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Lecture XI: The Words of Jesus

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"The Words of Jesus"

This was the Material used Tuesday Jan. 9. 1951

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"The Words of Jesus"

Before starting on the substance of the lecture tonight we ought to review what we have thus far found reason for stating to be a substantial picture of ~~the~~ events.

First. The Christian movement was recognized by the early Fathers as a product of the fusion of Judaism with Greek Philosophy. The fathers stated that ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ such was the case.

Second. The natural resistance of these two streams of development to fusion is clearly found in the conflicts within the Christian Chruch between the Pauline and the Petrine, or the Grecian, and the Jewish elements. We have seen how the letters of Paul were written to instruct, and enlighten various Christian communities on points of doctrine and discipline arising from the conflict of these two forces. Law and Freedom.

Third we have seen also how these letters of Paul wriiten in the first century between 53 A.D. and 62 A. D. for perfectly concrete cases of discipline, came to be used after Paul's death and later in the second century controversy with constantly ~~xxxxx~~ increasing frequency, and with increasing authority, especially against the Gnostics in various schools.

Fourth , not so much as fact alredy shown, as fact to be born in mind, that it was in its conflict with the Gnostic movement that the Christian movement during the second Century selected from a large number of writings, traditions etc, the 27books of the New Testament as their best and authoritative books. Also they set up the so-called apostles Creed as the rule of Faith emphecising the reality of Jesus life as against the Gnostic conception of it, as "appearance". Also during this same

period they developed from the free loosely organized congregatio into a fairly well organized and self conscious ecclesicastical system.

Our interest to night is in the origin, nature and purpose of the four gospels that are included in the New Testament. When were they written , by whom, and for what purpose? People seem to have an opinion that the Gospels were written by some simple minded, straightforward, adoring ~~fixx~~ disciple of Jesus, who told the sotires of Miracles, and wonders as naively as a child. That these Gospels are simply un-restrained adorations of the Person and mission of Jesus. That pure and unadulterated love prompted ~~t~~ the reccord, and that while they may not be exactly true they re-present a ~~xxxxixg~~ adorable impression that was made upon the disciples by Jesus. That is almost as untrue as the old idea that they were inspired by God. The truth is that each Gospel was written from its own peculiar angle, for the purpose of defending some theoretical point of view in the conflicts of the Chruch. In no sense were these gospels biographies. They were treatises in controversial development. They contain some very ~~xxix~~ early traditions , and doubtless real incidents in the life and teachig of Jesus/ But this are accidents in the record. Perhaps it is fortunate that we have to depend upon the accidentals for we may thus be able to get a clearer picture of what actually took place. Truth will out, for it unconsciously betrays itself if ~~xxx~~ people only look for it.

Last Sunday night we saw that Paul had a conception of "The Risen Lord" who would come in his Glory and usher in a new Kingdom. To Paul Christ is a suramundane being, not directly as God, but God's first born son and Image. Paul's interest is not in Jesus life but in his death, and his resurrection. If Christ be not raised from the dead then is our preaching vain." How did this idea develope ? What was its origin ?

One of the most illuminating facts, and perhaps one of the most easily seen facts is the way in which different persons related the "Son of God" idea to Jesus. Its history we will trace out in the documents for the purpose of showing its evolution.

Paul. Romans I ,4. states very clearly Paul's idea of the relationship of the Son of God Idea to Jesus. He speaks of god's "Son who wasx born of the seed of David according to the flesh, who was declared to bethe son of Sod with power, according to the spirit of hiliness, by the resurrection from the dead." Not until the Resurrection did the God Spirit come to Jesus. Similar also does Peter argue as related in Acts 2, 14-36. "Jesus of Nazareth a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you." and then the closing " Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified."

Acts 2,36.

Again Paul in Acts 13,33 in an address at Antioch is speaking of the resurrection, "The promise unto the fathers 2That God hath fulfilled the same unto our children, in that he raised up Jesus: as also it is written in the second psalm,- Thoux art my son this day have I begotten thee. " In other words according to Paul and this Petrine tradtion, Jesus is given the Sonship of God, not by birth, but by

Baptism, but by the Resurrection. Until then he is just a man who goes about doing good, healing the sick etc, but by virtue of the Resurrection he has become the "Son of God" who has expiated the sins of the world.

Mark. In Mark appears a tradition different from Paul. The "Spirit of God" is operating throughout his Career? It enters into him at the time of Baptism by John in the Jordan. The spirit of God descends upon him in the form of a dove. The dove was the type of divine wisdom in the philosophy of Philo of Alexandria The bests texts say that the spirit of God entered"into him." Then another point is raised. The revised version says,-" and a voice came out of the heavens,"Thou art my beloved son, in thee I am well pleased." But in the so-called Western texts,- this remark put into the voice from Heavens is, "Thou art my beloved son, this day have I begotten thee." So according to Mark the supernatural becomes a pert of Jesus at the Baptism.

. It is important to state here that one of the important controversies in the latter part of th Century and in the second century was over this question of the time when Jesus became impregnated with the spirt of God. Those who held that it was at the Baptism were called"Adoptionists", i.e. Jesus became "Son of God" by adoption. Irenaeus tells us' of Cerinthus, who taught, 'that Jesus was the son of Joseph and Mary according to the ordianry course of human generation.' but ' that after his Baptism , Christ descended upon him in the form of a dove from the Supreme Ruler , and that he proclaimed the unknwon Father , and performed Miracles. "

Also in the Ignatian Epistles is the statement,'That those who separate Jesus from Christ, alleging that Christ remained impassable, but that it was Jesus who suffered, prefer the Gospel of Mark."

Bacon Page 11.

But a still later tradition is found in Matthew. Matthew carries the time of the entering of the spirit of God into Jesus back to the time of conception,,and thus makes him "son of God" from that time. Matthew also incorporates in his story another tradition Jewish in Character, that Jesus is descended directly from the Davidic line of Kings. This geneological table is perfectly superfluous unless Jesus is the son of Joseph by the natural line. But the Birth story of Matthew carries the time of adoption by God back to the act of conception by the Holy Ghost.

Luke , however is not satisfied with that. He carries the Geneological Table back beyond David to Adam and makes Adam "The Son of God". Further he makes John the Baptist a Semi-miraculous conception.Then the Angel Gabriel comes to Mary and announces even before conception that Mary is to have a child who shall be called Jesus.

John. But the writer of John is not to be outdone by these, and he carries the idwa to its possible limit, "In the beginning was the Word, (Logos) , and the word was with God, and the Word Was God. The was in the beginning with God." ..... And the Word became flesh and dwelt among us." "No man hath seen God at any time; the only begotten son, who is in the bosom of the father, he hath declared him. "

This is as far back as we go, to the beginning of the pre-existant Christ with God from the beginning. Here we come upon the kernal of that ancient controversy that shook the Chruch from center to

circumferencee. the Arian Controversy, which divided the Chruch, caused death and suffering, hardship, exile etc. without end. The Arians held that there was a time when this Logos, this preexistant spirit that was with the father at the beginning, ,-- there was a time when he was not, -that he was created by the Father, and was thus a creature ~~xxdxnoxx~~ Etc.

This is allx interesting only in so far as it discloses to us some of the intellectual process that the early Chruch went through. All of the material is legendary, and mythical in character. The story of the birth of Jesus as told by Luke is so closely like the story of the Birth of Buddahe as to compel one to believe that it was deliberately borrowed. The Buddhistic legend is older than the Gospel of luke. Plato , and Alexander the Great, Scipio Afcricanus, Augustus and Appollonius of Tyana were said to be sons of God by the same process of supernatural conception as Jesus. Thus their greatness was accounted for.

Thus I have used the development of the myth concerning Jesus birth for the purpose of pointing out that in regard to so important a point as the birth of Jesus, we have no concensus of opinion, or uniformity of statement. The same is true of many other points, in fact almost every single point. For example the three synoptics make the ministry of Jesus less than one year. The Gospel of John make it more than two years, including three Passovers. The differences both in the narration of events, events narrated, and the significance of events between the three synoptics and the Gospel of John are so pronounced that ~~he~~ them not even the most conservative scholars of today attempts to reconcile them. ~~Says Wernle of the differences~~ The Christ of John is the Greek Logos. The Jesus of the Synoptics "belongs altogether to humanity. True , he excels all mankind through his unique vocation as Messiah, as son of God, King of God's kingdom, and through that intimate knowledge of the heart of God which no one has ever known but he. But with all that he never ceases to be a man, a creature, who bows with us in deepest revereence before the Only Holy and Good. " Wernle Page 55.

