

THE DAYS  
OF THE SON OF MAN

BY

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The  
Days of the Son of Man  
A Study of the Gospels

By  
George Watson Macalpine

The days will come, when ye shall desire  
to see one of the days of the Son of man  
LUKE xvii. 22

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# DEDICATION

TO THE MEMBERS OF MY BIBLE-CLASSES

WITH WHOM

I HAVE SPENT SO MANY PLEASANT

AND PROFITABLE HOURS IN THE STUDY OF THE

GOSPELS

## PREFACE

No documents that have ever been penned arrest attention and arouse enthusiasm as do the Gospels. Their charm is manifold: the nobility of the Personality which they portray, the tenderness of His relations with men, the dignity and graciousness of His discourse, the wealth of moral precept which He utters, the supreme sacrifice of His life and death. Then there is the immense personal importance of the Gospel message to every individual, its universal correspondence to human need, and the way in which, by the power of the Holy Spirit, it has sustained for ages the noblest religious life of the world. Considerations such as these so enhance the value of the records, that anything, however small, that contributes to our knowledge of them is of supreme interest. They have been the subject of unwearied research, yet an obscurity apparently insoluble attaches to their history. Learned critics have examined them in the vain hope of discovering some hypothesis which will satisfactorily account for the form in which they have come down to us. The problem seems to elude the keenest investigation; it is not touched in what follows. Little more has been attempted than an analysis of the narrative such as shall exhibit the ground which it purports to

cover. The limitations of the story are displayed, in order that the greatness of the Life, which it seems to touch only at certain vital points, may be made manifest. The investigation deals only with the framework of a picture, the interpretation of the exquisite details of which has attracted and taxed the learning and genius of nineteen centuries.

The Charts, which form the principal contribution herein to the study of the Gospels, were prepared, in the ordinary course of Bible-class work, eight years ago, and without any idea of publication. A few friends to whom they were shown, however, expressed the hope that they would be given to the public. Among these must be mentioned the Rev. James Thomas of the Bible House, whose perseverance has ultimately brought them to the light, and who has taken much interest in their publication. When the brief memoir which accompanies the Charts was drafted, the whole was submitted to two critics of very different schools, whose friendship the writer is privileged to enjoy—Prof. A. S. Peake, M.A., B.D., of Manchester, and Prof. James Orr, D.D., of Glasgow. Their kindly interest in reading through the manuscript, and suggesting a few points the further elucidation of which appeared to them desirable, is cordially acknowledged. They are in no way committed to the opinions expressed, but they concur in the view that the scheme presents the problem of the Gospels from an original point of view, and that it ought to be given to the public and to the Church. Their verdict finally settled the question of publication.

Grateful acknowledgement is made of the interest which the Publisher has taken in the production of this little volume, and thanks are especially accorded to the Controller of the University Press for the care and skill which has been devoted to the very difficult task of producing the Charts in their exact proportions.

G. W. M.

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# TABLE OF CONTENTS

	PAGE
CHAP. I. INTRODUCTION . . . . .	I
II. THE PROPORTIONS OF THE GOSPEL NARRATIVE . . . . .	6
III. ARE THE GOSPELS A UNITY? . . . . .	17
APP. I. EXAMINATION OF THE CONNECTING PHRASES . . . . .	28
II. THE DURATION OF THE MINISTRY . . . . .	33
III. THE GOSPEL OF ST. JOHN AND ITS RELATION TO THE SYNOPTIC GOSPELS . . . . .	39
CHART I. INTRODUCTORY—THE ETERNAL GENERATION, BIRTH AND CHILDHOOD OF JESUS—THE FORE- RUNNER—THE BAPTISM, TEMPTATION AND INI- TIATION OF JESUS—THE MINISTRY OF JESUS: (1) THE FIRST PASSOVER AND THE FOLLOWING YEAR. Mark i. 1-ii. 22; John i. 1-iv. 54.	
CHART II. THE MINISTRY OF JESUS: (2) THE SECOND PASSOVER AND THE FOLLOWING YEAR. Mark ii. 23-vi. 56; John v. 1-vi. 71.	
CHART III. THE MINISTRY OF JESUS: (3) THE YEAR FOLLOWING THE THIRD PASSOVER. Mark vii. 1- x. 52; John vii. 1-xi. 57.	
CHART IV. THE PASSION WEEK—THE RESURRECTION AND SUBSEQUENT EVENTS. Mark xi. 1-xvi. 20; John xii. 1-xxi. 25.	

# DAYS OF THE SON OF MAN

## I

### INTRODUCTION

MANY years ago, while reading *Les Adieux d'Adolphe Monod*, I was struck by a passage<sup>1</sup> which calls attention to the great activity of the life of Jesus, as illustrated by the one day's work recorded in the ninth chapter of St. Matthew's Gospel. The various incidents which go to make up this chapter are connected by phrases, which seem to indicate that Jesus passed immediately from one engagement to another. No sooner was a good work accomplished, than a fresh opportunity was presented to Him of which He availed Himself; thus filling His days full, with gracious ministration. A few years ago it occurred to me that it would be interesting to follow the clue there given, and to examine the various Gospels, for all the connecting phrases.

It soon became evident that these are numerous, and of various kinds. Some indicate the direct sequence of the events in the same day, others point to consecutive days, while some mark more remote time-relations, or a connexion of another sort. We find that the phrases which connect the same events in the different Gospels, though they vary in some degree, and are more definite, sometimes in one, sometimes in another, are on the whole remarkably accordant<sup>2</sup>. But the most striking result of the examination is the disclosure of the fact

<sup>1</sup> Chap. xiv, p. III.

<sup>2</sup> See Appendix I.

that a considerable space in the narrative is occupied by the doings of a comparatively small number of days<sup>1</sup>, and it becomes of interest to tabulate the events with their connecting readings, and to endeavour to determine the relative space occupied in the record, by the days which bulk most largely therein.

To do this it is necessary to fall back upon a device that is somewhat mechanical, and to space out the record in some proportion to its length. As the story stands, we have four separate narratives, but it is possible, by harmonizing and eliminating all the matter that is common to two or more Gospels, to get a continuous narrative that will run to rather more than three-fourths of the length. Or, to fix the ideas, the narrative will be somewhat shorter than the combined length of the Gospels of Matthew, Mark, and Luke; rather longer than that of Mark, Luke, and John. Such a narrative was constructed by Tatian in the end of the second century under the name of *Diatessaron*<sup>2</sup>, and his work has been frequently imitated since.

<sup>1</sup> This is, of course, well recognized as far as the Passion Week is concerned, but it is true also of the ministry, especially in the second year. Cf. Chart II.

<sup>2</sup> This interesting work seems to have been written originally in Syriac, and to have taken the place of the Gospels in the daily reading of the Syrian Church, throughout the third and fourth centuries. In the middle of the fifth century, however, a complete translation of the New Testament into Syriac was made at the instigation of Rabūlla, Bishop of Edessa, who ordered it to be substituted for the *Diatessaron*. This version is known to us as the *Peshitta*.

Our own knowledge of the *Diatessaron* is based on: (a) An Armenian version of the Commentary of Ephraem Syrus, from which Zahn has been able to reproduce considerable portions of the text. (b) The Codex Fuldensis—a Latin translation which

In the charts which accompany this volume, the events of the Gospel narrative, indicated by some title that will at once recall the text, are *spaced out vertically* in the proportion they occupy in the *combined* story<sup>1</sup>. The passages in which the narratives occur in the various Gospels are indicated in the columns which follow that in which the title is placed; while a column is added in which the scene of the event is indicated. The most definite connecting readings are inserted between the divisions in the first column, and the variations in the readings by other Evangelists, or sundry remarks of interest, are inserted in a final column. It is thus possible to get, as it were, a bird's-eye view of the Gospels.

Where the text shows no connexion between the events, the separating line is drawn right through the chart horizontally; where there are connecting phrases which show that the events are somehow related, but that they probably occurred on separate days, the line is similarly drawn, with the exception that it is broken in the first column for the insertion of the connecting phrase; where the readings indicate that the days are

seems to have followed the order of the original, though the language is that of the Vulgate. (c) An Arabic translation (in two exemplars of the twelfth and fourteenth centuries respectively) made, in the eleventh century, from a Syriac manuscript of the ninth century, where again, while the order is that of the *Diatessaron*, the text seems to have been adapted to the *Peshitta*.

[Compare *Diatessaron* (Hastings' *Dictionary of the Bible*, extra volume, pp. 451-61); also *Tatianus* (Smith's *Dict. of Christian Biography*, vol. iv, p. 794). For a complete translation into English see *The Earliest Life of Christ*, Rev. J. Hamlyn Hill, D.D. (T. & T. Clark).]

<sup>1</sup> The edition followed is the Long Primer Crown 8vo of the Revised Version of the New Testament issued from the Oxford University Press in 1881, and the scale is 100 lines to one inch.

consecutive, the line is dotted through the harmony; and finally, where the connecting readings seem to indicate that they occurred on the same day, the events are separated from one another by a short line in the first column, in which the connecting reading is placed. Thus the vertical spacing of the columns of the harmony, indicates the relative proportion of the narrative, devoted to the various incidents, and to the separate days<sup>1</sup>.

All this is doubtless very mechanical, but we may by this simple device learn some interesting facts about the composition of the Gospels; possibly we may even be able to get a little light on important problems that have, in recent years, agitated the Church.

Before proceeding to discuss the points of interest presented by the charts, it may be permitted to say one word about their main divisions.

It will be observed that the traditional period of three years is adopted. The Feast of John v. 1 is assumed to be the Passover which fell one year later than that of chap. ii. 13 ff. The second year is marked off by the Passover of chap. vi. 4, and the ministry terminates at the close of the third year, with the Passover at which Jesus suffered<sup>2</sup>.

Then again the ministry of Jesus must be taken as commencing with the formal act of John ii. 13 ff. All that has passed before—the Baptism, the Temptation, &c.—are personal, preparatory, preliminary. Here is fulfilled the prophecy of Mal. iii. 1, 'The Lord, whom

<sup>1</sup> In the introductory sections of Chart I a group of incidents is sometimes inserted in one space, e.g. the Adoration of the Magi, the Flight into Egypt, &c.

<sup>2</sup> See Appendix II.

ye seek, shall suddenly come to his temple.' So strict had been the seclusion in which all the events at the Jordan were enacted, that the appearance of Jesus in the Temple is sudden, and in form unexpected. The miracle of Cana, which is generally regarded as the initial act of the ministry, really anticipates it: 'Woman, what have I to do with thee? *mine hour is not yet come*'<sup>1</sup>.

The ministry thus commences about four days before the Passover of A.D. 27, when the people are busy making purchases<sup>2</sup> in preparation for the feast: it closes on the arrival of Jesus at Bethany (John xii. 1), six days before the Passover of A.D. 30, for the events of the Passion Week may well be regarded as having a place apart. The adoption, in the charts, of the Jewish day, which runs from sunset to sunset, has the incidental advantage of throwing the Supper at Bethany into the Passion Week, where it most fitly has its place; and with equal fitness it brings the Last Supper into the day when the Lamb of God was slain for the sins of the world.

The Harmony, which is perhaps here a secondary consideration, has been compiled with great care. In the main it follows Gardiner<sup>3</sup>, whose arrangement is the most convincing; but in some points it deviates from his. All the principal harmonies have been consulted, but it has been drawn up on a most careful comparison of the Gospels themselves. The key is to be found in St. Mark and St. John<sup>4</sup>. The former varies very slightly from the chronological order, the

<sup>1</sup> John ii. 4.

<sup>2</sup> Ex. xii. 3, 6.

<sup>3</sup> *A Harmony of the Gospels in Greek*, by Frederic Gardiner, D.D. (Andover).

<sup>4</sup> See Appendix II, p. 33.

latter not at all. If the connecting-links are accepted, most of the events fall easily into their places. It is, perhaps, difficult to locate some of the teachings which St. Matthew groups into his longer discourses<sup>1</sup>, but the accurate placing of these is of little or no importance.

From the above it will be seen that the object of the charts is to exhibit the nature and proportion of the Gospel story, when it is evolved from all four Gospels taken in harmony; and to show the readings, drawn from all the narratives, which connect the various incidents. Some important considerations suggested by an inspection of the charts, or which have occurred to the writer during their preparation, will be briefly indicated in the following chapters.

## II.

### THE PROPORTIONS OF THE GOSPEL NARRATIVE

IN reading the Gospels, there is borne in on the mind an impression of extraordinary and varied activity, extending over a considerable period of time. But when we come carefully to examine the narratives and to analyse their contents, this impression is deepened, for we find that there have come down to us very few incidents in our Lord's life out of a total which must have been very large. We have already seen that the recorded incidents are frequently linked together by phrases which represent them as having occurred either on the same day, on consecutive days, or at very short intervals. Moreover, the subject-

<sup>1</sup> A very brief summary of a discourse in St. Mark will, however, often settle the chronology of an important passage in St. Matthew's Gospel.

matter of the story makes it certain that considerable portions of the narrative belong to the same period. For example, it is clear that the events in the early part of the second year are intimately connected in time<sup>1</sup>. The controversy on the Sabbath, which arose late in the first year in Galilee, is prominent at the feast in Jerusalem, and breaks out again in Galilee, perhaps a fortnight later. It culminates in the Jews' attempt on the life of Jesus, and His final withdrawal from them, the call of the Twelve, and the promulgation of the laws of His Kingdom in the Sermon on the Mount. We thus find that a comparatively small number of incidents is the record of a still smaller number of days, and finally, that we have in the four Gospels nothing in the nature of a continuous narrative, but one which only touches a few—generally the most critical—periods in the life of Jesus. The more we examine the Gospels, the more we are struck by the limited range of the narrative; we begin to realize how numerous must be the incidents of which we have no record; and the more overwhelming becomes the force of St. John's great hyperbole—'There are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.' If the unrecorded days of the life of Jesus were at all proportionate in their activities to some of those of which we have the record, His was a busy life indeed.

Look, for example, at the extremely narrow limits of St. John's Gospel. After an introduction of un-

<sup>1</sup> This is equally true of the early events of the third year. Cf. p. 13.

paralleled dignity and beauty, it picks up the story on the return of Jesus to the River Jordan after His Temptation in the wilderness, and relates five incidents, all of which fall within a week, and four of which are intimately connected, and occur on consecutive days.

Passing on to the inauguration of His ministry in the Court of the Temple at Jerusalem<sup>1</sup>, the writer gives us, in a brief passage of striking interest, the results of the ministry in the capital<sup>2</sup>, the interview with Nicodemus being the only incident related in detail<sup>3</sup>. What remains of the third chapter is occupied with the Evangelist's own comments and the testimony of John the Baptist, with the exception of a single sentence<sup>4</sup>, the sole reference in any of the Gospels to the ministry in Judæa—which ministry covered a period of eight or nine months<sup>5</sup>, and was fruitful in its results<sup>6</sup>.

We are then told what led to the departure of Jesus from Judæa, and the incidents of His brief stay at Sychar, on the way north<sup>7</sup>; and with the record of one incident in the Galilean ministry<sup>8</sup>, John hands over the story to the Synoptists. Thus the Evangelist selects for his purpose four incidents in the first year's ministry which he alone records, but even then his contribution to the story of the year is as great as that of all the other Evangelists put together.

