.' Such phrases became current when the three Gospels were thought to be independent of one another. They implied a narrative which had come to us along three distinct lines, and had emanated from three distinct sources. Where the accounts given showed correspondence, it was felt that the evidence was peculiarly strong. At the mouth of two or three witnesses every word might be established. But as soon as it became evident that the Gospels were not independent, but that each contained matter which, even in details of expression, belonged also to the other two, it became necessary to abandon such expressions or to use them in another sense. The latter course was taken by Dr. E. A. Abbott,¹ who used the phrase 'triple tradition' for 'those words and phrases which are common to Matthew, Mark, and Luke.' But in more recent days it has been seen that the phrase cannot be used with this meaning. For critical study of Gospel sources has shown that where such words and phrases occur the linguistic correspondence is often due to the fact that the writings were taken from a common source. It is now generally accepted that the first and third evangelists have embodied in their Gospels whole blocks of narrative which, if not taken directly from the second Gospel, are distinctly Markan in origin. Where such correspondences occur we have not a triple tradition but a single tradition, and at first sight it would appear that there had been in consequence some loss of corro-

¹ *Encylo. Brit.*, *sub verb.* 'Gospels.'

borative evidence in consequence. In the same way the 'double tradition' which was found in the sayings of our Lord recorded in both Matthew and Luke is, as a phrase, open to objection on the part of those who hold that one evangelist embodied in his Gospel that which had appeared in the writings of his predecessor, or that each had recourse to a common collection which was prior to both of theirs. In this case, too, the tradition would be really single, in the sense that the two records emanated from the same source. We have seen that probably there is more to be said in favour of this double tradition than could be said in favour of the triple; for opinion inclines to the belief that St. Luke and St. Matthew derived their discourses of our Lord from two independent collections of Logia.¹

It must of course always be understood that where one evangelist has embodied the writings of his predecessor in his own work, there has been no attempt at deception, collusion, or literary dishonesty. He would do so, we may feel sure, because in his opinion the account was authoritative, and if we believe that the influence of the Spirit of truth rested upon him in this process of selection, as it had rested upon his predecessor in recording this or that incident in the life of our Lord, though there may not be a triple tradition there is nevertheless a triple authority for the incident as having approved itself to three independent evangelists. But the fact is that this loss of corroborative evidence is only in appearance, and we may see that in an incident or saying which appears in the three strata, which run through the Gospel narrative, we have our threefold tradition not merely restored but given now in a form which is divested of the many uncertainties which belonged to the former view of the Gospels, and resting upon a more assured historical basis. For we may now feel confident that we have in the three Gospels first of all a common Markan narrative. This is

¹ See p. 56.

generally acknowledged to rest upon a source more authoritative than St. Mark himself. The latter may be responsible for details of phraseology, and it is probable that he has inserted here and there a section which rests upon his own authority and experience; but by far the greatest amount of the Markan narrative is acknowledged to be Petrine in origin, and the statement, preserved for us by Eusebius, that St. Mark wrote down what St. Peter was in the habit of saying to his hearers is seen to be intrinsically correct. In the Markan narrative then we are able to go behind St. Mark to the great advantage of the record in the matter of authority. In the chapters which precede this an attempt has been made to show that the original memoirs of St. Peter's preaching were enriched by the addition of incidents from the same source. These are therefore as authentic as the first, and all tend to heighten the effect of that great Personality whom St. Peter portrayed to the early Church.

There is less agreement among modern critics with reference to the second source, but it is a distinct gain on the side of the Discourse Document that we now have this clearly distinguished from the Markan narrative. Scholars differ as to the nature and contents of Q, but all are agreed that this document is other than that which is most fully expressed in the second Gospel; and, though the authority of St. Matthew cannot be claimed for the whole of the first Gospel, yet it is certain that his contribution is incorporated in that Gospel, and that it must be sought in that part of it which records the discourses of Jesus. Here then we are able to recover the double tradition as we have recovered the triple. For when we find the teaching of Jesus given in connection with some incident in Mark and again in the form of a separate Logion in Matthew, or—as sometimes happens—in the narrative section and also in the discourses of the first Gospel, we have undoubtedly a doubly authenticated record, and the authority of St.

Matthew may be added to that of St. Peter in the Markan narrative.

As we have shown in preceding chapters, scholars are uncertain whether St. Luke derived the sayings recorded by him from the same source as that which St. Matthew used. Most critics agree that he has done so, and this common source is that which has been designated by the formula Q. But there is an increasing opinion that the differences between the sayings in the one Gospel and those in the other are too great to justify this belief in a common source, and if this opinion becomes established we shall secure another authority for sayings which appear in the three Gospels. For though St. Luke was not an apostle, as St. Peter and St. Matthew were, yet we cannot doubt that he too was guided in his selection of those deeds and words which he has recorded. There is no small measure of inspiration to be found in the work of the evangelist who has preserved for us the Parable of the Prodigal Son.

