

# ◆ NEW ◆ TESTAMENT ◆ SUPPLEMENT ◆

OF

## The Old Testament Student.

### INDUCTIVE BIBLE-STUDIES.—SECOND SERIES.

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#### Forty Studies on the Life of the Christ, based on the Gospel of Mark.

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#### STUDY XXXIII.—THE LAND AND THE PEOPLE.

##### I. Introductory.

1. This is the first of a series of "Studies" which aim to gather up the material already collected in previous work and to present it in topical form.
2. The material presented and the topics suggested for study will, no doubt, seem to be more than may be mastered in the time which can be given to it by the average student. Hence the more important subjects are printed in larger type that they may be first studied and the others omitted, if there is not sufficient time to enter upon them.
3. If a class is engaged upon this work, the less important topics may be assigned to different members of it, if desired, and thus the entire ground be covered.
4. The chief original sources for the study of this topic are, of course, the Gospels. Other valuable material may be found in Josephus and the Talmuds. The modern materials for further investigation will be noted in the course of the work under each point considered. For the most part, only such will be given as are accessible and profitable to the average intelligent student.

##### II. The Land.

It is important for the student to form a somewhat definite idea of the land of Palestine, and its condition in the time when Jesus lived. The following points may be carefully considered:

1. **The Extent of the Land.**<sup>1</sup> 1) The length and breadth; 2) comparison as to size with other countries; 3) its insignificant extent as compared with the events that occurred upon its soil; meaning of this.<sup>2</sup>
2. **The Natural Features of the Land.**<sup>3</sup> 1) Compare the following passages which contain references to this point: Lk. 1:39; 4:31; 6:12; Mk. 3:22; 10:32; 13:14; Lk. 1:80; Mt. 3:1; Mk. 6:46; Mt. 7:24-27; John 11:54; 2) Note (a) that the land may in general be characterized as mountainous; (b) that this characteristic determines the position and extent of the valleys; (c) that it also explains the nature of the streams, even the peculiar characteristics of

<sup>1</sup> Cf. *A Mnemonic Formula for Palestine*, in this number of O. T. STUDENT, p. 346. Stapfer: *Palestine in the Time of Christ*, p. 33; Geikie's *Life and Words of Christ*, ch. II.

<sup>2</sup> Stanley, *Sinai and Palestine*, p. 114.

<sup>3</sup> Cf. Geikie, ch. 2.; Stanley, *S. and Pal.*, p. 127.

the Jordan;<sup>1</sup> (d) that the fertility of the soil is conditioned upon the nature of these streams; (e) that the land by its position and natural features was isolated and its people therefore less affected by external influences;<sup>2</sup> 3) determine in a general way the boundaries of the land.

3. **The Main Divisions of the Land.**<sup>3</sup> 1) Compare John 4:3,4; observe the three divisions of the land and their relative position; 2) learn something of the physical characteristics of each division, (a) Judea; (b) Samaria; (c) Galilee, in respect to (1) mountains and valleys, (2) lakes and streams, (3) fertility of soil and variety of natural products; 3) note especially that Galilee was densely populated and exceedingly prosperous;<sup>4</sup> 4) name and locate some of the principal cities of each division, cf. John 2:12; Mk. 8:27; Lk. 1:26; Mt. 11:21; Lk. 18:35; 19:28; John 4:5; 5) compare Mk. 10:1; 7:31; Lk. 8:1 for other and outlying districts.
4. **Plants and Animals.**<sup>5</sup> 1) Gather from the following passages some idea of the natural products of the land; Mt. 6:28; 7:16; Mk. 6:39; 11:13; John 8:1; 12:13; Lk. 17:6; John 12:24; Mt. 12:1. 2) Observe the animal life as shown in Mt. 7:6; 10:16,29; 8:20; Lk. 10:19; 12:24; 13:15,34; 17:37; Mk. 10:25; 3) noting the variety of animal and vegetable life, consider how this land is adapted thus to be the scene of the life of the universal Christ.<sup>6</sup>

### III. The People.

1. **Their History.**<sup>7</sup> Some consideration may profitably be given by the student to the history of the period after the Jewish captivity.

- 1) Note the following divisions:

(a) The Persian Period,<sup>8</sup> B. C. 538-333, in the beginning of which the people returned to Jerusalem and were ruled by a Persian governor. Ezra in B. C. 444 established the Law over the people and the era of Judaism begins. (b) The Greek Period,<sup>9</sup> B. C., 333-65. The land having been conquered by Alexander is ruled by his generals who are kings of Egypt or Syria. An important event is the revolt under the Maccabees,<sup>10</sup> B. C. 168; (c) The Roman Period,<sup>11</sup> B. C. 65-A. D. 70; from the time when Pompey besieged Jerusalem to the time when Titus destroyed the city.

- 2) Consider carefully the following points: (a) the subjection of the nation to a succession of foreign rulers; (b) they preserve throughout an unconquerable spirit of independence,<sup>12</sup> fostered by their religious consciousness and hope.

