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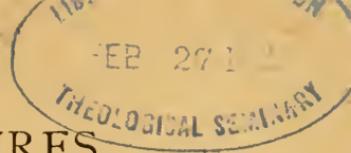
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SYLLABUS OF LECTURES

ON

APOSTOLIC

HISTORY AND LITERATURE.

Printed for the use of the Senior Class

IN

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1887.

This theory was ... the work of ...
aimed to conciliate Jews & Christians who only
differed in minor doctrines. Paul comes to
reconcile these two opposing factions which were
hostile until his time. - Christ anticipated
this Pauline conception - that Jews were to be
conciliated".

§ Held by Rein & Reuss.
Holographic Critics have answered the Tubingen
critics on their own grounds - & the suppositions
premises

sometimes found even too much herein - between
these extremes we must guide our course
Luther saw relation of Acts to Luke & to the
doctrine of Paul. As Luther saw it the idea
may be accepted although incomplete.
The "tendency" means that we have no true
historical narrative - but records which have been
loved & falsified to establish a doctrine..
This differs from Luther's view as is evident

APOSTOLIC HISTORY AND LITERATURE.

THE ACTS OF THE APOSTLES.

Design. Grotius has been followed by many in regarding the Acts as a biography of the two great Apostles. This does not account for large omissions, nor for significant selections. Luther ascribed to it the dogmatic purpose, to establish to all the world the doctrine of justification by faith. Griesbach found its purpose in the apologetic tendency to vindicate Paul against the attacks of Judaizing Christians.

Schneckenburger, 1841, gave the first thorough investigation of this theory, maintaining at the same time the historical credibility of the book. He is followed by the Tübingen school, with modifications; so Baur, Schwegler, Zeller (whose investigation is the best of this school), Hilgenfeld, Hausrath, Davidson. *On this theory the book has a conciliatory origin, early in the second century, to reconcile the opposing parties, - Jews and Christians - the one which insisted on the perpetual obligation of circumcision, the other which taught its abrogation, and salvation by grace only. To bring these opposites together the history is misrepresented; Peter being made to introduce gentiles, and Paul to make concessions and to worship as a Jew. † This theory is based upon the admitted Epistles of Paul, and asserts the inconsistency of the narrative of the Acts with them, *a.* in its accounts of Paul's visit to Jerusalem, especially to the Council, and *b.* in the character and doctrine of Paul. It is held substantially, although with admission of historical credibility in most particulars, by Keim, Reuss, Pflleiderer.

The apologetic critics have successfully met this attack on both these lines, on the basis of Paul's own testimony. And among critics since Ritschl's Old Catholic Church, 1856.

The authority of Acts has been steadily
growing & the Tübingen theory has fallen
into abeyance.

showed that there was more in early Christianity than the struggle between these two parties, the authority of the book has been more usually conceded. The most detailed refutation of the Tübingen theory was by Lekebusch, 1854; also Lechler's Apostolic Times, and Commentary on Acts in Lange's Series.

Under the conception of the book as history, besides the definition that it is a history of the two apostles, Eichhorn defines it as a history of the spread of Christianity from Jerusalem and Antioch. Credner, a Pauline church history. The most prevalent description has been that its design is to give a history of the extension of the church from Jerusalem to Rome; so Mayerhoff, Baumgarten, Lekebusch, Ewald, &c. That this historical conception is substantially correct is supported by the prologue to the gospel of Luke, alluded to in the opening of the Acts, and which therefore belongs in a degree to both writings. The difficulty with these definitions of design is that they fail to account for the remarkable omissions of the history; and especially for the apparently subordinate details which are given. It is not easy to form a definition that describes the first and second parts of the book equally well. The difficulty is met largely by J. A. Alexander, who defines it to be a special history of the planting and extension of the church, both among Jews and Gentiles, by the gradual establishment of radiating centres at certain salient points throughout a large part of the Empire, beginning at Jerusalem and ending at Rome. *

Many account for other peculiarities by recognizing that the historical purpose does not exclude a specific point of view; which they find either in the idea of the universality of the gospel, as also in the gospel of Luke; showing that from the beginning that idea was impressed upon it; so Godet, von Hoffmann, and Güder in Herzog's Encyc. Others, a defense of Paul; as Luke wrote under Paul's guidance and after his long imprisonment, to show that the gospel as he proclaimed it was essentially the same from the beginning; so Plumptre, Howson, and substantially Meyer. It is open to question whether this does full justice to the position of the Acts as the only history of the N. T. times. It narrows the conception to regard it as apologetic. And the characteristic alluded to may arise from the fact that the Pauline gospel is the gospel;

Tubingen theory that it is a falsification of
the history demands a later date.

§ Abrupt close of Luke accounted for by the
intention to write Acts, & as he must have
intended to write a subsequent treatise,
because Acts closes abruptly - a merely
patuitous supposition

Dr. Hodge accepts in general the usual &
widely accepted chronology.

Two parts of Acts 1-12 Caps is dated by A.D. 44.

that he accomplishes what was involved in its nature from the beginning. (It is not to be denied that Luke felt this fully, and that it conditioned his presentation. The inequality as to detail between the first and last parts may be farther explained, not so much by the wants of the person addressed, Theophilus, as by the condition of the material, for the first part oral communication, for the latter part Luke was eye-witness. Great simplicity of composition is not inconsistent with remarkable historical generalization.)

Other questions belonging to Special Introduction are postponed. The attack on the book relates to the "We" passages, the harmony with Paul's Epistles, the balance between Peter and Paul, the supernatural element, especially in regard to the charismata and Paul's conversion. These will be treated as they arise in the narrative, to avoid repetition, and because they require all the circumstances to be held in view.

The Date of the Acts. Usually set before death of Paul, because closes before that, and does not mention destruction of Jerusalem. viii. 26, gives no valid inference. On the assumption that the gospel, Lk. xxi. 20-26, implies the destruction of Jerusalem, De Wette, Credner, Bleek, Reuss, Lekebusch, Ewald, Lechler, Meyer, fix upon 80, as not inconsistent with Luke's authorship; 90, the beginning of the second century, or the time of Trajan and Hadrian, are required by the Tübingen hypothesis of its origin. This is strongly contradicted by absence of any allusion to Paul's epistles, and by apparent difficulties with its statements. ∅The close without mentioning Paul's death is accounted for by the gratuitous supposition that Luke intended to write a third book; Heinrich, Credner, Ewald, Bleek, Meyer.

Chronology. Covers period of 34 years. Two fixed points are the death of Herod Agrippa, A. D. 44, and the accession of Festus, A. D. 60.

A. D. 44, dates Acts xii; the dividing point of the book. The martyrdom of James, imprisonment of Peter, and the commencement of Paul's missionary journeys, Acts xiii.

A. D. 60, dates ch. xxiv. Paul's arrest was two years before. xxiv. 27, closes third journey. Voyage to Rome was then in Fall of 60, wintered on the way, arrived spring 61. Remained two years, giving 63, 64 as termination of

i. e. after Paul's death

Roman imprisonment, and corresponds with date of burning of Rome and persecution of Nero in 64. ~~Arrest~~

Reckoning backward from close of third journey in 58, the winter before was spent in Corinth, and he left Ephesus in Spring of 57. Had remained in Ephesus three years, giving 54 as the dividing point between the second and third journeys, ch. xviii. 22.

During the *second journey*, 18 months were spent in Corinth, and counting at least a year for journeys in A. M., voyage to Europe, and founding churches in Macedonia, which gives 50, or 51 for commencement of second journey.

Shortly before the second journey occurred the Council at Jerusalem, Acts xv, A. D. 50, 51. The first journey, ch. xiii, xiv, comes between 44, 45 and 49, 50. *determined by Ag's death*

Between the date of the Council, which is regarded as approximately fixed, and the statement, Gal. ii. 1, fourteen years after I went up to Jerusalem, different adjustments are made. Assuming, as will afterwards be found, that Gal. ii describes the visit to the Council, Acts xv, fourteen years before that gives 36, 37. Now if Gal. ii dates from the conversion, as Anger, Wieseler, Ebrard, Ewald, Ellicott, and others say, that event is thus approximated. If Gal. ii, 1 dates from the first journey, as Ushur, Lightfoot, Winer, Zeller, Bleek, Meyer, J. B. Lightfoot think, the 14 years will exclude the three years in Arabia, and the conversion will be pushed back as much, from 34—36. It will be seen that no chronological complication arises from this uncertainty; the question is mainly one of exegesis of Gal. ii. 1.

Many seek the date of the Conversion from II Cor. xi, 32. When Paul escaped from Damascus Aretas was King. When did suspension of Roman rule occur? Tiberius died in 37, Aretas had gained a victory over Herod Antipas, and Tiberius had sent Vitellius to the aid of Herod. On the way Vitellius heard of the death of the Emperor. This seems to favour the early date for the conversion, but is not positively decisive. It shows that it could not have been earlier than 34; it is a strong confirmation from an independent source of the general accuracy of the chronological combinations.

Wieseler combines the visit to Jerusalem, Gal. ii, with the fourth visit, Acts xviii. 21, and thus puts the conversion in 40. Bengel supposes the conversion of Paul to have

4 years after what? The conversion of Paul for
e is here arguing ~~the~~ his apostolic authority
from the facts of his life. Are the 3 years
in Arabia to be included in the 14 yrs
~~to also largely~~ a question as to the
date of Paul's conversion

Introduction is a marvel of literary skill.

occurred in 30, the same year with the Crucifixion, the first visit to Jerusalem in 33, and the second to the Council in 47, which involves impossibilities. For synoptical tables of the various dates, see Meyer Com. Acts, Wieseler's Chronology, Farrar's Paul, Vol. II, &c.

The more usual system given above may be thus tabulated :

A. D. 60	Festus succeeds Felix	Acts xviv-xxv
	Paul 2 yrs. prisoner in Caesarea	xxiv
58	Arrest	
	<i>Third Journey.</i>	
	{ Winter in Greece, and	
	{ Three years in Ephesus	xviii. 21-xxi
54	<i>Second Journey.</i>	
	{ 18 months in Corinth	XV: 35-
	{ Voyages in A.M. and to Europe—I year	XVI - XVII: 22
	{ 50-52 Council at Jerusalem	xv
	{ 45-47 <i>First Journey.</i>	xiii, xiv
	{ Antioch, Cyprus, Pisidia and	
	{ Pamphylia, Jerusalem	
44	Death of Agrippa	xii
	Visit to Jerusalem	
	one year in Antioch, three years	
	in Arabia, to Jerusalem and	
	Tarsus	
34-37	Conversion	
30	Ascension	

FIRST PERIOD.

The Church in Jerusalem. Ch. i-vii. A. D. 30-36.

i. The Founding of the Church, ch. i, ii. Introduction, i. 1-11. Fundamental idea, the church is represented as founded and administered by the ascended Christ, by the Holy Ghost, and by the instrumentality of the Apostles.

This involves the relation between the Acts and Gospel History, between the work of Christ and of the H. S., between the Ascension and Resurrection of Christ, the nature of the Church, its relation to the Old Dispensation, and the nature of the Apostolic Office.

Luke shows this connection by reference to a former treatise, addressed to the same person.

The work of Christ was a beginning, both as to doing and teaching, when continuation is now to be described. This work was a passion, teaching, resurrection, to be followed by an ascension, and gift of the Spirit, and to be continued through Apostles.

The resurrection and ascension, are one fact, the transition between the two. The resurrection is the close of the Gospel History, the vindication of its truth, and therefore its evidence here alluded to; the ascension related to Apostolic History, and therefore less prominent in close of gospel narration, but the starting point in Acts. The 40 days mentioned only here.

As to the *Nature of the Church*, it is taught that it is based on the completed work of Christ, that it is administered by him personally as its head, that it is constituted by the personal indwelling of the Holy Spirit.

This spiritual character is described as *a. The promise of the Father*, received from Christ. The whole O. T. had predicted the coming of the Messiah and the outpouring of the Holy Spirit. The accomplishment of that promise is the church. *b. By contrast with the Old Dispensation*, which was a baptism with water, in which the sign predominated; this is a baptism with the Holy Spirit, in which the spiritual reality is fulfilled. The difference is in mode, and in measure. *c. Accordingly the time* must be after this not many days, connecting the gift with the ascension of Christ. *d. The place*, must be Jerusalem, to show that the new and old were vitally one, and to fulfill the promises to Jews. *e. By contrast with the false expectations still entertained* by the disciples, of a temporal kingdom to be restored at Jerusalem. Christ's reply, v. 7, differently interpreted, by some as denying only that the time could be known, implying that their conception of a temporal reign was essentially right; by most, as rebuking their misconception of the nature of the kingdom, which he goes on to declare is to be exclusively spiritual. As spiritual, it was to be universal, v. 8.

The *Apostolic Commission* is renewed to the Eleven. This indicates an external organization in the church to be established by the Apostles; the promise of their inspiration, they should receive power when the Holy Spirit came upon

The relation between the ascension &
the resurrection. The res. is a divine
real of the life of X. The Ascension is
related to the church as giving the
assurance of the gift of the Holy Spirit,
so uniting us with the idea of the Church.
The creation in Genesis, ^{1st} shows us
that God is related to the world as
the creator — this beginning of the
acts is no less important as
showing the Genesis of the new creation

Close connection between personal attitudes
of men, in prayer + patient waiting - until
until the H. S. is given - until spiritual
gifts are received.

them, including the power of miracles and of teaching, and they should be witnesses for Christ to the whole world; both of his teaching and his resurrection.

The visible departure of Christ, connected with the prediction of his coming in like manner, enforces the idea that he personally governs his church as its head, by the Spirit, through his Apostles.

Alleged disharmony of this account with Lk. xxiv. 50, as to place, time, and words, is not made out. The relation is of more and less full accounts.

The question is raised whether the interviews in vv. 4, 6, are the same, or whether Luke intends a summary of Christ's last instructions.

FROM ASCENSION TO PENTECOST. 10 days, i. 11-26.
Attitude of disciples, waiting in prayer.

Persons are enumerated in these first christian assemblies to show that the church had a common life and power by the Spirit. Apostles are enumerated not as essential to this life, but as leaders, and with reference to the choice of a new Apostle which follows. With women—*Rev.* still translates with the women—*Marg.* certain women; referring chiefly to the Galilean women of Gospel History. But as there is no article, it may mean that women as well as men were present in these assemblies. With Mary the mother of Jesus and with his brethren. If any of these were Apostles, they are mentioned because specially prominent because of their relationship, as his mother among the women. If not Apostles, they are mentioned because they were unbelieving until convinced by the resurrection, J. vii. 5.