There remains the considerable section which contains matter peculiar to the third Gospel. Opinions as to the source or sources of this section are many and varied; but whatever its source may be there can be no two opinions as to its value. It may be described as being in itself a Gospel—a Gospel of Love and Forgiveness. It begins with the life of the Holy Family, and all the wonder of the revelation made to her who was indeed ‘blessed among women,’ and it closes with the revelation to loving hearts of the Risen Lord, and of His return to the bosom of the Father. All through the intervening chapters there runs the golden thread of Christ’s compassion for outcast Jew and alien Samaritan, and His gentle and reverent dealing with needy womanhood. It is the Gospel which tells us of joy in heaven for the penitent, and of a place in the Father’s house for Lazarus the beggar, and for Zacchæus the publican. Whoever may have

furnished this record there is no mistaking the note of inspiration in it. St. Luke obtained the priceless story from one who saw and heard the Master, and had the insight of love and the quick intuition which enabled one, who was probably the earliest of all the evangelists, to record that which the world could never afford to lose. The influence of the Spirit which gave St. Luke the unerring instinct of a true discrimination led him to select this material for insertion in his Gospel. Here too we may claim authority for the record, an authority which belongs to St. Luke, and in equal measure to his source.

This present study of writings, which contain what the human mind will never exhaust, draws to its appointed close. Fidelity to the increasing light given to men, in fulfilment of the promise that through the ministry of the Spirit of truth we shall be led into all the truth, has caused us to see that other writings stand behind the Gospels we have been considering, and that we can only understand the relation of these Gospels to one another in so far as we take into account the sources from which they sprang. To some it may seem that such an analysis is fraught with peril. They tremble for the ark of God. They fear that such Gospels, precious to them beyond all that words can express, may lose the authority which their own spiritual experience has told them belongs to the words which are spirit and life. To all such we would say that no criticism of human words can affect the fact which those words seek to express. It is the living Christ who has brought new life to the Christian, and he must beware lest, in his anxiety for the letter, he exalt this last to a place which belongs to the Christ Himself. But we would claim that to the humble and the devout seeker after truth any attempt to see more clearly what part the human element has played in the production and the preservation of these Scriptures only helps him to see more clearly that in which the hope of all the world resides—

the Person of our Lord and Saviour Jesus Christ. Indeed, the wonder grows when we consider that which emerges from the many and varied parts which make up the whole of the Christian record. Men and women, some known some unknown, have brought into that record their several recollections of what their Master wrought, and what were the words which fell from His lips. Their recollection has been exposed to the common weakness of all that is human. Their impressions have been coloured by their own peculiar spiritual and mental condition to which that Master appealed, through which indeed they came to see Him as He was. But out of all these varied elements, as the final result of all these processes, there has emerged the wonder of a Personality infinite in significance, meeting the differing needs of a world of men, and yet single and complete. There is no incongruity between the picture drawn by one evangelist and the picture drawn by another. It is one Lord Jesus Christ who is the heart of the Gospels, however many those may be who have taken in hand to draw up a narrative.

The unquestioned cause of this wondrous unity is to be discovered in Him who is the spring and source of inspiration. For there rested upon the eager-hearted fisherman, telling to some group of simple souls what Jesus did, the directing Spirit of truth. With equal force, with a like immediacy, that same Spirit guided and governed the young man who listened to the preacher, and wrote down all he could remember of what the preacher said. Away in humble homes men spoke of what the Master said; gentle women recalled His wondrous grace, and over their meditations the same Spirit brooded creating the one impression, framing the one figure which was to command the adoration of the world. Later on the Church took up the work. This evangelist or that set himself to select what was worthy to abide, and to discard the manifold accretions which

threatened to conceal or to disfigure. Later still in the councils of the Church men considered what books should be accepted as sacred Scriptures, as the Gospel of the living God. Over their deliberations the same Holy Spirit presided, and because of His continued ministry we discover to-day in the Gospels this marvellous unity of thought and purpose, and stand face to face at last with one Person human and divine, in knowledge of whom standeth our eternal life.

‘Here is a tale of things done ages since ;
What truth was ever told the second day ?
Wonders that would prove doctrine, go for nought ;
Remains the doctrine, love : Well, we must love ;
And what we love most, power and love in one,
Let us acknowledge on the record here,
Accepting these in Christ.’

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