To the second year of the ministry St. John gives about the same space, but the incidents are even fewer

<sup>1</sup> John ii. 13-22.

<sup>2</sup> iii. 1-15.

<sup>3</sup> See Appendix II.

<sup>4</sup> John iv. 1-42.

<sup>5</sup> ii. 23-25.

<sup>6</sup> iii. 22.

<sup>7</sup> Cf. John iii. 26, vii. 3.

<sup>8</sup> iv. 46-54.

in number. One stands at the beginning of the year, at the Feast of the Passover<sup>1</sup>. The whole year runs its course, and the Passover is drawing nigh once more, before Jesus again appears on the pages of our Evangelist<sup>2</sup>. Then we see Him for two consecutive days when, at Bethsaida Julias, He feeds the five thousand, and, having crossed the sea in the night, discourses the next day at Capernaum, on the Bread of Life<sup>3</sup>. We may say that St. John's record of the ministry of the second year is confined to two incidents.

The curtain again falls for six months until Jesus goes up to Jerusalem to the Feast of Tabernacles in the third year<sup>4</sup>, when events are recorded which perhaps fall on two days of that feast<sup>5</sup>. (Into the midst of this narrative the incident of vii. 53-viii. 11 is interpolated.) We hear nothing more until the Feast of the Dedication two months later, where, after a brief controversy, the Jews attempt to stone Jesus and succeed in driving Him into Peræa<sup>6</sup>, whence He is recalled on the illness of Lazarus, and we learn how He raised him from the dead<sup>7</sup>. Eliminating the brief references to His movements, and to the attitude of the people, the record is reduced to not more than four or five incidents in the whole year. Yet it covers one-fourth of the space of the combined narratives.

Turning now to the Synoptic Gospels we find that the position is even more remarkable. Passing over the incidents of the birth and childhood of Jesus,

<sup>1</sup> John v. 1-47.

<sup>2</sup> vi. 1-71.

<sup>3</sup> vii. 10-x. 21.

<sup>4</sup> vi. 4.

<sup>5</sup> vii. 2.

<sup>6</sup> x. 22-42.

<sup>7</sup> xi. 1-46.

recorded by St. Matthew and St. Luke (which we will notice in another connexion<sup>1</sup>), and the record of the Baptism and Temptation reported by all three Synoptists, we come again to the first year of the ministry. We have already seen how the story of the first eight months is confined to the brief record of St. John; how after the merest mention of the Judæan ministry he brings the Master north through Samaria, and recounts one incident in the Galilean ministry. The record of the Synoptists now covers approximately eight incidents, so briefly told that their narrative is scarcely as long as his. For the most part it comprises the rejection of Jesus by His fellow townsmen at Nazareth, the incidents connected with the preliminary call of five of His disciples, and the story of a busy Sabbath day. But here we have also the first of those pregnant sentences which convey the impression of unwearied activity, and fill up in a word the long intervals of silence: 'And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people<sup>2</sup>.'

But it is in the second year that the composition of the Synoptic narrative comes out in most striking proportions. It appears as if two-thirds of the whole story were comprised in the record of three days, of which days, moreover, two are consecutive.

It is not astonishing that the first of these should occupy the attention of the Evangelist. It is the crisis in the ministry of Jesus to which we have referred above, and which seems to have arisen over His attitude towards the Sabbath. Now, after a long night of prayer,

<sup>1</sup> See *infra*, pp. 18-21.

<sup>2</sup> Matt. iv. 23.

He finally and formally calls the Twelve; and to them and to the multitude, in the Sermon on the Mount, He lays down the laws of the Kingdom. Such is the first day recorded at length.

The other two days seem to stand in the record as a sample of the ordinary routine of His work. We see Him healing the sick, teaching the people, carrying on the never-ending controversy with the Pharisees. Very interesting is it, especially on the second day, to see Him pass without premeditation and without haste from one engagement to another; never idle yet never hurried, He takes up and fulfils as He passes on, the 'good works, which God afore prepared that (he) should walk in them<sup>1</sup>.' Thus giving us an example that we 'should follow his steps.'

With regard to the former of these two days, it may be noted that a large proportion of the narrative is found in Matthew xiii, and it has been asserted that here the Evangelist has, as in the Sermon on the Mount and in some later discourses, brought together into a group, parables spoken at different times, in order to present us with a sample of one style of teaching adopted by Jesus. But it is to be observed in the first place that St. Mark, who is not thus given to grouping, presents to us essentially the same account of this day, which seems to be that on which His teaching blossomed forth, to the surprise of His disciples<sup>2</sup>, into a new and interesting form; and on that day 'without a parable spake he nothing unto them<sup>3</sup>.'

<sup>1</sup> Eph. ii. 10. See also *Les Adieux d'Adolphe Monod* (Paris: Fischbacher), chap. xiv, 'Le secret d'une vie sainte, active et paisible.'

<sup>2</sup> Matt. xiii. 10.

<sup>3</sup> xiii. 34.

But again, a careful study of the narrative enables us to trace the movements of Jesus throughout this whole day. Early in the morning 'he cometh *into a house*<sup>1</sup>. He has not yet breakfasted, and the pressure of the multitude prevents Him from eating the morning meal<sup>2</sup>. His friends are alarmed for His health and seek to lay hold on Him, but already He is engaged in controversy with the scribes. So we find His mother and His brethren standing without, unable to get at Him, and the word is passed in that they are there, and seek speech with Him<sup>3</sup>. Then St. Matthew: 'On that day Jesus went *out of the house*, and sat by the sea side<sup>4</sup>.' But the multitudes are there still, and He is compelled to take refuge in a boat. From that pulpit He speaks His first great<sup>5</sup> parables to the people, who stand on the beach before Him. It was probably while still in the boat, surrounded by a few chosen disciples, that He discoursed on the new form which His teaching had taken, and expounded the parable of the Sower. Then again He speaks aloud 'many such parables<sup>6</sup>.'

Later in the day 'he left the multitudes, and *went into the house*<sup>7</sup>' once more, where, surrounded by His disciples, He expounded much of His teaching; and finally, being still pressed by the crowd, 'on that day, when even was come<sup>8</sup>,' He departed in a boat with His disciples, for the opposite shore. Thus can we trace His movements from hour to hour; He lives before us throughout the whole of that day.

In this second year, then, *five-sixths of the combined*

<sup>1</sup> Mk. iii. 19.

<sup>2</sup> iii. 20.

<sup>3</sup> iii. 21-35. Cf. Matt. xii. 46-50.

<sup>4</sup> Matt. xiii. 1.

<sup>5</sup> It should be noted that Jesus had previously employed this form of teaching, e.g. in the Sermon on the Mount, Matt. vii. 24 ff.

<sup>6</sup> Mk. iv. 33.

<sup>7</sup> Matt. xiii. 36.

<sup>8</sup> Mk. iv. 35.

*record of the four Evangelists cover only six days, two pairs of which are consecutive.*

The Synoptic record of the third year, while it exhibits the same characteristics as the others, inasmuch as a few days cover the great bulk of the narrative, presents features of interest of another kind. It divides itself into two distinct periods. Most of the earlier incidents are recorded mainly by St. Matthew and St. Mark, and are obviously closely connected in time. They cover at most a very few weeks, and they culminate in the second great crisis of the ministry, when, in the early months of this year, the shadow of the Cross falls upon the life of Jesus, and is not again lifted. 'The central incident is the Transfiguration. Following these events is an interval of silence, unbroken by any Evangelist for months.

After the Feast of Tabernacles Jesus appears to have again returned to Galilee<sup>1</sup>, but some time thereafter He takes a final farewell of this province, the scene of the most impressive period of His ministry; and here the Synoptists, after a silence of five or six months, again take up the thread of the narrative<sup>2</sup>.

But now the burden of the history falls upon St. Luke, whose diligent inquiries have secured to us a picture which so greatly enriches the Gospel narrative that we make no apology for dealing with it at some length. It is the story of the progress to the Cross. It has been surmised that in chapters x-xviii St. Luke has simply thrown together material to the chronology of which

<sup>1</sup> Most harmonists place the final departure of Jesus from Galilee before the Feast of Tabernacles, but Godet, whose chronological notes are not always convincing, gives reasons which appear to be unanswerable for placing it later. *Commentary on St. Luke's Gospel*, vol. ii, p. 6.

<sup>2</sup> See Chart III, note.

he could find no clue<sup>1</sup>. But while it is true that the harmony of the Gospels compels us to transpose a few incidents in this section<sup>2</sup>, a careful study of the whole shows that we have here a consistent picture, and one of supreme, and even tragic interest.

First, there are the notes of the journey scattered across this section of the Gospel. In reading through the story of St. Luke we are struck by the fact that, as early as the latter part of the ninth chapter, the curtain lifts for the closing scene. 'It came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem<sup>3</sup>.' Thus He starts on His journey, and that set face is ever afterwards kept to the goal. His route lies through the villages of southern Galilee and northern Samaria; it includes an occasional run up to Jerusalem or Bethany, and once it carries Him across the Jordan into Peræa; but the objective is ever the same, 'his face was as though he were going to Jerusalem<sup>4</sup>.' So in chap. x. 38 we find His little party yet 'on their way,' and again, in chap. xiii. 22, 'he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.' Chap. xvii. 11 finds them still 'on the way to Jerusalem,' and chap. xviii. 31 has a reference which shows us how His face is ever set in that one direction: 'Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of man.' As the close of the journey approaches we naturally find the references

<sup>1</sup> Or with some other object than that indicated below. Cf. Dr. Sanday, *Outlines of the Life of Christ* (T. & T. Clark), p. 130.

<sup>2</sup> Lu. xi. 14-36 and xiii. 18-21.

<sup>3</sup> Lu. ix. 51.

<sup>4</sup> Lu. ix. 53.

more frequent and more pointed. In chap. xix. 11, we learn, 'he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear,' and again, in verse 28, 'he went on before, going up to Jerusalem'; while the closing verses of this chapter mark the itinerary: Bethphage and Bethany, the Mount of Olives<sup>1</sup>, the crest of the hill overlooking the city<sup>2</sup>, and finally, the entry into the Temple<sup>3</sup>.

In the second place, the impression is deepened by the fact that the record of the Mission of the Seventy stands at the head of this section. The time is short; great is the work to be done; therefore Jesus sends His followers 'two and two before his face into every city and place, whither he himself was about to come<sup>4</sup>.' His own necessarily brief visit must be prepared for, if it is to yield the greatest possible result. Therefore are His disciples sent forth with the announcement: 'the kingdom of God is come nigh<sup>5</sup>,' an announcement which becomes a promise or a threat according to the spirit in which it is received.

Then, thirdly, this passage abounds in solemn warnings of His speedy departure, and equally solemn calls to repentance. The discourse frequently turns to the future when He shall have been withdrawn from His disciples, and they shall look back with longing on the days when He was present with them<sup>6</sup>, or forward with hope to the day when He shall come again<sup>7</sup>. It abounds in exhortation as to the way in which the interval is to be employed<sup>8</sup>. For the rest, His time with them is

<sup>1</sup> Lu. xix. 29.<sup>2</sup> xix. 41.<sup>3</sup> xix. 45.<sup>4</sup> x. 1.<sup>5</sup> x. 9, 11.<sup>6</sup> xvii. 22.<sup>7</sup> xii. 35 f.<sup>8</sup> xix. 12 ff.

short, therefore men must 'strive to enter in by the narrow door'<sup>1</sup>, while it is yet open, for their opportunities may pass<sup>2</sup>, and be irretrievable. In this section too, His pleading with men reaches its tenderest in the three Gospel parables of the fifteenth chapter.

Finally, scattered throughout this part of the Gospel we have frequent references to His approaching Passion<sup>3</sup>, which complete the picture.

Any one who reads it carefully through is forced to the conclusion that we have in this section a most interesting and pathetic picture of a great purpose being carried out with fixed determination, and he cannot fail to recognize the striking unity of the passage.

Such then is the Synoptic story of the third year's ministry. It covers two distinct periods, one at the beginning and one at the end of the year; the former of a few weeks', the latter of a few months' duration, the supreme interest of which lies in the picture it presents of the Saviour ploughing His 'lonely furrow' right onwards to the Cross.

When we come to the record of the Passion Week, what we have been seeking to exhibit in regard to the earlier portions of the Gospels becomes evident on the most cursory reading. The story is in the main that of two days—Tuesday the 12th and Friday the 15th Nisan—which are recorded at greater length than the second year. The narrative of Friday is, indeed, twice the length of that of the first year's ministry.

What we have already written makes it abundantly clear that the Gospels as we have them are but the record of a few incidents in a wonderfully full and

<sup>1</sup> Lu. xiii. 24.

<sup>2</sup> xiii. 6 ff.

<sup>3</sup> xii. 50, xiii. 33, xvii. 25, xviii. 31-33, &c.

interesting career. Their authors, or at any rate some of them, had a far wider field within the range of their experience from which to draw; but what St. John has told us expressly of his own purpose is in its measure true of the others: they have selected from their treasury such incidents as suffice to exhibit the person and work of Jesus, and to lead their readers to that faith in Him which has for its reward the life eternal<sup>1</sup>.

### III

#### ARE THE GOSPELS A UNITY?

It has long been recognized that the answer to this question is in the affirmative, as far as the greater portion of Synoptic Gospels is concerned. In these Gospels we have many passages which are so similar that it is admitted they have been borrowed from the same source, or are at least the reproduction, in language which is often remarkably accordant, of the same tradition. Frequently the same narratives are reproduced in the same details, and nearly in the same language, in all three Gospels. It is true that the writers have distinctly different objects in view in the task they set themselves, and that St. Matthew and St. Luke expand in different directions the shorter account of St. Mark; yet there is a remarkable family likeness between the narratives, which compels the student to class them together.

But when we pass to the Fourth Gospel the case is quite different. Comparing this with the other three,

<sup>1</sup> John xx. 31.

we find that there are very few passages in which the record is common to this and to any of the first three. We find, indeed, that the great epochs of the history—the appearance of Jesus at the Jordan, the commencement and the close of the Galilean ministry—are indicated in all four; but the subordinate details vary, as, for example, in the reasons which the different narratives assign for the close of the Judæan and the opening of the Galilean ministry<sup>1</sup>. But no detailed narrative common to all four Evangelists is found, until we come to the events at Bethsaida Julias at the close of the second year, and the narratives do not again coincide until the anointing at Bethany on the eve of the Passion Week.

There are, therefore, two questions—one lesser and one greater—that demand our attention, before an answer can be given to the question which heads this chapter. In the first place: Do the Synoptists present a harmonious picture to us in the portions where their narratives diverge? And secondly: Is there substantial, or perchance striking, unity in the picture presented by the Synoptists on the one hand, and the Fourth Evangelist on the other?