- 3) <sup>1</sup>/<sub>4</sub> The Roman domination; (a) the development of it (1) at first, according to the Roman custom, government through native princes, the rise of Herod, Mt. 2:1,22, and the history of his family;<sup>13</sup> (2) Judea governed by a Roman procurator and Galilee by a native prince of Herod's family (Lk. 8:1); (b) the feeling of Romans toward Jews and of Jews toward Romans,<sup>14</sup> Mk. 15:15; Mt. 27:24; John 11:48, etc.; (c) signs of this domination in the Gospels, Mt. 27:11; Mk. 15:16; Lk. 7:2; Mk. 12:14,15; John 19:12; 18:3.

<sup>1</sup> Stanley, *S. and Pal.*, p. 275 sq.

<sup>2</sup> Stanley, *S. and Pal.*, p. 112.

<sup>3</sup> Stapfer, pp. 34-45; Stanley, chs. 3, 5, 10.

<sup>4</sup> Merrill, *Galilee in the Time of Christ*, Chs. 5, 11.

<sup>5</sup> Stapfer, pp. 223-228.

<sup>6</sup> Geikie, p. 17; Stanley, pp. 124-127.

<sup>7</sup> All the histories of the Jews furnish material on this point. Ewald's great work is for scholars. Miiman's *History of the Jews* and Stanley's *Lectures on the Jewish Church* are popular.

<sup>8</sup> Miiman, Bk. IX., pp. 460-492; Stanley's *J. C.*, Lectures 43-45.

<sup>9</sup> Miiman, Bk. IX., pp. 492-509.

<sup>10</sup> Stanley, *J. C.*, Lectures 48, 49.

<sup>11</sup> Stapfer, Bk. I., ch. 3.

<sup>12</sup> On the rise of the Zealots (cf. Lk. 6:15) see Edersheim, *Life and Times of Jesus the Messiah*, I., pp. 237, 238.

<sup>13</sup> Stanley, *J. C.*, Lecture 50; Geikie, ch. 3, 4.

<sup>14</sup> Stapfer, p. 214.

2. **The Home Life.**<sup>1</sup> Compare the following passages and make as clear and vivid a statement as possible covering the home life of the people: 1) Mk. 1:29,33; 2:4; Lk. 15:8; 12:3; Mt. 24:17—the house; 2) Mt. 5:15; Mk. 2:22; Mt. 24:41; Lk. 11:7; Mk. 2:4—domestic utensils and arrangements; 3) John 6:9; Lk. 24:42; John 2:10; Mt. 13:33; Mk. 9:50; Lk. 11:12—food; 4) John 19:23; Lk. 16:19; Mk. 2:21; 14:51; Mt. 9:20; 5:40—clothing; 5) John 2:1,2; Mk. 2:19; Mt. 25:6,10; Lk. 15:11,12; 10:40; Lk. 7:12; Mt. 9:23-25; John 11:38,39,44; 19:39-41—family relations.
3. **City and Country Life.**<sup>2</sup> In a similar way note the facts in the following passages and form from them a somewhat distinct idea of 1) city life; (a) John 4:46; Lk. 3:12,14; Mt. 9:10; John 9:8; Mk. 3:6; 12:35—social classes; (b) Mt. 13:45,55; Lk. 10:35; Mt. 25:16,27; Lk. 16:1,3—occupations; (c) Lk. 5:29; 7:44-46; Mk. 6:21; 12:20; John 13:4,5; Lk. 15:22-23—social customs; 2) country life: (a) Lk. 2:8; 5:2; 9:62; Mk. 4:3; 12:1; Lk. 10:30; Mt. 3:12; John 10:3—occupations; (b) Lk. 15:6; Mt. 16:2,3; Mt. 15:14—country customs; (c) Mk. 8:3; Lk. 6:1; 10:4,5,30; 12:35—travel; 3) other classes and customs; Mk. 1:23,40; Lk. 10:34.
4. **Education.**<sup>3</sup> The following points are to be noted: 1) the child usually received his education at home; 2) the public school, if it existed, was in connection with the synagogue; 3) the text-book was the Law of Moses; 4) reading, writing and memorizing passages of the Law were the objects aimed at; 5) higher education was for those who intended to be teachers of the Law, and was carried on by the scribes in their schools; it aimed at skill in interpreting and applying the Law; 6) in view of John 7:15, note the possibly meagre education of Jesus.
5. **The Language Spoken.**<sup>4</sup> 1) Hebrew had ceased to be spoken by all classes; 2) two views as to the language spoken in Jesus' day, (a) the Greek was the common dialect; in favor of this (1) the Greek influence in the land during the previous three centuries; (2) the O. T. quotations in the Gospels from the Greek versions; (3) other passages, Lk. 23:38; Mk. 7:26,27; John 7:35; (b) the most generally accepted view is that a dialect of Hebrew called Aramaic was the language of the people, in favor of this (1) the fact that in the synagogue the Hebrew Scriptures were interpreted in this dialect to the people, (2) the Aramaic words and phrases in the N. T., cf. Mk. 3:17; 5:41; 7:34; 15:34; John 20:16; Lk. 16:9, etc. Cf. also Acts 26:14.
6. **The Religious Life.** Trace out with more or less fullness the references to the religious life of the people in the following passages: 1) Jerusalem the great centre of religious worship, Lk. 2:41; Mk. 1:44; John 4:20; 2) the centre of worship in Jerusalem is the temple<sup>5</sup> (a) its worship and officers, Lk. 1:8-10; Mk. 12:33; John 11:49; (b) religious customs connected with it, Lk. 18:10; Mk. 1:44; Lk. 2:22-27; John 7:14; 8:20; Mt. 17:24 (temple tax); (c) its appearance and plan, Lk. 21:5; John 10:23; Mt. 27:5; Lk. 1:11; Mt. 23:35; Mk. 15:38; 3) the local worship is conducted in the synagogue,<sup>7</sup> Lk. 4:16,17,21; 4) religious forms and ceremonies in general, Mk. 7:2-4,11; Mt. 6:2,5,16; 12:27 (exorcism); Lk. 11:38,42; 5) the feasts,<sup>8</sup> John 2:13; 7:2; 10:22; 6) religious people, Pharisees, Sadducees, other pious persons, Lk. 2:25, 38; 7) the Scriptures,<sup>9</sup> their names, etc., Lk. 24:44; Mt. 22:36,40; John 5:39; 8) religious bodies,<sup>10</sup> Mk. 14:55; Lk. 22:66; Mt. 5:22; Mk. 5:22.