So for the time being we turn to the Synoptic Gospels.

In presenting the synoptic problems I shall present it substantially as Wernle presents it. This may be regarded as a fair statement for Prof. Bacon of the Yale Theological, Othodox Congregational , school , presents substantially the same thing. I have not time to more than presents bald results.

In the synoptic Gospels we have one short gospel, Mark; and two long ones,,Matthew and Luke.

First. The short Gospel Mark is the source and the basis of the two longer ones.

Second. Besides having Mark for a basis and a source, the writers of the two longer G

gospels have a common second source in Greek from which they take "s ayings."

Third. Both Matthew and Luke have, in addition to Mark and the "Sayings" , their own peculiar matter.

Some of the reasons why this explanation is held to be true is that Practically all of Mark is quoted in either Matthew or Luke and much of it is found in both. So such an extent is this true that if Mark were lost entirely we would not lose very much in the way of information,

Second. The order of the First Gospel is one the whole exactly followed in the other two. Luke breaks into the narrative of Mark in the midst of 3,19 and after inserting Luke 6,20--- 8,3, he takes up the thread again, and the two run along Parallel. Another insetion is Luke 9,51-- 18,14 . Aside from these insertions, and two notices, the reason for the arrest of John (Luke 3,19 6-- Mark 6,1-6,) and the rejection of Jesus by his own city? Luke follows the order of Mark completely, prefixing the birth material, and adding the Resurrection material.

Matthew does the same thing with Mark except that he makes more and shorter additions. But the substantial outline remains the same.

Third. Even the wording of the Gospel of Mark is followed, except that many of Marks very clumsy words or sentences are smoothed out.

Perhaps one of the best illustrations of the evidence for ~~xkx~~ this dependence of the ~~xxxxxxxx~~ Matthew and Luke upon Mark and another commonx source. There are nine cases in Luke and twelve in Matthew where ~~xxxxxxxxxxxxxxx~~ the same saying of Jesus appears twice, once in the portion that is derived from Mark and once in the portion that is derived from "The Source". Four of these doublets are found in both Matthew and Luke. One of these I want to present in Full.

Mark. 4,25.

25 *n* For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

Source.

Matt. 13,12

12 *h* For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Luke 8,18

18 Take heed therefore how ye hear: *i* for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he *z* seemeth to have.

Matt. 25, 29

29 *q* For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Luke 19,26.

26 For I say unto you, *o* That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

On bearing the cross.
Addressed to Disciples.

Mark 8 34.
"If any man would come after me, let him deny himself, and take up his cross , and follow me.

Matthew 16,24.
If any man would come after me, let him deny himself, and take up his cross and follow me.

Luke 9, 23.
If any man would come after me, let him deny himself, and take up his cross daily, and follow me.

Matthew 10, 38.

And he that doth not take his cross and follow after me, is not worthy of me.

Luke 14,27
Whosoever doth not bear his own cross, and come after me, cannot be my disciple.

These illustrations of reasons why this relationship of the three gospels is believed to exist are a l that I will give, but they are only illustrations. The total array of facts have forced the conclusion upon many even gainst their desires that the relationship is substantially as stated.

Matthew and Luke are dependent upon mark as the basis of thier structure. They have a common source from which they draw material. Also each has an independent source. Then there is the editorial factor in each. To state the same conclusion chronologically the gospel according to Mark was written first. Then Matthew was written with Mark as the outline. To the outline the author of Matthew added material from another common source shared with the author of Luke. Then, probably after Matthew , luke was written.

This historic process in the origin of the Gospels, and their interdependence gives us some cue as to the reason why we have some many theories for example concerning the time when the Spirit of Gpd descended upon Jesus and transformed him into a Superna tural son of God.

Mark.

For one interested in such problems the ferreting out of the origin and early reccords of the Gospels is most facinating. The earliest and basic reccord that we have concerning the origin of the Gospel of Mark comes from Papias by way of the Chruch Historian Eusebius . Eusebius in the fourth century quotes Papias , Bishop of Heiropolis in Asia Minor, about 140 A.D. as writing the following,--

" And the Elder said this also : Mark, having become the interpreter of Peter, wrote down accurately everything that he remembered, without, however, recording in order what was either said or done by Christ. For neither did he hear the Lord, nor did he follow Him ; but afterwards, as I said, he attended Peter, who adapted his instruction to the needs of his hearers, but had no design in giving a connected account of the Lord's words. So then Mark made no mistake, while he thus wrote down some things as he remembered them ; for he made it his own care not to omit anything that he heard, or to set down any false statement therein. "

Eusibius, H.E. III 39. B & A 296.

This is probably a tradition that is substantially true. Who was this Mark. It was John Mark was the son of Mary(Acts 12,12) one of the women in the Jerusalem Church, also a cousin of Barnabas (Col 4,10) He accompanied Paul and Barnabas on Paul's first Missionary Journey. Paul refused to have Mark with him on the second missionary journey. Latwr he is in Rome with Paul as Col 4, 10 indicates.

Says Pfleiderer,2Nothing can be urged against the Chruch tradition that this Gospel was written by John Mark." " Such a man might well have been the author of the Gospel which unites the Jesus of the Palestinian tradition, the energgetic hero of the Jewish reform

movement with the Christ of the Pauline theology, the suffering hero of a mystical world salvation, and thus paved the way which was finished two generations later in the Gospel of John.* It is believed that the Gospel of Mark was written at Rome shortly after the destruction of Jerusalem (70 A.D.) " Christian Origins 222.

What then is the Nature of this Gospel ? We have seen that Peter represented a development that was profoundly different from Paul. Yet we have the strange fact that in the Markan Gospel , said on the one hand to be Petrine in origin, the basis of Paulinism is also to be found. Well the point is this,,at least if Papias statement is substantially true, and the references to Mark are substantially true. Mark never had heard Jesus , probably never had seen him. But he had been brought up in a home in the Jerusalem Chruch. The Jerusalem cult was an inheritance for him. He had been a companion of Peter. Also of Paul. Peter represented the home tradition, the accepted background of Mark's . Later he wrote down what he remembered of Peter, and the Petrine tradition, but meantime he had come under the influence of Paul, and was with Paul at Rome at the end of Paul's career. He saw things largely and unconsciously from the point of view of Paul, but to Paul with his idea of Christ declared by the resurrection to be the Son of God, we add the Petrine , Jerusalem, human tradition.

Next is the Outline of Mark. Concerning this there is no important difference of opinion. Yet it is important for in the outline is indicated much of its character.

PART I .

Division 1/ Beginning of ministry. 1,1--3,6.

2 2- Mission of Twelve 3,7--6,13.

3 3- The Breaking of Bread 6,14-- 8,26.

PART II. The Judean Ministry.

Division 4- The Way of the Cross. 8,27-- 10,52.

Division 5- The appeal to Jerusalem Ch. 11-13

Division 6- Passion and resurrection " 14-16,8

vv 16,9ff not found in oldest mms, and not known or referred to by earliest writers. Later interpolation .

As the outline shows, and the substance of the Gospel proves beyond doubt Mark is writing as a compiler of tradition. His cheif idea is to demonstrate that Jesus the Messiah , is the son of God. The whole Gospel is to demonstrate the truth of and to draw out the acknowledgement that the roman soldier utters in 15,39 "Truely this man was the son of God." Mark knows nothing of the Supernatural Birth or the childhood. The spirit of God comes into him at the Baptism. Jesus begins his work of preaching and healing. Because he associates with publican and sinners, and defends the disciples in their disregard of the Sabbath, the Pharisee plot against his life/ Chapter 3, 1-6 .

Then the twelve are chosen, and Jesus chooses his spiritual kin as stronger than his blood relationship. Then he begins teaching in Parables . then follows the list of mughty Miracles, which the

are of no avail against the Jewish unbelief.