The number 120, some regard as including all believers in Jerusalem; others, only those present in the assembly. The gospels say that many believed during the last week of Christ's life. But most of these had fallen away, and the evidences of the resurrection were as yet known only to few, and were not now actively preached. The objection that this contradicts I Cor. xv. 6, falls because that refers to Galilee.

Place of assemblage, τὸ ὑπερῶν. Some think an apartment of Temple, and quote ii. 46. That they were continually in the Temple, praising God, only implies that they were constant in the worship of God, and adhered to the Jewish ritual. Against this view is the secrecy of these meetings,

and especially the article, which seems to identify it with the ἀνδραγον μέγα of Lk. xxii. 12. *Here the passover was kept.*

Choice of a New Apostle in the place of Judas. What light is gained as to the nature of the office? Was it self-perpetuating, or is this an exceptional case?

Peter leads, but does not assume authority. He bases his action on SS. and calls upon the assembly to act. His argument is, 1st. The appointment and apostasy of Judas were predicted in SS. 2d. The relevancy of these predictions is proved by the correspondence of his fate with their terms. 3d. Ps. cix. 8. His office (Rev.) let another take. The stress laid by some on keeping up the number 12, does not appear in Peter's words.

The appointment was made immediately by God, as in the case of all the Apostles. By lot, appealing to God in prayer. They chose two, because only two among them to whom the known qualifications requisite belonged, that they had been with Christ in his public ministry, and were witnesses of the resurrection. These points define the Apostles' view of their office.

Questions. Does Peter address his prayer to God or to Christ? It is argued to Christ, because all apostles were appointed by him; because of use of *κύριος*. See Weiss, Bib. Theol., §39. c. Against it are quoted Acts xv. 7, Gal. i. 15. These however not conclusive.

On what principle of interpretation can Peter refer Ps. lxxix., cix. to Christ and Judas? Application of the generic theory. See Alexander's Acts, ad loc.

Alleged contradiction between Peter's account of death of Judas, and Matt. xxvii. 5. Matt. records historically to convey information. Peter alludes rhetorically to facts well known.

Was this transaction authorized, and was Matthias one of the Twelve or not? On the one hand it is argued that the Apostles were not inspired nor infallible until Pentecost; that Peter was characteristically rash; that if the no. 12 is now completed, no place is left for Paul; and that this is the only notice that occurs of Matthias in the N. T. This is an inspired record of an unauthorized transaction. And this view is urged in the interest of the argument against the Apostolical succession.

12 would connect the idea of the old dispensation with the new.

Why limit God to two of their number if they were to allow the appointment to be by lot? Because only two of their number were so qualified.

Applicable both to X & to all his people who are under affliction.

On the other hand, it is argued that although their plenary inspiration was not yet received, the Apostles were under the guidance of the Spirit, John ~~xvi.~~ 22; that Peter bases the action on Scripture, and the appeal to God is made by prayer and the lot; that from the resurrection until now the Apostles are called the Eleven, but from now onward, uniformly the Twelve; that Paul was not one of the Twelve, who represented the tribes of Israel, but a new Apostle representing gentiles, *ἐκτρομα* I Cor. xv. 8; that not only Matthias, but several of the Twelve are mentioned in Acts only in the catalogue; that the record of the transaction by Luke, without dissent, virtually implies its validity; and when he says he "was numbered with the Twelve Apostles," he conveys the whole authority of the Twelve at the time the Acts was written, to the fact that Matthias was reckoned as one of their number; and that the limitations of the office in the narrative preclude any inference as to its possible perpetuation.

XX:22.

PENTECOST, ch. ii. FOUNDING OF THE CHURCH. That which is essential in an institution must be manifest in the history of its establishment. What afterwards belongs to it, although by authority, is not necessary to its idea. The one fact here is that the Spirit of God descended into the hearts of believers, without conditions or distinctions. It is the imparting of divine life to men uniting to Christ, which embodies itself in the Church. It unites Gospel History with Church History; the life of Christ with history of Apostles. The great promise of Christ is fulfilled. The Spirit had been given under the Old Dispensation, and had been imparted to the Apostles by Christ, but under external restrictions and in preparation for the future. It is now given, 1st in full measure, potentially and progressively. 2d. Immediately to the soul, without ritual intervention or external conditions. 3d. And as the consequence of this personal union, to all men and not to Jews only. The nature of the gift determines its extent. The great N. T. doctrine is salvation for all men through Christ. The great N. T. fact is the calling of the gentiles. This event is coördinate with the Incarnation. The one is God becoming man, the other God dwelling in man. The one for sacrifice, the other for eternal life. It completes the revelation of the Trinity, as of the second person in the Incarnation, so of the third in the sending of the Spirit. As it is

the meeting point between the natural and the supernatural, just so far as it can be maintained as historical fact, it is the refutation of all theories of religion or of human perfectibility which deny the supernatural. Rationalists deny the fact, but found Christianity in the belief of it. J. S. Mill says that this doctrine of divine power coming into human affairs confidently asserted by the Apostles, is that to which we owe our exemption from idolatry. Rationalism is therefore under the necessity of constructing a theory of the facts which amounts to a new history.

The governing idea of the ascended Christ personally acting in his church is carried out in the stress laid on the time of this event.

Time. The day of Pentecost was fully come; *i. e.* the appointed interval had elapsed. Prophecy and Christ had dwelt upon the time. 1st. The practical reason, it was one of the great feasts. The nature of the event required gathering from all parts of the world. Also witnesses in great numbers and variety secured, unlike ascension and resurrection. Nothing could increase the force of the argument from extent of testimony to the fact. 2d. Connects the gift with the ascended Christ. Pentecost was dependent upon Passover. Reckoned from second day of Passover seven weeks, Lev. xxiii. 15, 16. Hence no independent name, but feast of weeks, or simply "fiftieth day." This indicates the typical dependence. On second day of Passover sheafs of grain offered as first fruits of harvest; on Pentecost loaves of leavened bread acknowledged completed harvest. So spiritually the outpouring of the Spirit is the completion of the sacrifice of Christ. Christ suffered on the Passover, the Spirit is given at Pentecost. 3d. Probably it had a historical basis, although not mentioned in the law. Because of analogy of other feasts all of which were commemorative of historical events; because of Jewish tradition; because the law was given on the fiftieth day after the exodus. Ex. xii. 2, xix. 1. If so, as Sinai established the legal covenant, Pentecost introduces the new and better covenant. 4th. It was the time prepared historically, by the empire of Rome, the Greek language and culture, the failure of other religions, and the condition of the Jews. And for the disciples, the failure of their false hopes, reduces them to waiting and prayer. And as Christ's work is accomplished, he is ready to give the Spirit.

do we believe it
at the mouth of a snake. - no longer

only church founded in other countries by those
there + then converted.

at Pentecost was the deliverance of the Law -
people driven away from the mountain -
now they were brought nigh^{er} one reveals
the spirit of the Law - the other the
spirit of Christ.

The usual place of assembling & there the
first came.

The disciples were not expecting the gift at this time more than another. It came to them suddenly, when assembled at the third hour of the day, the first of the stated hours of prayer. Probably on the first day of the week. There are different reckonings connected with the question whether the crucifixion Friday was the 14th or 15th Nisan.

Lightfoot's Scheme. Friday 15th, Sat. 16th, and the 49th day would be Saturday, and the 50th Sunday. See Art. Pentecost, Smith's Dict. and n. The reckoning among Jewish and Christian writers of all ages was from the 16th, or morrow after the Sabbath or day which opened the feast. Then

Nisan 14th, Thursday,—Passover and Lord's Supper.

" 15th, Friday, —Crucifixion.

" 16th, Saturday, —Second day in Passover week, Lev. xxiii. 11, from which they counted to Pentecost.

" 17th, 1st day and Sunday,—Resurrection.

" 24th, 8th day.

Jyar 1st, 15th day.

" 8th, 22d day.

" 15th, 29th day.

" 22d, 36th day.

" 29th, 43d day.

Sivan 7th, 50th day, Pentecost.

The same result is reached if Friday be Nisan 14th, and Sunday 16th, by counting inclusively, Sunday would be the 50th. Often used as argument for the change from Sabbath to the Lord's day, but no sufficient certainty can be reached.

Place of Assemblage. Assumed by older commentators to be the Temple. Accounting for the concourse; and because Josephus uses οἶχοι of thirty apartments built around the main Temple. But the crowd caused by the miracle, and the term not probably used here for Temple. Hence same as i. 13. *the sound*

Miraculous accompaniments of the descent of the Spirit. Audible sign, a sound of tempestuous wind which filled the house. ὤσπερ neither affirms nor denies actual wind. A sound like it filled the house. The wind a frequent O. and N. T. symbol of the Spirit, as an invisible, powerful agent, known only by its effects. Came down from heaven; a reference to the ascended Christ as the source of the influence.

Visible sign, tongues as of fire. *ὡσεὶ* neither denies nor affirms actual fire. The appearance only asserted. The element and the shape both significant. Fire represents punishment, and more commonly purification. As the fire in the temple and on the altars. The tongues, not cloven as A. V., but distributed, so that one sat upon the head of each person present. The tongue is the organ of expression of the soul. As the outward corresponds with the inward, a new tongue implies a new life; and the communication of that life to others, as well as its expression in praise to God. Combined, the fiery tongues given to all, represent a new and divinely originated life imparted to men, to be by them extended and perpetuated to all. The dove descending on Christ at his baptism, becomes the fiery tongue on the Christians at Pentecost. The presence of the Spirit in fire at Sinai contrasted with Pentecostal presence.

Third sign. They all spake with other tongues as organs of the Spirit. Christ predicted this as *καὶ γλώσσαι*, Mk. xvi. 17; Paul describes as *γένη γλωσσῶν*, I Cor. xii. 10.

Two questions arise, as to nature of the gift, and as to the harmony between Luke's and Paul's description of it. Theories of the nature of the gift. 1. Ecstatic utterance of praise to God, requiring interpretation in order to be understood, and emotional rather than intelligent on the part of the subject.* 2. Connected with this is the supposition that a new speech, adapted to the expression of devotion was imparted, intelligible to the sympathetic, but gradually becoming unintelligible, and requiring an interpreter. The description in Acts of various languages is from the point of view of the hearer. One who understood thought he heard his own language. See Cremer's Lex. sub voce. Difficult to reconcile this with *γένη γλωσσῶν* of Paul. *The Plural is also too impossible.*

The argument for this view in general rests on I Cor. xii., xiv. Paul makes no mention of foreign languages; that he regards the understanding of the speaker as unprofited, and of the hearer as not addressed. I Cor. xiv. 2, 4, 14; contrasts gifts of instruction as better than gift of tongues because did more good. At Pentecost the multitude mistook the gift for raving; that in recorded cases the address is to God, the

*Neander Planting and Training. tr. p. 87. Meyer, Acts ii. 4.

R.V. "tongues parting asunder" - "parting ^{margin} among them,
a "distributing among them":

signifying speaking in foreign languages ~~is~~ ^{is}
indicated by the plural used.

Used for worship & not for instruction

instruction being by one person and in Greek. 3. Another theory, the gift consisted in interpretations of the prophecies. 4. Takes γλῶσσα in the technical sense of gloss, speaking in poetic words and idioms. So Bleek, Heinrici. But an unusual sense impossible here, and inconsistent with the use of the singular. I Cor. xiv. 5. Speaking in foreign languages previously unknown to the speakers. γλῶσσα then means, languages, not as v. 3, literally tongues. See Grimm, Cremer. Proved by ἡμέτεραι γλῶσσαι, v. 11, and τῆ ἰδίᾳ διαλέκτῳ v. 8; 2. by the use of the plural; and by the design of the gift as miracle, which could not be recognized as such on the other theory;* and incongruous and out of analogy with all other miraculous events; also were under control of will, therefore not ecstasy or enthusiasm. (1) v. 1.

As to the relation between Luke's and Paul's accounts.

1. The miracle was in the minds of the hearers not in the powers of the speakers. This has no foundation, and relieves no difficulty. 2. Schaff. A change took place in the conditions of the gift. The language in Acts necessarily implies the use of foreign languages, appropriate then because of concourse of foreigners, but unessential and not repeated and therefore not in Paul's description. But impossible to suppose such difference in Luke's own account, Acts x. 46, xix. 6, and inconsistent with relation between Luke and Paul. 3. Neander, Meyer, Grimm's Lex. Luke mistaken as to this one point. Admitted mythical traditional embellishment. 4. The older explanation interprets I Cor. The unfruitful understanding is that of the hearer not of the speaker. See Dr. Hodge Com. I Cor. Agrees with symbolical purpose of the gift, and has fewest difficulties.

Design of the gift. (1) Attestation of the Spirit's presence. For this purpose it must be recognized as supernatural; and this peculiarly convincing because not only appealed to observation, but multitudes were conscious of the power. (2) Symbolical designs, corresponded with the truth attested, because the result of the

* Supernatural Religion, III, p. 367. "It is clear that whatever may have been the form of speech, if instead of being speech in unlearned languages supernaturally communicated, γλῶσσαις λαλεῖν was only the expression of religious excitement, however that it may be supposed to have originated, the pretensions of the gift to a supernatural character shrink at once into exceedingly small proportions."

miracle in mind

mutation

mistake

life

fiery tongues distributed, the new life manifested in new utterance; symbolized the universality of the gospel as the contrast to Babel; hence enumeration of nationalities traversing the empire from East to West. Some infer from v. 5, ἐν Ἱερουσαλήμ κατοικοῦντες that the foreigners were resident, others argue from vv. 9, 10, that transient strangers are included. Whether the practical design of communicating the gospel without the barrier of foreign languages is disputed. It was unnecessary because of the prevalence of the Greek; there is no trace of this use in subsequent cases. At Pentecost the instruction was conveyed by Peter, after the gift had been manifested, and doubtless in Greek. So Acts x., xix. 6, at Ephesus. So certainly at Corinth, I Cor. xii. xiv. Inference from Acts xiv. 11, mention of Lycaonic dialect implies that Paul not understand it. Denial of practical use not an argument against theory of gift as speech in foreign languages because the attesting and symbolical designs remain.

HISTORICAL CONCEPTION OF THE APOSTOLIC AGE AS AN AGE OF MIRACLES. *Design.* 1. Attest a new revelation experienced by many, producing intense conviction. 2. Practical good doing. 3. Arouse attention and create good will. Luke repeatedly affirms this. 4. Symbolical, or teaching design. All of healing or teaching. Contrast with Christ's miracles. Not illustrate power in all spheres of manifestation; not by immediate personal power; not so sharply contrasted with natural phenomena; the teaching gifts large element. Very prominent under this head was the purpose of facilitating the change from a typical to a spiritual system of grace. The Jews were trained to the idea of mediation in order to approach God. The Shekinah guarded, and accessible only to the High Priest once a year. The claim that God dwelt personally in all believers and always, reversed their conceptions, and required outward proofs of his presence. The priesthood of believers was exhibited. This contained in the prophecy of Joel quoted by Peter. Confirmed a. by extension of gifts to all classes; so at Pentecost; Acts iv. all are filled with the Holy Ghost; Acts vi. Stephen, Acts viii. Philip, and those on whom Peter laid hands; Acts xix. all spoke with tongues; Agabas and the seven daughters of Philip, I Cor. xii-xiv. prove the prevalence. *b. By directions given*. I Cor., Rom. xii. 6-10, I Thess. v, 19. Spurious imitation a

long conviction - me from the very first -
th one knew of what he spoke secretly ..
+ this is certain from the context.

show these gifts to have been common
sessions.