<sup>1</sup> Stapfer, Bk. I., chs. 7-10; Geikie, pp. 156-170.

<sup>2</sup> Stapfer, Bk. I., Chs. 11, 12.

<sup>3</sup> Stapfer, pp. 141-146; Farrar, *Life of Christ*, ch. 7; Geikie, pp. 170-174; Vallings, *Jesus Christ, the Divine Man*, pp. 46-49; Eidersheim, *Jesus the Messiah*, I., pp. 226-233.

<sup>4</sup> It need not be said that this is a difficult question which requires special study to solve. The student may be referred to Neubauer's article "On the Dialects Spoken in Palestine in the Time of Christ" in *Studia Biblica* for an exhaustive and learned treatment.

<sup>5</sup> For a list of these cf. *Hebraica*, Vol. I., pp. 102-106, 188.

<sup>6</sup> Stapfer, Bk. II., chs. 11, 12.

<sup>7</sup> Stapfer, Bk. II., ch. 6.

<sup>8</sup> Stapfer, pp. 358-365.

<sup>9</sup> Stapfer, Bk. II., ch. 13.

<sup>10</sup> Stapfer, Bk. I., ch. 4.

## IV. Summary.

Describe an imaginary journey from Capernaum to Jerusalem in the time of Jesus,<sup>1</sup> indicating 1) the physical features of the land; 2) the persons met with; 3) the habits and customs which might be observed; 4) the chief points of interest in Jerusalem.<sup>2</sup>

• STUDY XXXIV.—THE CHRIST.<sup>3</sup>I. The Old Testament Ideas of the Christ.<sup>4</sup>

1. **The Name.**<sup>5</sup> 1) Ascertain the Hebrew equivalent for "the Christ" (cf. John 1:41) and the original meaning of the word; 2) from Lev. 4:3; 1 Kgs. 19:16; 1 Sam. 26:9; 16:13 learn who were thus called and the significance of this name as applied to them; 3) Note the adjective *messianic* as used to signify things relating to the Messiah (Christ). Distinguish between a broad sense of the word referring in general to the hopes for the future, and a narrow sense, relating to the personal Messiah.
2. **Some Important Principles.** 1) Distinguish between the Messianic *purpose*, i. e. that the Christ should come, as revealed in the O. T. and the historic *realization* of it at any given epoch in O. T. life: e. g., cf. the purpose in Gen. 17:7 in relation to the Christ (Gal. 3:16), and Abraham's idea of the Christ. 2) Distinguish between the N. T. *interpretation* of O. T. conceptions and the *historic apprehension* of them at any given epoch in O. T. times: e. g., cf. Hos. 11:1 and Mt. 2:15; cf. also Dan. 12:8; 1 Pet. 1:10,11.
3. **General Messianic Ideas.** Read thoughtfully the following passages and compare them with the accompanying statements. Make other statements if these are not satisfactory. Note the following general Messianic ideas:
  - 1) *The Kingdom of God* (a) Ex. 19:3-6—established by a covenant at Sinai in which (1) God was sole ruler (cf. Num. 23:21), (2) and the people holy unto Him; (b) 1 Sam. 8:4-9; 10:10, etc.—modified by (1) the choice of a human king and (2) the rise of the prophetic order; (c) Amos 9:11; Isa. 2:3,4; 60:9-11—when divided and gradually declining in power and uprightness under the kings of Israel and Judah and attacked by enemies, it is idealized by prophets as a future transformed kingdom.
  - 2) Joel 2:1; Mal. 3:2—*the day of Jehovah*, (a) Zech. 12:8—ushering in the future kingdom when (b) Isa. 1:24-28—Israel will be sifted, a righteous remnant be saved, (c) the wicked will be destroyed; and (d) Ps. 50—all being accomplished through the personal advent of Jehovah.
  - 3) Isa. 2:2-4; Amos 9:8-15—*the glorious future* when (a) the repentant people shall be restored, (b) Isa. 56:6,7—the heathen shall be admitted, (c) righteousness and peace shall prevail.
4. **Special Messianic Ideas.** In a similar way compare the following passages from the O. T. with the accompanying statements concerning the Christ (Messiah):
  - 1) Ezek. 34:23,24; Ps. 2—the Kingdom of God and the glorious future is to be consummated in the advent of a representative of Jehovah besides the advent of Jehovah himself.
  - 2) This representative is to be found (a) Gen. 3:14,15—among the sons of men, (b) Gen. 9:26,27; 12:1-3; 49:8-10—in the family of Shem, of Abraham, of