Then comes the turning point in the narrative. 6,14--8,26. The fate of John. His Martyrdom.

Feeding of the 5000. Walking on the sea . Intervention of Scribes, Jesus denounces Meats. This is unquestionably the Pauline point of view read into Jesus· Then he withdraws from Galilee, andturns his attentions to the Gentiles. and the Judean Ministry. Here he begins to refer to the suffering on the cross, the story of the Transfiguration Teaching and miracles of healing in Judea with recurring references to the cross. Finally the triumphal entry into Jerusalem. followed by the purging of the Tenple, with the parable of the Usurpers in the vinyard. Then his scribes, pharisees, etc· The prable of the fig tree, and the passion. death and burial. The tomb found empty closing with the message of the angel .

Mark is trying to demonstrate that Jeus was the Son of God, in the Pauline sense.

His proof is ~~xxxfxxxxxxx~~ is in the main the proof from Miracles That is why the gospel of the deed is so pronouncee in Mark. ~~Xx~~ second the vpices from heaven declare him to be the Son of God. Mark 1,11 ; 9,7 ; demons, superhuman beings acknowledge him as the holy one of God, the Son of the supreme God. ~~xxxxxx~~ Nowhere does Mark refer to Jesus as the fulfillment of the Olt Testament Prophecy? and only three times does he quote any old Testament passage in such a manner as even to imply prophetic fulfillment. 1,2; 12,10; 14,27.

His great question that he had to prove was how the crucified man could be the Son of God. Hence we find the early references to Jesus foreknowledge of his passion .

But why did not the Jews believe Jesus to be the Messiah, if he was proved by so many miracles. Mark's answer is that Jesus did not wish to be recognized by the Jews as Messiah. It was for this reason that he forbade the demons ~~xx~~ and his disciples to reveal the secret of his divine sonship,(1,25,34; 8,12 ; 9,9) also he enjoined silence regarding his miraculous power on those whom he had healed/ 1,44; 5,43; 7,36 ; ~~8,26~~ 8,26. According to Mark then the reason why the Jews rejected Jesus was because Jesus intentionally concealed from them his power. (this is the suggestion of the gnostic idea of secret wisdom) . Why did Mark do this, which is so contrary to Matthew ? For the simple reason first that Mark was viewing the whole situation from the point of view of Rome, after the destruction of Jerusalem, and he was writing and appealing as Paul had wriiten and appealed to the Gentiles. Already at the writing of this Gospel the City of Jerusalem ,and the last surviving remains of the Temporal powr of Judaism had gone. He must present this Jesus, son of God according

to Paul to the Gentiles.

Such then is the point of view of the first Gospel. It is fundamentally Pauline in its doctrinal point of view, but it contains many of the best and probably oldest traditions. For Example the way in which Mark accounts for the fact that the whole Jewish race was not impressed by an converted through his miracles is a disclosure of the primitive truth, that the miracles were not performed, and if they were performed, they did not make the impression that Matthew would have believe.

Secondly there is no supernatural birth, and no resurrection, althought the tradition says that Mark wrote all that he heard from Peter. The truth is, of course, that the early tradition did not know such incidents. They are legendary.

Matthew.

I have gone into detail ... because it is ... the other ... Gospe ... ased his mater ... rk's a sec ... hew had The f ... aterial. the ... hing about known fo ... t wrote hi ... ew work, (P ... the present ... tructure. Th ... certain Therefo ... ew his info ... spels is the G ... Th ... ss then the ... mon material ... greek translat ... J ... we do not kno ... n fact it is pr ... The parables ... w appear in many cases at least to betray a later development in the Christian Movment than any other Gospel. But some of the Gospel seems

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Matthew.

I have gone into detail on the Gospel of Mark partly because it is the oldest, and partly because it is the foundation of the other two synoptics.

We have already seen that the writer of Matthew based his Gospel upon Mark, using Mark's outline, and almost all of Mark's material, and filling in with his own. We also saw that Matthew had a second source in common with Luke from which they picked material. The first point here is to state whether or not we know anything about the second source. Just what this second source was is not known for certainty, but there was an ancient tradition Matthew wrote his Gospel in Hebrew. But the earliest reference to Matthews work, (Papias) describes it as"Logia", sayings or words. That the present Matthew was not written in Hebrew is certain from its structure. That it is not the saem as the "Logia of Matthew is also certain Therefore is is conjectured that the second source from which the writer of Matthew drew his information was the Logia. Again one of the Apocryphal Gospels is the Gospel according to the Hebrews. This is very doubtful.

These Logia of Matthew to which Papias refers are doubtless then the source fromwhich both Matthew and Luke draw their common material besides Mark. But they used, not the original, but a greek translation .

Just who the author of the Gospel of Matthew was we do not know, except that it is certain that it was not Matthew. In fact it is probably not the work of a single hand, but of many. The parables and saying of Jesus which are peculiar to Matthew appear in many cases at least to betray a later development in the Christian Movment than any other Gospel. But some of the Gospel seems

The point of view of the Gospel as a whole is that of one writing as a Hebrew to Greek speaking people to demonstrate that in Jesus is fulfilled the prophecy of the Old Testament. As an illustration frequently some term like Immanuel is used, and the writer explains that the word being translated , into Greek , means"God with us." One other characteristic. In Matthew we come across the phrase the Kingdom of Heaven. Everywhere else in the New Testament we have "The Kingdom of God" as meaning the same thing. This resulted from the Hebrew reluctance to use the word God. Quotations from the O.T. are taken from the Hebrew Bible , not the Septuegint. Then only in Matthew is Jesus made to say anything directly concerning the Law. For example, "I came not to destroy the :aw but to fulfill it." This indeed is the whole point of view. Here in Matthew , and practically speaking in Matthew only do we get the Argument that the Appearance of Christ was prophecied in the Old Testament. Time and time again we have some event described, and then followed by the statement,-2 "That it might be fulfilled which was spoken by etc." Finally his direction to the disciples(Matthew X 6-7) " Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. " again in con-ver sation with the Canaanite woman, he xxx is made to say ," I was not sent but unto the lost sheep of the house of Israel."

Yet there are elements in it that are broader than these rather narrow Jewish utterances. These are probably true to the earlier form of the Gospel, and the broader utterances, and those parables which are pretty close to time-serving ideas are due doubtless due to leter editorial emendations.

It was probably written In Palestine , after Mark? Just when is not certain perhaps as late at 80/ Hardly before 72 or three.

Luke.

The Gospel according to Luke was written by Luke, the companion of Paul, who was undoubtedly a gentile, and a man of considerable learning. From the point of view of literature Luke contains the best Greek in the New Testament. As its introduction indicates, and as facts prove, Many have been attempting to write concerning Jesus and the "matters which have been fulfilled among us" Luke attempts tomwrite in full, and with scholarly discrimination.

Such is has point of view. He writes nevertheless from the point of view of a Gentile who has been a companion of Paul. His whole back ground is that of Pauline thinking. He makes Jesus the image that Paul has built.

In Luke there are many passages peculiar to Luke, that bear the marks of a very primitive tradition. One of these is the story of the Prodigal Son which give such a naturalistic interpretation of sin, redemption etc. and a point of view so foreign to Paul and Luke as to suggest that Luke has here incorporated a very pure Jesus parable. Again in the Beatitudes of Luke we have also the evidence of a very primitive Jesus tradition.