I. We have already seen how the great lacuna of St. Matthew and St. Mark has been filled in by St. Luke, and how admirably his narrative fits into that part of the Saviour's life at which it is placed. We have seen how it links on the Galilean ministry to the closing scenes of the life of Jesus, and records His progress to the Cross. Perhaps the only other portion of the Gospels that demands our consideration in the present inquiry, is the story which gathers up the incidents of the birth

<sup>1</sup> Compare John iv. 1 with Matt. iv. 12.

of Jesus and the days of His childhood, as recorded by St. Matthew and St. Luke. We leave out the question of the Genealogies as beyond the scope of this discussion. It is sufficient here to say that St. Matthew's genealogy seems to indicate the line of the Kings of Judah, that of Luke the direct line of descent<sup>1</sup>. But the divergencies that remain between the narratives are more interesting. In St. Matthew's Gospel the story is told from Joseph's point of view, in St. Luke's from that of Mary. But there is more than this. In the latter narrative we have (to limit ourselves to that which directly concerns Jesus) an account of the Annunciation; of the journey to Bethlehem, and the birth of Jesus; of the portents which accompany His birth—the vision of the shepherds in the fields of Bethlehem. Then follow the incidents of His circumcision and presentation in the Temple, and the narrative at once passes to Nazareth<sup>2</sup>. But there, although the narrative of the first two chapters is evidently from one hand, all trace of the wonders of Bethlehem disappears; the story of the miraculous conception itself seems to be forgotten, and Jesus is presented to us as the reputed son of Joseph, leading, in subjection to His parents, the simple life of a Nazarene carpenter. How comes it that the events of Bethlehem and Jerusalem are entirely lost sight of? How comes it that the portents which accompanied His birth are evidently unknown in the city of His adoption?

St. Luke himself in part supplies the answer. In a striking phrase, the full force of which has not been

<sup>1</sup> Smith's *Dictionary of the Bible*, vol. i, pt. ii, p. 1146.

<sup>2</sup> Luke ii. 39.

generally recognized, we are told how the reticence of Mary explains this remarkable phenomenon: 'Mary *kept* (συνετήρει) all these sayings, pondering them *in her heart*'<sup>1</sup>; and again, 'his mother *kept* (διετήρει) all these sayings *in her heart*'<sup>2</sup>. How important it was for the normal development of the young Child's life, that His fellow townsmen should be ignorant of the truth, need hardly be urged. The secrecy of the events to be referred to presently would have been of no avail, had not Mary been one of the most reticent of women, and had she not guarded so jealously her wondrous secret. Any one who knows human nature will realize how great was her temptation; and it requires little imagination to understand how, in the hands of a garrulous woman, the whole future of Jesus would have been compromised<sup>3</sup>.

But it is only when we turn to the Gospel of St. Matthew that we have the full explanation of the breach of continuity in the story. Contenting himself with simply recording the virgin birth and the assurances given to Joseph, this Evangelist goes on to recount the visit of the Magi, the flight into Egypt, the massacre of the young children at Bethlehem, and the return of Joseph with great secrecy to Nazareth. All these

<sup>1</sup> Luke ii. 19.

<sup>2</sup> ii. 51. In both expressions the simple verb in the Greek is strengthened—in the one case in the direction of *safe* keeping, in the other in that of *untiring* watchfulness; in both, moreover, the casket in which her own precious secrets are treasured is indicated.

<sup>3</sup> On the other hand, recent controversy notwithstanding, the Church will always rejoice that St. Luke has unearthed the secret. As Pressensé has so beautifully observed, 'Elle se faisait de tous ses souvenirs un trésor sacré qu'elle gardait dans son cœur pour le transmettre intact à l'Église' (*Jésus-Christ*, p. 285). See also Professor Ramsay's *Was Christ born in Bethlehem?* chap. iv.

circumstances combined to hide the traces of the Child. The massacre may have led any who knew of the wonderful portents to think that, however remarkable the Child may have been, He perished with the rest; while the great secrecy of the flight and the return destroyed all trace of His personality.

We see, then, that the narratives of St. Matthew and St. Luke, though essentially different, are not only complementary, but the one is essential to the understanding of the other. Judged by the test of the opening passages, the first and third Gospels are a unity.

II. But a larger, more interesting, and much debated question arises in regard to the relation of the Fourth Gospel to the Synoptics. Is there any real unity in the two portraitures exhibited by these? Let us put one or two passages to the test.

All four writers refer to the visit to the Baptist at the Jordan, which formed so important a crisis in the life of Jesus, and when His great mission seems to have opened up before Him. The Synoptists record the Baptism and the Temptation; St. John records the testimony borne by the Baptist to Jesus. Look first at the narrative of the Synoptists. They picture a scene of supreme solemnity. After an expostulation on the part of John, Jesus is baptized in the river; He leaves the water, and prostrates Himself in prayer on the bank; then the heavens are 'opened unto him'<sup>1</sup> and the Holy Spirit descends upon Him in the form of a dove, while the testimony of His Father falls upon His ear: 'Thou

<sup>1</sup> Matt. iii. 16. The phrase is remarkable: *ἀνῳγῆ* is found in the Sinaitic and Vatican MSS.; it is placed in the margin by W. and H., but introduced into the text by the Revisers.

art my beloved Son, in thee I am well pleased<sup>1</sup>. At the same moment there comes a similar testimony to John: 'This is my beloved Son, in whom I am well pleased<sup>2</sup>.'

The point we desire to note is this: that while St. Luke, by an aorist infinitive, expresses generally the fact that this happened 'when all the people were baptized<sup>3</sup>,' i.e. about the time when multitudes were flocking to the baptism of John, yet nevertheless, it is impossible to conceive that the solemn scene roughly outlined above took place in the presence of the multitude. At a moment of such solemnity and intensity in the life of Jesus He must have been alone, with the one privileged witness standing not far off. This witness *alone* saw the dove descend; to him *alone* the testimony came.

Nearly six weeks have passed, during which period Jesus has been secluded in the desert, when the narrative of St. John opens. A deputation has come down from Jerusalem of priests and Levites, to question him in regard to his person and mission. On three consecutive days he bears witness to the priests<sup>4</sup>, to the crowd<sup>5</sup>, and to his own disciples<sup>6</sup>. But, as we should expect, the testimony is his own—the first personal pronoun runs through the narrative; for was not the revelation exclusively his?—And so: '*I* have beheld the Spirit descending'<sup>7</sup>; '*I* knew him not: but he that sent *me* to baptize with water, he said unto *me*,' &c.<sup>8</sup>; '*And I* have seen, and have borne witness<sup>9</sup>.' The initial witness to the person of Jesus as recorded by St. John,

<sup>1</sup> Mark i. 11; cf. Luke iii. 22.

<sup>2</sup> Matt. iii. 17.

<sup>3</sup> ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, iii. 21.

<sup>4</sup> John i. 19-28.

<sup>5</sup> i. 29-34.

<sup>6</sup> i. 35-37.

<sup>7</sup> i. 32.

<sup>8</sup> i. 33.

<sup>9</sup> i. 34.

is that of one who *alone* was present at His baptism, as portrayed by the Synoptists. If the two narratives had been presented to the world consecutively, it would have been impossible, from the trend of the narrative at any rate, to fail to see that the picture is a unity.

There is one interesting touch in the brief record of the Judæan ministry, in the third chapter of St. John's Gospel, which is perhaps worth a passing remark in this connexion. Jesus and His disciples are in Judæa<sup>1</sup>; John the Baptist and his disciples at Ænon<sup>2</sup>, just a little to the south of the Galilean sea. A Jew, who had been present and heard the teaching of Jesus, travels north and notes the rigid legal observances of John's disciples. He expounds to them the doctrine and practice of the New Prophet, when a controversy immediately arises which leaves a sore feeling in the minds of John's disciples<sup>3</sup>. Is not the reader carried at once in thought to the presentations of the Synoptic Gospels—the free unrestrained life of Jesus, the asceticism of John's disciples, and the declamation of Jesus against all who 'cleanse the outside of the cup and of the platter'<sup>4</sup>.

Then who does not feel that when St. John in the fourth chapter, after the close of the Judæan ministry, brings Jesus north through Samaria to Galilee, and records, in the closing verses, the story of the healing of the nobleman's son at Capernaum—who does not feel that he is consciously linking on his narrative to that of the common tradition, which is already current, and which deals at length with the Galilean ministry? Or again, see how the controversy on the Sabbath

<sup>1</sup> John iii. 22.

<sup>2</sup> iii. 23.

<sup>3</sup> iii. 25.

<sup>4</sup> Matt. xxiii. 25.

rises, in the Synoptics, in Galilee, towards the close of the first year; is continued in the Fourth Gospel at Jerusalem at the great Feast in John v; blazes out again in Galilee when the Feast is over, and Jesus has returned to that province; and is, perhaps, the main cause of His breaking finally, in the first half of the second year, with the leaders of the people<sup>1</sup>. Beyond dispute, the subject of first importance at the moment, is the same in both narratives.

Similarly, when we come to the closing days of the second and the early weeks of the third year, we have a quite consistent picture of the position of affairs at the moment, presented in connexion with quite different incidents. St. John and the earlier Evangelists alike present Jesus as anxious to escape from the attentions of His admirers, and from the difficulties by which He is threatened on account of the mistaken zeal of His followers. In the last incident of this second year, He escapes into the mountain to prevent those who have recently enjoyed His bounty from taking 'him by force, to make him king<sup>2</sup>.' In the night He eludes their search by crossing the sea on foot. The perplexity of His followers on the morrow is, indeed, graphically pictured for us by the Evangelist<sup>3</sup>. But when the next year opens, in the story of St. Matthew and St. Mark we find the same anxiety on the part of Jesus to avoid the attentions of the people. The multitudes are here again, and Pharisees and scribes who had followed Him from Jerusalem have engaged Him in controversy before them. 'And from thence he arose, and went away into the borders of Tyre

<sup>1</sup> A reference to Charts I and II will make this clear.

<sup>2</sup> John vi. 15.

<sup>3</sup> v. 22-24.

and Sidon. And he entered into a house, and would have no man know it: *and he could not be hid*<sup>1</sup>. He seems later to have returned to the Sea of Galilee by a circuitous route<sup>2</sup>. Still later we find Him crossing, and again recrossing the sea with His disciples<sup>3</sup>, and finally He is seen alone with them in 'the parts of Cæsarea Philippi'<sup>4</sup>. Very shortly afterwards, in the pages of St. John, we find His brethren urging Him to show Himself openly to the people<sup>5</sup>, a suggestion which He declines to adopt; while, agreeably to His general conduct at the period, He goes up to the Feast of Tabernacles incognito<sup>6</sup>. Surely there is a remarkable unity again evident in the various presentations of the Evangelists<sup>7</sup>.

We now come to a passage of peculiar interest. The story of the Last Supper is told, briefly by the first two Evangelists, and at nearly twice the length by St. Luke, whereas St. John, after recounting in his thirteenth chapter the events of the same portion of the evening, goes on to record the last discourse and the intercessory prayer at great length. But for the present let us note that Luke xxii. 14-38 and John xiii are supposed to cover the same ground.

Now, we have in these two chapters narratives, a cursory reading of which would scarcely give the impression that they tell exactly the same story. With the exception of a few sentences in the denial of Peter, there is not a single phrase common to the two statements. But when we come to study them carefully,

<sup>1</sup> Mark vii. 24.

<sup>2</sup> vii. 31.

<sup>3</sup> viii. 10, 13.

<sup>4</sup> Mark viii. 27; Matt. xvi. 13.

<sup>5</sup> John vii. 3.

<sup>6</sup> vii. 10.

<sup>7</sup> For the relation of the events indicated above consult Charts II and III.

it is wonderful how clearly the one begins to supplement the other; and if at last we ask ourselves whether the details can be pieced together, we find that they dovetail into one another with wonderful accuracy. This dovetail has been attempted in Appendix III<sup>1</sup>. It may be that every word is not in its right place, though much care has been bestowed upon it, but it will be granted that a continuous narrative has been produced, which progresses with perfect precision.

When, with the clue afforded by this narrative, we go back on others which are common to the Synoptists and St. John, we find this remarkable characteristic exhibited in them all—viz. that the phrases which are intended to describe the same facts are exceedingly few. Of the close correspondence in the Greek, found in a comparison of the Synoptic Gospels among themselves, and so admirably exhibited in Rushbrook's *Synopticon*, we find nothing; but even the facts common to the narratives are very few. It appears as if St. John carefully refrains from repeating anything that the others contain beyond what is absolutely essential<sup>2</sup>. Yet there is nothing contradictory in these narratives. That of the Fourth Gospel supplements the others with details which readily fall in with those previously recorded. The complementary nature of the Gospel of St. John, which has been so frequently noted, holds not only in respect of the incidents supplied by him, but also in regard to the details of those narratives which are common to all. To what conclusion are we compelled by this fact? It seems clear that we have in the author of the Fourth Gospel a writer

<sup>1</sup> 'The Last Supper,' p. 40 et seq.

<sup>2</sup> Appendix III.

who is intimately acquainted with the facts, but who is equally intimate with the narratives already in circulation in the Church, and who, from the well-stocked storehouse of his own personal knowledge, is able to produce a narrative at the same time consistent with, and complementary to, the others, while refraining from traversing again a single step in the story which is not in the nature of the case absolutely essential. The impression of the unity of the Gospels borne in upon the mind by these considerations is very striking.

## APPENDIX I

### EXAMINATION OF THE CONNECTING PHRASES

IN the preceding investigation considerable stress has been laid on the connecting phrases in the Gospels, and it is therefore reasonable that they should be examined with some care. Most of the paragraphs commence with an expression which contains some allusion to time or place, or which indicates some relation to the narrative immediately preceding. There are also connecting phrases in the middle of some paragraphs in the more condensed records, which are co-ordinate with others holding a more prominent place in the other Gospels. The passages which have been examined are 334 in number, and they fall into 170 groups, according as they stand by themselves, or find parallels in one or more of the other Gospels<sup>1</sup>.

It is more difficult to arrange these again, according to their character, for many have a double reference; but they may be roughly comprised under the following heads:—

Time—more or less definite.

Place—more or less definite.

Sequence of events.

The proportion of the various relations is shown in the following table, from which it appears that fully one-half are indications of time and place. The importance of these latter to the narrative is, however, greater than their number would indicate, for many of the others only connect phases of what is obviously the same incident.

<sup>1</sup> Eleven groups have parallels in all four Gospels; fifty in three Gospels; and twenty-five in two. The single references are mostly in St. Luke and St. John.

	Matthew.	Mark.	Luke.	John.	
Time, definite	15	15	23	16	69
„ indefinite	5	4	11	2	22
Place, definite	21	23	14	10	68
„ indefinite	1	4	8	0	13
Sequence of events	55	43	56	8	162
	97	89	112	36	334

It is interesting to observe from the table how St. Luke adds to the story of the first two Synoptists a considerable number of definite indications of time, whereas St. John, in whose Gospel the total number of phrases is comparatively low because the incidents are few, is almost invariably definite in his references to time and place.

It is obvious, however, that some of the phrases require careful scrutiny, for in different Gospels they seem to make a direct connexion of the same incident with different events. For instance, Matt. ix. 18 seems to connect the raising of the daughter of Jairo with events which occurred, according to the accepted chronology of St. Mark, six months before; and Luke xi. 37 similarly connects the dinner in the Pharisee's house with utterances which, according to St. Matthew and St. Mark, were pronounced in Capernaum in the previous year. The question arises whether the value of all the connecting phrases is not discredited by such apparent discrepancies as these—whether, in fact, they are not in many cases editorial embellishments, simply intended to give a realistic appearance to the narrative, and are not, therefore, of a nature to warrant the conclusions which have been drawn from them in the text, and exhibited in the charts.

The chronology of St. Mark and St. John having been adopted<sup>1</sup>, any deviations must be looked for in St. Matthew and St. Luke.