<sup>1</sup> Stanley, *S. and Pal.*, ch. 13.

<sup>2</sup> Stapfer, pp. 46-60; Edersheim, I., pp. 111-120.

<sup>3</sup> A very excellent discussion of the whole subject is Stanton's *The Jewish and the Christian Messiah*. See also Westcott, *Introduction to the Study of the Gospels*, ch. 2.

<sup>4</sup> The best works treating of this section are Briggs' *Messianic Prophecy* and Orelli's *Old Testament Prophecy*.

<sup>5</sup> Smith's Bib. Dict., art. *Messiah*, p. 1905.

- Judah, (c) Ps. 110; Deut. 18:18,19—among priests, prophets, (d) 2 Sam. 7: 11b-16; Isa. 9:6,7—in the kingly line of David, (e) Isa. 52:13-15—as a servant, (f) Ps. 2; Mic. 5:4; Isa. 9:6,7—having divine attributes.
- 3) Mic. 5:2; Isa. 42:1-4; 52:13; 53:4-9; Ps. 40:9,10; Dan. 9:24-26—the work of this representative is (a) to restore and rule, (b) to teach, (c) to suffer.
  - 4) Note the elements of Messianic teaching not harmonized in the O. T.: (a) the Christ as ruling and suffering; (b) the Christ as human and divine.

### II. Ideas of the Christ in the Inter-Biblical Period.<sup>1</sup>

1. Preliminary. The sources are meagre and unsatisfactory. They consist of two classes,<sup>2</sup> 1) the Jewish apocryphal writings, 2) the Jewish apocalyptic writings.
2. The Apocryphal Writings. The conclusion which a fair study of these writings produces is that few if any traces of a Messianic hope are found in them.
3. The Apocalyptic Writings.<sup>3</sup> The Messianic views of these books may be stated as follows: 1) The Christ has a unique office and work; he is no longer merely one of David's successors; 2) he is given an exalted, superhuman character; 3) no clear references are found to a suffering Christ or to a Christ who should be prophet or priest.

### III. Ideas of the Christ in the Time of Jesus.<sup>4</sup>

1. The Ideas. The following passages may be read and compared with the accompanying statement of their meaning: 1) Mt. 2:1,2; Lk. 2:25,38—he was expected to come soon; 2) John 7:27—he was to come in a mysterious way; 3) John 7:31; Mt. 11:2-5—he was to be possessed of unearthly qualities; 4) Lk. 1:74; John 1:49; 7:42—he was to be a king; 5) Mk. 8:31, 32; Lk. 18:34—that he would suffer was not expected; but cf. Lk. 2:34,35; John 1:29; 6) Mk. 9:11—he was to be preceded by Elijah.
2. Their Application. Note the following passages: 1) Lk. 17:20; Mt. 18:1—by some the Christ as king was regarded as an earthly ruler dispensing temporal blessings; 2) Lk. 1:68,74,75; 2:25,37,38—by others the spiritual blessings resulting from his rule were pre-eminent, yet these were often viewed from a legal, formal stand-point.
3. The Task of Jesus. 1) To present an Ideal which united the Ideas of the Christ (a) as king and as sufferer; (b) as divine and as human; 2) to induce the people to give up their material conceptions and accept him as the spiritual Ideal of the Christ.

## STUDY XXXV.—THE GOSPELS.<sup>5</sup>

### I. Introductory.

1. Before studying the life of the Christ it seems to be necessary and profitable that the Gospels which contain almost all the information concerning that life be examined. While all who are pursuing these "studies" accept these writings, doubtless, as historical and inspired, it is well to inquire into their origin, authors and characteristics, their relations to each other and their trustworthiness.

<sup>1</sup> Edersheim, I., pp. 31-39, 78-83. O. T. STUDENT, VI., Art. by Schodde, *N. T. Judaism and its Genesis*, pp. 44-47. Drummond, *The Jewish Messiah*.