Luke VI

20 ¶ And he lifted up his eyes on his disciples, and said, [n] Blessed *be ye* poor: for your's is the kingdom of God.
21 [o] Blessed *are ye* that hunger now: for ye shall be filled. [p] Blessed *are ye* that weep now: for ye shall laugh.
22 [q] Blessed are ye, when men shall hate you, and when they [r] shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.
23 [s] Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for [t] in the like manner did their fathers unto the prophets.
24 [u] But woe unto you [x] that are rich! for [y] ye have received your consolation.
25 [z] Woe unto you that are full! for ye shall hunger. [a] Woe unto you that laugh now! for ye shall mourn and weep.
26 [b] Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
27 ¶ [c] But I say unto you which hear, Love your enemies, do good to them which hate you,
28 Bless them that curse you, and [d] pray for them which despitefully use you.
29 [e] And unto him that smiteth thee on the *one* cheek offer also the other; [f] and him that taketh away thy cloke forbid not *to take thy* coat also.
30 [g] Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.
31 [h] And as ye would that men should do to you, do ye also to them likewise.
32 [i] For if ye love them which love you, what thank have ye? for sinners also love those that love them.
33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
34 [k] And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
35 But [l] love ye your enemies, and do good, and [m] lend, hoping for nothing again; and your reward shall be great, and [n] ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.
36 [o] Be ye therefore merciful, as your Father also is merciful.
37 [p] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:
38 [q] Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your [r] bosom. For [s] with the same measure that ye mete withal it shall be measured to you again.
39 And he spake a parable unto them,

probably
It was written later than Mark, and later than Matthew, perhaps from Philippi. Also the story of Lazarus and Dives together with the stern denunciations of wealth. Also many phrases in Luke resemble characteristic Phrases of Paul. It is another Pauline Gospel, in a broad sense.

It was probably written not earlier than 75 A.D. , cenrtainly after Mark and possibly from the Philippi.

John. Cpncerning the Gospel of John I will not say ~~much~~ at this lecture. It was written probably about 110. It carries the Gnostic and Greek philosophical ideas to the greatest extent of any document in the New Testament. It is in no sense an historical biography. It is a philosophical interpretation, not so much of a life as of a religious movement. Jesus he is not interested in, but in the word become flesh.

It contains the logical outcome of Pauline principles.

We have thus gained some insight into the way in which the various Gospels were written. Also the manner in which they were written signifies the purpose. Again let me recall that we are dealing with a greatn movement of fusion between two streams of humanity. The Jewish element with to maintain the validity of their tradition, and yet commend themselves to the Greeks. The greeks with to maintain the claims of their tradition and yet commend themselves to the Jews. These documents are written for apologetic purposes for the purpose of explaining events after they had come to be believed . Matthew is keen for demonstrating that Jesus is the fulfillment of the prophecy of the Otld Testament. John is demonstrating that he is the Logos become fleshl. Mark demonstrating that he became "Son of God" at the Baptism etc.

They were written for the purpose of meeting these concrete situations in the movement. Incidentally they embody a tradition that gives us some insight into the character and the purposes of the Person of Jesus. Many very important questions that are asked by every person concerning the person of Jesus , we cannot get a definite answer to. But by the process of comparison and elimination , we may remove many . Increasingly , as the influence of Paul waned after his death, the words and the deeds, legends and traditions of Jesus became more important. The demand gave rise to the Gospels. Thare were many, Harnack makes a list of twenty that are referred to by the fathers. Several of these we have. All of the rejected gospels are just an emphesis of the legendary and mythical material, most of it no more absurd than some of the material that enters into our gospels. Some of it is exceedingly absurd. It was out of that mateial that the gospels were selected.

Marcion to whom is given the credit, although he was a Gnostic, of making the first New Testament Canon included only one Gospel, Luke, probably not just like our Luke, and ten Epistles of Paul. Gradually the traditions and the saying of Jesus, came to have standing equal to Paul's remaining documents. By the middle of the second Century they were quoted as scripture. The lines were not as clearly drawn as later. The Gospel according to the Hebrews, Egyptian and Pter . The earliest Palestinian Churches apparently had but one Gospel. Other sections prefered another traditin But by the middle of the second century the process of elimination was fairly complete. Iranaeus knows the four Gospels as the authoritative ones, and selected from others.

[The Origin and History of the Bible]

Lecture XI: The Words of Jesus[1]

Earl C. Davis

1. A: [Review]

Before starting on the substance of the lecture tonight we ought to review what we have thus far found reason for stating to be a substantial picture of events.

First. The Christian movement was recognized by the early Fathers as a product of the fusion of Judaism with Greek philosophy. The Fathers stated that such was the case.

Second. The natural resistance of these two streams of development to fusion is clearly found in the conflicts within the Christian Church between the Pauline and the Petrine, or the Grecian, and the Jewish elements. We have seen how the letters of Paul were written to instruct and enlighten various Christian communities on point of doctrine and discipline arising from the conflict of these two forces: Law and Freedom.

Third. We have seen also how these letters of Paul written in the first century between 53 A.D. and 62 A.D. for perfectly concrete cases of discipline, came to be used after Paul's death and later in the second century controversy with constantly increasing frequency, and with increasing authority, especially against the Gnostics in various schools. ???

Fourth. Not so much as fact already shown, as fact to be born in mind, [we have seen] that it was in its conflict with the Gnostic movement that the Christian movement during the second century selected from a large number of writings, traditions, etc., the 27 books of the New Testament as their best and authoritative books. Also, they set up the so-called Apostles Creed as the rule of faith emphasizing the reality of Jesus' life as against the Gnostic conception of it as "appearance." Also, during this period, they developed from the free, loosely organized congregation into a fairly well-organized and self-conscious ecclesiastical system.

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[1] Clipped to the manuscript for this lecture was a note, "This was the material used Tuesday Jan. 9, 1951."

Our interest tonight is in the origin, nature, and purpose of the four gospels that are included in the New Testament. When were they written, by whom, and for what purpose? People seem to have an opinion that the Gospels were written by some simple-minded, straightforward, adoring disciples of Jesus, who told the stories of miracles and wonders as naively as a child. That these Gospels are simply unrestrained adorations of the person and mission of Jesus. That pure and unadulterated love prompted the record, and that while they may not be exactly true, they represent an adorable impression that was made upon the disciples by Jesus. That is almost as untrue as the old idea that they were inspired by God. The truth is that each Gospel was written from its own peculiar angle, for the purpose of defending some theoretical point of view in the conflicts of the Church. In no sense were these Gospels biographies. They were treatises in controversial development. They contain some very early traditions, and doubtless real incidents in the life and teaching of Jesus. But these are accidents in the record. Perhaps it is fortunate that we have to depend upon the accidentals for we may thus be able to get a clearer picture of what actually took place. Truth will out, for it unconsciously betrays itself if people only look for it.

2. B: [Controversy over when Jesus Became the Son of God]

Last Sunday night[2] we say that Paul had a conception of "The Risen Lord" who would come in his Glory and usher in a new Kingdom. To Paul, Christ is a supramundane being, not directly as God, but God's first-born son and Image. Paul's interest is not in Jesus' life but in his death, and his resurrection. "If Christ be not raised from the dead, then is our preaching vain."[3] How did this idea develop? What was its origin?

One of the most illuminating facts, and perhaps one of the most easily seen facts is the way in which different persons related the "Son of God" idea to Jesus. Its history we will trace out in the documents for the purpose of showing its evolution.

[a.] Paul. Romans 1:4 states very clearly Paul's idea of the relationship of the Son of God idea to Jesus. He speaks of God's "Son who was born of the seed of David according to the flesh, who was declared to be the son of God with power, according to

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[2] Here Davis very likely refers to what would be Lecture X, which, unfortunately, is missing.

[3] 1 Corinthians 15:14.

the spirit of holiness, by the resurrection from the dead."[4] Not until the Resurrection did the God Spirit come to Jesus. Similar also, does Peter argue as related in Acts 2:14-36. "Jesus of Nazareth, a man approved of God unto you mighty works and wonders and signs which God did by him in the midst of you."[5] And then closing, "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." Acts 2:36.

Again, Paul, in Acts 13:33, in an address at Antioch, is speaking of the resurrection, "The promise unto the fathers that God hath fulfilled the same unto our children, in that he raised up Jesus: as also it is written in the second psalm, "Thou art my son this day have I begotten thee."[6] In other words, according to Paul and this Petrine tradition,[7] Jesus is given the Sonship of God, not by birth, not by Baptism, but by the Resurrection. Until then he is just a man who goes about doing good, healing the sick, etc. But by virtue of the Resurrection, he has become the "Son of God" who has expiated the sins of the world.