1. In St. Matthew's Gospel, by an ingenious association of similar events in chap. iv. 23-5<sup>2</sup> the Sermon on the Mount is,

<sup>1</sup> See I, p. 5, and Appendix II, p. 33.

<sup>2</sup> Verse 23 seems to be parallel to Mark i. 35-9, while verses 24, 25 should be co-ordinated with Mark iii. 7-12, to which Matt. xii. 16 ff. is also parallel.

with a purpose which is well recognized, introduced by the author into the opening passages of the Galilean ministry. Henceforward, as far as chap. xiv—where the narrative again comes into line with those of the other Evangelists—the pendulum swings backwards and forwards between earlier and later incidents. Hence, frequently the thread of the story is broken where it may appear to be continuous. But the Evangelist seldom compromises himself with his transitions; for example, viii. 5, 14, 18, xi. 2, xii. 22, xiii. 54 imply no necessary sequence of events. Even xii. 1 and xiv. 1 (*Ἐκείνῳ τῷ καιρῷ*) may be regarded as general and indefinite time relations. But, on the other hand, viii. 2 and ix. 2, by the introduction of the word ‘behold,’ seem to give the idea of something that caught the eye, as Jesus came ‘down from the mountain’ or ‘came into his own city.’ Why should the writer have introduced a word which conveys such an impression? When we compare these passages with their parallels in Luke v. 12 and 18 we get the answer—we find the same word there, and we are therefore probably justified in assuming that it was simply imported by St. Matthew from the source from which he drew his narrative.

The only one passage which presents any real difficulty is Matthew ix. 18, which apparently forms a direct connexion with the previous incident, which incident, however, seems to belong to an earlier date. But while the call of Matthew (verse 9) certainly falls on the earlier period, the feast (10–17) may belong to the later, and all three Synoptists may, simply and naturally, have associated the two incidents in their narratives—as indeed they have associated in another place the imprisonment and beheading of John the Baptist. This would explain Matt. ix. 18 without raising complications elsewhere, and some harmonists follow this scheme; but it is perhaps preferable to leave the narrative where it occurs in Mark and Luke.

It may here be noted that the verses viii. 1, ix. 1, and xiii. 53 should in each case be attached to the previous paragraph.

2. In St. Luke’s Gospel the variations from the chrono-

logical order are fewer, and they are more easily followed. Some are found in the record of the Galilean ministry of the first year, where iv. 14, 31, v. 1, 12 are the passages involved. The last three present no difficulty. The first is well recognized to have given rise from very early times to the impression that the Galilean ministry immediately succeeded the Temptation. This impression is supposed to be met and corrected by the Fourth Evangelist in John iv. 54. That it readily lends itself to such an interpretation, but does not necessarily imply it, is obvious. A similar impression would be conveyed by Matt. xix. 1, where the phrase, 'when Jesus had finished these words,' might be referred not only to 'he departed from Galilee,' but also to 'and came into the borders of Judæa.' An interval of months must, as we have seen, be understood after the word 'Galilee'.

The only other important interpolation in St. Luke's Gospel is chap. xi. 14-36, which seems to have its legitimate place in the second year. Here the phrase in verse 14 is quite general, and needs no comment; but if the passage is to be altogether eliminated verse 37 ('Now as he spake,' &c.) becomes difficult. But the question lends itself to a ready solution. The corresponding passage in St. Mark is a brief summary, very much expanded by St. Matthew. It is not at all unlikely that some of the sayings which the latter has reported were spoken by Jesus at this later period. It is not, indeed, probable that the same discourse was repeated, simply with a rearrangement of the clauses, at two different periods, but it may be that both St. Matthew and St. Luke have compiled this discourse from two separate dialogues; and it may well have been in the midst of a diatribe against the Pharisees that one of them intervened with his invitation to dinner; for the air at this period of the ministry is full of controversy. This affords a quite natural explanation of the passage under discussion.

We may, then, assume that, in the composition of the Gospels throughout, among the hundreds of connecting phrases

more or less definite, there are few which do not seem to justify their position at first sight, and none which present any serious difficulty.

One other point may be named. The prevalence in St. Mark's Gospel of the word 'straightway' (εὐθέως or εὐθὺς) has raised the question whether any great stress is to be laid upon his use of this word, or whether he regards it as little more than a conjunction. The impression of looseness in its usage is perhaps increased by the fact that, out of forty-one occurrences in the Gospel, eleven are to be found in the first chapter. The point has little bearing on the subject under discussion, for the word only occurs six<sup>1</sup> times in the connecting phrases dealt with in the charts, and then it is amply supported by the other Evangelists in its natural sense. But the facts are these:—

In the Greek text of the Revisers the form εὐθέως occurs thirty-two times, and εὐθὺς nine times. In St. Matthew's Gospel there are twenty-seven parallel passages, and the same word, in one of its forms, is found in such passages in twelve cases. On the other hand, in the text of St. Luke there are also twenty-seven parallel passages, but εὐθέως is only found once in these, although παραχρῆμα (immediately) is found five times, and εἶτα (then) once.

Moreover, though the constant repetition of the word may not be in perfect literary form, it is, as a matter of fact, never employed loosely. It is used six times of one event immediately succeeding another (as in i. 29 'And straightway, when they were come out of the synagogue, they came into the house of Simon'); eight times of a sudden development in the situation (as in i. 23 'And straightway there was in their synagogue a man with an unclean spirit'); six times of some action naturally following on a word of Jesus (as in i. 42 ['he . . . saith unto him, . . . be thou made clean'] 'And straightway the leprosy departed'); and finally, twenty-one times of action promptly taken, or following as the result of some particular situation (as in i. 18 'And straightway they left the nets, and followed him').

<sup>1</sup> Thrice in the first column, and thrice in the notes.

## APPENDIX II

## THE DURATION OF THE MINISTRY

IN discussing the term of our Lord's ministry the first point to settle is the relative value of our authorities from the point of view of chronology. This will depend mainly upon our estimate of the Fourth Gospel. To any one who feels it to be the work of one intimately acquainted with the events which it records (and the language suggests this throughout) it must become the first authority: for the notes of time and place are so definite that they cannot be overlooked<sup>1</sup>.

Of the Synoptic Gospels, that of St. Mark is generally recognized as following the order of events most consecutively. It adheres closely to the 'Common Tradition' which seems to have been the basis of all three Synoptics, and which was probably a simple statement of the leading events of the ministry of Jesus in chronological order. While the First and the Third Gospels frequently vary from one another and from St. Mark, the order of events in the latter is always supported either by one or other of these. There is no instance in which they are in accord where they do not also follow St. Mark's order. This latter, then, becomes our second authority, and in what follows the Gospels of St. Matthew and St. Luke may be left out of consideration. It then becomes of interest to remark that only in the position of the anointing of Jesus by Mary of Bethany, in the Passion Week, is there any conflict between our two authorities; and in the placing of this incident St. Mark is quite indefinite in his note of time<sup>2</sup>. This agreement enables

<sup>1</sup> See Appendix I, p. 29.

<sup>2</sup> St. Mark also places the warning to Simon Peter after Jesus and His disciples had left the supper room, but otherwise this incident holds the same position in both Gospels; and finally, he records all three denials at the close of the ecclesiastical trial, whereas St. John places them before and after the informal examination by Annas.

us to proceed to our inquiry with a feeling of considerable security, and to build with confidence on the dual testimony.

Yet it should be remarked, on the other hand, that the impressions made upon the mind by a cursory reading of the two Gospels are quite different. The fact that St. Mark passes at once from the Temptation to the Galilean ministry, without any notice of the first Passover, and that his narrative is thenceforward confined to events in that province until the closing weeks of the Saviour's life, gives the impression that the ministry was brief—covering, indeed, a period of little over a year. St. John, on the other hand, though he records very few incidents, spaces them out by one reference after another to the great feasts, at which for the most part they occurred, and thus gives the impression of a much longer ministry. It is he who affords us, in fact, the principal data for a determination of its duration.

There are, however, two important points in the Gospel of St. Mark the significance of which it will be well to indicate before proceeding. (1) In Mark ii. 23 we find ripe standing corn in Galilee. This fixes the incident to which the passage refers within a very few weeks of the Passover, for at this feast the first-fruits were offered, and not even a green ear might be eaten before<sup>1</sup>; and the harvest ran to the Feast of Pentecost fifty days later. (2) The incidents of Mark vi. 30-44 and John vi. 4 ff. being identical, we have here a point of contact between the two narratives, which is of great importance.

<sup>1</sup> Lev. xxiii. 10-14. There is an interesting reading in the parallel passage in Luke vi. 1, which is not without its bearing on this point. In the Codices Alexandrinus and Bezae the word *δεύτερον πάρον* is found. It is doubtless a Western gloss, for it is absent in the Vaticanus and Sinaiticus. It has been rejected by the Revisers, though it is found in Tischendorf. It is translated in the A. V. 'the second (sabbath) after the first.' It is impossible to determine its meaning accurately, for the word is not found elsewhere; but probably the Sabbaths between Passover and Pentecost were named or numbered, very much after the form so familiar to us in the Book of Common Prayer (cf. Lev. xxiii. 15). The chronology of the incident is however clear from internal evidence, and is quite independent of this adjective.

In the accompanying diagram the distribution of events on the hypothesis of a three years' ministry is shown in the first column, and on that of two years in the second. In the latter case it is assumed that the Feast of John v. 1 is Pentecost<sup>1</sup>, but it is obvious that the problem is in no way affected if it is taken to be the Feast of Tabernacles. In either case it is evident that most of the events shown in the first column, as occurring in the first year, must be crowded into the brief space of time that stands between the Passover—which occurs at the beginning of harvest—and the incident of the plucking of the ears of corn by the disciples in Mark ii. 23 ff. It is that ripe standing corn in Galilee that creates the whole difficulty. In advocating the shorter period Dr. Sanday finds it necessary to assume that John iv. 35 is a proverb, indicating doubtless the period which lies between seed-time and harvest (*Outlines of the Life of Christ*, p. 49). In this he follows Lightfoot, Tholuck, Lücke, and de Wette<sup>2</sup>. The construction of the clause will hardly support this view<sup>3</sup>. He further finds it necessary to do violence to St. Mark's chronology and place the incident of ii. 23–28 either earlier (as in the text) or, alternatively, later, immediately before the succeeding Passover (as in his note on *The Synoptic Chronology*)<sup>4</sup>. This device cannot be lightly adopted<sup>5</sup>, and

<sup>1</sup> There is not a single feast in the Jewish Calendar to which this verse has not been referred. All the principal feasts have numerous and weighty advocates. Pentecost is maintained by Chrysostom, Calvin, Bengel, and more recently by Dr. Sanday; Tabernacles by Ebrard, Ewald, &c.; Purim by Olshausen, Meyer, Godet, Westcott, &c.; Passover by Irenæus, Luther, Lightfoot, Gresswell, Andrews, Gardiner, and many others. The latter seems to be the hypothesis most easily reconcilable with all the facts; but Purim presents no chronological difficulty, provided it be that feast which fell eleven months after the first Passover, and thirteen months before that of John vi. 4. This maintains the term of the ministry at three years. Purim was, however, observed by the Jews in their own houses, and it would not be likely to bring Jesus to Jerusalem. It may thus be dismissed in favour of the Passover.

<sup>2</sup> See Godet, *in loco*, who, however, dissents from their opinion.

<sup>3</sup> Cf. Westcott, *in loco*.

<sup>4</sup> This latter hypothesis is excluded if the observance at this period of the law of Lev. xxiii. 14 is assumed.

<sup>5</sup> See p. 33.

<i>Hypothesis of Three Years' Ministry</i>		<i>Hypothesis of Two Years' Ministry</i>
—Pass <sup>r</sup> —	Passover of John ii. 13	
—Pent <sup>t</sup> —	Ministry in Jerusalem, John ii. 23-iii. 15	
—Taber <sup>a</sup> —	Judean Ministry, John iii. 22	
—Dedic <sup>a</sup> —	Visit to Sychar (John iv. 35)	
—Purim—	Incidents of Mk. i. 14 - ii. 22, including first circuit of Galilee	
—Pass <sup>r</sup> —	'A feast of the Jews,' John v. 1	Passover of John ii. 13
—Pent <sup>t</sup> —	Corn ripe in Galilee, Mk. ii. 23	Ministry in Jerusalem—Judean ministry— Visit to Samaria and Galilee, Mk. i. 14-20— Incident of Mk. ii. 23-28.
—Taber <sup>a</sup> —	Incidents of Mk. iii. 1-vi. 29, including second and third circuits of Galilee	'A feast of the Jews,' John v. 1
—Dedic <sup>a</sup> —		Incidents of Mk. i. 21-ii. 22 and iii. 1-vi. 29, including first, second, and third circuits of Galilee
—Purim—		
—Pass <sup>r</sup> —	Passover of John vi. 4; cf. Mk. vi. 30	
—Pent <sup>t</sup> —	Incidents of Mk. vi. 53-x. 1 <sup>a</sup>	
—Taber <sup>a</sup> —	Feast of Tabernacles, John vii. 2	
—Dedic <sup>a</sup> —	Feast of Dedication, John x. 22	
—Purim—	Incidents of Mk. x. 1 <sup>b</sup> -xiv. 11	
—Pass <sup>r</sup> —	Passover of John xiii. 1; cf. Mk. xiv. 12	

moreover, though it eliminates the time necessary for the early recorded events of St. Mark, the season between the Passover and Pentecost is still much too short for the events of John ii. 23-iv. 54. Time must be found for the duration of the feast: for the sojourn in Judæa, where 'he *tarried* with (his disciples) and baptized' (iii. 22): for the growing reputation of His ministry (iii. 26): for the carrying of the news north to Ænon and the growth of jealousy and resentment in the hearts of John's disciples: for arousing the interest and suspicion of the Pharisees (iv. 1): for the journey to Galilee, with the delay at Sychar (iv. 40): and for at least some of the events in Galilee. By this time surely the harvest would be past.

It seems much more natural therefore to assume: (1) eight or nine months' duration for the Judæan ministry; (2) John iv. 35 to be a true note of time; (3) the events of Mark i. 14-ii. 22 to be in their chronological order; and (4) the incident of Mark ii. 23 ff. to fall immediately after the second Passover<sup>1</sup>. The view, taken by some commentators, that John iv. 45 tells against this extension of time cannot be seriously entertained. Surely the lapse of eight months is not sufficient so to obliterate the events of the feast, that the memory thereof is not immediately revived by the appearance of the Prophet in Galilee.

But not only, by our theory, is a year supposed to elapse between the Passover of John ii. 13 and the Feast of v. 1, but another year must almost run its course from v. 1-vi. 4. It hardly seems credible that the incidents of the Fourth Gospel can be so sparsely scattered as to admit of such an interval. But it is obvious that the events of Mark iii. 1-vi. 29, including two circuits of Galilee (Luke viii. 1-3 and Mark vi. 6), find their place here. And if it be contended that the whole trend of the argument in the text goes to show that the events recorded might be compressed into very small space, the reply is, that while this is quite true, the development of

<sup>1</sup> The hypothesis exhibited in the second column of the diagram is that of Dr. Sanday, who is, in recent times, the most eminent exponent of the two years' ministry.

the situation requires a much longer time. At the beginning of this period, the popularity of Jesus with the thoughtless crowd is quite fresh; at the close it has grown to such proportions as to have become an embarrassment to Him (John vi. 15, Mark vii. 24). And surely a considerable interval is demanded also in the Gospel of St. John. The alienation in John vi. 66 of many thoughtful disciples of the Master, stands at a great distance from the pleadings of the discourse of John v.