<sup>2</sup> For a tabular statement of this literature see Westcott's *Introduction*, p. 108.

<sup>3</sup> Stapfer, pp. 236-244; Geikie, I., pp. 333-342.

<sup>4</sup> Vallings, pp. 22-27; Stevens in O. T. STUDENT, Oct., 1888, pp. 45-47, cf. also p. 42; Edersheim, I., pp. 160-179; Stapfer, pp. 329-332.

<sup>5</sup> A full and fairly satisfactory discussion of the topics of this "Study" will be found in Westcott, *Introduction to the Study of the Gospels*, chs. 4-8.

2. There are some questions connected with this subject for which there are different and opposite answers; some others which must be left unanswered. But there is much besides which is reasonably clear and settled, worthy of every student's attention.
3. Many of the statements made can be verified by the student in a study of the Gospels themselves. In relation to others, he is referred to the most available literature, and it is hoped that as much of this reading will be done as time will allow and the books at hand can supply.

## II. Characteristics of the Gospels.<sup>1</sup>

1. **The Material.** Make a more or less full examination of the material contained in each Gospel, e. g.,
  - 1) *Matthew*: Note the following points: (a) its extent, including an investigation of (1) the number of chapters, (2) the number of verses (approximately 975), (3) the limits of the narrative, from the Nativity to the Great Commission; (b) general outline of material, of which the following is suggested: (1) early life of Jesus, 1:18-2:23; (2) his preparation, 3:1-4:11; (3) the Galilean ministry, 4:12-18:35; (4) the journey to Jerusalem, 19:1-21:11; (5) the last days, 21:12-28:20; (c) the noticeable features that impress one in reading the book, the following among others: (1) the genealogy, 1:1-17; (2) the O. T. quotations (over sixty-five); (3) predominance of discourses, cf. chs. 5-7; 10; 11; 12; 13; 18; 23-25, etc.; (4) arrangement in groups of discourses and deeds, cf. chs. 8, 9, deeds; 14-17, deeds, alternating with discourses as above (c) (3).
  - 2) *Mark*: Note the following points: (a) its extent, including an inquiry into (1) the number of chapters, (2) the approximate number of verses (about 675), (3) limits of the narrative, e. g. from the Preaching of John to the Ascension; (b) general outline of material; study the following: (1) preparation, 1:2-13; (2) Galilean ministry, 1:14-9:50; (3) journey to Jerusalem, 10:1-11:10; (4) last days, 11:11-16:20; (c) noticeable features observed in a rapid reading, e. g. (1) brief introduction, 1:1; (2) absence of account of early life of Jesus; (3) scarcity of quotations from O. T.; (4) predominance of deeds, cf. chs. 1:21-3:12; 4:35-5:43; 6:30-56, etc.; (5) somewhat systematic endeavor after an order of time, cf. 1:21,35; 2:1; 4:35; 8:1; 9:2, etc.
  - 3) *Luke*: Consider the following: (a) its extent, comprehending (1) the number of chapters, (2) the approximate number of verses (about 1150), (3) limits of the narrative, e. g. from the Nativity of John to the Ascension of Jesus; (b) general outline of material, the following is suggested: (1) nativity and early life of John and of Jesus, 1:5-2:52; (2) preparation, 3:1-22; 4:1-13; (3) the Galilean ministry, 4:14-9:50; (4) the journey toward Jerusalem, 9:51-19:44; (5) the last days, 19:45-24:53; (c) noticeable features in a cursory reading, (1) the peculiar introduction, 1:1-4; (2) the long accounts of the birth and early life of Jesus, chs. 1,2; (3) a genealogy, 3:23-38; (4) extended account of the journey to Jerusalem; (5) historical character, fullness of incident, completeness of narrative.
  - 4) *John*: Note the following: (a) the extent, including (1) the number of chapters, (2) the number of verses (about 875), (3) the limits of the narrative, e. g. from John's preaching to the great forty days; (b) general outline of material, this will be found difficult to settle upon; the following is approximate: (1)

<sup>1</sup> A spirited treatment of this topic with helpful suggestions upon the whole "Study" is to be found in Farrar's *Messages of the Books*, chs. 1-5.