1. If there are no miracles, there is no supernatural origin of Christianity
When did miracles cease?

Had seen to believe that they ceased
when inspired guidance was
withdrawn. St. Justin says (a)

(b)
Some writers make a great
distinction between the apostolic & the
later miracles. The latter are more like
incidents - & many cases of healing with

we must deal with this evidence with care
for these facts testify to our Canon.

may have been sporadic & occasional
instances but it has no ~~such~~ definite
bearing upon our beliefs.
The N.T. indicates a gradual cessation
of miracles.

temptation requiring a gift of discrimination. *c.* Luke combines under one expression the ordinary gracious influences of the Spirit with the extraordinary. To be filled with the Holy Ghost. The characteristic of the age was that as a rule, the two went together. Not merely occasionally. Inferences. 1. Miraculous agency inextricably involved in the history. Its elimination leaves no basis to account for the church. 2. It has its foundation in the new revelation, and therefore is not to be looked for later.

Evidence of existence of miracles in the sub-apostolic age. Justin Martyr, speaks of exorcisms as familiarly known. Irenaeus, speaks of various gifts; prophecy, tongues, and interpretation. Origen, testifies as eye-witness to cures of disease by invocation of God and Jesus Christ. So Tertullian. Celsus accounts for the growth of Christianity by the credulity of the times, classing the Christian miracles with the magical arts which prevailed. The testimony is strong, cannot be summarily dismissed, for these are our witnesses to the canon and the facts of early church history. Evidently these fathers believed in the continuance of the gifts. The question is, is this belief conclusive for us? *a.* So called miracles less in number in the early patristic age than in time of Augustine. Looks like growth of a superstition. *b.* The evidence in no sense equal to that of the New Testament miracles. These same writers make the contrast. Thus Origen, "traces of them remain." Tertullian refers to power of resurrection by Apostles as though past. Augustine accounts for their ceasing because would have no power if not rare. Origen compares miracles of his day to last rays of sunlight, etc. *c.* Character of miracles described, usually visions, exorcisms, healing. Cases of resurrection never described so that they can be weighed. In every age a class of phenomena between the natural and supernatural, for which evidence seems convincing, yet true character not known. Miracles of Xavier, of Lourdes, phenomena of Irvingism, occult phenomena of our own times. *d.* The Apostolic age long. Those gifted may have retained the power for long time. May admit the facts without injury to the true relation of miracle to revelation, because of infrequency.* The New Testament itself indicates

*Prof. Fisher, *Supernatural Origin of Christianity*, p. 510. Neander, *Ch. Hist.* I. 72, 79. J. H. Newman, *Ecclesiastical Miracles*. Christlieb—*Modern Doubt and Christian belief*. p. 330.

a gradual decrease in the prominence of these gifts during the Apostolic age. They were appropriate at the beginning. See Pastoral Epistles.

Enumeration of the gifts. I Cor. xii-xiv. Paul's account the fullest in N. T., but object not description but to correct disorders. We learn 1. Were under free control of will, their subjects might choose between them, were for an intelligible purpose, and those who exercised them were responsible. 2. Were not for private good, but of the church, bestowed in order and variety, to make all mutually dependent. 3. Rule was love. 4. By this standard gifts of instruction better than more showy gifts of tongues. 5. The general term *χαρίσματα* includes the saving operations of grace, as Rom. xi. 29, and these special endowments. These include miracles analogous to Christ's, and those connected with ordinary Christian graces.* I Cor. xii. 8-10, enumerates nine. Attempts to classify not successful. Meyer divides by recurrence of *ἐτέρω δέ*, twice, as opposed to *ἄλλω δέ*. Thus 1. Intellectual gifts, word of wisdom and of knowledge. 2. Faith with its attendant gifts, healing, prophecy, etc. 3. Gift of tongues. But defective in classing prophecy under faith, and separating it from intellectual gifts. Lines which Paul marks are between working miracles, especially healing, and those concerned with teaching, and gifts of tongues, a third and peculiar class.

λόγος σοφίας, and *λόγος γνώσεως*, Neander distinguishes as between theoretical and practical teaching; Meyer, higher knowledge of Christian doctrine, and the deeper logical knowledge which is to cease. Some say, knowledge of the whole plan, and of its parts. Lechler, intuitive knowledge, and knowledge of reflexion. Dr. H., the teaching of the whole system of truth of revelation, and the gift of clear understanding and teaching the same.† *πίστις*, The Fathers, Weiss, Cremer, Faith of miracles.‡ Neander, strength of will inspired by faith. Dr. Hodge, Meyer, high degree of faith, as Heb. xi. *Gift of healing*, promised by Christ, Mk. xvi. 18. Comp. Jas. v. 14, specified because so prominent. *Prophecy*. The *πρῶ* is local. Speaking before others, openly. But O.

*Comp. Hodge Com. I Cor. Lechler in Lange's Com. I Cor.

†So Weiss, Bib. Theol., II, 34, n. and p. 93. Cremer, Suppt. p. 873.

‡Cremer, p. 485. Weiss, B. T. II, 35. I, 444, n. 10.

The gifts were so general & so common that abuses soon arose - & Paul needs to correct these.

3. Each should be directed to its best end.

Xapionata differ from native talent - for it is native talent raised to the height of actual inspiration & infallibility - different class.

ΕΤΕΡΩ ΔΕ referring to members of a different class.
"ΑΙΔΩ ΔΕ" referring to members of the same class.

faith really belongs to all classes alike, and it gives no further knowledge to attempt to classify these gifts.

"ΠΙΣΤΙΣ" Dr. Hodge says "faith raised to the highest degree".

Speaking as the organ of God - speaking for God.

Rationalists do not deny that there were
strange occurrences which were believed to
be miraculous.

See Lightfoot + Wescott
Rom 15:19

T. usage and N. T. show fundamental meaning. speaking by revelation, and by inspiration. The future only a part. Seems to have been an office, but also a gift. Second to Apostles. Their inspiration permanent and universal authority. See I Cor. xiv. 29-33.* Imitations required discernment of Spirits. The New Testament representation is not that these gifts were exceptional, but the rule was that the presence of the Spirit was manifested by them, and that they characterize the christian assemblies.

The RATIONALISTIC view of these gifts. The evidence cannot be eliminated by the theory of late invention, or mythical origin. Pervades N. T., and contemporary literature. These were remarkable phenomena, but of a natural character. Early christians ignorant enthusiasts, intensely excited, forming expectations of the Spirit upon O. T. Everything became a sign. Enthusiastic excited utterances, were the gift of tongues. Imaginary cures, gifts of healing. Skill in teaching, is inspired, etc., etc.

Criticism narrows the testimony in the first instance to St. Paul. Gospels and Acts are proved spurious, and claim to be later than Paul. The Catholic Epistles, Hebrews, Apocalypse are spurious. The controversy narrows itself to admitted Epistles of Paul. It is admitted that Paul believed and preached the reality of miracles, but the passages explained on theory of mistaken judgment on his part. Apologists meet them on this ground, and appeal to Rom. xv. 19, II Cor. xii. 12, Gal. iii. 5.† The signs of an Apostle, the mighty deeds, and the working of powers among or in them. The reply to these references is, § *a.* That Paul nowhere definitely, *himself*, claims to have wrought a miracle, or gives a description which admits of being tested as to its probability. The general reference proves only his own judgment. *b.* All that he says may be reduced to the charismata or extraordinary gifts of the Spirit, which fair exegesis accounts for as natural powers. In understanding what he actually says we must rule out the passage in Rom. xv., because criticism regards the last two chapters of Romans as spurious.

* Cremer, 567. Weiss, B. T. II, 33.

† Lightfoot, Art. Contemp., Rev. May, 1875, p. 854 ff.

§ Supernatural Religion, III, pp. 325 ff.

Critics say

"They say"

Gal. iii. 5, ἐνεργῶν δυνάμεις ἐν ὑμῖν means, "worketh powers in you." So Rev. marg., and δυνάμεις means neither miracles, as Rev., nor the power of working miracles, but spiritual energy. The natural sense of δυνάμεις is subjective, and never in Paul miracles. So II Cor. xii. 12. The signs of an Apostle were wrought among you in signs and wonders and mighty works, should be wrought in you in powers, in the same subjective sense. Could not say miracles were wrought in patience. And the agent is not Paul, but the Holy Spirit, which shows he means grace was imparted to Paul. c. The charismata supposed by Paul in common with the belief of the church in his day to be supernatural, were really only natural. Epaphrōditus was sick to death, but God restored him, etc. "We venture to say that there is nothing whatever to justify the assertion of supernatural agency here, and that the special divine charismata existed only in the pious imagination of the Apostle, who referred every good quality in man to divine grace."*

Remark. 1. The argument unavailing unless the testimony of Paul to the resurrection of Christ can be overthrown. Much of the plausibility of the argument arises from the skilful separation of the two.

2. The same is true of the isolation of Paul from the concurrent testimony of the New Testament and the church, and of his admitted Epistles from others. The critical argument against other Epistles, and against other New Testament writings is a failure. And even if it be conceded, if an early date for these writings can be maintained, their testimony to miracles is not destroyed even if their authorship and inspiration be given up.

3. The position is inconsistent which admits on the one hand that Paul believed in miracles, and that he wrought them, and on the other hand resolves these events into the charismata common to the church. He claims the signs of an Apostle which God wrought in signs and wonders and mighty deeds.

4. As to the exegetical argument that his testimony can be reduced to a belief in spiritual influence in general, it is refuted especially by Gal. iii. 5, where he expressly distin-

* Sup. Rel., III, 361. Leathes, Witness of St. Paul to Christ.

Resur.

Critic

Contrad

Exeg.

L.E. in patience

The utility of the argument has been in
repeating each text & show it can have ~~an~~
another possible ~~an~~ interpretation..

Paul did not believe them to be
muckers — & also Charismata

Show N. T. method of interpreting the O. T. . .
Fails to take any notice of perspective - &
groups things far separated in reality - Peter
himself did not see the relation of these events
in time

guishes between the two kinds of spiritual energy, the ordinary and the extraordinary; ἐπιχορηγῶν τὸ πνεῦμα is one thing, and ἐνεργῶν δυνάμεις is another and added thing. So Heb. ii. 4.

5. That Paul uses δύναμις in another sense than gracious influence is proved also by his joining it with other words, II Cor. xii. 12, ἐν σημείοις καὶ τέρασιν καὶ δυνάμειν. See Rom. xv. 19.

6. Paul's use of the word is fairly illustrated by the gospel use, even though the gospels be spurious. It is perfectly proper on that hypothesis to use them as illustrations of the use of words in the church, *e. g.*, Mt. xiv. 2. Herod says of the miracles of Christ, "This is John the Baptist risen from the dead," and therefore δυνάμεις show forth themselves in him.*

7. The psychological argument, Paul practical and logical, and yet deceived as to the nature of these phenomena as wrought by others and by himself. It is not inconsistent to hold that evidence for Patristic miracles proves only the belief, but that Paul's evidence cannot be resolved into his belief in the same way. In the latter case all Christian apologetics underlies the argument.

PETER'S SERMON AT PENTECOST. ch. ii. 14-41. The story of the actual founding of the church. The first sermon, the first admissions, the first baptisms.

When the multitude assembled at the noise, Peter addressed them. There were three points on which they required instruction. The christians though denying nothing of the old religion and not separating themselves from the Temple, yet claimed a new life. For Jews it was necessary to show, 1. that their own scriptures predicted this change; 2. that they contemplated the universal extension now proclaimed; 3. that Jesus was the Messiah. The Old Testament representation of the New was that Messiah should come, the Spirit be given, and the world subdued.

1. That the new was the fulfilment of the old he proves from prophecy, Joel ii. 28-32. The outpouring of the Spirit, the blessings and judgments which should follow. Groups in one picture the whole future of the church. The element of time obscure to the Prophet, and also to Peter.

* See Cremer and Grimm, sub voce.

δυν.

δυν.

δυν.

2. The same prophecy proved that the Spirit was to be given to all without restriction of nation, age, sex, or station, and therefore should be universal. "Whosoever shall call upon the name of the Lord shall be saved."

3. Jesus the Nazarene was the Messiah, whose coming was to usher in the gift of the Spirit. That he was Messiah, is proved *a.* by his miracles. *b.* By his resurrection. Whom they slew, God had raised up. The resurrection now for the first time publicly proclaimed, is proved *a.* from prophecy, *b.* by personal testimony of the Apostles.

Prophecy, Ps. xvi. 8-11. The writer expresses confidence in God even in view of death, because he should be saved from death and the grave. Peter argues that David died and was buried, and his flesh saw corruption. And therefore the prophecy could be fulfilled only in the resurrection of Christ. Some interpreters insist that the argument shows that the language of the Psalm must apply exclusively to Christ. Some by the typical or generic theories, preserve the original reference to David. What his own consciousness expresses of his own experience, his inspiration widens to express what in its completest sense is true only of Christ. This is not "double sense" because the higher fulfilment involves the lower. And this proves that as David was a prophet his language proves not only the resurrection but directly the Messiahship of Christ, v. 30.* The resurrection implies the exaltation of Messiah, v. 43, as foretold, Ps. cx., and as exalted he sends forth the Holy Spirit.† In accordance with Scripture, the Apostles now assert the fact of resurrection as eye-witnesses, v. 34. This testimony, so publicly made, in presence of enemies, as well as multitudes, containing challenge to the Jews' account of the empty tomb, is as strong as historical testimony could be made. The theory that Peter never gave the testimony, on supposition of later composition of the Acts, is inconceivable because any date within the century would be early enough for the survival of multitudes of witnesses, not only of Pentecost, but of those intimately acquainted with Peter later.

Remark. 1. The rhetorical skill of the discourse. Not only proves the points, but these points cardinal to the change

* Weiss Bib. Th., I, 178. Alexander Com. Acts and Psalms.

† Weiss Bib. Th. I, p. 179.

and to as many as are afar off.

(b) What David seems to refer to himself
Peter refers to the Lord Jesus.

This reference to David was only introductory
& then Peter declares that he was an
eye-witness of the great event.