It thus appears that although the incidents recorded in the pages of the Evangelists are few, the chronological references seem to demand an interval of three years between the Passover at which Jesus first made His public appearance, and that at which He suffered. Nor does this period seem too long for the various developments which His relations with His disciples, the common people, and their leaders underwent<sup>1</sup>.

<sup>1</sup> It has been proposed to reduce the period of the Lord's ministry by still another year, and thus to bring it into harmony with the first general impressions received from the Synoptic Gospels. This is sometimes done by rejecting the chronology of St. John, and assuming the approaching Passover of vi. 4 to be that at which our Lord suffered. Still more remarkable is the effort of Dr. Hort to throw doubt upon the value of the reading, 'the passover,' in this verse. In a note, characterized by much learning (*New Testament in Greek*, vol. ii, Notes on Select Readings, pp. 77-81), he has discussed the patristic evidence in regard to the text, and concludes that 'it is difficult, if not impossible, to account for the large body of indirect evidence which points to the neglect of τὸ πάσχα here, except on the supposition that these words (or the whole verse) were absent from the various texts of Cents. II and III.' Dr. Sanday, however, in the *Expositor* for 1892, p. 15, points out that 'patristic evidence which is entirely indirect and inferential' can hardly avail for the rejection of a text which is found in all the MSS. and Versions, and the arguments deduced above against the limitation of the term of the ministry to two years apply *a fortiori* to its reduction to an even shorter term.

## APPENDIX III

THE GOSPEL OF ST. JOHN AND ITS RELATION TO THE  
SYNOPTIC GOSPELS

It has already been pointed out that this Gospel is supplementary to the others, not only in respect of the new incidents which it introduces, but in regard to the details of the few incidents which it records in common with the others. Some of these latter are very graphic and interesting, e.g. the embarrassment and hesitation of the crowd at Bethsaida Julias after the feeding of the five thousand, and the details of the Last Supper.

It is an interesting inquiry whether St. John, in supplementing the narrative of the earlier Evangelists, bases his Gospel on any one of these in particular. It is worthy of notice that almost invariably the minute details of St. John's narrative that are found in any one of the Synoptic Gospels, are common to all that record the incident, i.e. generally speaking to all three, for the only omissions are those of St. Luke, two in number—the walking on the Sea, and the anointing at Bethany. So that St. John, had he consulted a manuscript, might have had before him any one of the Synoptic Gospels, or even the Common Tradition, on which they are all supposed to be based.

The principal passages which St. John might be assumed to have borrowed from any *one* Evangelist are: (1) the command to Peter, 'Put up again thy sword into its place' (Matthew xxvi. 52<sup>a</sup>); (2) the indication of the right ear (Luke xxii. 50<sup>b</sup>); (3) the declaration of Pilate, 'I find no fault in this man' (Luke xxiii. 4); (4) the cry of the crowd, 'Away with this man, and release unto us Barabbas' (Luke xxiii. 18); (5) the fact that Joseph of Arimathæa was a disciple of Jesus (Matthew xxvii. 57); (6) the visit of Peter to the tomb (Luke xxiv. 12); and (7) the words 'he . . . stood in the midst of them . . . See my hands' (Luke xxiv. 36, 39). In common with St. Matthew

alone, he recalls the command of Matt. xxvi. 52, and there are sundry words common to the first two Gospels, which are not found in St. Luke.

It will be observed that most of the passages in which St. John has an element of detail in common with only one of the Synoptists, find their parallel in St. Luke. The most interesting are those which refer to the events of the Resurrection day. But many other passages seem to show that St. John knew the third Gospel when he wrote; some, by omission, as where he mentions without formal introduction the sisters in the family at Bethany, as well known by name to his readers (cf. John xi. 1 with Luke x. 38-42): others by way of supplement, as the scene in the upper room. This latter incident, with the omission of the last discourse, is produced below in harmony. The extract shows how St. Matthew and St. Mark are supplemented by St. Luke, and the latter again by St. John; and is also indeed a remarkable illustration of the way in which the narratives of the Gospels may be woven into one another, without superfluity or contradiction. There is only one brief passage common to the records of this incident in St. Luke and St. John. Yet how remarkably the narratives combine!

### THE LAST SUPPER

John xiii. 1     Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Mark xiv. 17     <sup>a</sup> And when it was evening

Luke xxii. 14     when the hour was come, <sup>b</sup> he sat down, and the

Mark xiv. 17     twelve

Luke xxii. 14     <sup>c</sup> apostles with him.

<sup>a</sup> Matt. xxvi. 20 Now when even was come,  
Luke xxii. 14 And

<sup>b</sup> Mark xiv. 17 he cometh with the  
Matt. xxvi. 20; he was sitting at meat with the twelve

<sup>c</sup> Matt. xxvi. 20 disciples,

And he said unto them, With desire I have desired to eat Luke xxii. 15  
 this passover with you before I suffer: for I say unto you, 16  
 I will not eat it, until it be fulfilled in the kingdom of God.  
 And he received a cup, and when he had given thanks, he 17  
 said, Take this, and divide it among yourselves: d for I say 18  
 unto you, I will not drink from henceforth of the fruit of the  
 vine, until the kingdom of God shall come.

And there arose also a contention among them, which of 24  
 them is accounted to be greatest.

And during supper, the devil having already put into the John xiii. 2  
 heart of Judas Iscariot, Simon's son, to betray him, Jesus, 3  
 knowing that the Father had given all things into his hands,  
 and that he came forth from God, and goeth unto God,  
 riseth from supper, and layeth aside his garments; and he 4  
 took a towel, and girded himself. Then he poureth water 5  
 into the bason, and began to wash the disciples' feet, and to  
 wipe them with the towel wherewith he was girded. So he 6  
 cometh to Simon Peter. He saith unto him, Lord, dost thou  
 wash my feet? Jesus answered and said unto him, What 7  
 I do thou knowest not now; but thou shalt understand here-  
 after. Peter saith unto him, Thou shalt never wash my feet. 8  
 Jesus answered him, If I wash thee not, thou hast no part  
 with me. Simon Peter saith unto him, Lord, not my feet 9  
 only, but also my hands and my head. Jesus saith to him, He 10  
 that is bathed needeth not save to wash his feet, but is clean  
 every whit: and ye are clean, but not all. For he knew him 11  
 that should betray him; therefore said he, Ye are not all clean.

So when he had washed their feet, and taken his garments, 12  
 and sat down again, e he said unto them, Know ye what I have  
 done to you? Ye call me, Master, and, Lord: and ye say 13  
 well; for so I am. If I then, the Lord and the Master, have 14  
 washed your feet, ye also ought to wash one another's feet.

d Matt. xxvi. 29 But I say unto you, I will not drink henceforth of this  
 fruit of the vine, until that day when I drink it new with you in my  
 Father's kingdom.

Mark xiv. 25 Verily I say unto you, I will no more drink of the fruit of  
 the vine, until that day when I drink it new in the kingdom of God.

e Luke xxii. 25 And he said unto them,

John xiii. 15 For I have given you an example, that ye also should do as I have done to you.

Luke xxii. 25 The kings of the Gentiles have lordship over them ; and they that have authority over them are  
26 called Benefactors. But ye shall not be so : but he that is the greater among you, let him become as the younger ;  
27<sup>a</sup> and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ?

John xiii. 16 Verily, verily, I say unto you, A servant is not greater than his lord ; neither one that is sent greater than he that sent him,

Luke xxii. 27<sup>b</sup> but I am in the midst of you as he that serveth.

John xiii. 17 If ye know these things, blessed are ye if ye do them.

Matt. xxvi. 26 <sup>f</sup> And as they were eating, Jesus took bread, and blessed, and brake it ; and he gave to the disciples, and said, TAKE, EAT ; THIS IS MY BODY,

Luke xxii. 19 WHICH IS GIVEN FOR YOU : THIS DO IN REMEMBRANCE OF ME.

28 But ye are they which have continued with me in my  
29 temptations ; and I appoint unto you a kingdom, even as  
30 my Father appointed unto me, that ye may eat and drink at my table in my kingdom ; and ye shall sit on thrones judging the twelve tribes of Israel.

John xiii. 18 I speak not of you all : I know whom I have chosen : but that the scripture may be fulfilled, He that eateth my bread  
19 lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may  
20 believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me ; and he that receiveth me receiveth him that sent me.

<sup>f</sup> Mark xiv. 22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye : this is my body.

Luke xxii. 19 And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body

¶ When Jesus had thus said, he was troubled in the spirit, John xiii. 21 and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The disciples looked one on 22 another, doubting of whom he spake.

And they began to Luke xxii. 23 question among themselves, which of them it was that should do this thing.

¶ And they were exceeding sorrowful, and began Matt. xxvi. 22 to say unto him every one, Is it I, Lord?

There was at the John xiii. 23 table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and 24 saith unto him, Tell us who it is of whom he speaketh. He 25 leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? ¶ Jesus therefore answereth, He it is, John xiii. 26 a for whom I shall dip the sop, and give it him.

¶ The Son Matt. xxvi. 24 of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

So when he John xiii. 26 b had dipped the sop, he taketh and giveth it to Judas, the son

¶ Matt. xxvi. 21 And as they were eating, he said, Verily I say unto you, that one of you shall betray me.

Mark xiv. 18 And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me.

Luke xxii. 21 But behold, the hand of him that betrayeth me is with me on the table.

¶ Mark xiv. 19 They began to be sorrowful, and to say unto him one by one, Is it I?

¶ Matt. xxvi. 23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

Mark xiv. 20 And he said unto them, It is one of the twelve, he that dippeth with me in the dish.

¶ Mark xiv. 21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

Luke xxii. 22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

John xiii. 27<sup>a</sup> of Simon Iscariot. And after the sop, then entered Satan into him.

Matt. xxvi. 25 And Judas, which betrayed him, answered and said, Is it I, Rabbi? <sup>1</sup> He saith unto him, Thou hast said.

John xiii. 27<sup>b</sup> That thou  
28 doest, do quickly. Now no man at the table knew for what  
29 intent he spake this unto him. For some thought, because  
Judas had the bag, that Jesus said unto him, Buy what  
things we have need of for the feast; or, that he should give  
30 something to the poor. He then having received the sop  
went out straightway: and it was night.

31 When therefore he was gone out, Jesus saith, Now is the  
32 Son of man glorified, and God is glorified in him; and God  
shall glorify him in himself, and straightway shall he glorify  
him.

Matt. xxvi. 27 <sup>m</sup> And he took a cup, and gave thanks, and gave to them,  
saying, DRINK YE ALL OF IT;

Mark xiv. 23, and they all drank of it. And  
24 he said unto them, <sup>n</sup> THIS IS MY BLOOD OF THE

Luke xxii. 20 <sup>o</sup> NEW COVENANT

Matt. xxvi. 28 WHICH IS SHED FOR MANY <sup>p</sup> UNTO REMISSION OF SINS.

John xiii. 33 Little  
children, yet a little while I am with you. Ye shall seek  
me: and as I said unto the Jews, Whither I go, ye cannot  
34 come; so now I say unto you. A new commandment I give  
unto you, that ye love one another; even as I have loved  
35 you, that ye also love one another. By this shall all men  
know that ye are my disciples, if ye have love one to  
another.

<sup>1</sup> John xiii. 27 Jesus therefore saith unto him,

<sup>m</sup> Mark xiv. 23 And he took a cup, and when he had given thanks, he gave to them:

Luke xxii. 20 And the cup in like manner after supper, saying,

<sup>n</sup> Matt. xxvi. 28 For this is my blood of the  
Luke xxii. 20 This cup is the . . . in my blood,

<sup>o</sup> Matt. xxvi. 28 covenant,  
Mark xiv. 24 covenant, which is shed for many.

<sup>p</sup> Luke xxii. 20 even that which is poured out for you.

¶ Then saith Jesus unto them, All ye shall be offended in Matt. xxvi. 31  
me this night: for it is written, I will smite the shepherd,  
and the sheep of the flock shall be scattered abroad. But 32  
after I am raised up, I will go before you into Galilee.

Simon John xiii. 36

Peter saith unto him, Lord, whither goest thou? Jesus  
answered, Whither I go, thou canst not follow me now; but  
thou shalt follow afterwards. ¶ Peter saith unto him, Lord, 37  
why cannot I follow thee even now?

¶ If all shall be offended Matt. xxvi. 33  
in thee, I will never be offended. ¶ Jesus said unto him, 34  
Simon, Simon, behold, Satan asked to have you, that he Luke xxii. 31  
might sift you as wheat: but I made supplication for thee, 32  
that thy faith fail not: and do thou, when once thou hast  
turned again, stablish thy brethren. And he said unto him, 33  
Lord, with thee <sup>u</sup> I am ready to go both to prison and to  
death.

¶ Jesus answereth, Wilt thou lay down thy life for John xiii. 38  
me? ¶ Verily, verily, I say unto thee,

¶ that thou to-day, even Mark xiv. 30  
this night, before the cock crow twice, shalt deny me thrice.  
¶ But he spake exceedingly vehemently, If I must die with 31

¶ Mark xiv. 27 And Jesus saith unto them, All ye shall be offended: for it  
is written, I will smite the shepherd, and the sheep shall be scattered  
abroad. (28) Howbeit, after I am raised up, I will go before you into  
Galilee.

¶ Matt. xxvi. 33 But Peter answered and said unto him,  
Mark xiv. 29 But Peter said unto him,

¶ Mark xiv. 29 Although all shall be offended, yet will not I.

¶ Mark xiv. 30 And Jesus saith unto him,

¶ John xiii. 37 I will lay down my life for thee.

¶ Luke xxii. 34 And he said,

¶ Matt. xxvi. 34 Verily I say unto thee,

Mark xiv. 30 Verily I say unto thee,

Luke xxii. 34 I tell thee, Peter,

¶ Matt. xxvi. 34 that this night, before the cock crow, thou shalt deny  
me thrice.

Luke xxii. 34 the cock shall not crow this day, until thou shalt thrice  
deny that thou knowest me.

John xiii. 38 The cock shall not crow, till thou hast denied me thrice.

¶ Matt. xxvi. 35 Peter saith unto him, Even if I must die with thee, yet  
will I not deny thee. Likewise also said all the disciples.

thee, I will not deny thee. And in like manner also said they all.

Luke xxii. 35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And 36 they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for 38 that which concerneth me hath fulfilment. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

John xiv. 1

Let not your heart be troubled: ye etc.