- early ministry, 1:19-3:36; (2) Galilean ministry, 4:1-7:10; (3) journey to Jerusalem, 7:14-12:11; (4) the last days, 12:12-21:23; (c) the noticeable features are (1) the prologue, 1:1-18; (2) visits to Jerusalem mentioned and work there, cf. 2:13-3:21; 5:1-47; 7:10-52; 10:22-39; (3) predominance of discourses; (4) typical groups and individuals, 7:3-5; 4:39-42; 8:33; 9:40,41; 11:47-52, etc.
2. **The Style.** Note certain characteristics of style in each of the Gospels, e. g.,
- 1) *Matthew*:<sup>1</sup> Decide whether or not the following are elements of its style: (a) Rhythm, e. g., 10:34-42; 11:28-30; (b) influenced by Hebrew way of thinking and writing, cf. words, etc., 4:5; 5:16; 7:28; 12:5-7,47; (c) certain peculiar expressions, 4:17; 1:22.
  - 2) *Mark*:<sup>2</sup> In a similar way note the following: (a) vivid and graphic expressions, e. g. 4:37, 38; (b) simplicity of diction, cf. 2:13-17; (c) use of peculiar words and phrases, (1) Latinisms, 6:27; 15:16,39; (2) Aramaicisms, 3:17; 5:41; 15:34; (d) its favorite words, 1:10,22, etc.
  - 3) *Luke*: Verify if possible the following characteristics as applied to the style: (a) free, flowing, Lk. 19:41-44, etc.; (b) elaborate, cf. 9:43-45, etc.; (c) copious in vocabulary;<sup>3</sup> (d) the historical style; Hebraistic coloring in chs. 1 and 2.
  - 4) *John*:<sup>4</sup> Taking 1:1-18 as an example, decide whether John's style may be characterized thus: (a) simplicity; (b) repetition of ideas in similar forms; (c) Hebraisms, cf. 7:37; 3:14; 6:49; 14:27 (parallelism); (d) certain favorite phrases, 8:12; 3:19 and 1:1-18; (e) philosophical cast of language.
3. **The Thought or Purpose.** Examine the material of these writings to ascertain whether any definite, directive and constructive thoughts can be traced in them, e. g.,
- 1) *Matthew*:<sup>5</sup> Ascertain the strength of the following statements with their proof; (a) Matthew's thought was the fulfillment of the Old Testament life and teachings in Jesus as the Christ; (b) this explains (1) the frequent quotation from the O. T., (2) the Sermon on the Mount as the code of the new covenant, (3) peculiar phrases, 1:1; 24:3,15, etc.; (c) it was written for Hebrews, 15:1,2 (cf. Mk. 7:1-4).
  - 2) *Mark*:<sup>6</sup> Note the following as to the purpose in Mark; (a) to give a living portrait of the historical Jesus; (b) to show his power as the Son of God, 2:10; 4:39; 11:29; and (c) to note the effects of his power, 1:27; 4:41; 5:42; (d) written for Gentiles, 7:1-4, etc.
  - 3) *Luke*:<sup>7</sup> Consider whether in this Gospel the thought is (a) of an orderly, historical narrative, cf. 1:4; (b) to disclose the perfect manhood of Jesus and (c) to show the universal character of his work, ch. 15; 18:9-14.
  - 4) *John*:<sup>8</sup> Certain main ideas of this Gospel are (a) a disclosure of the divinity of Jesus the Christ, 8:58; 17:1-3, etc.; (b) in the inner spiritual elements of his life and teaching, chs. 14-16; (c) in order that men might believe, and live through Him, 20:30,31.

### III. Relations of the Gospels.

1. Evidently from a study of the characteristics of the Gospels it may be seen that a close relation<sup>9</sup> exists between Matthew, Mark and Luke in regard to the general outline of material.
2. Further study in comparing the three shows the large amount of special material which they have in common, as well as extraordinary resemblances in forms of statement of the same event.

<sup>1</sup> Cf. Lindsay, *St. Mark's Gospel*, p. 28.

<sup>2</sup> See the list of over twenty-five words peculiar to Luke, in Westcott's *Introduction*, p. 383.

<sup>3</sup> Cf. Cambridge Bible for Schools: *St. John*, pp. 38-46.

<sup>4</sup> Cf. Bib. Dict., p. 1837.

<sup>5</sup> Cf. Lindsay, pp. 26-35.

<sup>6</sup> Cf. Bib. Dict., p. 1697, and the introductions to the commentaries.

<sup>7</sup> Cf. Camb. Bib., *John*, pp. 34-36; Bib. Dict., art. *John*, p. 1429.

<sup>8</sup> Cf. an excellent statement in Lindsay's *Mark*, pp. 17-28.

3. In both these respects they are quite different from the Gospel of John, which introduces much new material and arranges it on a different plan and seldom agrees with them in language where narrating the same event.
4. But while for their resemblances called the Synoptic Gospels, they have certain important differences from one another: 1) differences in style already noted; 2) differences in thought and purpose already noted; 3) differences in the amount of material given; 4) differences in manner of expression when narrating the same event, e. g., the transfiguration, Mt. 17:1-13; Mk. 9:2-13; Lk. 9:28-36.
5. As to the relation<sup>1</sup> of John to the Synoptic Gospels note the following points: 1) differences in (a) the scene of his ministry; (b) the material of his teaching; (c) the view given of Jesus; 2) resemblances in (a) the main facts; (b) the elements of the teachings; 3) no inconsistency between (a) the views given of Jesus; (b) the differences in the scene of the ministry; 4) conclusion that John independently *supplements* the synoptists from the spiritual stand-point.