[b.] Mark. In Mark appears a tradition different from Paul. The "Spirit of God" is operating throughout his [Jesus'] career. It enters into him at the time of Baptism by John in the Jordan. The spirit of God descends upon him in the form of a dove. The dove was the type of divine wisdom in the philosophy of Philo of Alexandria. The best texts say that the spirit of God entered "into him." Then another point is raised. The revised version says, "and a voice came out of the heavens, 'Thou art my beloved son, this day have I begotten thee.'"[8] So, according to Mark the supernatural becomes a part of Jesus at the Baptism.

It is important to state here that one of the important controversies in the latter part of the [first] century and in the second century was over this question of the time when Jesus became impregnated with the spirit of God. Those who held that it was at the Baptism were called "Adoptionists," i.e., Jesus became "Son of God" by adoption. Irenaeus[9] tell us of Cerinthus,[10] who taught,

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[4] Romans 1:3-4.
[5] Acts 2:22.
[6] Psalms 2:7.
[7] Davis likely means "Pauline tradition."
[8] Mark 1:11.
[9] Irenaeus (c.130-c.202) Greek bishop noted for his role in guiding and expanding Christian communities.
[10] Cerinthus (c.50-c.100) an early Greek Gnostic.

> "that Jesus was the son of Joseph and Mary according to the ordinary course of human generation" but "that after his Baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that he proclaimed the unknown Father, and performed miracles."[11]

Also, in the Ignatian Epistles is the statement,

> That "Those who separate Jesus from Christ, alleging that Christ remained impassible, but that it was Jesus who suffered, prefer the Gospel of Mark.
> Bacon Page 11.[12]

[c. Matthew.] But a still later tradition is found in Matthew. Matthew carries the time of the entering of the spirit of God into Jesus back to the time of conception, and thus makes him "son of God" from that time. Matthew also incorporates in his story another tradition, Jewish in character, that Jesus is descended directly from the Davidic line of kings. This genealogical table is perfectly superfluous unless Jesus is the son of Joseph by the natural line. But the birth story of Matthew carries the time of adoption by God back to the act of conception by the Holy Ghost.

[d. Luke.] Luke, however, is not satisfied with that. He carries the genealogical table back beyond David to Adam and makes Adam "the Son of God." Further, he makes John the Baptist a semi-miraculous conception. Then the Angel Gabriel comes to Mary and announces even before conception that Mary is to have a child who shall be called Jesus.

[e John.] But the writer of John is not to be outdone by these, and he carries the idea to its possible limit,

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[11] Benjamin Wisner Bacon (1860-1932) American theologian and an instructor at Yale Divinity School. This quote is from his book, *The Beginnings of Gospel Story: A Historico-critical Inquiry in the Sources and Structure of the Gospel According to Mark, with Expository Notes upon the Text, for English Readers,* New Haven: Yale University Press, 1909, p. 11.

[12] Benjamin Wisner Bacon, *The Beginnings of Gospel Story: A Historico-critical Inquiry in the Sources and Structure of the Gospel According to Mark, with Expository Notes upon the Text, for English Readers,* New Haven: Yale University Press, 1909, p. 11.

> In the beginning was the Word, (Logos), and the Word was with God, and the Word was God.
> The same was in the beginning with God.
> …
> And the Word became flesh and dwelt among us.
> …
> No man hath seen God at any time; the only begotten son, who is in the bosom of the father, he hath declared him.[13]

This is as far back as we go, to the beginning of the pre-existent Christ with God from the beginning. Here we come upon the kernel of that ancient controversy that shot the Church from the center to circumference. The Arian Controversy, which divided the church, caused death and suffering, hardship, exile etc. without end. The Arians held that there was a time when this Logos, this pre-existent spirit that was with the father at the beginning, there was a time when he was not, that he was created by the Father, and was thus a creature. Etc.

This is all interesting only insofar as it discloses to us some of the intellectual process that the early Church went through. All of the material is legendary, and mythical in character. The story of the birth of Jesus as told by Luke is so closely like the story of the birth of Buddha as to compel one to believe that it was deliberately borrowed. The Buddhistic legend is older than the Gospel of Luke. Plato,[14] and Alexander the Great,[15] Scipio Africanus,[16] Augustus[17] and Apollonius of Tyana[18] were [all] said to be sons of God by the same process of supernatural conception as Jesus. Thus, their greatness was accounted for.

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[13] John 1:1-2; 1:14; 1:18.

[14] Plato (c.425 B.C.E.-348 B.C.E.) Greek philosopher, student of Socrates and founder of the Academy.

[15] Alexander the Great (356 B.C.E.-323 B.C.E.) student of Aristotle, king of the Greek kingdom of Macedon, conqueror of much of Western Asia and Egypt.

[16] Scipio Africanus (236 B.C.E.- 183 B.C.E.) Roman general and stateman, architect of the Roman victory of Carthage in the Second Punic war.

[17] Augustus (63 B.C.E.-14 A.D.) founder and first emperor of the Roman Empire.

[18] Apollonius of Tyana (15-98) Greek philosopher and religious leader.

3. C: [The Relationships Between the Synoptic Gospels]

Thus [far], I have used the development of the myths concerning Jesus' birth for the purpose of pointing out that in regard to so important a point as the birth of Jesus, we have no consensus of opinion, or uniformity of statement. The same is true of many other points, in fact, almost every single point. For example, the three synoptics make the ministry of Jesus less than one year. The Gospel of John makes it more than two years, including three Passovers. The differences, both in the narration of events, events narrated, and the significance of events between the three synoptics and the Gospel of John are so pronounced that not even the most conservative scholars of today attempts to reconcile them. The Christ of John is the Greek Logos. The Jesus of the synoptics,

> "belongs altogether to humanity. True, he excels all mankind through his unique vocation as Messiah, son of God, king of God's kingdom, and through that intimate knowledge of the heart of God which no one has ever known but he. But with all that he never ceases to be a man, a creature, who bows with us in deepest reverence before the Only Holy and Good.[19]

So, for the time being we turn to the Synoptic Gospels. In presenting the synoptic problems I shall present it substantially as Wernle presents it. This may be regarded as a fair statement, for Professor Bacon of the Yale Theological, Orthodox Congregational, School, presents substantially the same thing. I have not time to more than present bald results.

In the synoptic Gospels we have one short gospel, Mark; and two long ones, Matthew and Luke.

First. The short Gospel, Mark, is the source and the basis of the two longer ones.

Second. Besides having Mark for a basis and a source, the writers of the two longer gospels have a common second source in Greek from which they take "sayings."

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[19] Paul Wernle (1872-1939) Swiss theologian and professor at the University of Basel. This quote is from his book *The Sources of Our Knowledge of the Life of Jesus,* Edward Lummis, translator, London: Philip Green, 1907, p. 55.

Third. Both Matthew and Luke have, in addition to Mark, and the "Sayings," their own peculiar matter.

Some of the reasons why this explanation is held to be true is that practically all of Mark is quoted in either Matthew or Luke, and much of it is found in both. To such an extent is this is true, that if Mark were lost entirely, we would not lose very much in the way of information.

Second. The order of the First Gospel is, on the whole, exactly followed in the other two. Luke breaks into the narrative of Mark in the midst of 3:19, and, after inserting Luke 6:20-8:3, he takes up the thread again and the two run along parallel. Another insertion is Luke 9:51-18:14. Aside from these insertions, and two notices, the reasons for the arrest of John (Luke 3:19, Mark 6:1-6) and the rejection of Jesus by his own city,[20] Luke follows the order of Mark completely, prefixing the birth material, and adding the resurrection material.

Matthew does the same thing with Mark except that he makes [instead of "he makes" better: "it includes"] more and shorter additions. But the substantial outline remains the same.

Third. Even the wording of the Gospel of Mark is followed, except that many of Mark's very clumsy words or sentences are smoothed out.