**CHART I**  
**TO THE CLOSE**  
**OF**  
**THE FIRST YEAR'S MINISTRY**

**MARK i. 1 —ii. 22**

**JOHN i. 1—iv. 54**

# THE DAYS OF THE SON OF MAN.

## INTRODUCTORY.

INCIDENT	HARMONY				SCENE	NOTES AND ALTERNATIVE CONNECTING READINGS
	MATTHEW	MARK	LUKE	JOHN		
Introductions to St. Mark's and to St. Luke's Gospels . . . . .	. . . . .	i. 1	i. 1-4	. . . . .	—	The duration of Mary's visit to Elisabeth is about three months. v. 56.
The birth of John the Baptist is foretold . . . . . Elisabeth conceives . . . . . ('Now in the sixth month,' v. 26)	. . . . .	. . . . .	5-23 24, 25	. . . . .	The Temple	
The Annunciation . . . . . ('Mary arose in these days,' v. 39)	. . . . .	. . . . .	26-38	. . . . .	Nazareth	
The meeting of Mary and Elisabeth . . . . . ('Now Elisabeth's time was fulfilled,' v. 57)	. . . . .	. . . . .	39-56	. . . . .	A city of Judah	
Birth and circumcision of John the Baptist . . . . .	. . . . .	. . . . .	57-66	. . . . .	} Ibid.	
The Song of Zacharias . . . . .	. . . . .	. . . . .	67-79 80	. . . . .		
Boyhood of John . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	Nazareth	
Joseph's vision . . . . .	i. 18-25 <sup>a</sup>	. . . . .	. . . . .	. . . . .	—	
Genealogies { The line of the heirs to David's throne . . . . . The line of direct descent . . . . .	i. 1-17	. . . . .	. . . . .	. . . . .	—	
	. . . . .	. . . . .	iii. 23-38	. . . . .	—	

## THE ETERNAL GENERATION, BIRTH AND CHILDHOOD OF JESUS.

The Word { was in the beginning } became flesh . . . . . ('Now it came to pass . . . when Quirinius was governor of Syria,' Luke ii. 1, 2)	. . . . .	. . . . .	. . . . .	i. 1-18	—	Forty days after the birth of Jesus. Cf. Lev. xii. 2, 4.
The Birth of Christ Vision of the Shepherds { . . . . . ('When eight days were fulfilled,' Luke ii. 21)	. . . . .	. . . . .	ii. 1-20	. . . . .	Bethlehem	
He is circumcised . . . . . ('When the days of their purification . . . were fulfilled,' v. 22)	25 <sup>a</sup>	. . . . .	21	. . . . .	Ibid.	
The Presentation in the Temple . . . . . ('Now when Jesus was born in Bethlehem . . . in the days of Herod,' v. 1)	. . . . .	. . . . .	22-38	. . . . .	The Temple	
Adoration of the Magi . . . . . ('Now when they were departed,' v. 13)	ii. 1-12	. . . . .	. . . . .	. . . . .	Jerusalem and Bethlehem	
Flight into Egypt and sojourn there . . . . . The slaughter of the Innocents . . . . . ('When Herod was dead,' v. 19)	13-15 16-18	. . . . .	. . . . .	. . . . .	Egypt Bethlehem	
The return and settlement in Nazareth . . . . .	19-23	. . . . .	39	. . . . .	Egypt to Nazareth	
An incident in the life of the Boy . . . . .	. . . . .	. . . . .	40-52	. . . . .	The Temple	When He was twelve years old. Luke ii. 42.

## THE FORERUNNER.

('Now in the fifteenth year of the reign of Tiberius Cæsar,' Luke iii. 1)							('And in those days cometh John the Baptist,' Matt. iii. 1.
'The Baptism of John' . . . . .	iii. 1-12	i. 2-8	iii. 1-18	. . . . .	{ The wilderness of Judæa— 'all the region round about Jordan.'		

## THE BAPTISM, TEMPTATION AND INITIATION OF JESUS.

('Then cometh Jesus from Galilee . . . unto John,' Matt. iii. 13)						Bethany beyond Jordan	('And it came to pass in those days,' Mark i. 9. Matt. iv. 1, 'Then was Jesus led,' Luke iv. 1, 'And Jesus . . . returned from the Jordan and was led,' During forty days. Mark i. 13, Luke iv. 2.
('And straightway the Spirit driveth him,' Mark i. 12)						The Wilderness of Judæa	
The week of In- itiation.	The day of witness. He standeth in the midst . . . . . ('On the morrow,' v. 29)	. . . . .	. . . . .	. . . . .	i. 19-28	Bethany beyond Jordan	
	The day of revelation. 'Behold the Lamb' . . . . . ('Again on the morrow,' v. 35)	. . . . .	. . . . .	. . . . .	29-34	Ibid.	
	The birthday of the Church . . . . . ('On the morrow,' v. 43)	. . . . .	. . . . .	. . . . .	35-42	Ibid.	
	The day of full recognition (v. 49) and revelation (v. 51) . . . . . ('The third day,' v. 1)	. . . . .	. . . . .	. . . . .	43-51	On the way North	
	A foretaste of coming blessing . . . . . ('After this,' v. 12)	. . . . .	. . . . .	. . . . .	ii. 1-11 12	Cana of Galilee Capernaum	
Brief visit to Capernaum . . . . .							'Not many days.' Expression of Acts i. 5 for about ten days.

## THE MINISTRY OF JESUS: (1) THE FIRST PASSOVER AND THE FOLLOWING YEAR.

Inauguration of the Ministry { Cleansing of the Temple—Attitude of the priests Signs in Jerusalem—Attitude of the people					ii. 13-22 23-25	The Temple Jerusalem	{ Matt. iv. 12, 'Now when he heard that John was delivered up, he withdrew into Galilee;' Mark i. 14, 'Now after that John was delivered up, Jesus came into Galilee,' Luke iv. 14, 'And Jesus returned in the power of the Spirit into Galilee;' John iv. 1, 'When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John . . . he left Judæa, and departed again into Galilee.'
Interview with Nicodemus The beginnings of the Kingdom—The birth from above } The Evangelist's comment—'God so loved the world'					iii. 1-15 16-21	Ibid.	
The Ministry in Judæa Witness of John The Evangelist's comment—'He that believeth on the Son hath eternal life'					22 23-30 31-36	Judæa Enon	
The Imprisonment of John—Jesus leaves Judæa for Galilee (Matt. iv. 12)		xiv. 3-5, iv. 12	vi. 17-20, i. 14 <sup>a</sup>	iv. 14 <sup>a</sup> , iii. 19, 20	iv. 1-3	—	
At Jacob's Well	The water of life and its perennial satisfaction				4-18	{	Near Sychar
	The worship of the Father				19-26		
	Fields white to harvest				27-38		
	The harvest garnered				39-42		
While in Cana of Galilee Jesus heals the nobleman's son at Capernaum ( <sup>(After two days he went forth from thence, John iv. 43)</sup> <sup>(Jesus was come out of Judæa into Galilee, John iv. 47)</sup> ( <sup>(And he came to Nazareth, Luke iv. 16)</sup>			i. 14 <sup>b</sup> , 15	iv. 14 <sup>b</sup> , 15	43-45 46-54	Mostly in Capernaum Cana of Galilee	Cf. Luke iv. 23.
Rejected by His fellow-townsmen at Nazareth ( <sup>(Leaving Nazareth he came and dwelt in Capernaum, v. 13)</sup>		iv. 13 <sup>a</sup>		16-30	Nazareth		
Sermon from a boat The miraculous draught of fishes The call of the four fishermen ( <sup>(Now it came to pass . . . that he was standing by the lake, v. 1)</sup> ( <sup>(And they go into Capernaum, Mark i. 21)</sup>		13 <sup>b</sup> -17			Capernaum and vicinity NW. Shore of Sea of Galilee.		
An unclean spirit is cast out in the synagogue on the sabbath Simon's mother-in-law is healed An evening benediction ( <sup>(And he rose up from the synagogue, and entered into the house of Simon, Luke iv. 38)</sup> ( <sup>(And when the sun was setting, Luke iv. 40)</sup> ( <sup>(And in the morning, Mark i. 35)</sup>		viii. 14, 15 16, 17	21 <sup>b</sup> -28 29-31 32-34	iv. 31-37 38, 39 40, 41	Capernaum Galilee		
The first circuit of Galilee A leper cleansed ( <sup>(It came to pass, while he was in one of the cities, Luke v. 12)</sup> ( <sup>(And when he entered again into Capernaum, Mark ii. 1)</sup>		iv. 23 viii. 2-4	35-39 40-45	42-44 v. 12-16		Ibid.	{ Matt. viii. 2 places the following event after the Sermon on the Mount. Mark's chronology (i. 40) must be accepted. He is moreover supported by Luke. Mark's chronology must again be accepted. Luke v. 17, 'And it came to pass on one of those days,' Matt. ix. 2, 'And behold, they brought to him a man,' — Mark ii. 13, 'And he went forth again,' Luke v. 27, 'And after these things he went forth,' — Mark ii. 15, 'And it came to pass, that he was sitting at meat in his house,' Luke v. 29, 'And Levi made him a great feast in his house.'
A palsied man pardoned and healed ( <sup>(And as Jesus passed by from thence, Matt. ix. 9)</sup> ( <sup>(And it came to pass, as he sat at meat, Matt. ix. 10)</sup>		ix. 2-8	ii. 1-12	17-26		Capernaum	
The call of Matthew 'the publican'		9	13, 14	27, 28			
Jesus is entertained at Levi's house		10-17	15-22	29-39			

## CHART II

### THE SECOND YEAR'S MINISTRY

MARK ii. 23—vi. 56

JOHN v. 1—vi. 71

THE MINISTRY OF JESUS: (2) THE SECOND PASSOVER AND THE FOLLOWING YEAR.

INCIDENT		HARMONY				SCENE	NOTES AND ALTERNATIVE CONNECTING READINGS
		MATTHEW	MARK	LUKE	JOHN		
At the Feast	The impotent man healed at Bethesda . . . . . ('After these things there was a feast of the Jews,' v. 1)				v. 1-9	Jerusalem	
	The Jews wrangle with { the man } concerning healing on the sabbath				10-18		
	Discourse { The Son's work modelled on the Father's The Son's work bears witness to His Divine Mission } The pursuit of human glory a hindrance to faith				19-47		
A walk through the cornfields—'The sabbath was made for man' . . . . . ('It came to pass on another sabbath,' Luke vi. 6)		xii. 1-8	ii. 23-28	vi. 1-5		Galilee	{ Matt. xii. 1, 'At that season,' must be regarded as a general note of time. Mark ii. 23, 'And it came to pass, that he was going on the sabbath day through the cornfields;' Luke vi. 1, 'Now it came to pass on a sabbath,' (See Note, p. 34.) Matt. xii. 9, 'And he departed thence, and went into their synagogue;' Mark iii. 1, 'And he entered again into the synagogue;' — Matt. xii. 15, 'And Jesus perceiving it withdrew from thence:'
A right hand restored—'Is it lawful on the sabbath to do good?' . . . . . ('And Jesus . . . withdrew to the sea,' Mark iii. 7)		9-14	iii. 1-6	6-11		Near the Sea of Galilee	
Pressed by a needy crowd . . . . . ('It came to pass in these days,' Luke vi. 12)		{ 15-21 iv. 24, 25 }	7-12				
The Sermon on the Mount	The Call of the Twelve . . . . . Further miracles of healing . . . . .	x. 2-4	13-19 <sup>a</sup>	12-16 17-19		Ibid.	
	Beatitudes and woes . . . . . 'Ye are the salt of the earth . . . the light of the world'	v. 1-12 13-16		20-26			
	The PLEROSIS of the Law . . . . .	17-24, 27-48		27-30, 32-36			
	Unpretentious holiness . . . . .	vi. 1-18					
	God or Mammon . . . . .	19-21, 24					
	True estimate of self and others . . . . .	vii. 1-6		37-42			
	'The law and the prophets' in a small compass . . . . .	12		31			
	Tests for the life . . . . .	15-23		43-46			
	The wise builder . . . . . Effect on the multitude . . . . . ('After he had ended all his sayings,' Luke vii. 1)	24-27 28, 29		47-49			
	The centurion's servant is healed . . . . . ('It came to pass soon afterwards,' v. 11)	viii. 1, 5-13		vii. 1-10			
The son of the widow of Nain is raised from the dead . . . . . ('And this report went forth . . . and the disciples of John told him,' Luke vii. 17, 18)				11-16		Near the gates of Nain	Matt. xi. 2, 'Now when John heard . . . he sent by his disciples,'
Reply to the messengers of John the Baptist—Eulogy of the Forerunner . . . . .		xi. 2-19		17-35		Galilee	
The anointing in the house of Simon the Pharisee . . . . . ('Thy sins are forgiven . . . Thy faith hath saved thee; go in (εἰς) peace' } . . . . . ('And it came to pass soon afterwards,' v. 1)				36-50		Ibid.	
Second circuit of Galilee—accompanied by the Twelve and certain women . . . . .				viii. 1-3		Galilee	
Jesus heals a demoniac, blind and dumb—Blasphemy of the Pharisees . . . . . ('It came to pass, as he said these things,' v. 27) ('Then certain of the scribes and Pharisees answered him,' Matt. xii. 38)		xii. 22-37	iii. 19 <sup>b</sup> -30	{ xi. 14, 15, 17-23 xii. 10 }		In a house	— Mark iii. 31, 'And there come his mother and his brethren,' [him his mother and brethren, Luke viii. 19, 'And there came to Mark iv. 1, 'And again he began to teach by the sea side.' Luke viii. 4, 'When a great multitude came together,'
Blessed is the womb that bear thee' . . . . . ('While he was yet speaking to the multitudes,' Matt. xii. 46)		{ 38-45 vi. 22, 23 xii. 46-50 }		{ xi. 27, 28 16, 29, 30, 32, 31, 33-36, 24-26 viii. 19-21 }		By the sea	
The Pharisees seek a sign . . . . . ('On that day,' Matt. xiii. 1)			31-35				
The closest kinship . . . . . ('And when he was alone,' Mark iv. 10)		xiii. 1-9	iv. 1-9	4-8			
Parables	The Sower . . . . .	10-17	10-12	9, 10			
	Why Jesus spake in parables . . . . .	18-23	13-20	11-15			
	The parable of the Sower expounded . . . . .		21-25	16-18			
	The proper place for the lamp . . . . .	24-30					
	The parable of the Tares . . . . .		26-29				
	The parable of the Seed growing secretly . . . . .	31-35	30-34	xiii. 18-21			
The parables of the Mustard seed and the Leaven . . . . . ('Then he left the multitudes, and went into the house,' Matt. xiii. 36)		36-43				Again in the house	
The parable of the Tares expounded . . . . .		44-53					
Sundry other parables . . . . . ('And on that day, when even was come,' Mark iv. 35)							
Jesus, by a rebuke, calms the sea . . . . . ('And when he was come out of the boat, straightway,' Mark v. 2)		viii. 18-27	35-41	viii. 22-25; ix. 57-60		On the Sea of Galilee	{ Matt. viii. 18, 'Now when Jesus saw great multitudes about him, he gave commandment to depart; 23, And . . . he . . . entered into a boat.' Luke viii. 22, 'Now it came to pass on one of those days,' — Matt. viii. 28, 'And when he was come to the other side,' Luke viii. 27, 'And when he was come forth upon the land,'
The Gadarene demoniac is cleansed . . . . . ('And he entered into a boat, and crossed over, and came into his own city,' v. 1) ('And as Jesus returned, the multitude welcomed him,' Luke viii. 40)		28-34	v. 1-20	viii. 26-39		Gadara	— Mark v. 21, 'And when Jesus had crossed over again . . . (22) there cometh one of the rulers of the synagogue,' Note.—The reading Matt. ix. 18, 'While he spake these things unto them, behold, there came a ruler,' &c., does not fall in with the harmony here adopted or with the chronology of Mark and Luke. See Appendix I, p. 30.
Jesus again crosses the sea . . . . .		ix. 1				Capernaum	
He raises the daughter of Jairus; having on the way healed the woman with an issue of blood . . . . .		18-26	21-43	40-56			
Two blind men are healed . . . . . ('And as Jesus passed by from thence,' Matt. ix. 27) ('And as they went forth,' Matt. ix. 32) A dumb devil is cast out . . . . . ('And he went out from thence; and he cometh into his own country,' Mark vi. 1)		27-31 32-34					
A visit to Nazareth . . . . . ('But when he saw the multitudes,' Matt. ix. 36)		xiii. 54-58	vi. 1-6 <sup>a</sup>			Nazareth	Matt. xiii. 54, 'And coming into his own country,'
The third circuit of Galilee		ix. 35	6 <sup>b</sup>				Mark vi. 7, 'And he called . . . the twelve,' Luke ix. 1.
	The Commission of the Twelve . . . . . ('At that season Herod the tetrarch heard,' Matt. xiv. 1)	{ ix. 36-x. 1, 5-16, 40-42 }	7-13	ix. 1-6		Galilee	
	The Baptist is beheaded—Herod's fear on hearing of Jesus . . . . .	xiv. 6-12, 1, 2	21-29, 14-16	7-9		Machærus	Mark vi. 14, 'And king Herod heard thereof.' Luke ix. 7, 'Now Herod the tetrarch heard of all that was done.'
	Return of the Twelve—Continuation of the tour . . . . . ('When Jesus had made an end of commanding his . . . disciples, he departed . . . to teach,' Matt. xi. 1) ('Now when Jesus heard it,' Matt. xiv. 13)	xi. 1	30, 31	10 <sup>a</sup>		Galilee	
The Feeding of the Five Thousand . . . . .		xiv. 13-21	32-44	10 <sup>b</sup> -17	vi. 1-14	Bethsaida Julias	John vi. 1, 'After these things Jesus went away to the other side of the sea of Galilee.' The departure of Jesus to Bethsaida Julias is referred by Matthew to the news of the death of John the Baptist, with the arrival of which tidings the return of the Twelve seems to have coincided. Cf. Mark vi. 30, Luke ix. 10. Mark vi. 47, 'And when even was come,' John vi. 16, 'And when evening came,'
Jesus sends the disciples away and retires to pray . . . . . ('And when even was come,' Matt. xiv. 23)		22-23 <sup>a</sup>	45, 46		15		
Jesus walks on the sea—Peter's failure . . . . . ('And when they had crossed over,' Matt. xiv. 34)		23 <sup>b</sup> -33	47-52		16-21	On the sea	— Mark vi. 53, 'And when they had crossed over,' John vi. 22, 'On the morrow,' Note.—The disciples were instructed by the Lord (Mark vi. 45) to go to Bethsaida; they came to the land of Gennesaret (Mark vi. 53, Matt. xiv. 34); and Jesus was finally found at Capernaum (John vi. 59). Does the record itself bear the impress of the storm?
Many sick healed . . . . .		34-36	53-56			Capernaum	
The search for Jesus . . . . . ('And when they found him on the other side,' v. 25)					22-24		
The people demand a sign, like the manna, given by Moses . . . . .					25-31		
The discourse in reply—'The Bread of Life' . . . . .					32-65		
Defection of many disciples—deeper attachment of others . . . . .					66-71		