Takes a profound + subtle comprehension of
Scripture - speaks with more than human
authority + confidence. Irrefragable save on
grounds of inspiration

This is the early creed of the church.
We must study each document separately
but in connection with its historic setting.

of dispensation; and not only involves the doctrinal points, but apply personally to the audience, contrasting God's treatment of Jesus with theirs, and showing their liability to penalty.

2. The change produced by inspiration in Peter. From being rash, vacillating, uncertain, he becomes bold and convinced. Takes a new view of the existing changes. The light on doctrinal relations in his mind not less revolutionary than in Paul's, notwithstanding his training under Christ.

3. Peter, although the spokesman, acts for all the Apostles. "Peter stood up with the eleven."

4. Luke's report of Peter's words must be historically accurate. Probably Peter said much more. And criticism points out Lucan characteristics in the report. Probably based on document.*

PETER'S DISCOURSES IN THE ACTS AS SOURCES OF DOCTRINE † These discourses are the earliest records of primitive apostolic faith, exhibiting the results of Christ's teaching. Starting point for development of doctrine in the church.

The *Rationalistic theories* of development regard all doctrine as the product of the religious consciousness, under various conditions of personal character, and historical environment. Jewish belief, the personal character and ethical teachings of Christ are the preconditions of primitive Christian doctrine. The creed of early church did not differ from Judaism except in the doctrine that Jesus was the Messiah, which they proved by the resurrection. They had no speculative theology. ‡

The Tübingen Theory, teaches that at a later time principles of universalism, which had already attained political embodiment, together with growing beliefs concerning Christ, were incorporated under the Apostle Paul. Early christianity is a conflict between these opposing views; between the Jerusalem Apostles and Paul.

Critical Result of this theory. It yields two canons. I. All works which contain advanced doctrinal statements,

* For Tübingen view, Davidson's Introduction N. T. II, 226. See Weiss Bib. Th. p. 161, Lechler Ap. Times, I, 167, n. Zeller, II, 299.

† See Weiss Bib. Th. I, 159. Lechler Ap. Times, I, 265.

‡ Sup. Rel., I, 116, 117. Renan Apostles tr. 101. Fisher, Sup. Orig. of Christianity, p. 210. Christlieb, Modern Doubt and Christian Belief, p. 506 ff.

especially the divinity of Christ, or the universal application of the gospel, are of later origin. 2. Only those are genuine which give evidence of one or other extreme of the conflict, of Judaistic belief, like the Revelation, or of Pauline opposition, like the Galatians.

At a late date, under the influence of philosophical speculation, especially of Gnosticism, these extremes unite in Catholic Christianity, and the historical books, and various epistles are written exhibiting the growth of doctrine. The Acts grows out of the effort to effect union by representing Paul as originally at one with the Jewish Apostles; coloring Peter by Paul, and reducing Paul to Peter's ground. The discourses in Acts therefore do not exhibit doctrine of the early church, but ascribe to Peter later conceptions.

Objections. 1. In common with every naturalistic theory, this reduces Christ to an ethical teacher, a product of humanity. 2. The exegesis of admitted epistles of Paul exhibits no such antagonism. 3. The theory does not adequately account for the history and literature of the early church. This school still has eminent advocates. Since Ritschl's attack, 1857, it has lost the leadership, but its results, spirit and method largely dominate in modern criticism.

The naturalistic theory of evolution recognizes no distinction between the Apostolic and the later church, except the accidents of race, and historical circumstances. In this point the Roman Catholic theory coincides with the naturalistic, because the infallible church may formulate additions to the creed. The Protestant rule of faith holds that all development of doctrine since the Apostolic period consists in the apprehension of the church, in the systematizing, adaptation, and statement of doctrines in their relations. Biblical theology holds that there may be development within the New Testament itself under the guidance of the Spirit.

The most essential and difficult distinction is between the actual revelation of new truth, and the advance in the apprehension and statement of truth even in inspired men.

1. The revelation of truth is a historic movement throughout the O. T., in the change from the Old to the New, and throughout the N. T. This occurs *a.* According to the preparation of men to receive the truth. *b.* According to immediate emergencies calling forth new statements, as in the life

This evolution doctrine minimizes the
efficacy of the atonement etc.

of Christ, and the controversies of Paul. *c.* This results in a regular advance, both in fulness and definition of truths before revealed, and in the revelation of new truths, *e. g.*, the divinity of Messiah is revealed in N. T., but chiefly by Christ himself. *d.* It is historic in the sense that the history precedes doctrine. That the doctrine embodies the principles involved in the facts. The incarnation and the outpouring of the Spirit, and the calling of the gentiles, are facts before they are formulated as doctrines.

2. There is obvious advance in the apprehension of truths. The universality of the gospel is revealed in all its elements at Pentecost, but not apprehended by Peter till after the conversion of Cornelius, and the resulting relations of Gentiles and Jews. The doctrine of atonement is revealed by Christ but not definitely expressed until by Paul, etc.*

The tendency to regard doctrinal statements as the result of evolution of the Christian consciousness of the Apostles, leads to minimizing the starting point, and assuming that only the actual statement of Peter contains the sum of his creed. The distinction is necessary between result of strict exegesis of Peter's discourses, and the construction of his belief from a fair estimate of his historical position, opportunities and purposes in teaching. His words imply more than they express; it was not necessary to tell all he knew. His principles contain more than he himself comprehends.

Weiss makes the starting point for Biblical Theology to be the Apostle's apprehension of the teaching of Christ. Not the facts of the life of Christ; not the actual teaching of Christ; but what was understood and remembered of the teaching of Christ. Besides, Christ's teaching is itself limited by his own limited consciousness during his humiliation, by the inability of his disciples to understand, and because the facts of revelation were as yet incompletely accomplished.

Objections to Weiss's theory. 1. It does not interpret historical facts, but professedly reconstructs the history by criticism. It thus follows the method of the Tübingen school of which Weiss is a bitter opponent. 2. It disregards, or reduces to very low proportions, Old Testament Theology.

* See Rainey on the Delivery and Development of Doctrine in the New Testament. Bernard, Progress of Doctrine in the N. T.

1 = Hist
2 = O. T.
3 = Jn.
4 =

Very much there taught was very imperfectly understood by Peter, and yet was revealed, and an important element of future doctrinal construction. 3. It is open to the same objection with Tübingen theory, that it reduces the teaching of Christ to low proportions and rejects much of the gospel of John as unhistorical. Because the divinity of Christ could not be understood by his contemporaries, the assertion of that doctrine in the gospel of John is unhistorical as ascribed to Christ, but is due to subjective element in John's representation of Christ's teaching. Because the universality of the gospel, and the destruction of Jewish privileges could not be understood, nor even foreseen till the event, the commission of Christ to his Apostles was unhistorical. 4. It is as a theory inadequate. It is scarcely to be admitted that the Apostles could arrive at the doctrine of the deity of Christ, unless it had been claimed by Himself; or the doctrine of substitution by any subjective process.

5
imperfect

The ritual system especially, and the prophecies, contained the whole system of truth, in a revelation proportioned to the stage of historical development. Christ revealed his person and work, and although not fully apprehended, the truth made its impression and the Spirit brought to remembrance the things taught. The life and miracles and arguments of Christ produced a profound impression, so that the Apostles were left in the right frame of mind, reverencing, obeying, worshipping, and expecting the advent. All entered into their present belief, and conditioned its development. The point of departure is to be derived by careful estimate of all elements, and the process of evolution is chiefly in definition of what had been previously conveyed. 5. The theory admits not only imperfect apprehension, but error in teaching, which is contrary to the claims of infallibility, and to the observed facts of the New Testament. The distinction should be observed between the nature of the doctrines in themselves. The revelation of God and of his will, and of the constitution of the Trinity and Person of Christ, could not conceivably be evolved from the Christian consciousness. While the anthropological and soteriological doctrinal system of Paul seems from his own account to have been first experimentally apprehended, and then by a logical process formulated, under the inspiration of the Holy Ghost. Comp. Gal. i. 16, Rom. vii.

But the O.T. is composed of two elements
(1) Law (2) Grace in a Messianic promise.

The prophecies of the O.T. were only partially
fulfilled in the 1st coming of X - & this was
the great stumbling block of the Jews - may it
not trouble us..

In opposition to the Tübingen theory of conflict, Biblical Theology recognizes four distinct types of doctrinal conceptions in the N. T. corresponding to the historical relations above stated.* At the first founding of Christianity the necessity arose for vindicating its unity with the Old Dispensation. Later, its diversity and superiority are shown by developing its essential nature.

1. Corresponding with two fundamental elements of the Old Testament, the legal and the prophetic, James represents the gospel as the fulfilment of the ideal righteousness, the spiritual law of the new covenant. Peter views the gospel as the fulfilment of Old Testament promise, as a complete salva- Jan
Pt.
Paul
Jn
 tion. Later Paul resists the exaggeration of the legal view, which insisted on the perpetual obligation of the Old Testament, by showing the redemption by grace, which leads on to the statement of the universality of the gospel, and the further development of christological doctrine. And John in opposition to speculative error, still further exhibits the unity of the plan of life in the person of Christ revealing the Father, by imparting more fully his revelation of himself.

Peter's doctrinal purpose at Pentecost therefore is not to explain his doctrine exhaustively, which would be irrelevant, and excite prejudice; but he confines himself to his practical design. Both in his discourses and his epistles he is characterized, 1st, by his references to Prophecy, setting forth the gospel in its correspondence with the Old Testament. 2nd. Connected with this, he dwells upon the salient facts of the gospel, rather than its deeper doctrinal aspects, because the outline facts furnish the comparison with the old. And this corresponds with his intense personal and practical nature. And 3d. For the same reason, he is the Apostle of hope, because the prophecies with which he deals are as yet only partially fulfilled; the persecutions of the present are explained by the triumphs promised in the future. And here again his personal temperament agrees with his historical position. Peter testifies to the Resurrection of Jesus, and upon this basis his doctrine that he is Messiah and Lord.

As to the *Person of Christ*, Peter does not dwell upon his preëxistence, his divinity, or incarnation. But these are im-

*Schmid, Bib. Theol. of N. T., p. 334 ff.

implied in the work and honour ascribed to him in his historical messianic character. The peculiar term used for Christ is παῖς θεοῦ, never υἱός, either in discourses or epistles, exc. II P. i. 17, which is a quotation from the words of the transfiguration.* The title chosen by Peter because of the use of Servant of Jehovah by Isaiah, describing the agent in carrying out his purposes. Describes his work rather than his person. The same title is used in prayers in the Διδαχῇ. In estimating its distinction from υἱός, notice that υἱός is used in Peter's confession, Mt. xvi. 16; that Acts ii. 33 uses τοῦ πατρὸς of God, that it is to be taken in connection with other titles used by Peter; that the christology of his epistles should be carefully consulted, I P. i. 10, 20. Lechler, II, 139; that the divinity of Messiah is a truth revealed in O. T., that Peter is not engaged in defining his christology.

He is also κύριος καὶ χριστός, God anointed him by Holy Spirit x. 38, God was with him; the miracles which he did are referred to, x. 39. The sinlessness of Christ is asserted, not only as innocence in contrast with the crime of his death, but absolutely, he is ἄγιος, δίκαιος, ὁσιος τοῦ θεοῦ.

He is the ἀρχηγὸς τῆς ζωῆς, iii. 15, σωτήρ, v. 31, κύριος πάντων, x. 36, προφήτης, iii. 22, γενόμενος εἰς κεφαλὴν γωνίας. See Lechler I, 271. All this refers to exaltation of Christ, but presupposes his preëxistent deity, and evinces the practical state of mind of the church. The death of Jesus is constantly referred to in connection with the sin of those who brought it about, rather than in its atoning significance. Lechler, I, 271, n. insists that Peter had not yet apprehended the Saving necessity of it. Weiss, I, 177, shows that this must have been in the consciousness of Peter, because of the reference to it as foretold, ii. 23; because Christ had taught it, and it was understood by disciples; because of iii. 18. Cf. ii. 23, 26, iii. 13, iv. 10, x. 39.

The resurrection, which is attested by the Apostles, is the great proof of the Messiahship of Jesus is ascribed to the divine power which raised him, rather than to his own essen-

* For doctrinal analyses of discourses in Acts, see especially Lechler Ap. Times, I, 268 ff. Also in Lange's Com. Acts by Lechler, the doctrinal sections. See on significance of παῖς θεοῦ, also Weiss Bib. Th., 179, n. 3. Cremer Suppl. 811. When Weiss says that too much stress must not be laid on this usage, we are to consider that he denies a metaphysical definition to the idea of Sonship.

tial nature; ii. 24, 31, 32, iii. 26, 15, iv. 15, x. 40, 41; and immediately connected with this is his *exaltation* to the right hand of God, participating in the divine glory, and rule over the world. τῇ δεξιᾷ ὑψωθείς, ii. 32, v. 31. Lechler and Rev. translate by the right hand. Weiss and marg. Rev. at the right hand. As exalted, he has received and sends forth the Spirit, ii. 33, v. 32. In him alone, thus exalted, is salvation. His is the only name, iii. 13, iv. 12.

The Messianic *salvation* is, negatively from the evil generation, ii. 40. Positively, the fulfilment of the promise to Abraham, iii. 36, the new life, iii. 15, including miracles of healing; and especially forgiveness of sins, ii. 38, iii. 19, x. 43. And the all inclusive blessing of the outpouring of the Holy Ghost, ii. 38, viii. 20, xi. 17. According to Weiss, not yet conceived as personal, I, 182.

The *conditions* of salvation, are *repentance*, entire turning from moral evil, iii. 26, which is a gift, v. 31, xi. 19, wrought by Christ, but at the same time the act of man, ii. 38, iii. 19, viii. 22.* And *faith*, which according to Weiss, is simply belief in the message as true, and in the word of the messengers.† But it is evidently faith in Christ, as shown by πιστεῖ τοῦ ὀνόματος αὐτοῦ, iii. 16, and πιστεύσασι ἐπὶ τὸν κύριον I. X. It is an act of the Spirit v. 32, and condition of forgiveness, x. 43. These two conditions are united in the rite of *baptism*, which is a confession of Christ, and brings forgiveness, and the gift of the Holy Spirit. And as an outward rite also, it is a means of external union, marking off its recipients as a church.

As to the *extension of salvation*, Peter evidently addresses the nation, and regards the existing change as the fulfilment of the promises to Israel, v. 31, x. 36, 42. But the world is included. It is to you *first*, iii. 25; it is πᾶσι τοῖς εἰς μακρόν, i. e., the heathen, not Israelites of the diaspora; not Luke's addition. The Spirit is poured out on all flesh.‡ It is prob-

† See Lechler, I, 279, n.

able that at the beginning Peter expected the conversion of all Israel to Christ, and the perpetuity of the law. He institutes no missions to gentiles, but expects them to become

* Lechler, Ap. Time, I, 276.