Perhaps one of the best illustrations of the evidence for this dependence of Matthew and Luke upon Mark and another common source: There are nine cases in Luke and twelve in Matthew where the same saying of Jesus appears twice, once in the portion that is derived from Mark and once in the portion that is derived from "The Source." Four of these doublets are found in both Matthew and Luke. One of these I want to present in full:

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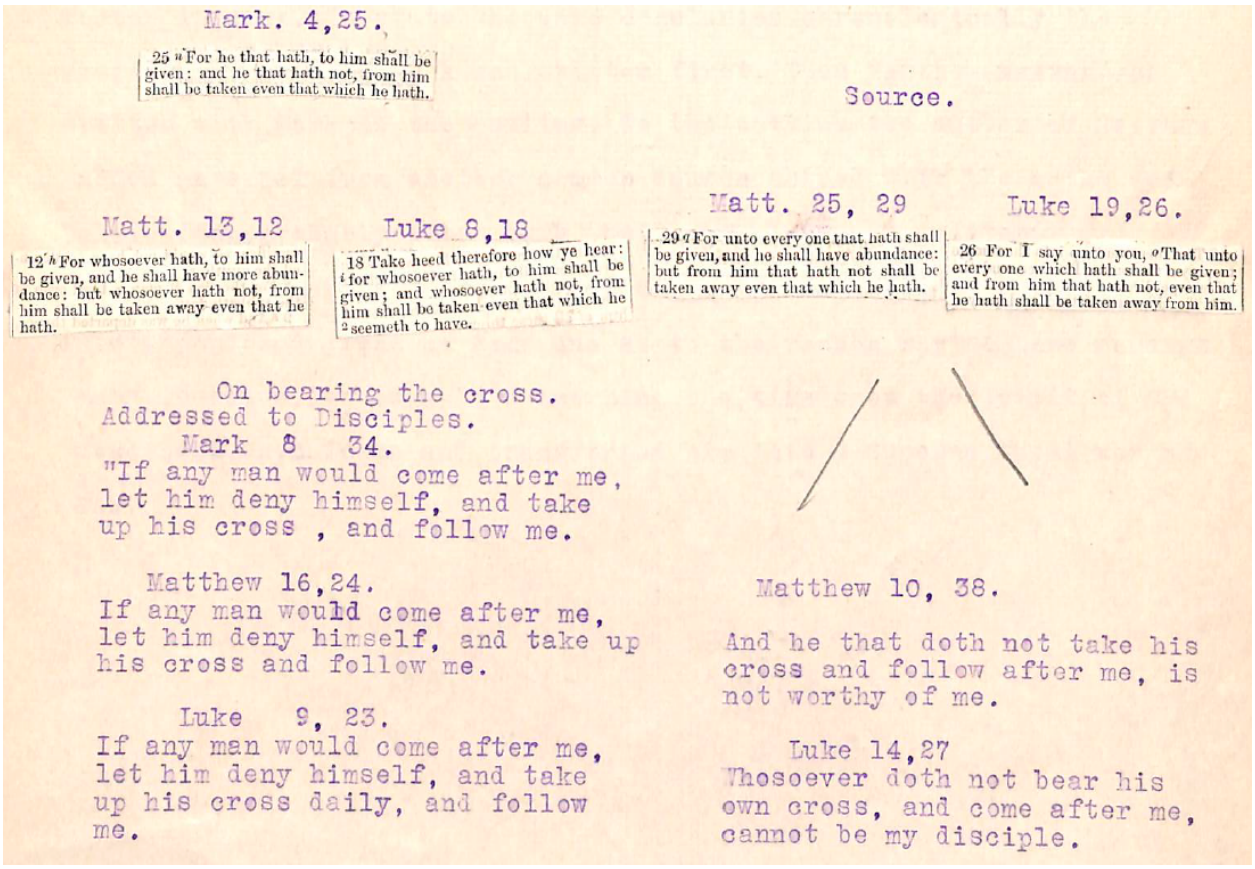
[20] Luke 4:22-30.



These illustrations of reasons why this relationship of the three gospels is believed to exist are all that I will give, but they are only illustrations. The total array of facts has forced the conclusion upon many, even against their desires, that the relationship is substantially as stated.

Matthew and Luke are dependent upon Mark as the basis of their structure. They have a common source from which they draw material. Also, each has an independent source. Then there is the editorial factor in each. To state the same conclusion chronologically, the Gospel according to Mark was written first. Then Matthew was written with Mark as the outline. To the outline, the author of Matthew added material from another common source shared with the author of Luke. Then, probably after Matthew, Luke was written.

This historic process in the origin of the Gospels, and their interdependence, gives us some clue as to the reason why we have so many theories for example concerning the time when the Spirit of God descended upon Jesus and transformed him into a supernatural son of God.

4. D: Mark

The earliest and basic record that we have concerning the origin of the Gospel of Mark comes from Papias by way of the Church historian, Eusebius. Eusebius, in the fourth century, quotes Papias, Bishop of Hierapolis in Asia Minor, about 140 A.D. as writing the following:

> And the Elder said this also: Mark, having become the interpreter of Peter, wrote down accurately everything that he remembered, without, however, recording in order what was either said or done by Christ. For neither did he hear the Lord, nor did he follow Him; but afterwards, as I said, he attended Peter, who adapted his instructions to the needs of his hearers but had no design in giving a connected account of the Lord's words. So, then Mark made no mistake, while he thus wrote down some things as he remembered them, for he made it his own care not to omit anything that he heard, or to set down any false statement therein.
> Eusibius, H.E. III 39. B&A 296.[21]

This is probably a tradition that is substantially true. Who was this Mark? It was John Mark, the son of Mary (Acts 12:12) one of the women in the Jerusalem, also a cousin of Barnabas (Colossians 4:10). He accompanied Paul and Barnabas on Paul's first missionary journey. Paul refused to have Mark with him on the second missionary journey. Later he is in Rome with Paul as Colossians 4:10 indicates.

Says Pfleiderer,

> Nothing can be urged against the Church tradition that this Gospel was written by John Mark. … Such a man might well have been the author of the Gospel which unites the Jesus of the Palestinian tradition, the energetic hero of a Jewish reform movement with the Christ of Pauline

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[21] Eusibius (c.260-339) Greek or Palestinian historian of Christianity became the bishop of Caesarea Maritima in the Roman province of Syria Paleaestina. This quotation is from his *Historia Ecclesiastica,* book III, p. 39, published around 300. Davis is providing a translation of this quotation from "B&A," which unfortunately I cannot locate. The quote can be found in many publications including, Leighton Pullan, *The Books of the New Testament,* London: Rivingtons, 1901, p. 51.

> theology, the suffering hero of a mystical world-salvation, and thus paved the way which was finished two generations later in the Gospel of John. It is believed that the Gospel of Mark was written at Rome shortly after the destruction of Jerusalem (70 A.D.).
> *Christian Origins* 222.[22]

What then is the nature of this Gospel? We have seen that Peter represented a development that was profoundly different from Paul. Yet we have the strange fact that in the Markan Gospel, said on the one hand, to be Petrine in origin, the basis of Paulinism is also to be found. Well, the point is this, at least if Papias' statement is substantially true, and the references to Mark are substantially true. Mark never had heard Jesus, probably never had seen him. But he had been brought up in a home in the Jerusalem Church. The Jerusalem cult was an inheritance for him. He had been a companion of Peter. Also, of Paul. Peter represented the home tradition, the accepted background of Mark's. Later he wrote down what he remembered of Peter, and the Petrine tradition, but meantime he had come under the influence of Paul and was with Paul at Rome at the end of the Paul's career. He saw things largely and unconsciously from the point of view of Paul, but to Paul with his idea of Christ declared by the resurrection to be the Son of God, we add the Petrine, Jerusalem, human tradition.

Next is the outline of Mark. Concerning this there is no important difference of opinion. Yet it is important, for in the outline is indicated much of its character.

> PART I.
> Division 1, Beginning of ministry, 1:1-3:6
> Division 2, Mission of Twelve, 3:7-6:13
> Division 3, The Breaking of Bread, 6:14-8:26
> PART II. The Judean Ministry
> Division 4, The Way of the Cross, 8:27-10:52
> Division 5, The Appeal to Jerusalem, 11-13
> Division 6, Passion and resurrection, 14-16:8
> Chapter 16:9ff is not found in [the] oldest mms, and not known or referred to by earliest writers. Later interpolation.

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[22] Otto Pfleiderer (1839-1908) German Protestant theologian. This quote is from his book, *Christian Origins,* Daniel Huebsch, translator, New York: B.W. Huebsch, 1906, p. 222.