## CHART III

### THE THIRD YEAR'S MINISTRY

MARK vii. 1—x. 52

JOHN vii. 1—xi. 57

THE MINISTRY OF JESUS: (3) THE YEAR FOLLOWING THE THIRD PASSOVER.

INCIDENT		HARMONY				SCENE	NOTES AND ALTERNATIVE CONNECTING READINGS
		MATTHEW	MARK	LUKE	JOHN		
('And after these things Jesus walked in Galilee.' John vii. 1.)							
Discourse with the { Pharisees multitudes }	Defilement of the hands and of the heart .	xv. 1-20	vii. 1-23	.	vii. 1	Galilee	Matt. xv. 1, 'Then there came to Jesus from Jerusalem Pharisees and scribes,' Mark vii. 1, 'And there are gathered together unto him the Pharisees,'
('And Jesus went out thence, and withdrew into the parts of Tyre and Sidon,' Matt. xv. 21.)							
The Syrophenician woman procures her daughter's cure		21-28	24-30	.	.	The borders of Tyre and Sidon	Mark vii. 24, 'And from thence he arose, and went away,'
The deaf-mute and many others healed		29-31	31-37	.	.	{ The borders of Decapolis, on a mountain near the sea }	Matt. xv. 29, 'And Jesus departed thence,'
The feeding of the four thousand		32-39 <sup>a</sup>	viii. 1-10 <sup>a</sup>	.	.		Matt. xv. 32, 'And Jesus called unto him his disciples, and said, I have compassion on the multitude,'
'An evil and adulterous generation seeketh after a sign'		39 <sup>b</sup> -xvi. 4	10 <sup>b</sup> -13	.	.	The borders of Magadan*	Matt. xv. 39, 'And he sent away the multitudes, and entered into the boat,'
The leaven of the Pharisees		xvi. 5-12	14-21	.	.	On the sea	* Mark viii. 10 <sup>b</sup> , 'the parts of Dalmanutha.'
A blind man receives his sight		.	22-26	.	.	Bethsaida	Matt. xvi. 5, 'And the disciples came to the other side.'
Peter's great confession		13-20	27-30	ix. 18-21	.	The parts of Cæsarea Philippi	Matt. xvi. 13, 'Now when Jesus came into the parts of Cæsarea Philippi,' Luke ix. 18, 'And it came to pass, as he was praying alone,'
The shadow of the cross—the lost and the saved life		21-28	31-ix. 1	22-27	.		Mark viii. 31, 'And he began to teach them, that the Son of man must suffer many things,' Luke ix. 22, 'The Son of man must suffer,'
The Transfiguration .		xvii. 1-13	ix. 2-13	28-36	.	Ibid.	Mark ix. 2, 'And after six days,' Luke ix. 28, 'About eight days after,'
The demoniac boy is healed		14-20	14-29	37-42	.		Matt. xvii. 14, 'And when they were come to the multitude,' Mark ix. 14, 'And when they came to the disciples,'
Through Galilee—'Who is greatest?' 1. The disputation		21-23	30-33 <sup>a</sup>	43-46	.	Galilee	Note.—The Transfiguration would take place in the evening; therefore these two incidents fall on the same Jewish day.
The King's Son pays tribute to men		24-27	.	.	.	Capernaum	Matt. xvii. 22, 'While they abode in Galilee,'
Who is greatest? 2. The award		xviii. 1-5	33 <sup>b</sup> -37	47, 48	.		Mark viii. 31, 'And he began to teach them, that the Son of man must suffer many things,'
A poacher on the Lord's preserves		6-9	38-41	49, 50	.		Luke ix. 43 places the teaching of Jesus in the next section in close connexion with the preceding miracle. 'But while all were marvelling,'
On offences		10-14	42-48	.	.		Matt. xviii. 1, 'In that hour,'
The Father's care for little children		15-20	49, 50	.	.		Mark ix. 38, 'John said unto him,'
On forgiveness—The Unmerciful Servant .		21-35	.	.	.		
The Feast of Tabernacles approaches—Jesus urged to go to Jerusalem		.	.	.	2-9	Ibid.	Note.—This division apparently represents an interval of four or five months.
('The Jews seek Jesus, murmurings concerning Him' (When it was now the midst of the feast,' v. 14.)		.	.	.	10-13		
At the Feast of Tabernacles	'My teaching is not mine, but his that sent me' 'Thou hast a devil'	.	.	.	14-36	Temple	
	'He that sent me is true' 'They sought to take him'	.	.	.	.		
	'I go unto him that sent me. . . . Where I am, ye cannot come' (On the last day, the great day of the feast,' v. 27.)	.	.	.	37-44	Jerusalem	
	'If any man thirst, let him come unto me, and drink'	.	.	.	45-52	The high-priest's house	
	Meeting of the Sanhedrin—Intervention of Nicodemus	.	.	.	[vii. 53-viii. 11]		
	[The woman taken in adultery]	.	.	.	.		
	'I am the light of the world'	.	.	.	.	Temple	
	'I AM'—'I do always the things that are pleasing to him'	.	.	.	viii. 12-59		
	'Which of you convicteth me of sin?'	.	.	.	.		
	'If a man keep my word, he shall never see death'	.	.	.	.		
	'Before Abraham was, I AM'	.	.	.	.		
	'They took up stones therefore to cast at him' (And as he passed by,' v. 1.)	.	.	.	.		
	The man born blind is healed	.	.	.	ix. 1-12		
	The man's controversy with the Pharisees	.	.	.	13-34	Jerusalem	
	He is cast out	.	.	.	35-38		
Jesus finds him—The ideal attitude of faith .		.	.	.	39-x. 18		
Discourse { 'Who are blind?' 'I am the good shepherd' }		.	.	.	.		
Division among the Jews .		.	.	.	.		
('When the days were well-nigh come that he should be received up,' Luke ix. 51.)		.	.	.	.		
The departure from Galilee		xix. 1 <sup>a</sup>	x. 1 <sup>a</sup>	51-56	x. 19-21	Galilee	Matt. xix. 1, 'When Jesus had finished these words, he departed from Galilee—' Mark x. 1, 'And he arose from thence—' See footnote, p. 13.
A half-hearted volunteer		.	.	56, 59	.		
('Now after these things,' Luke x. 1.)		.	.	.	.		
The Seventy are commissioned and sent out		xi. 20-24	.	x. 1-16	.	Ibid.	
('And the seventy returned,' v. 17.)		.	.	.	.		
The return of the Seventy .		.	.	17-20	.		
The insight of babes—Invitation to the weary		25-30	.	21-24	.	Ibid.	
('And behold, a certain lawyer stood up,' v. 25.)		.	.	.	.		
The lawyer's question—'What shall I do to inherit eternal life?'		.	.	25-29	.		
The parable of the Good Samaritan .		.	.	30-37	.		
('Now as they went on their way,' v. 38.)		.	.	.	.		
At Bethany—Mary's choice		.	.	38-42	.	Bethany	
('As he was praying in a certain place,' Luke xi. 1.)		.	.	.	.		
A lesson on prayer—The Lord's Prayer		vii. 7-11	.	xi. 1-13	.		
('Now as he spake,' Luke xi. 37.)		.	.	.	.		
At breakfast with a Pharisee { 'Woe unto you Pharisees!' 'Woe unto you lawyers!'		xxiii. 29-36	.	37-54	.		
('When he was come out from thence,' Luke xi. 53; 'In the mean time,' ii. 1.)		.	.	.	.		
Discourse to the multitude—'Beware ye of the leaven of the Pharisees'		x. 26-33, 17-20	.	xii. 1-9, 11, 12	.		
('And one out of the multitude said,' v. 13.)		.	.	.	.		
The undivided inheritance		.	.	13-21	.		
('And he said unto his disciples,' Luke xii. 22.)		.	.	.	.		
The secret of a light heart—The heavenly Father's care		vi. 25-34	.	22-34	.		
Look for the Lord		.	.	35-40	.		
The parable of the Wise Steward		.	.	41-48	.		
'I came to cast fire upon the earth'		x. 34-39	.	49-53	.		
('And he said to the multitudes also,' Luke xii. 54.)		.	.	.	.		
The signs of the times		v. 25, 26	.	54-59	.		
('At that very season,' v. 1.)		.	.	.	.		
The martyred Galileans—The accident at Siloam		.	.	xiii. 1-5	.		
The limits of grace—The unfruitful fig-tree		.	.	6-9	.		
('He was teaching in one of the synagogues,' v. 10.)		.	.	.	.		
The woman with the spirit of infirmity		.	.	10-17	.		
The indignant ruler and other adversaries put to shame }		.	.	.	.		
On his way through cities and villages, teaching, and journeying on unto Jerusalem, Luke xiii. 22.	The urgency of salvation	vii. 13, 14	.	22-30	.		
	His times are in God's hand (not Herod's)	.	.	31-35	.		
	A sabbath feast in a Pharisee's house—A man cured of dropsy	.	.	xiv. 1-6	.		
	Chief seats	.	.	7-11	.		
	The guests for whose entertainment God makes recompence	.	.	12-14	.		
	The parable of the Great Supper	.	.	15-24	.		
	Cross-bearing and the cost of discipleship	.	.	25-35	.		
	The Gospel in parable—The Lost Sheep	.	.	xv. 1-7	.		
	The Lost Coin	.	.	8-10	.		
	The Prodigal Son	.	.	11-32	.		
	(And he said also unto the disciples,' v. 1.)	.	.	.	.		
	The parable of the Unjust Steward (and its various applications)	.	.	xvi. 1-13	.		
	(And the Pharisees . . . heard all these things; . . . And he said unto them,' xvi. 14, 15.)	.	.	.	.		
	Controversy thereon with the Pharisees	.	.	14-18	.		
	Dives and Lazarus	.	.	19-31	.		
In the towns and villages of Southern Galilee and Northern Samaria.	(And he said unto his disciples,' v. 1.)	.	.	.	.		
	Sundry admonitions—offences, forgiveness, faith, unprofitable servants .	.	.	xvii. 1-10	.		
	(As they were on the way to Jerusalem,' v. 11.)	.	.	.	.		
	The ten lepers are cleansed	.	.	11-19	.		
	(And being asked by the Pharisees, when the kingdom of God cometh,' v. 20.)	.	.	20, 21	.		
	The Kingdom of God	xxiv. 28, 37-41	.	22-37	.		
	Its sudden appearance	.	.	38-41	.		
	Persevering prayer therefore—The parable of the Importunate Widow	.	.	xviii. 1-8	.		
	Portraits of a righteous man and a justified sinner; or the Pharisee and the Publican	.	.	9-14	.		
	(And it was the feast of the dedication . . . it was winter,' v. 22.)	.	.	.	.		
At the Feast of the Dedication—Controversy—The Jews seek to stone Jesus		.	.	.	x. 22-39	Solomon's Porch	Matt. xix. 1, '—and came into the borders of Judæa beyond Jordan.' Mark x. 1, '—and cometh into the borders of Judæa and beyond Jordan.'
Sojourn beyond Jordan—The multitudes healed		xix. 1 <sup>b</sup> , 2	x. 1 <sup>b</sup>	40-42	.	Borders of Judæa beyond Jordan	Note.—As the Feast of Dedication was a little over two months later than the Feast of Tabernacles, an interval of six or seven months must have intervened since the last events recorded by Matthew and Mark. See note above.
The strength and sanctity of the marriage bond		3-12	2-12	.	.		
'Suffer the little children to come unto me'		13-15	13-16	15-17	.		
('And as he was going forth into the way,' Mark x. 17.)		16-22	17-22	18-23	.		
The rich young ruler		23-30	23-31	24-30	.	Peræa	Matt. xix. 16, 'And behold, one came to him and said,' Luke xviii. 18, 'And a certain ruler asked him,'
The dangers of wealth and the rewards of consecration		.	.	.	.		
The parable of the Vineyard Labourers .		xx. 1-16	.	.	.		
Lazarus	The message 'Lord, behold, he whom thou lovest is sick'	.	.	.	.	Ibid.	
	'Our friend Lazarus is fallen asleep; but I go, that I may awake him'	.	.	.	.		
	'I AM THE RESURRECTION, AND THE LIFE'	.	.	.	xi. 1-53	Bethany	
	'Lazarus, come forth'	.	.	.	.		
	The council of the Pharisees—'It is expedient for you that one man should die for the people'	.	.	.	.		
Final progress to Jerusalem	The departure to Ephraim	.	.	.	54		
	(And they were in the way, going up to Jerusalem,' Mark x. 32.)	.	.	.	.		
	He foretells His approaching sufferings, death and resurrection	17-19	32-34	31-34	.		Matt. xx. 17, 'And as Jesus was going up to Jerusalem,' Luke xviii. 31, 'And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem.'
	The ambition of the sons of Zebedee	20-28	35-45	.	.		Mark x. 35, 'And there came near unto him James and John,'
	(And it came to pass, as he drew nigh unto Jericho,' Luke xviii. 35.)	.	.	.	.		
Bartimeus receives his sight		29-34	46-52	35-43	.		
('And he entered and was passing through Jericho,' Luke xix. 1.)		.	.	.	.		
Zacchæus		.	.	xix. 1-10	.	Jericho	Matt. xx. 29, 'And as they went out from Jericho,' Mark x. 46, 'And as he went out from Jericho,'
('And . . . he was nigh to Jerusalem,' v. 11.)		.	.	.	.		
The parable of the Pounds		.	.	11-28	.		
('He went on before, going up to Jerusalem,' Luke xix. 28.)		.	.	.	55-57	Jerusalem	
On the look out for Jesus		.	.	.	.		