#### IV. Origin of the Gospels.<sup>2</sup>

1. A study of the relations of the Synoptic Gospels calls attention to the question of their origin and helps in its solution: 1) since they are so alike in some respects as to seem dependent one upon another for its material, and 2) since they are so different in other respects as to suggest that a relation of dependence is impossible.
2. Three views may be held in view of these facts, as follows: 1) the writers copied from one another; 2) the Gospels are dependent on an original oral gospel current among the Apostles; 3) they are dependent on written accounts which are similar and yet different enough to account for the variations in our Gospels.
3. The prevalent view among scholars is the *two-sources theory*. This maintains 1) that there was, previous to our present Gospels, a Gospel writing on which they were based; 2) that Mark is the oldest of our Gospels; 3) that these two writings, 1) and 2), were used in the composition of Matthew and Luke.
4. The peculiar relation sustained by John to the Synoptic Gospels proves that it was written long after.
5. No definite time can be stated as to the date of the appearance of the Gospels. From the following considerations, among others, they are placed at least in the first century: 1) the vividness and simplicity of the narratives themselves; 2) the uniform tradition as it appears in the titles of the Gospels and in the early Christian literature.

#### V. Trustworthiness of the Gospels.<sup>3</sup>

That these Gospels present historical facts and are a trustworthy record of the life, claims and work of Jesus the Christ, may be considered in the light of the following points:

1. The internal evidence of these writings, 1) simplicity, 2) candor, 3) substantial agreement in the midst of diversity, 4) the portrait of Jesus<sup>4</sup> as made up of (a) words, (b) acts, (c) character.
2. The use of these writings in the early church.<sup>5</sup>
3. The power of these writings throughout the world.

<sup>1</sup> Cf. Westcott's *Introduction*, pp. 284-290; Camb. Bible, *John*, ch. VI., Int.; Bib. Dict., p. 944, col. 1.

<sup>2</sup> Any of the Introductions to the N. T. contains material bearing on this topic. Cf. Salmon's *Introduction*, pp. 153-190.

<sup>3</sup> Cf. Fisher, *The Supernatural Origin of Christianity*; Bib. Dict. (Am. Ed.) art. *Gospels*, pp. 954-958; Farrar, *Witness of History to Christ*, lect. 2.

<sup>4</sup> Cf. *Central Evidences of Christianity*, ch. 2; Row, *The Jesus of the Evangelists*.

<sup>5</sup> Cf. Salmon, *Introduction*, lects. 4-7.



## STUDY XXXVI.—COURSE AND CHRONOLOGY OF THE LIFE OF THE CHRIST.

## I. Introductory.

1. It will be profitable now to look back over what has been done in Studies I.-III. The student has now obtained a knowledge of the geographical and physical characteristics of the land in which the Christ lived, as well as of the history and the (then) present condition of the people among whom he labored. He has, also, learned with some degree of clearness the various ideas about the expected Christ held by the various classes of the people. He has carefully examined the records of the life of the Christ to ascertain their characteristics, their relations, their origin, trustworthiness, etc. Thus a background has been created, a preparation made, for the consideration of the chief subject of these studies, the life and work of the Christ himself.
2. The following Studies will develop this subject. The present one will take up the life of the Christ from without, from the external stand-point, to place him in the midst of these surroundings, to trace his outward life passed among them, to note the various events that characterized that life from the beginning to the end.
3. The only authorities for our study here are the Gospels. In regard to them it is to be noted 1) they do not pretend to give us all the events of the Christ's life, 2) they do not relate them always in chronological order, 3) their statements are sometimes not in harmony with one another and the information necessary to harmonize them is not in possession of the student, 4) yet, after all, an intelligible and tolerably complete account can be gathered of this life the significance of which is found not in the fullness with which its chronological or historical course is grasped, but in its spiritual and divine relations as these are revealed and developed in human life and earthly conditions.

## II. The Course of the Life.

1. Recall the statement of material contained in each of the Gospels (cf. Study XXXV., I., 1, 1)-4)) and from them all form a complete general outline of the life of the Christ. The following topics are suggested, but let the student exercise his own judgment and substitute others if preferable: 1) *The birth of Jesus*; 2) *his early life*; 3) *preparation for public ministry*; 4) *early ministry*; 5) *galilean ministry*; 6) *journey toward Jerusalem*; 7) *last days*; 8) *resurrection*.
2. It will, now, be best to take up some of the larger divisions in the general outline and seek to divide them into smaller sections; e. g.,
  - 1) THE GALILEAN MINISTRY: several points of division might be selected; the following are suggested for testing and approval by the student: (a) from the beginning to the event of Mk. 3:13-19; Lk. 6:12-19 (Mt. 10:2-4)—*the choosing of the Twelve*; (b) thence to the event of Mt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17; John 6:1-14—*feeding of the five thousand*; (c) thence to Mt. 19:1,2; Mk. 10:1; Lk. 9:51-56—*departure from Galilee*.
  - 2) JOURNEY TOWARD JERUSALEM: (a) to the discourse of Mt. 20:17-19; Mk. 10:32-34; Lk. 18:31-34—*the approaching doom*; (b) to the event of Mt. 21:1; Mk. 11:1; Lk. 19:29; John 12:12—*the entry into Jerusalem*.