† Weiss, Bib. Th. I, 184, and n. See Lechler, I, 277.

subject to to the Jewish nationality, as the means of coming to the Messiah. After the conversion of Cornelius, he sees that their position is that of equality; see x. 34, 35. His inspiration preserves him from erroneous teaching; supplies him with principles that necessarily imply the equality of gentiles, and gradually leads him to recognize and positively teach it.

The Second Advent. For reasons already given, the most characteristic feature of early apostolic faith, was the looking to the future. As Messiah had received his exaltation after his death, his earthly life did not fulfill all the conditions of prophecy. He must come again, iii. 20-26, to bring the full Messianic consummation, and at the same time to bring in the judgment of quick and dead, x. 42. From his first epistle, Peter is styled the Apostle of hope. The ἀποκατάστασις πάντων, iii. 21, some take as proof of the expectation of a restored kingdom of Israel under the Messiah, but the idea is of the consummation of the plan of redemption. The probability that the conversion of all Israel was in Peter's mind, does not prevent his combining the final judgment with the Second Advent.*

In order to a complete estimate of the point of departure for the development of Apostolic doctrine, it would be necessary to include the investigation of the Epistle of James, together with the fuller statements in Peter's Epistles; and bring the exegetical results thus obtained into coördination with the teachings of Christ, and with O. T. Theology.

This analysis will show that 1. Peter's discourses presuppose the whole system of gospel doctrine in its elements. The progress afterwards is in the way of definition and integration, and systematizing. 2. That the whole contents of his faith as an Old Testament believer, both of prophecy and of the ritual system, has come, under the teaching of Christ, to be centred in the person and word of Christ. 3. That the result of his teaching has been to leave believers in the fullest sense in the practical attitude, of reverence, worship, and trust, so that when the process of definition begins, the revelation of new truth will be subordinate to the confession of what has been assumed. 4. That this advance is determined

* Weiss, Bib. Th. I, 180, 194. Lechler, Ap. Times, I, 281, 282, n. Alexander's Acts, iii. 21.

in every stage by the historical position. Peter's position determines the selection of truth insisted on, the form of statement, the omission of related truths. While the fact, of observation, that his personal limitations obtrude no error in his statements, is the proof of infallible inspiration.

EFFECT OF PETER'S SERMON. ii. 37-41. Conviction. They ask, What shall we do? First statement of conditions of salvation. Repentance, and confession by baptism. There were added 3000 souls, including strangers, and therefore this does not indicate the size of the church of Jerusalem. Tended to rapid founding; to founding in the lands before Paul; represented the universal conquest, made it easy to expect immediate triumphs, v. 40, Apostles continued to instruct.

Common text v. 47, uses *ἐκκλησία*, applies the word for the first time, on day of birth of the church. Modern text, omits, taking *ἐπὶ τὸ αὐτὸ* from next chapter to complete the sentence. The Lord added daily *to them*, or marg. *together*. The translation of *σωζομένους*, those that should be saved, wrongly charged to theological bias. Rev. those that were being saved. Remains true that *ἐκκλησία* is first applied to the church in this period, v. II, viii. 3. Borrowed from the body of free citizens, in LXX for the *Kahal*, the congregation of the people of Israel, whether an assembly for a definite purpose, or the people of Israel collectively. In gospels, only three times, Mt. xvi. 18, xviii. 18, and always of *future* church. N. T. the entire body of all called by Christ, or later, the local church.

Baptism, the initial rite, because commanded; here represented the essential spiritual condition; remission of sin, and new life by the Spirit. Some say merely acknowledgment of Messiah demanded. But there is no distinction here recognized; and repentance also required.* Baptism was *ἐν ὄνοματι* I. X. Some argue that the formula in name of Trinity not yet used; confession of person of Christ carrying with it the full doctrine; and in nature of things, the test question. Others say, the proof not adequate; because the full formula is in the commission, Mt. xxviii. 19, and may be taken for granted here as of course.

* Weiss, Bib. Th. I, 187. See notes.

GENERAL DESCRIPTION OF MOTHER CHURCH. ii. 42-47. Appropriate place, after history of establishment, and before history of its changes. Not to be extended to whole N. T. period, not restricted to Pentecost, but describes condition in Jerusalem up to Stephen.

1. Formation of separate worship. They are described as a community distinct from Jews. vv. 42, 44.† *Place of assemblage, κατ' οἶκον*, not from house to house, but Rev. at home. Naturally the upper chamber, and houses of individuals. Synagogue usage made it free for them to teach there. Comp. Paul's, 'the church in thine house.' But continued in the Temple service *ἁποθυμαδόν*, with their new faith, worship ping under the ritual of the nation. Continued to the destruction of the Temple, as proved by Paul's controversies with those who held this to be necessary, and from his example. So Dr. Schaff. The result was to exhibit the unity of the church with the Old Dispensation; to fulfill the promise; to avert persecution and enhance success; to retain the reverence for SS., the modes of worship, the fundamental religious ideas, and the office of elders; to educate gentiles in the knowledge of the O. T.; an incidental evil, led to formation of parties and to Pharisaic Judaism in the church.

Especially the synagogue, continued to be place of contact between Christians and Jews; when a spiritual worship based upon the word, was contrasted with the ritual of the Temple. So Jews, and the controversies with Stephen and Paul later. On this see Lechler, I, pp. 51-56.*

Parts of worship. The *διδασχί* of the Apostles. The teaching, exemplified in Peter's discourses and later, which the Apostles felt to be their paramount work, vi. 2, I Cor. i. 17, and which was the means of developing as well as extending the system of doctrine. Prayers are mentioned, as i. 13, 24, iv. 24. Breaking of bread. Some interpret of temperate living, some confine to Eucharist, commonly understood by comparison with the Agapae of later times, comp. I Cor. xi. 17, Jude 12, as social meals, partaking of a religious character, as exhibiting a common life, and ending with the Euchar-

* For other views, see Lechler, I, 42, 43, and n.

† The rationalistic attack exaggerates these facts as proofs of essential identity of primitive Christianity with Judaism. See Sup. Rel. on the Primitive Church.

The expectation of the 2nd Advent the personal
expectation of each believer..

ist. Reading SS., singing, and exercise of the charismata, not mentioned here, but known from other parts of N. T. *κοινωνία* joint participation, a unity of spiritual life; not active sense of almsgiving. Perhaps here includes manifestation of this unity of life, in social meals, the eucharist, and the distribution of charities.

COMMUNITY OF GOODS. ii. 43, 44, comp. iv. 32, 34. Some think the terms describe an absolute communism. The Tübingen critics argue against the historical credibility of Acts, from later facts. Others regard it as confined to this period, others as the ideal of Christian life. The probable opinion is that the extreme statements are to be qualified by other statements of the same writer, and by facts, and that there was nothing like communism, but the grace of love, and sense of common life were so dominant that each property holder sacrificed all that was needed for the comfort of the poor. This is proved, because there could have been no compulsion as Peter's words to Ananias show, v. 4; iv. 37, Joses is remarkable because he sold all he had; the mother of John Mark; Epistle of James speaks of the class distinctions in the church; because the renunciation of property would defeat its own end; because New Testament teaches charity, not communism. Thus understood, the trait remains as the most remarkable exhibition of the new life of love. The element of joy is conspicuous in all the account. For the observance of the Lord's day, see Lechler, I, 57. The absence of mention of organization is very significant. The development is from within outward, according to the parables of Christ. The little community drawn together by common life, by degrees becomes more separate from the nation, increases, and develops its organization according to its needs. The *effect* was great popularity in the city, and daily increase, ii. 46, 47.

HISTORY OF THE CHURCH IN JERUSALEM TO THE DEATH OF STEPHEN, A. D. 36. chs. iii-vii. After history of the founding of the church, and general description of its life, comes history of its growth up to the first crisis. Method of the history; proceeds by typical instances. Two errors incident to the situation; the expectation of immediate triumph, and of spiritual purity. The one corrected by the occurrence of persecution, the other of evils arising within the church; but both resulting in its increase which is the fundamental idea. These instances recorded in an alternating series.

THE FIRST PERSECUTION. iii., iv. The *miracle* selected for record because it affected the people to such extent as to cause persecution. Peter's sermon, iii. 11-26, refers the miracle to the power of Christ; calls to repentance; appeals to all the prophets for the Messiahship of Jesus.* Notice the *ὅπως ἄν*, v. 19; repentance the condition of the fulfilment.

2. The *ἀποκατάστασις πάντων*, v. 21, is not the restoration of the kingdom to Israel.† Source of the persecution. Not organized, but accidental; arrest of two Apostles to quell disorder, instigated by the chief Priests, and Sadducees, and the *στρατηγὸς τοῦ ἱεροῦ*, head of the levitical detachment on duty in the Temple. Neander remarks, that Pharisees opposed Christ from religious, and political motives. They are indifferent now, because no political results were expected from the church, and because they did not sever themselves from the Temple.

Christ — Sadducees are prominent now because of the stress laid upon the doctrine of the resurrection, and because the Priests were Sadducaic. This was a condition of success, because the Pharisees were more popular and persecution from them more determined. Arraigned before the Sanhedrin, Peter receives inspiration promised, reasserts the authority of Jesus. The Priests recognize the change in the Apostles whom they knew as unlettered laymen, charge them to speak no more in His name, and refrain from punishment because of the popularity of the Church.

The effect is increase. *Priests* recognize that they had been with Jesus; of *the people*, iv. 4, multitudes believed. Their faith based on the word, not the miracle only. The number of the men was 5000. This believed to include the 3000 of Pentecost. If *ἄνδρες* excludes women, the count would be doubled. Probably the distinction not made here. *The Christians*, increase of joy and prayer for boldness in utterance. Language of the prayer recorded. Some think evidence of liturgical method, some all inspired with same words, some that they followed a leader, some that Luke gives a summary of various prayers. The Spirit is poured out with fresh signs, for a first persecution was a severe trial to faith.

* For doctrinal points see Lechler's Analysis in Lange's Acts.

† See Weiss Bib. Th. pp. 192, 194, n.

The old testament prophecies ~~or~~ could only
fulfilled in case these men might
repent -

The effect of inspiration was here most noticeable

had been with Jesus - some say they recognize
men who had been seen with Jesus -
others that they must have been influenced
by Him whose power over all followers had been
so noticeable.

no far \therefore was ch. organization established
at this time? mere conjecture to consider it
any degree permanent or elaborate.

New general description follows, iv. 32-37. Same traits as before, but renewed after the account of persecution, to show that growth was not interrupted but enhanced; and also by way of contrast with Joses, as introduction to the next subject.

FIRST DANGER FROM WITHIN. v. 1-6. The expectation of uninterrupted purity because of the new life of the Spirit, was natural. It is corrected by the sin of Ananias. The honour given to Joses Barnabas caused hypocritical imitation of Ananias. The *sin* of Ananias was lying to the Holy Ghost. The falsehood was that he professed to give the whole price of his land, while he reserved part. It was to the Holy Ghost, because this was the time of the manifestation of the Spirit in the church, and in the Apostles. It was not only sinful, but directly opposed to the essential life of the church. Combined with hypocrisy, and covetousness.

From the expression 'laid the price at the Apostle's feet,' some infer a public offering connected with worship. The occasion was perhaps the regular hour of prayer, and hence Sapphira came in three hours later. The sin ascribed to Satanic suggestion.

What was Peter's part in the transaction? Some think a miracle performed by Peter, and then charge undue severity. Others, Peter charges the sin, and the death ensues. If he anticipated it, it was by inspiration. When he announced her death beforehand to Sapphira, it was by inference, knowing her equally culpable with her husband. Many adopt a naturalistic explanation, of death from sudden disappointment and shame. Old naturalists, actual homicide by Peter. Skeptics interpret strictly, as a conscious miracle, and infer gross enthusiasm in the church in which such stories could be invented and accepted as honoring to the Apostles.* Some infer that *νεώτεροι* must be an official term because *πρεσβύτεροι* is, and infer the early existence of the office of deacons, and complete organization of church. Cannot be official because exchanged with *νεαγίαχοι*, v. 10.†

Effect. Great awe fell upon all the *ἐκκλησία*, here first used if rejected in ii. 47. The needed effect, lest familiarity

* Renan, Apostles, p. 100.

† Lechler, I, 91.

with the presence of the Spirit should beget carelessness 12, 13. They were all of one accord in Solomon's porch, 'and of the rest durst no one join them, but the people magnified them.' Of the rest, some say the Christians; others non Christians. Probably other hypocrites. They were protected from this danger by the punishment of Ananias. Also increase of popular regard, † and miracles of healing, in contrast with the punitive one. Numbers brought that the shadow of Peter might fall on them. Explained as superstition of the people countenanced by Apostles, or mistake not corrected by them. But no more difficulty than healing by touch of the hand. The effect of this third statement of the popular influence is cumulative. The church grows, inwardly and in extension, not only in spite of, but by means of persecution and threatened corruptions. The description differs from those at close of chs. ii., iv. in dwelling more upon the outward than inward elements.

SECOND PERSECUTION. v. 17-42. Increased growth induced the hierarchy to persecute. The High Priest and those with him, which is the sect of the Pharisees. Older interpretation, on supposition that the High Priest was a Pharisee, was that those that were with him, &c., describes a coalition of the officials with opponents of the opposite party. It is now believed that the High Priestly family was Sadducaic; because of cruelty in persecution; because composed of creatures of Roman power; because Annas later known to be a Sadducee; because in Gospel History the enemies of Christ are the Pharisees until the later chapters when the court acts, the Chief Priests, &c., are mentioned.* Advance on previous persecution, not accidental but concerted; not two but all Apostles arrested; no punishment followed first, now deterred from putting to death by fear of people, and scourged them; this called for miraculous interference; popular excitement greater. Graphic statement, the Sanhedrin charged Apostles with the design of avenging the blood of Christ.

Angelic release, objected to because not relieve from suffering and not appealed to by Apostles. Accounted myth-

* Alexander, Com. Acts. Schürer, II, i. 195. Shenkel, Bib. Lex. Keim. Farrar, etc.

† Lechler, I, 68, n. Alexander, Com. Acts.

"Sadducees."

expressed fear of the Apostles' influence upon the
people

Magnificent answer, bold, clear, brief.