As the outline shows, and the substance of the Gospel proves beyond doubt, Mark is writing as a compiler of tradition. His chief idea is to demonstrate that Jesus the Messiah, is the son of God. The whole Gospel is to demonstrate the truth of, and to draw out the acknowledgement that, the Roman soldier utters in 15:39, "Truly this man was the son of God." Mark knows nothing of the supernatural birth or the childhood. The spirit of God come into him at the Baptism. Jesus begins his work of preaching and healing. Because he associates with publicans and sinners and defends the disciples for their disregard of the Sabbath, the Pharisee plot against his life, Chapter 3:1-6.

Then the twelve are chosen, and Jesus chooses his spiritual kin as stronger than his blood relationship. Then he begins teaching in parables, then follows the list of mighty miracles, which are of no avail against the Jewish unbelief.

Then comes the turning point in the narrative, 6:14-8:26. The fate of John. His martyrdom.

Feeding the 5,000. Walking on the sea. Intervention of Scribes. Jesus denounces meats. This is unquestionably the Pauline point of view read into Jesus. Then he withdraws from Galilee, and turns his attention to the Gentiles, and the Judean ministry. Here he begins to refer to the suffering on the cross, the story of the Transfiguration. Teaching and miracles of healing in Judea with recurring references to the cross. Finally, the triumphal entry into Jerusalem, followed by the purging of the Temple, with the parable of the Usurpers in the vineyard. Then his Scribes, Pharisees, etc. The parable of the fig tree, and the passion, death, and burial. The tomb found empty, closing with the message of the angel.

Mark is trying to demonstrate that Jesus was the Son of God in the Pauline sense.

His proof is, in the main, the proof from miracles. That is why the Gospel of the deed is so pronounced in Mark. Second, the voices from heaven declare him to be the Son of God (Mark 1:11; 9:7). Demons, superhuman beings acknowledge him as the holy one of God, the Son of the supreme god. Nowhere does Mark refer to Jesus as the fulfillment of the Old Testament prophecy, and only three times does he quote any Old Testament passage in such a manner as even to imply prophetic fulfillment (1:2; 12:10; 14:27).

His great question that he had to prove was how the crucified man could be the Son of God. Hence, we find the early references to Jesus' foreknowledge of his passion.

But why did not the Jews believe Jesus to be the Messiah, if he was proved by so many miracles? Mark's answer is that Jesus did not wish to be recognized by the Jews as Messiah. It was for this reason that he forbade the demons and his disciples to reveal the secret of his divine sonship (1:25; 1:34; 8:12; 9:9). Also, he enjoined silence regarding his miraculous power on those whom he had healed (1:44; 5:43; 7:36; 8:26). According to Mark, then, the reason why the Jews rejected Jesus was because Jesus intentionally concealed from them his power. (This is the suggestion of the Gnostic idea of secret wisdom.) Why did Mark do this, which is so contrary to Matthew? For the simple reason, first, that Mark was viewing the whole situation from the point of view of Rome, after the destruction of Jerusalem, and he was writing and appealing, as Paul had written and appealed, to the Gentiles. Already at the writing of this Gospel the City of Jerusalem, and the last surviving remains of the temporal power of Judaism, had gone. He must present this Jesus, Son of God according to Paul, to the Gentiles.

Such, then, is the point of view of the first Gospel. It is fundamentally Pauline in its doctrinal point of view, but it contains many of the best and probably oldest traditions. For example, the way in which Mark accounts for the fact that the whole Jewish race was not impressed by and converted through his miracles is a disclosure of the primitive truth, that the miracles were not performed, and if they were performed, they did not make the impression that Matthew would have believed.

Secondly, there is no supernatural birth, and no resurrection, although the tradition says that Mark wrote all that he heard from Peter. The truth is, of course, that the early tradition did not know such incidents. They are legendary.

5. E: Matthew[23]

I have gone into detail on the Gospel of Mark partly because it is the oldest, and partly because it is the foundation of the other two synoptics.

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[23] There is a note attached to the pages of the manuscript for sections E through H, "This material should be used following the Jan. 9 materials." See the footnote 1 above, describing a

We have already seen that the writer of Matthew based his Gospel upon Mark, using Mark's outline, and almost all of Mark's material, and filling in with his own. We also saw that Matthew had a second source, in common with Luke, from which they picked material. The first point here is to state whether or not we know anything about the second source. Just what this second source was, is not known for certainty, but there was an ancient tradition [that] Matthew wrote his Gospel in Hebrew. But the earliest reference to Matthew's work (Papias[24]) describes it as "Logia," "sayings" or "words." That the present Matthew was not written in Hebrew is certain from its structure. That it is not the same as the "Logia of Matthew" is also certain. Therefore, it is conjectured that the second source from which the writer of Matthew drew his information was the Logia. Again, one of the Apocryphal Gospels is the Gospel according to the Hebrews. This is very doubtful.

These "Logia of Matthew" to which Papias refers, are doubtless then the source from which both Matthew and Luke draw their common material besides Mark. But they used, not the original, but a Greek translation.

Just who the author of the Gospel of Matthew was we do not know, except that it is certain that it was not Matthew. In fact, it is probably not the work of a single hand, but of many. The parables and sayings of Jesus, which are peculiar to Matthew, appear, in many cases at least, to betray a later development in the Christian movement than any other Gospel. But some of the Gospel seems … [sic]

The point of view of the Gospel as a whole is that of one writing as a Hebrew to Greek speaking people to demonstrate that in Jesus is fulfilled the prophecy of the Old Testament. As an illustration, frequently some term like "Immanuel" is used, and the writer explains that the word being translated into Greek means, "God with us." One other characteristic. In Matthew we come across the phrase, "the Kingdom of Heaven." Everywhere else in the New Testament we have "the Kingdom of God" as meaning the same thing. This resulted from the Hebrew reluctance to use the word, "God." Quotations from the Old Testament are taken from the Hebrew Bible, not the Septuagint. Then, only in Matthew is

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similar note attached to the manuscript for sections A through D.

[24] Papias of Hierapolis (c.60 C.E.-130) Greek Apostolic Father, Bishop of Hierapolis, modern Pamukkale, Turkey.

Jesus made to say anything directly concerning the Law. For example, "I came not to destroy the Law but to fulfill it."[25] This indeed is the whole point of view. Here in Matthew, and practically speaking in Matthew only, do we get the argument that the appearance of Christ was prophesied in the Old Testament. Time and time again, we have some event described, and then followed by the statement, "That it might be fulfilled which was spoken by etc."[26] Finally, his direction to the disciples (Matthew 10:6-7). "Go not into any way of the Gentiles and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel."[27] Again, in conversation with the Canaanite woman, he is made to say, "I was not sent but unto the lost sheep of the house of Israel."[28]

Yet there are elements in it that are broader than these rather narrow Jewish utterances. These are probably true to the earlier form of the Gospel, and the broader utterances, and those parables which are pretty close to time-serving ideas, are due doubtless to later editorial emendations.

It was probably written in Palestine, after Mark. Just when is not certain, perhaps as late as 80 [C.E.]. Hardly before 72 or three [C.E.].

6. F: Luke

The Gospel according to Luke was written by Luke, the companion of Paul, who was undoubtedly a Gentile, and a man of considerable learning. From the point of view of literature, Luke contains the best Greek in the New Testament. As its introduction indicates, and as facts prove, many have been attempting to write concerning Jesus and the "matters which have been fulfilled among us."[29] Luke attempts to write in full, and with scholarly discrimination. Such is his point of view. He writes nevertheless from the point of view of a Gentile who has been a companion of Paul. His whole background is that of Pauline thinking. He makes Jesus the image that Paul has built.