[Topic 7) may be similarly treated by dividing it according to days.]
3. Now take slips of paper and write at the head of each slip one of these general topics or their divisions. Then consult the passages in the Gospels which narrate the events of this period, and as you read note down in a single word or a brief phrase each event in its order; e. g.,

<sup>1</sup> In making up these lists 1) do not be solicitous to put the particular events in their exact order, but 2) take some one Gospel, e. g. Mark, as a basis for arrangement and insert the events of the other Gospels where they seem to belong. Consult a Harmony if possible, but do not feel bound always to yield to its authority.

- 1) **THE BIRTH OF JESUS** (Mt. 1:18-25; Lk. 1:5-2:7): (a) *birth of John the Baptist announced* (Lk. 1:5-25); (b) *birth of Jesus announced* (Lk. 1:26-38); (c) *Mary visits Elizabeth* (Lk. 1:39-56); (d) *birth of John* (Lk. 1:57-80); (e) *birth of Jesus* (Mt. 1:18-25; Lk. 2:1-7).
- 2) **HIS EARLY LIFE** (Mt. 2:1-23; Lk. 2:8-52): (a) *tidings to the shepherds* (Lk. 2:8-20); (b) *circumcision and presentation* (Lk. 2:21-38); (c) *visit of the magi* (Mt. 2:1-12); (d) *flight into Egypt* (Mt. 2:13-23); (e) *at Nazareth* (Mt. 2:23; Lk. 2:39,40); (f) *visit to Jerusalem* (Lk. 2:41,51); (g) *at Nazareth again* (Lk. 2:51,52). [The other topics may be similarly treated.]
4. When this work is completed you will have a systematized list of over one hundred events in the life of Jesus.<sup>1</sup> Exercise yourself in this list until you have mastered its main outlines and particular sections so as to think through the course of the life from beginning to end.

### III. The Chronology of the Life.<sup>2</sup>

- Preliminary Remarks.** It would be very desirable to establish some chronological data with which to connect the facts of the life of Jesus. But the Gospels contain no system of chronology and the uncertain data which can be gained depend upon doubtful inferences from passages not directly concerned with chronology. The endeavor here will be to obtain approximate dates for the following events: 1) the date of the death of Jesus; 2) the date of his birth; 3) the length of his ministry.
- The data from which to determine these dates are as follows:** 1) the number of passovers mentioned in the Gospels, each being a year apart; cf. John 2:13; 6:4; 13:1 (note John 5:1 as possibly another passover<sup>3</sup>); 2) Mk. 15:42, fixing Friday as the day of his death; 3) Ex. 12:6, fixing the passover day on the 15th of the month; 4) John 2:20, taken in connection with Herod's beginning the temple in B. C. 19; 5) Lk. 3:23.
- The date of Jesus' death.** 1) Taking together 2) and 3) above, it is calculated that Friday fell on the 14th or 15th (Nisan) in the years 30 A. D. or 33 A. D.; 2) but the datum of 4) above, yields the year 28 A. D. as the date of the first passover (John 2:13) and the third passover would be A. D. 30; 3) hence the conclusion that Jesus was crucified on the 14th or 15th (Nisan), A. D. 30.
- The length of the ministry.** 1) The number of passovers would give at least two years for the ministry, A. D. 28-30; 2) but his ministry had already begun, cf. John 1:29-2:12; 3) hence his baptism is, approximately, in the latter part of A. D. 27 or the beginning of A. D. 28.
- The date of his birth.** 1) Lk. 3:23 in connection with the previously established date, A. D. 27-28, would yield B. C. 2 as about the date of his birth; 2) this conclusion agrees with calculations from Mt. 2:1,2,19.
- The principal dates in the life of Jesus are, therefore, about as follows:** 1) birth, B. C. 2; 2) baptism, A. D. 27-28; 3) public ministry, A. D. 28-30; 4) death, Friday, Nisan 14-15, A. D. 30.
- The student may now organize the ministry of Jesus about these dates according to the minor chronological hints given in the gospels.<sup>5</sup>

<sup>1</sup> Compare such an outline in Lindsay's *Mark*, pp. 35-39.

<sup>2</sup> The best discussion of these points will be found in Andrews' *Life of Our Lord*, where, however, John 5:1 is taken as a passover, and the dates are, therefore, different by a year from those given here.

<sup>3</sup> Cf. in favor of this, Andrews, pp. 171-180; against, Godet on John, I., pp. 452,453.

<sup>4</sup> On the alleged discrepancy between the Synoptists and John, see Andrews, pp. 425-460; Weiss' *Life of Christ*, III., pp. 273-282.

<sup>5</sup> An excellent chronological resumé of the ministry of Jesus is given in Stapfer, pp. 477-487.