Apostles asserted that Christ was coming again & the people believed it.

ical. But it was a sign to the Apostles, needed because persecution was so severe a trial to faith; they suffer, and learn that personal self-denial is required. The miracle had its effect in the awe produced on the priests and people. Trial was before the Sanhedrin. ἡ γερουσία v. 21 specification of an element of the Sanhedrin, or the whole body of elders including the Sanhedrin, or that Luke made this mistake* Peter answers they must obey God rather than men. Sanhedrin deterred from putting them to death by *Gamaliel's advice*. This has been regarded as right in principle, but disregarded all evidence except success, and was therefore unbelieving. At same time showed prudence. Indicates the success of the church that its worst enemies conceded that it might be victorious. Again Apostles scourged and threatened, and continued to teach both in public and private. Objections to the narrative; this course impossible if miracle be true; impossible that a Pharisee should protect Apostles. Especially anachronism charged, in allusion to Theudas, whom Josephus places after A. D. 41, and the taxing when Judas flourished was 40 or 50 years earlier, yet Gamaliel puts it after Theudas. But rests on unproved assumption of identity of Theudas. The name common, and these revolts frequent. Many think Theudas the same as Matthias, Theodoros, Theudas. Matthias with Judas revolted against taxing near end of reign of Herod. The reference to Judas important as showing Luke was not ignorant of a taxing under Quirinus later than Lk. ii. 1, 2. Gamaliel, grandson Hillel, head of strictest school of Pharisees, styled the Beauty of the Law, died 18 years before the destruction of the city. Traditions that he became a christian not reliable.

SECOND INTERNAL DISTURBANCE, leading to appointment of Deacons. vi. 1-7. In regular alternation. Narrative of deacons not given for itself primarily, but incidental to the persecution and the consequent increase. Hence not a full account of the office from point of view of organization.

Like the first corruption, this arose out of the community of goods, and was an opposition to the characteristic life of the times. A jealousy of the Hellenists against the Hebrews, fearing that their widows were not fairly treated in the distri-

* Schürer, II, i. 172. n. 464.

bution of charities. Widows as often in SS. representing the most dependent class. This is the first indication of a party division in the Jewish church, widening through Stephen, Philip, Paul, to the great controversy of Paul with the circumcision party. It indicates a class feeling, doubtless founded upon social usages, and differences of religious opinion.* Hellenists in Jerusalem used the Greek language, and SS., and had different synagogues. They were accustomed to gentile usages and thought. Yet many were Pharisees, as evidently in Paul's churches. Renan says the Hellenistic Jew was more credulous than the Hebrew, and thus accounts for his readier reception of Christianity. Jerusalem Jews on the other hand looked down upon them. The probabilities were that Hellenists in Jerusalem would be religious and devout, as they had sacrificed home and business to be near the Temple. Which predominated in the church at Jerusalem cannot be decided.

The difficulty was natural to the circumstances, was practical, it was class feeling and not personal like the first, it was an incident of growth. And for these reasons was full of portent. It was not an imaginary evil, because the Apostles at once make provision for it, by the institution of a new office. 1. This shows that complete organization was not original and essential, but gradual and adapted to growing wants. 2. The Apostles put the teaching above the business work, and confine themselves to that. "It is not seemly," &c. 3. The church is the depository of this power, not the Apostles. "Choose ye out," &c. Hence choice by election. Before by lot, because an Apostle could not be elected. They choose out seven.

The seven deacons. The names are all Greek. From this some argue that they were all Hellenists, and therefore the office previously existed, as indicated by *νεώτεροι* of ch. v. because it would be impossible to allay class dissension by appointing all officers from one class. Others explain this by the extraordinary charity that prevailed. The assumption that the Greek names prove nationality is incorrect. Several Apostles and many Hebrews had Greek names. Often a Greek name was assumed on conversion. Naturally Luke

* So Baur, Neander, and most Commentators.

Probably unintentional injustice

τραπέδεις = table of money changer as well as
for food

Some think that before this all were
Hebrews. - but if so the Hebrews would
not have submitted to such partiality.

All salvation is by the truth -
aggressive power is not social alteration -
Renan is mistaken -

Apostles give themselves solely to the word
& to prayer.. Doctrines of Jesus enforced
by the H. S. are the great sources of power.

So violent was this persecution as to
form the turning-point in his history..

to destroy the temple - & the customs of Moses

from his point of view uses the Greek name. So far as names are concerned there can be no inference that all were of one class. As to the scope of the office, the words of the Apostles distinguish between teaching and the temporalities. Deacons also taught, as Stephen and Philip, but may have been as evangelists, or in the exercise of individual charismata. Some say beginning of office of deacon in church. Some that not same. Some that included elders.

Effect produced. Increase; multitudes believed. More efficient organization, zeal of deacons having access to homes; the care of the poor. Many Priests believed. Some deny, Priests afterwards persecute. But great numbers. Josephus says 4000 returned from Babylon, and now the number was 20,000. Most important result was the position given to Hellenist members, and more liberal opinion. "Two out of the seven stand prominently forward as the champions of emancipation." It was the first step toward Pauline universalism.* The history contradicts the rationalistic theory that Christianity was a social more than a theological movement; owed its success to amelioration of masses, and attracting the poor and enslaved, and women. This shows that the word was paramount and the source of social amelioration.†

THIRD PERSECUTION. vi. 8-vii. The appointment of deacons introductory to the account of persecution. The success of the deacons stirred up persecution. Stephen taught with great power and wrought miracles, arguing in the Hellenistic synagogues out of the LXX. Construction of v. 9. Some say two synagogues of North Africa and Asia, some one including all nationalities, some four. Talmud counts 420 synagogues in Jerusalem. *least one & that was the essential*

Persecution did not like last originate with the Priests, but from Pharisees in their synagogues. This is not expressly stated, but held by Neander, Schaff, Baumgarten, Lechler, Lange, &c. Because the charge against Stephen was not the doctrine of the resurrection, but (as against Christ,) blasphemy against Moses. The witnesses against Stephen were false, because they perverted his meaning, but the charge illustrates

* Lightfoot, Galatians, p. 134. See n. Nicholas probably gives name to Nicolaitans, Rev. ii. 6, 15, exaggerating his teaching; but proving the tendency of the appointment.

† Renan, Apostles, 117, 120.

- the truth unknown there was essential

his doctrine. The change in popular feeling proves that Pharisees were involved. Sadducaic persecution was deterred by popularity, now the people take part. The same is proved by the part taken by Saul of Tarsus, of the synagogue of the Cilicians.

STEPHEN'S DEFENSE. Stephen the precursor of Paul. Augustin, si sanctus Stephanus sic non orasset, ecclesia Paulum non haberet. Baur recognizes that the discourse is a review of O. T. history with constant relation to the rejection of Christ. Only Holsten and Sup. Relig. deny. Intellectually a very remarkable and comprehensive historical argument, showing profound insight into the nature of the Old Testament. Argument involves two elements. That the revelation of God is not confined to the Temple and the existing order of worship. Changes had repeatedly occurred; the existing order was the result of development. From the patriarchal revelation, to the nation, to the organized theocracy, and its completion in the kingdom of David. The Temple was not even built until Solomon. Parallel with this argument is the polemic element, these changes had always been accompanied by the opposition of the nation. The present generation in setting themselves against the new revelation of God, were acting as their fathers had done who slew the messengers of God.

bring in view The discourse *transitional*, between Peter and Paul. Baur and Zeller hold that its position is antagonistic to the law, and puts Stephen on Paul's ground; and hence they infer late and dogmatic origin. Schmid* also thinks it indicates a sense among the Hellenistic Christians of the incongruity between a legal worship and the gospel; a consciousness of the opposition between the Christian faiths and the institutions of Judaism. Lechler and Weiss† more accurately, that his opposition is not with the law but with legalism, and Pharisaism; that he emphasizes the spirituality of the law, the true revelation of God under all its stages, and that he blames the generation for rejecting Christ and thereby dishonoring the law. He was charged with predicting the destruction of the

* Bib. Th., 295, 297.

† Lechler, Ap. Times, I, 285-288. Weiss, Bib. Th., I, 195, 196. See Baumgarten. J. A. Alexander.

Remarkable document. Most unusual
knowledge of history & of the relation of
historic events. Actors in history seldom
understand the real relation of historic
events in which they are acting - the
Church only knew this 13 years after.
His wonderful insight is
enough to persuade us of his
word inspiration

(1) Charges had occurred

(2) Charges always opposed

(3) ∴ this charge was just as unjustly opposed..

Paul listens to S's defence which lays down the
principles which his own life is to carry out.

Schmid is accurate enough - but Weiss is
better. - Stephen believes in the law &
that Xity is a fulfillment of the law - he
only objects to false legalism..

His discourse

1. Recognizes spirituality of the law, which underlies its universality. Here he differs from the primitive apostles. ⁽¹⁾ contrast Peter - who had said nothing of the destruction of the temple - he thought the Gentiles must first become Jews by circumcision
 (2) Peter's own words to + after Cornelius' conversion show the lesson not learned yet by Peter..

the apostles then inspired if so ignorant concerning this essential point? Nothing here contradictory to Paul's teaching. Their inspiration not inconsistent with the fact that S. too was inspired. Peter's earnest + simple look upon only Jews - + Jewish glory fitted him peculiarly for his work among the gentiles..

Historically we find that the proclamation of the gospel within the work of the apostles + was carried on independent of the apostles..

An advance in doctrine - yet much behind Paul - the equality of Gentiles not yet seen nor the needlessness of Circumcision..
 Peter's backing was needed in Jerusalem before the Jews could receive the harder doctrines of Stephen + Paul

O.T. quoted - form of quotation so brief, + because of rhetoric. -

As inspir. inerrant - Ans. 11 Stephen's speech given by inspired Luke + ∴ need not be defended.

(2) Can be reconciled in every case with O.T. statements

*he probably did but did not go beyond
to advocate the abrogation of
Judaism..*

Temple, and it is thought probable that he did, because Christ had predicted it in the same punitive way because of the unbelief of the nation. The change from Peter's discourse is 1st in tone, from conciliatory to polemic and denunciatory; 2d from emphasis on fulfilment of prophecy in Christ, to the destruction of the Temple and punishment of the generation; 3d showing the revelation of God not confined to the Temple. But not Pauline, because he does not see that the whole law is abrogated, that law and gospel are opposed because of the spiritual reality in Christ, and that gentiles are to come in to equal position with Jews. The intellectual grasp, and precise adaptation to the situation, are very remarkable, and prove inspiration; also development in history of doctrine. Not derogatory to apostolic inspiration, because if Peter's mind had been fixed on the contrasts and changes which were coming, he would have alienated sympathy, and produced schism. Besides this doctrine caused martyrdom of its author. Peter had his work yet to do.

Objections to the discourse. Pauline, traits of trial similar to Christ's, linguistic analogies with author Acts, similarities of expression with Peter at Pentecost and Paul at Antioch, the impossibility of reporting it, the supernatural element, and especially discrepancies with O. T. History. These latter much discussed because of bearing on inspiration. As it traverses O. T. history, in a very general way, it gives occasion for variant statements.* v. 2, God called Abraham in Mesopotamia, Gen. xii. 1, after he dwelt in Haran. Probably a repeated call, confirmed by Gen. xv. 7, and traditions. v. 4. Abraham removed to Canaan where his father died. Gen. xi. 26. Terah 70 years old when he begat Abraham, Abraham 75 when he left Haran, xii. 4, and xi. 32, lived to be 205, or 60 years after Abraham left. But age given of Terah may be that when he begat his eldest son, as in the form of genealogical table preceding. v. 5, Gave him no inheritance in the land, but Gen. xxiii. 20, he bought a burial place in it. The statement not contradictory, or may refer to different periods of time. v. 14. The number which came out of Egypt was 75, as LXX, but Heb. text says 70. But not important, that he may quote from LXX as we from A. V. without noticing variations. v. 16. Sons of Jacob buried in Palestine. Gen.

* Speaker's Com. Alexander on Acts.

not contradict, but silent. Jacob buried in Sychem, whereas Gen. in cave Machpelah. But Stephen's statement refers to his sons. Abraham bought a field of the sons of Hamor, Gen. xxxiii. 19, Jacob bought it. Abraham bought Machpelah. Here some say textual change, or two widely separated purchases combined. Some admit Stephen's mistake on the ground that it does not affect Luke's inspiration. v. 23. The age of Moses when he returned from Egypt, 40 years, is not given in O. T. v. 43. The star of your God Remphan in Heb. Keun, probably different names of the same deity.

Two questions arise.⁽¹⁾ Did Stephen finish his argument, or was it interrupted by violence? The latter opinion is based on his closing his historical review with David. But he closes with the greatest king, and greatest prophet, the culmination of the history. Anything more would have been repetitious. Also the practical application indicates the end.

(2) Was his death by judicial sentence, or by mob violence? On the one hand, no sentence is recorded; the description is that of a mob; on the other hand, the court had jurisdiction; witnesses and defense; sentence may have been passed but not recorded. The immediate execution was illegal, but caused by excitement at hinting at loss of Jewish privilege. Not prove that capital power in hands of Sanhedrin, Jno. xviii. 31, but Romans connived at religious persecution. Stephen the first martyr. N. T. tells of no others. Hence appropriate description as a type. Saw Jesus standing on right hand of God. Looks back to ascension. Standing, not sitting, in the attitude of bringing aid. Prayer the echo of Christ's. Remarkable that this is the only place in N. T. where Son of Man is applied to Christ except by himself. Rev. i. 12, xiv. 14 not real exceptions, because the reference is to Daniel. His prayer is to Jesus, the exalted Lord, and implies the power to remit sin.

The close of the first period thus marks a great crisis. The period of quiet increase and of popular favour is over. From sanguine hope of the conversion of the nation, many have come to see that this generation, at least, has rejected Christ, and that the Temple is to be destroyed. And the beginnings of division within the church itself as to the relation to Judaism, are seen. It is the threshold of wide advance. Pilate sent to Rome by governor of Syria, Vitellius, A. D. 36.

1) Logically he brings his argument down to
the greatest King & the greatest Prophet.
Lesson has been conveyed on the equal
proves..

I. first martyr - one of the most dramatic
incidents & descriptions in the Bible..
Fall asleep - so noticeable here where
all is tumult & excitement..

N. B. (1) He prayed to Jesus - "X was Divine
2) Called Son of man

This govt was more conciliatory to the Jews
but this tolerance resulted thus (1) where toler-
ance prevailed, Jews were allowed to persecute the
Church.

Ev 110/3E15 may show that while the populace was violent there were those who were regretful to find such intolerance - & who while not yet converts were being prepared for such a change.

The persecution most fierce - produced a great revolution - no previous sign of the proclamation of the gospel outside of Jerusalem.

The dispersion almost complete.

How escape? Not easily answered. We only know the fact.

Why remain? They considered Jerusalem the central point still.