In Luke there are many passages peculiar to Luke, that bear the marks of a very primitive tradition. One of these is the story

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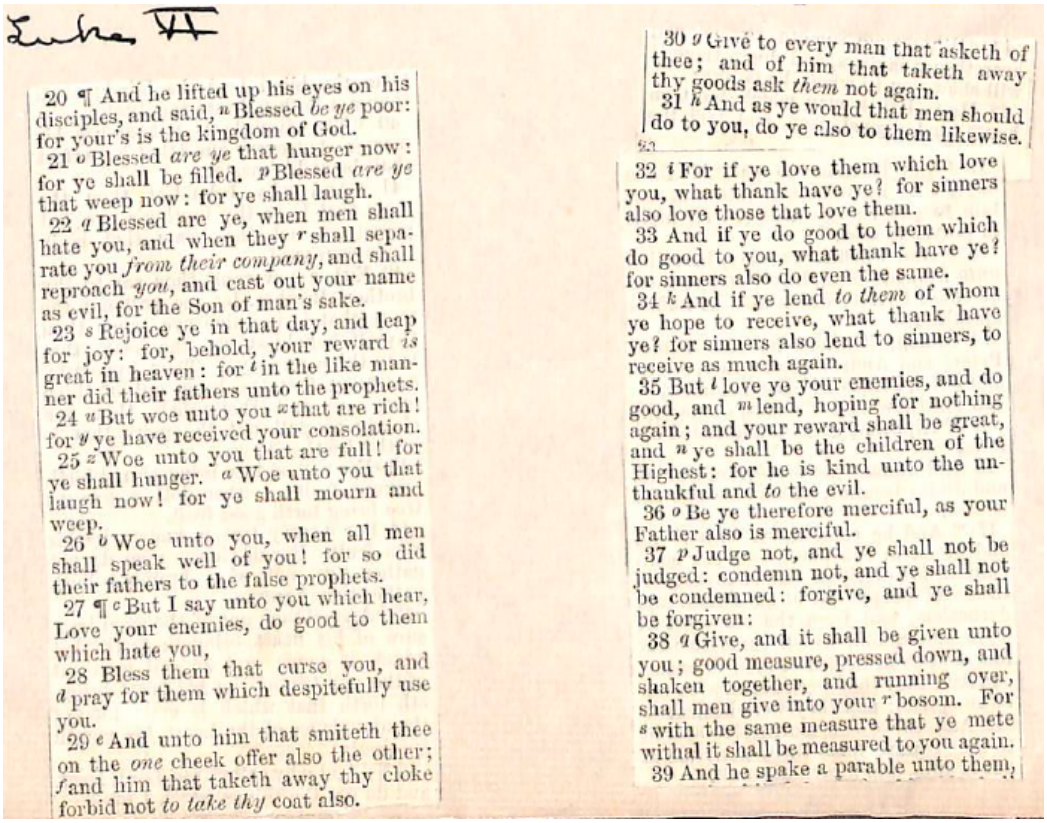
[25] Matthew 5:17.
[26] See, for example, Matthew 8:17.
[27] Matthew 10:5-6.
[28] Matthew 15:24.
[29] Luke 1:1.

of the Prodigal Son, which gives such a naturalistic interpretation of sin, redemption, etc. and a point of view so foreign to Paul and Luke as to suggest that Luke has here incorporated a very pure Jesus parable. Again, in the Beatitudes of Luke we have also the evidence of a very primitive Jesus tradition.



Luke VI

20 ¶ And he lifted up his eyes on his disciples, and said, [n] Blessed *be ye* poor: for your's is the kingdom of God.
21 [o] Blessed *are ye* that hunger now: for ye shall be filled. [p] Blessed *are ye* that weep now: for ye shall laugh.
22 [q] Blessed are ye, when men shall hate you, and when they [r] shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.
23 [s] Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for [t] in the like manner did their fathers unto the prophets.
24 [u] But woe unto you [x] that are rich! for [y] ye have received your consolation.
25 [z] Woe unto you that are full! for ye shall hunger. [a] Woe unto you that laugh now! for ye shall mourn and weep.
26 [b] Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
27 ¶ [c] But I say unto you which hear, Love your enemies, do good to them which hate you,
28 Bless them that curse you, and [d] pray for them which despitefully use you.
29 [e] And unto him that smiteth thee on the *one* cheek offer also the other; [f] and him that taketh away thy cloke forbid not *to take thy* coat also.
30 [g] Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.
31 [h] And as ye would that men should do to you, do ye also to them likewise.
32 [i] For if ye love them which love you, what thank have ye? for sinners also love those that love them.
33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
34 [k] And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
35 But [l] love ye your enemies, and do good, and [m] lend, hoping for nothing again; and your reward shall be great, and [n] ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.
36 [o] Be ye therefore merciful, as your Father also is merciful.
37 [p] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:
38 [q] Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your [r] bosom. For [s] with the same measure that ye mete withal it shall be measured to you again.
39 And he spake a parable unto them,

Also, the story of Lazarus and Dives, together with the stern denunciations of wealth.[30] Also, many phrases in Luke resemble characteristic phrases of Paul. It is another Pauline Gospel, in a broad sense.

It was probably written not earlier than 75 A.D., certainly after Mark and possibly from the Philippi.[31]

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[30] See Luke 16:19-31.

[31] Philippi was a major Greek city. It was abandoned in the 14th century after the Ottoman conquest. Paul and Luke's travels to Philippi are described in Acts 16:12ff.

7. G: John

Concerning the Gospel of John, I will not say [much] at this lecture. It was written probably about 100 [C.E.]. It carries the Gnostic and Greek philosophical ideas to the greatest extent of any document in the New Testament. It is in no sense an historical biography. It is a philosophical interpretation, not so much of a life as of a religious movement. Jesus, he [John] is not interested in, but [rather] in the word become flesh.

It contains the logical outcome of Pauline principles.

8. H: [Conclusions]

We have thus gained some insight into the way in which the various Gospels were written. Also, the manner in which they were written signifies the purpose. Again, let me recall that we are dealing with a great movement of fusion between two streams of humanity. The Jewish element, with [which] to maintain the validity of their tradition, and yet commend themselves to the Greeks. The Greeks, with [which] to maintain the claims of their tradition, and yet commend themselves to the Jews. These documents are written for apologetic purposes, for the purpose of explaining events after they had come to be believed. Matthew is keen for demonstrating that Jesus is the fulfillment of the prophecy of the Old Testament. John is demonstrating that he is the Logos become flesh. Mark is demonstrating that he became "Son of God" at the Baptism, etc.

They were written for the purpose of meeting these concrete situations in the movement. Incidentally they embody a tradition that gives us some insight into the character and the purpose of the person of Jesus. Many very important questions that are asked by every person concerning the person of Jesus, we cannot get a definite answer to. But by the process of comparison and elimination, we may remove many [errors]. Increasingly, as the influence of Paul waned after his death, the words and the deeds, legends and traditions of Jesus became more important. The demand gave rise to the Gospels. There were many. Harnack[32]

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[32] Adolf von Harnack (1851-1930) Baltic German Lutheran theologian and prominent Church historian. Noted publications include his 1885 *Lehrbuch der Dogmengeschichte* and *The Expansion of Christianity in the First Three Centuries,* in two volumes, translated and edited by James Moffatt, New York: G.P. Putnam's Sons, 1904/1905.

makes a list of twenty that are referred to by the fathers. Several of these we have. All of the rejected Gospels are just an emphasis of the legendary and mythical material, most of it no more absurd than some of the material that enters into our Gospels. Some of it is exceedingly absurd. It was out of that material that the Gospels were selected.

Marcion,[33] to whom is given the credit, although he was a Gnostic, of making the first New Testament canon, included only one Gospel, Luke, probably not just like our Luke, and ten Epistles of Paul. Gradually the traditions and the sayings of Jesus came to have standing equal to Paul's remaining documents. By the middle of the second century, they were quoted as scripture. The lines were not as clearly drawn as later. The Gospel according to the Hebrews, Egyptians, and Peter. The earliest Palestinian churches apparently had but one Gospel. Other sections preferred another tradition. But by the middle of the second century the process of elimination was fairly complete. Iranaeus[34] knows the four Gospels as the authoritative ones and selected from others.

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[33] Marcion of Sinope (85-160) a Gnostic theologian in early Christianity from the area of present-day Turkey. He considered himself a follower of Paul, but he was denounced as excommunicated by the Church in Rome around 144.

[34] Irenaeus (c.130-c.202) Greek bishop noted for his role in expanding Christian communities in the southern regions of present-day France and for the development of Christian theology.