## CHART IV

# THE PASSION WEEK THE RESURRECTION AND SUBSEQUENT EVENTS

MARK xi. 1—xvi. 20

JOHN xii. 1—xxi. 25

THE PASSION WEEK.

INCIDENT		HARMONY				SCENE	NOTES AND ALTERNATIVE CONNECTING READINGS
		MATTHEW	MARK	LUKE	JOHN		
Palm Sunday, 10th Nisan	The anointing at Bethany . . . . . ( <i>'Jesus therefore six days before the passover came to Bethany,' John xii. 1.</i> )	xxvi. 6-13	xiv. 3-9		xii. 1-11	Bethany	Matt. xxvi. 6, 'Now when Jesus was in Bethany;' Mark xiv. 3, 'And while he was in Bethany,'
	The triumphal entry into Jerusalem . . . . . ( <i>'On the morrow,' John xii. 12.</i> )	xxi. 1-11	xi. 1-10	xix. 29-40	12-19	On the way to Jerusalem	Matt. xxi. 1, 'And when they drew nigh unto Jerusalem, and came unto Bethphage;' Mark xxi. 7, 'And when they drew nigh unto Jerusalem, unto Bethphage and Bethany;' Luke xix. 29, 'And it came to pass, when he drew nigh unto Bethphage and Bethany;' Note.—The anointing would take place on the eve of the 10th Nisan when the sabbath was past; the entry into Jerusalem falls therefore on the same Jewish day.
	Jesus weeps over the city Hosannas in the Temple . . . . . ( <i>'And when he drew nigh,' Luke xix. 41.</i> )	14-17		41-44		Jerusalem	
Monday, 11th Nisan	The fig-tree is cursed The cleansing of the Temple Busy days and quiet nights . . . . . ( <i>'On the morrow,' Mark xi. 12.</i> )	18, 19 12, 13	12-14 15-18	45, 46		In and about Jerusalem	Matt. xxi. 18, 'In the morning;' Mark xi. 13, 'And they come to Jerusalem;' Luke xix. 45, 'And he entered into the temple;'
	The fig-tree is found withered—The power of faith A question of authority Parable of the Two Sons . . . . . ( <i>'And as they passed by in the morning,' Mark xi. 20.</i> )	20-22 23-27 28-32	20-25 27-33	xx. 1-8			Matt. xxi. 20, 'When the disciples saw it;' Mark xi. 27, 'They come again to Jerusalem;' Luke xx. 1, 'And it came to pass, on one of the days, as he was teaching the people in the temple,'
	Parable of the Wicked Husbandmen . . . . . ( <i>'Hear another parable,' Matt. xxi. 33.</i> )	33-46	xii. 1-12	9-19			Mark xii. 1, 'And he began to speak unto them in parables;' Luke xx. 9, 'And he began to speak unto the people this parable.'
	Parable of the Marriage Feast . . . . . ( <i>'And Jesus answered and spake again,' v. 1.</i> )	xxii. 1-14					
	Three deputations. 1. The Pharisees on the payment of tribute 2. The Sadducees on the resurrection 3. A lawyer on the great commandment . . . . . ( <i>'Then went the Pharisees,' Matt. xxii. 15.</i> )	15-22 23-33 34-40 41-46	13-17 18-27 28-34 35-37	20-26 27-39 40 41-44		The Temple	Mark xii. 13, 'And they send unto him certain of the Pharisees;' Luke xx. 20, 'And they watched him, and sent forth spies;' Mark xii. 18, 'And there came unto him Sadducees;' Luke xx. 27, 'And there came to him certain of the Sadducees;' Matt. xxii. 34, 'But the Pharisees . . . gathered themselves together. (35) And one of them, a lawyer,'
	A Messianic problem . . . . . ( <i>'Now while the Pharisees were gathered together,' Matt. xxii. 41.</i> )						Mark xii. 35, 'And Jesus answered and said;' Luke xx. 41, 'And he said unto them,'
	Denunciation of the Pharisees . . . . . ( <i>'Then spake Jesus to the multitudes,' Matt. xxiii. 1.</i> )	xxiii. 1-28, 37-39	38-40	45-47			Mark xii. 38, 'And in his teaching he said;' Luke xx. 45, 'And in the hearing of all the people he said,'
	The widow's mite . . . . . ( <i>'And he sat down over against the treasury,' Mark xii. 41.</i> )		41-44	xxi. 1-4			Luke xxi. 1, 'And he looked up and saw . . . (5) a certain poor widow,'
	The deputation of Greeks . . . . . ( <i>'And Jesus went out from the temple, and was going on his way,' Matt. xxiv. 1.</i> )				20-36		
	Jesus leaves the Temple, never to return St. John's comment on Jewish unbelief Jesus on the acceptance or rejection of His message ( <i>'And as he sat on the mount of Olives,' Matt. xxiv. 3, Mark xiii. 3.</i> )	xxiv. 1, 2	xiii. 1, 2	5, 6	36		Mark xiii. 1, 'And as he went forth out of the temple;' Luke xxi. 5, 'And as some spake of the temple,' John xii. 36, 'These things spake Jesus, and he departed and hid himself from them.'
	Discourse and prophecy—1. The signs of His Advent 2. At work and on watch 3. The parable of the Ten Virgins 4. The parable of the Talents 5. The Last Judgement . . . . . ( <i>'X. 21-25 (xxiv. 3-27, 29-36)</i> )	21-25 26-28 29-31 32-34 35-46	3-34	7-33		Mount of Olives	
Tuesday, 12th Nisan	The counsel of the Pharisees Their compact with Judas The preparation for the Passover . . . . . ( <i>'Now after two days was the feast,' Mark xiv. 1.</i> )	xxvi. 1-5 14-16	xiv. 1, 2 10, 11	xxii. 1, 2 26		Jerusalem	Matt. xxvi. 2, 'After two days the passover cometh;' Luke xxii. 1, 'The feast . . . drew nigh,' Mark xiv. 10, 'And Judas Iscariot;' Luke xxii. 3, 'And Satan entered into Judas,' Luke xxii. 7, 'And the day of unleavened bread came,'
	They sit down to supper—The first cup Who is greatest? 1. An object lesson in humility a. Discourse on humility 'TAKE, EAT, THIS IS MY BODY' Discourse on humility resumed . . . . . ( <i>'And when it was evening he cometh,' Mark xiv. 17.</i> )	17-19 20, 29 26	12-16 17, 25	7-13 14-18 24	xiii. 1	Ibid.	Matt. xxvi. 20, 'Now when even was come;' Luke xxii. 14, 'When the hour was come,'
	The betrayer 'THIS CUP IS THE NEW COVENANT IN MY BLOOD' A new commandment . . . . . ( <i>'This cup is the new covenant in my blood,'</i> )	21-25 27, 28	18-21 23, 24	21-23 20	21-32 33-35		
	Warning to Simon Peter . . . . . Two swords 'Let not your heart be troubled . . . I come again' 'If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Paraclete' 'He shall teach you all things, and bring to your remembrance all that I said unto you' 'I am the true vine' 'I chose you, . . . that ye should go and bear fruit' 'Now I go unto him that sent me' 'In me ye may have peace'	31-35	27-31	31-34 35-38	36-38		
	The Intercessory Prayer . . . . . ( <i>'And when they had sung a hymn, they went out unto the mount of Olives,' Matt. xxvi. 30, Mark xiv. 26.</i> )				xvii. 1-26		
	The Agony . . . . . ( <i>'While he yet spake,' Matt. xxvi. 47, Luke xxiii. 47.</i> )	39, 36-46	26, 32-48	39-46	xviii. 1	Gethsemane	Luke xxii. 39, 'And he came out, and went . . . unto the mount of Olives;' John xviii. 1, 'When Jesus had spoken these words, he went forth . . . over the brook Kidron,'
	The arrest . . . . . ( <i>'While he yet spake,' Matt. xxvi. 47, Luke xxiii. 47.</i> )	47-56	43-49	47-53	2-12		Mark xiv. 43, 'And straightway, while he yet spake,'
	On the way to the house of Caiaphas—Fearful followers The first denial Preliminary examination by Annas The second and third denials—Repentance of Peter Examination before Caiaphas Buffeted Jesus is sent to Pilate—Repentance of Judas . . . . . ( <i>'And as soon as it was day,' Luke xxiii. 60.</i> )	56-68 69, 70 71-73 59-66 67, 68	50-54 54, 66-68 69-72 55-64 65	54, 55 56, 57 58-62 66-71 65-69	12-16 17, 18 19-24 25-27		Matt. xxvi. 57, 'And they that had taken Jesus led him away to the house of Caiaphas;' Mark xiv. 53, 'And they led Jesus away to the high priest;' John xviii. 12, 'So the band . . . seized Jesus and bound him, and led him to Annas first,'
	Jesus is sent to Pilate—Repentance of Judas . . . . . ( <i>'And the whole company of them rose up,' Luke xxiii. 1.</i> )	xxvii. 1-10	xv. 1	xxiii. 1	28		Matt. xxvii. 1, 'Now when morning was come;' Mark xv. 1, 'And straightway in the morning,' John xviii. 28, 'They lead Jesus therefore . . . into the palace,'
	Before Pilate The accusation 'Art thou a king then?' 'I am a king' ( <i>'And Pilate asked him,' Mark xv. 2, Luke xxiii. 3.</i> )	11-14	2-5	9-16	33-38	Jerusalem	Matt. xxvii. 11, 'And the governor asked him,'
	Before Herod Examined by Herod he answers nothing—Mocked 'I find no crime in him' 'Away with this man, and release unto us Barabbas' ( <i>'Then the soldiers of the governor took Jesus,' Matt. xxvii. 27.</i> )	15-23 27-31	6-14 16-20	18-23	39, 40 xix. 1-6		Mark xv. 16, 'And the soldiers led him away within the court;' John xix. 1, 'Then Pilate therefore took Jesus, and scourged him,'
	Pilate's attempt to save Jesus 'Shall I crucify your king?' 'We have no king but Caesar' He is scourged and delivered up to be crucified ( <i>'And he went out, bearing the cross for himself,' John xix. 17.</i> )	24, 25 26	15 20, 21	24, 25 26-32	7-15 16		(Matt. xxvii. 32, 'And as they came out, they found a man of Cyrene;' Mark xv. 21, 'And they compel one passing by, Simon of Cyrene;' Luke xxiii. 26, 'And when they led him away, they laid hold upon one Simon of Cyrene,'
	Led to Calvary—Incidents of the way 'FATHER, FORGIVE THEM; FOR THEY KNOW NOT WHAT THEY DO' ( <i>'And when they were come unto a place called Golgotha,' Matt. xxvii. 33.</i> )	31-32 33-44	31-32 22-32	26-32 33-43	17 18-24		Mark xv. 32, 'And when the sixth hour was come, there was darkness;' Luke xxiii. 44, 'And it was now about the sixth hour, and a darkness came,'
	The 3rd hour to the 6th hour 'TO-DAY SHALT THOU BE WITH ME IN PARADISE' 'WOMAN, BEHOLD, THY SON!' 'BEHOLD, THY MOTHER.' ( <i>'Now from the sixth hour,' Matt. xxvii. 49.</i> )	45-53 54-56	33-38 39-41	44-46 47-49	28-30 31-37	Calvary	
	The bystanders and their comments The pierced side—'A fountain opened for sin and for uncleanness' ( <i>'And when even was come,' Matt. xxvii. 57.</i> )	57-61	42-47	50-56	38-42	Near Calvary	Mark xv. 42, 'And when even was now come;' Luke xxiii. 50, 'And behold, a man named Joseph . . . (51) went to Pilate;' John xix. 38, 'And after these things Joseph of Arimathea . . . asked of Pilate,' Luke xxiii. 56, 'And on the sabbath,'
Sabbath, 16th Nisan	The women rest, while the Pharisees watch . . . . . ( <i>'Now on the morrow,' Matt. xxvii. 62.</i> )	62-66		56		Jerusalem and near Calvary	

THE RESURRECTION AND SUBSEQUENT EVENTS.

		MATTHEW	MARK	LUKE	JOHN	SCENE	NOTES AND ALTERNATIVE CONNECTING READINGS
The Resurrection Day	The events of the morning—An empty tomb and a risen Christ [Peter's vision. : Cor. xv. 5] ( <i>'But on the first day of the week,' Luke xxiv. 1.</i> )	xxviii. 1-15	xvi. 1-11	xxiv. 1-12	xx. 1-13	Jerusalem	Matt. xxviii. 1, 'Now late on the sabbath day, as it began to dawn toward the first day of the week;' Mark xvi. 1, 'And when the sabbath was past,' John xx. 1, 'Now on the first day of the week,' [Mark xvi. 9, 'Now when he was risen early on the first day of the week,']
	The walk to Emmaus—The breaking of bread . . . . . ( <i>'And they rose up that very hour,' Luke xxiv. 33.</i> )		12	13-33		The road to Emmaus	John xx. 19, 'When therefore it was evening, on that day;' Mark xvi. 13, 'And they went away and told it,'
	The appearance to the Eleven . . . . . ( <i>'And after eight days,' v. 26.</i> )		13, 14	33-43	19-23	Jerusalem	
Unbelief of Thomas—A second revelation ( <i>'After these things,' v. 11.</i> )					24-29	Ibid.	
At the Sea of Tiberias . . . . .					xxi. 1-24	Galilee	
On the mountain in Galilee—THE GREAT COMMISSION . . . . .		16-20	15-18			Ibid.	
At Jerusalem and Bethany—THE ASCENSION ( <i>'The evangelization of the world'</i> )			19	44-53		Vicinity of Jerusalem	
John's conclusion			20		xx. 30, xxi. xxi. 35		