Pilate

Marcellus appointed. Tiberius died, A. D. 37. Caiaphas deposed A. D. 36, and was succeeded by his brother-in-law Jonathan. Caligula favored provinces, and restored the kingdom of Herod Agrippa. Civil power protected the church outside of Palestine, by Roman policy. At the same time the effect of milder rule in Palestine was to leave Jews liberty to persecute. Both favored extension.

II Sub-period - Acts. 8-12

EXTENSION OF THE CHURCH THROUGHOUT SYRIA TO ANTIOCH. chs. viii-xii., A. D. 36-44. The general persecution caused scattering, and the scattered Christians founded churches, viii:1-4. The persecution. Devout men carried Stephen to his burial and made great lamentation over him. These were not Christians, because *ἄνδρες ἐδλαθεῖς* always refers to devoutness under the law, even xxii. 12. Indication* of the feeling of the better class of Jews towards the church.

'And there arose a great persecution against the church which was at Jerusalem.' Notice, as *ἐκκλησία* first used in the last period when the church is founded, here a geographical distinction is first used when it is to be extended out of Palestine. Of itself this is the keynote of a great change. Severity- of the persecution drove the Christians from Jerusalem. Practically this was a great step, involving all the future. The church might be planted out of Jerusalem, and independently of the Temple. Some insist that only Hellenists were driven away. Thus the Tübingen critics find that what remained in Jerusalem was Judaistic Christianity. Some confine the scattering to the congregation of the day. But *πάντες διεσπείρισαν*.

e.g. Paul's persecutions

about Stephen

Except the Apostles. Two questions. How did the heads of the church escape? They were not the active leaders in the obnoxious movement; and they were held in great reverence by the people. Why did they remain? They had not left before because they had not seen that their commission required it, and they would not yield to persecution. They followed the divine leading. The Tübingen critics find in this a strong proof of their position.†

A Transition Period. 1. The formation of the opinion among the Hellenists in Jerusalem that the church was not confined to the Temple. 2. The actual conversion of gentiles and founding of gentile churches. 3. The sanction given to

seen in conversion of Cornelius

* Lechler, Ap. Times, I, 77, n.

† Zeller, Ap. History.

the admission of gentiles without circumcision in the vision of Peter. 4. The widening of the basis of the church throughout Syria. 5. The conversion of Paul. As before the history not complete; but proceeds by typical instances. These incidents are not to be regarded as successive, but synchronistic; each narrative going back to the martyrdom of Stephen as the point of departure for each section; so that viii. 5-40 followed by ix. 31-xi. 18, is parallel with ix. 1-30, which also joins viii. 4; and xi. 22-xii; follows in time.*

<i>Successive Events.</i>	<i>Contents.</i>	<i>Time.</i>	<i>Synchron-ous Events.</i>	<i>Contents.</i>
Acts ii. 42- viii. 3.	History of the Church in Jerusalem.	Interval between Pentecost, A. D. 30, and the scattering of the Christians of Jerusalem in consequence of persecution.		
viii. 4.	The scattered Christians preach the gospel, wherever they go.			
	Paul is converted, preaches 3 years in Arabia and Damascus, goes to Jerusalem and then to Tarsus.	} 3 years & over.	Acts viii. 5-40. (xi. 19-21).	Philip in Samaria. Peter and John Simon Magus. Philip in Caesarea.
			Acts ix. 31-xi. 18.	The churches of Judea, Samaria and Galilee have peace. Journey of Peter among them, from which he returns before the arrival of Paul in Jerusalem.
ix. 30.	Sojourn of Paul in Tarsus.	Probably three years.†	Acts xi. 22-24.	Barnabas in Antioch.
xi. 25-30.	Paul and Barnabas in Antioch. Second visit to Jerusalem.	1 year, closing with the journey to Jerusalem.	Acts xii. 1-24.	Death of James. Peter, released from prison, leaves Jerusalem.
	The visit to Jerusalem to the return to Antioch.	Probably some weeks.		Death of Agrippa I, A. D. 44. before the visit of Paul to Jerusalem.

Translated, with modifications, from Wieseler's Chronologie, p. 153.

* See Alexander's Com. ch. ix. Summary of chapter i, 354. Schaff.

† NOTE.—Wieseler says probably a half year, because of the date he assigns to the conversion of Paul.

3. V. 105. new
in time + not later, in connection with
Paul's work..

THE FIRST EXTENSION, TO SAMARIA UNDER PHILIP. viii. 4-25. Typical case of the gospel acting for the first time in a community essentially heathen. Philip, second on list of deacons, a worker of miracles, and of same spirit with Stephen, v. 5. "The" city of Samaria. Modern texts and Revision, as A. V., have the article, which favors the opinion that the city of Samaria is meant, adorned by Herod, and called Sebaste. Others rejecting the article, say Sychar,* John iv. 5, now Nablous; vv. 9, 14, 25, show that the whole province was evangelized. Jews had peculiar hatred for them. They claimed that their Temple was the place of true worship. The Hellenistic christians, enlightened on that point, were willing to preach to them; remembered also the example of Christ.

How do these Samaritan conversions stand related to the conversion of Cornelius? If Cornelius was the first uncircumcised convert, and if uncircumcised gentiles must first be received by Apostles, they are looked upon as not gentile, on the ground that they worshipped Jehovah, retained the Pentateuch, practised circumcision, and expected Messiah." Old opinion, as Smith's Dict., that they were of entirely foreign blood. More modern opinion, Dr. Döllinger, mixed blood, from remnants left at the deportation, and from constant supply of renegade Jews. On the other hand their position as indicated in O. and N. T. is non-Jewish. Were classed with gentiles, excluded from building Temple, Christ called them *ἀλλογενεῖς*, and forbade his disciples to teach in their villages, and his own visit to them was exceptional for the very purpose of forshadowing the call of gentiles. Religiously they were on gentile ground; and their admission to the church, and its sanction by Apostles, without reconciliation to Judaism, before the conversion of Cornelius, was significant of growing liberality.

worshipped Jehovah

semi-jewish
but
fact is

This view of the progress of the history is confirmed by ch. xi. 19, 20, which refers to this same period, immediately following the death of Stephen. Those scattered as far as Antioch preached to none but Jews only. But some of them, men of Cyprus and Cyrene spake unto the Greeks also, preaching the Lord Jesus. The common text, A. V., and marg. Rev. W. and H. read '*Ἑλληνιστάς*, Grecians, or Greek speaking

N.B.

* Smith's Dict. Ant.

Jews. For "*Ἕλληνας*, AD. "Sin.-corrected," Syr. Vulg. Chrys Eus. Westcott, Lightf. Gal. p. 291, Rev., Greeks, or heathen. The internal argument is decisive for this reading, because the apposition to *Ἰουδαῖοι* is not *Ἕλληνοῖσται*, but *Ἕλληνας*. The older opinion was that as the case of Cornelius precedes in the narrative in Acts, it preceded in time. Since Gieseler, the other opinion prevails.* If the reading '*Ἕλληνας*' be adopted, the only exegesis which will adapt the statement to the idea that the case of Cornelius preceded is to assume a long interval between vv. 19-20, which is utterly forced and artificial.† On this reading the positive statement is that Hellenistic converts preached to gentiles in Antioch on their arrival, and with great success. And that Cornelius was not the first uncircumcised convert, but the typical one, conveying the divine sanction. The growth of the church was not by Apostolic direction, but by development of its spiritual life, under the providential condition of its scattering, and subsequently authorized by the apostles. This is altogether the more conceivable view. Hard to think of Christians withholding the gospel.

The part taken by the Apostles, They sent two delegates from Jerusalem, Peter and John, the most eminent, and who worked together. They recognized the work, and prayed that the converts might receive the Holy Ghost, and laid on hands, for as yet the H. S. had fallen upon none of them, vv. 15, 16. This passage, with Heb. vi. 2, is the principal N. T. ground for the rite of "confirmation." "Baptismal grace preceded, but something more was reserved for the laying on of hands of Apostles." The weak point in the inference is that the powers conferred were extraordinary and ceased with the Apostolic age.‡ Neander makes the distinction between intellectual and spiritual faith. They were baptized on accepting the Messiah. Peter's more searching preaching was accompanied with conversion. This is contradicted by v. 12. The usual distinction is between the ordinary gifts of the Spirit and the charismata. They had regenerating grace before, now they receive the extraordinary powers. This is confirmed by v. 12. What was conferred by the laying on of

* Lechler, I, 117.

‡ Canon lx. Hooker, v. 66.

to advance to state that gospel was preached
to both classes of Jews - but it is an
interesting fact to state that the Gospel was
preached to both Jews + Greeks.

They could well enough teach the only
essential - Faith which had been
taught by Peter + by all the Apostles.
An advance in the doctrine of justification
showing that it is by faith alone.

This was an assertion of the real authority
of the apostles..

This imposition of hands gives ground for the
ritual theory that H. G. only thus is
given..; but they had already received
regenerating grace, + now received the
grace of conformation - (say ritualists)

First opposition from a purely Leather source.

metowness = the strongest of human passions
revealing the wild-tendency + danger on this
side.

Rationalism - the second great opposition to
the church in all ages..

Philip + Simon - two important historic
characters brought face to face.

Simon Believes? Simonians existed until
the third century. Said to have been
duccated in Alexandria. Said to have
claimed to be Jesus.

Acts show him to have been some
great one according to his claims

- magus, the juggler

hands was visible to Simon. The question remains, why this unusual separation? 1. It served to discriminate between true and false miracles. Simon and Philip both wrought wonders. Philip's are shown to be true miracles, by the usual attestation, the charismata conferred on believers. 2. It was important also that at some time, it should be shown that regenerating grace could be conferred apart from these outward manifestations. The early period required them to be combined. Now that a wider sphere is reached, while the gifts do not cease, it is important to show that they are not essential. The prevalence of false signs, and the new conditions of extension, make this the appropriate time for the distinction. 3. It put the Apostles in a position of honour, and preserves unity.

The signs were for Jerusalem earliest period of the church.

SIMON MAGUS. Typical character of the history illustrated. Represents at very outset, two tendencies which soon became prominent. The world spirit of covetousness and ambition, giving name to Simony, and the spirit of speculation. Analogous to the first corruptions in the Jerusalem church, covetousness in the case of Ananias, and the intellectual discord culminating in Stephen.

Simon is more than a juggler; a prominent historical figure. Skeptics represent a conflict of jugglery. Known in tradition* as the first heretic. Simon of Gitta, near Nablous. Occupies large space in Irenaeus, Justin, Pseudo Clementines, Hippolytus, Jerome. A dissolute Gnostic sect derives its name from him. Justin tells of an inscription in his honour in Rome. Many think this a mistake, of an extant inscription Semoni Sanco, a Sabine deity; others that Justin was accurate.† His system described as Valentinian. God is absolute being. The universe comes into existence by emanation. Divine powers realized in successive incarnations. The highest, is the intelligent soul of the universe. Simon was the incarnation of this Spirit. Doubtless much of all this is legendary. He could scarcely have held a gnostic system so developed as this implies. On the other hand the tradition was so general; and agrees with traits in Luke's description. He gave himself out to be some great one; and his followers

so early

* Renan, Aps., 142, 143.

† Smith's Dictionary.

Simon was ∴ a type - He did hold miracles which afterwards were developed into gnosticism.

said, 'This man is the great power of God, vv. 9, 10.' Probably he held, in common with many others, elements which were afterward developed into gnosticism. And as Stephen was opposed by the Judaistic spirit in Jerusalem, Philip was met by the heathen philosophical spirit; the two great sources of controversy in the N. T. times.

PHILIP AND THE EUNUCH. viii. 26-40. Peter and John returned to Jerusalem, visiting the Samaritan villages. Philip, directed by an angel of the Lord, went southward to a desert road leading from Jerusalem to Gaza, where he baptized the Eunuch.

The Eunuch illustrates the extension of the gospel to ends of the earth, as the Samaritan conversions to those nearest geographically and in religion. Some hold that he was a proselyte, because he worshipped in Jerusalem. If so, *εὐνοῦχος*, means chamberlain, because of Deut. xxiii. 1. There is no reason to doubt that he was a pagan, and uncircumcised. His interest in Judaism and visit to the Temple, and study of SS. not against this.* It is the baptism of an uncircumcised gentile by divine direction. Candace a dynastic name of the island of Moeroë in Ethiopia. Tradition of the native church dates its origin from this. Traveling in a chariot, indicates rank and wealth. Reading from LXX Is. liii. 7, 8, and asks Philip to whom the prophecy refers. Most interesting indication of the controversy now raging in the Hellenistic synagogues in Jerusalem, and showing how the Jews already evaded Messianic prophecies.† Philip comes to him *ὁδηγός*; and *εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν*. The confession of the Eunuch, v. 37, although as old as Irenæus, is due to liturgical origin, and rejected by critics and Rev. Philip found at Azotus, and later at Caesarea, ch. xxi. 8. This first extension results in the founding of the church throughout Samaria, and Syria from Damascus to Azotus. The case of the Eunuch represents a process going on probably since Pentecost.

CONVERSION OF PAUL. ix. 1-30. Second line of preparation for the extension of the church. That it is not reserved until the historian is ready to go on with the narration of his work, shows the point of view. While the church is preparing Paul is ripening in his own mind for the work.

* See Schürer, II, i, 299, Art. Proselyte, Smith's Dict.
 † Alexander on Acts, ad loc.

Why introduced? Represents another
mode of growth & extension.

There is no reason to take the word in
any other than its usual sense.
His case most appropriate as a type.

Cana was a most wealthy & prosperous
& extensive region.

Reading the Jewish bible showed how
widely the scriptures were spread already -
& thus a providential preparation for the
preaching of the Gospel.

He asks the great question - the only
possible escape from interpreting this
as referring to the Messiah was the
ground Paul & Jews had probably taken
that it referred to the prophet himself
or to some other man.

the persecution of Stephen ..

The Jews found that they must follow the Xns
who were scattered abroad + ∴ Paul was given letters
to Damascus.

Jesus - Paul to the two great figures of the N.T.

Paul was not converted how account for his
life - if converted how account for his
conversion ..

The conversion of Paul takes place along the line
of all his preaching - i.e. the equality of
Jew + Gentile ..

The original apostles were best fitted for work
among Jews - they were not thinking
about the Gentiles .. - Paul comes in exactly
at the right time in his own experience -
in the history of the church ..

Gabalriel was a bigot but Paul more of a bigot.

He was not licentious nor hypocritical Pharisee -
his knowledge of the law was blameless ..

X in Jerusalem very little + only during periods
of 4 years.

Date is uncertain

Date usually given from A. D. 36-38. Probably not follow the conversions in Samaria, ch. viii., because goes back to very height of the persecution, and because viii. 1-3 evidently goes back to vii. 50. The narratives are parallel. Obtained letters from the High Priest, Theophilus, to the Jews of Damascus, empowering persecution. Damascus wrested from Herod Antipas, and Roman supervision by Aretas, king of Petra. Roman coins of Damascus lacking for reigns of Caligula and Claudius, while coins of Aretas are found.

The conversion of Paul is one of the most prominent facts of the N. T. Because we have his own account of it in admitted writings, it becomes a turning point in controversy about the evidence to the resurrection, the origin of the supernatural in the New Testament: and he himself also associates it closely with his mental development and his doctrine.

A new man was needed for this new work. The Twelve by education were adapted to found the church among Jews; and no one of them possessed the personal qualifications for Paul's work. He was a Jew, and a profound sympathizer with their religious ideas. His conversion was connected with the breaking down of Jewish barriers, and therefore he would be most liberal on that very point. It was at the point of time when the life of the church was advancing. On the doctrinal side, he was thus led to conceive the gospel in its relations to the universal salvation. This implies no defect in other apostles. Their limitations were a part of their special adaptations.

Personal qualifications. He had profound knowledge of the SS. and traditions of his people. Born a Pharisee. Probably went early to Jerusalem, because thirteen years was the age to begin special training in the law, and ch. xxiv. he says he was *ἀνατεθραμμένος* at the feet of Gamaliel. The difficulty that he not only makes no allusion to having seen Christ in Jerusalem, is met by some by supposing that he was studying in Tarsus during this interval. By others, Neander, Wieseler, &c., that he was temporarily absent. II Cor. v. 16 not prove contrary. On the other hand he had a profound acquaintance with heathen life and thought. Tarsus ranked third after Athens and Alexandria for Greek learning. Some think he was regularly trained in these schools before or after his return from Jerusalem. On the one side it is argued, that

*on the contrary he entered school
at Jerusalem while quite young, & if he ever
attended at Tarsus it must have been while
he was still & after he returned to Tarsus.*

Gamaliel himself and the school of Pharisees of which he was head, encouraged the study of Greek literature; Tarsus was a foremost seat of the Stoic philosophy, and Paul shows acquaintance with its principles and uses its terms in his discourse at Athens;* from profound acquaintance with speculative principles in epistles to the Ephesians and Colossians, and allusions in Corinthians; from his logic, and quotations of the poets. *very shallow* On the other hand it is urged that he never quotes Plato or the tragedians when he easily might; that his reasoning is rabbinical; his style not classic. Farrar's sweeping reasoning is flimsy.† He was taught a trade, tent-making, for which nomadic custom called. A black Cilician cloth was in request. His Roman citizenship was not derived from his city, which was neither municipium nor colonia, but urbs libera. It was therefore the more a mark of family distinction. He was free born. *Inherited rank*

THE CONVERSION OF PAUL. The sudden and miraculous manner of his conversion has important bearings. 1. His conversion and call to the Apostleship were combined, and it was therefore necessary that he receive his appointment from Christ personally, and also be constituted a witness of his resurrection. 2. Supernatural evidence was necessary because of its effect on the minds of others. From being a prominent opponent, suddenly converted, and claiming the highest authority, he would not have been so soon accepted and trusted. 3. It had profound effect upon his own certainty of truth, and of his call to office, and this was continued by repeated visions granted to him, II Cor. 4. It had close connection with his views of the gospel, and the development of his theology. *a.* Unlike the other apostles who had conversed with Christ in his earthly life, Paul sees him first in his heavenly exaltation. He is supreme Lord, Lord of all, author of salvation, judge of all men, a spiritual being in whose face he beholds the glory of God.‡ *b.* From their position with Christ in conflict with his rejectors, the Resurrection assumed the most prominent place to the original Apostles, as vindicating his claims, and included their whole gospel. Paul,

* Lightfoot's Essay on St. Paul and Seneca. Com. Ep. Phil., p. 302.

† See Life of St. Paul, I, 36-39.

‡ Weiss, Bib. Th. I, 277, 390. Schmid.

Some falsely allege that Paul had
gentile learning + was a mere ignorant
& bigoted Jew. Farrar Jr. must give up
this false theory when he stands with
Paul on Mars Hill.

Conversion of Paul whole gospel is involved.

Outward accompaniments as miraculous and
the inward change.

2. Hypocrisy would have otherwise been
attributed.
3. Would forever dispell all doubts from the
mind of Paul.
4. He had never been with Christ - + had not
seen his human weakness - + sorrow
+ pain - but just seen by Paul as Lord.

1. Glory.
2. Faith.
3. Grace.
4. Universal Gospel

c. Paul sees the atonement as that which
gives value and importance to the
Resser Resurrection.

Paul preaches Grace & what better an
exemplification of "Grace" than in his
own conversion.

Paul preaches X crucified as the greatest
theme of all.. — all doctrines but this
emphasized more than all..

Just emphasize the glory of the risen Savior
the effects produced upon the mind of Paul.

knowing Christ first in his exaltation, is able to estimate more fully all the facts of his life in their proportions and relations, and especially dwells upon his death in its relation to the grace of forgiveness.* *c.* To him suddenly changed by an act of grace from an enemy to a most honored servant, salvation is radically and pre-eminently of grace. There is a complete severance between the life before he knew Christ and after, a marked contrast between grace and law, not felt by original Apostles who are gradually educated in the law and brought to Christ as its fulfilment. The proclamation of the gospel is an offer of grace to men.† *d.* The time of his conversion, the controversy about the perpetuity of the Temple, his experience of grace as a forgiven sinner, his mission to gentiles, all determined his view of the gospel as intended for the world, and not in its relations to the law.‡

Acts gives three accounts of the conversion, the differences between which are used to discredit the whole. They assume unusual importance apologetically from their connection. One is by Luke, ix. 3-19. Two by Paul, one at his arrest, xxii. 3-16, and one his apology before Agrippa, xxvi. 9-21. ix. 7: They *heard* a voice and *saw* no one; xxii. 9: They *saw* a light and *heard* no one. The spectators saw a light but did not distinguish the person of Jesus; they heard voices, but did not distinguish the conversation. It was necessary that Paul should see and hear Jesus, and that the spectators should only see and hear enough to testify to some extraordinary occurrence. ix. 7: "All stood speechless and Paul fell to the earth;" xxvi. 14: "All fell to the earth." εἰστήκεισαν not plpf., but statements are successive.

Words which in one account pass between Ananias and Paul, in another are from Christ to Paul. Either spoken by Christ and repeated by Ananias; or words of Ananias by command of Christ. Great stress laid by high authorities on these differences, which are slight and easily explained. *the words of Luke also*

Miracles follow, in the vision to Ananias sending him to Paul; the blindness and restoration to sight. - *sign of the inward char*

The conversion of Paul is one of the most prominent subjects of controversy because Paul and his principal writings

* Weiss, Bib. Th. 420.

† Weiss, Bib. Th., 276.

‡ Weiss Bib. Th., 279. Lechler, Ap. T., II, 234-237.

are the first undisputed facts of N. T. history, and the rationalistic criticism acknowledges itself bound to account for these facts on naturalistic grounds. It is especially prominent because it is the starting point for the vision theory which has been said to be erected into a dogma of modern criticism.

The old form of naturalistic explanation which accounted for the scene on the road to Damascus as a lightning stroke, and the voice as thunder, and the prostration and blindness of Paul as caused by the stroke, and his cure by the application of the cold hands of the aged Ananias, etc., was accepted even by Winer and Ewald; but left unexplained the whole subjective element of the conversion; did not attempt to show how Paul could in his own mind connect the appearance of Christ with such phenomena, nor how such results in his life would follow.

It is now admitted as proved by genuine Epistles of Paul that he believed that he saw the risen Christ, on his journey to Damascus, and that he was converted in consequence of that vision, and that his call to the Apostleship depended upon it. I Cor. ix. 1., xv. 3. Gal. i. 12. His gospel is by immediate revelation of Christ, and its whole claim of authority hinged upon the reality of the resurrection of Christ. Strauss, Baur, Holsten, who has chiefly elaborated the vision hypothesis, Zeller, Hausrath, Pfeiderer, etc., all admit that Paul confidently believed that he had seen the risen Christ

But he gives no description; does not tell how he saw. The accounts ascribed to him in Acts come through Luke, and are set aside because of their contradictions, their obvious tendency, and the general unreliable character of the Acts. The question is therefore simply whether what Paul believed he experienced was external or internal.

If it can be established that what occurred was a vision, appearances of Christ to which he refers I Cor. xv., were of the same kind. And the whole belief of the Church in the resurrection was probably due to the same cause. We must have eye-witnesses for such an event. Matthew and John are the only Apostles who make this claim, and their gospels are not genuine. The Revelation only implies continued existence after death. Our first testimony which can be subjected to criticism is that of Paul, and that shows the visionary origin of the belief.

Difficulty for the skeptic is that Paul really believed in the supernatural - & yet they admit Paul's learning & education & beliefs & character - how account for these so peculiar beliefs of Paul.. Paul is the first great witness to the Resurrection, Critics deny Acts - but then we revert to the Epistles & there again we find his real portrait.

See Lulhard.

A subjective vision.. If Paul was so deluded then all the history of the Res. arose out of the belief in the Resurrection. But then the elements of such beliefs must have already been in Paul's mind - see next Page.

one saw that no Res was attainable
by the Law. — and his mind was
prepared for his conversion..

.. So faints - falls from his horse to the
Earth - partly delirious - in a trance..

a mere tendency theory:

.. Sep bet time of conv. & time of call..

His argument is by exclusion - & unites the
conversion & call..

There may be difference of opinion whether the process in Paul's mind was the unconscious transfer of subjective experiences into objective realities, or whether the vivid impressions produced physiological impressions, so that by subjective vision he actually seemed to see what had no external reality.

In support of the vision hypothesis it must be shown that the elements of the vision existed in Paul's mind beforehand, i. e., that he was converted to Christianity before or just now by the ordinary determination of his will.

The psychological preparation for the vision was chiefly from two sources, the dispute with Stephen, and O. T. prophecy. His controversies in the Hellenistic synagogues put him in possession of the Christian claims. These dwelt chiefly on O. T. prophecies concerning the sufferings of Messiah. From common fame he must have received a strong impression of the character of Christ. His Pharisaic culture prepared him to transfer the idea of Christ's suffering to the righteousness of His kingdom. Rom. vii. shows how deeply he felt his own lack of righteousness. As soon as the way was open for him to reconcile the humiliation of Christ with his claim, the bearing of Christians under persecution would deeply affect him.

But what brought all this to a crisis on the road to Damascus? 1. He had been in a condition of mental conflict with the evidences presented to him; his nobler nature revolted against cruelty; as soon as his mind perceived the possibility of the truth of Christ, a state of profound excitement resulted. 2. Some admit the external influences of heat of the sun, ophthalmia, &c. 3. Others distinguish. The vision and words are subjective, the blindness and its cure, mythical additions embodying the subjective facts; the coincident vision of Ananias and all that belongs to it, additions of Luke from his tendency.* 4. This difficulty is avoided by others,† by separating between the conversion and call to apostleship. His conversion preceded the call. Hence the importance of the strict exegesis of Gal. i. 15-17, which shows that the two were united by Paul himself. In addition appeal is made to frequent subsequent visions of Paul, to show that he was of a visionary disposition.

* Zeller, Acts, I, 289. † Supernatural Relig., III, 481.

Sup. Relig. supports the theory by adducing instances of subjective vision; by instances to show that the same occurs in many at once; by appeal to the principles of modification of memory.*

To Himself
" Others
at same time
Such a Change
" man
" a Religion

The points urged in refutation of this hypothesis are: 1. The distinction in Paul's own mind between the Damascus vision and all others, II Cor. xii. 1. 2. His appeal to others, not only apostles, but 500 brethren who had the same vision as himself. The *ἄλληλα ἄλλοι* I Cor. xv. 3 has been called the 'Achilles heel' of the vision hypothesis. They remained alive to refute his testimony. If Paul's vision may be psychologically accounted for, by including his knowledge of their claim to have seen the risen Christ, what shall account for their visions? 3. The impossibility of the same vision occurring to multitudes at once. 4. Inadequacy of the theory to account for the sudden change in Paul and his subsequent career. 5. The psychological difficulty. That Paul, being what he is confessed to be, intellectually and practically, should be so mistaken as to his own states of mind. 6. That all christianity is based not upon a fact and a divine influence, but upon the mistaken belief in them.

1 — The first visit to Jerusalem, after the conversion of Paul. Acts ix. 19-26; Gal. i. 16-24. Another and very prominent attempt to discredit the Acts on the authority of Paul's Epistles, relates to alleged contradictions in the accounts of his visits to Jerusalem. From Acts it would appear that Paul immediately after his conversion preached in Damascus, and remained until a conspiracy of Jews forced him to flee to Jerusalem. Comp. II Cor. xi. 32, 33. But in Gal., arguing his independent authority, he says he went immediately to the gentiles, spent three years in Arabia, and then visited Jerusalem for only 15 days. Luke's plan does not require him to give details of Paul's life. The idea is to give parallel lines of preparation for the coming extension. There is no good reason for supposing that Luke was ignorant of the journey to Arabia. 2. Where these three years may come in to the

* On the whole discussion, see Baur's Paul, I, 63. Zeller's Acts, I, 284. Pfeiderer's Paulinism, I, 14. And Hibbert Lects., 1885, p. 35. Shenkel's Bib. Lex., p. 417. Sup. Relig. III, pp. 481 ff. Davidson Introd., II, 248. Christlieb, Modern Doubt and Christian Belief, 478 ff.

§ Manggold, Bleek's Introd., ed. 4, 425.

4. Such an elevation of character, such love for Christ..
5. Has Paul a man who based the whole of his doctrine upon an error..
6. All that elevated mankind - such a religion must have had a firm basis..

Epistles are said to declare to Gentiles - & acts fruit to Jews; & that doctrines are thus divergent..

Argument for seclusion is that no churches
remained - but Dr. Hodge thinks that
he preaches at once... - yet even if preaching
his work is one of preparation -

Disagreement as to First visit in Jerusalem.

The points are 1. If P preached for three
years he would have been known in Jerus.
- a shallow objection for they might have
considered him an impostor.

2. One says apostles - other Peter + Jas.

4. Yes there is a flat contradiction; but
the statements refer to different times.

Have understanding with Jer. apostles in order
to avoid the appearance of schism..
Yet must be done so privately as to
avoid the appearance of derived office +
authority.

can be inserted⁵⁵ in many places

account in Acts is uncertain. Some put Gal. i. 16, 17 before Acts ix. 19; or between 19, 20; or after 25; or at 23, where the ἡμέραι ἔχεται admit of this definition. Acts. 9:23

"Arabia" what is meant by this term is not agreed. Either a region near Damascus is included, or the Sinaitic peninsula. Connected with this is the question of the purpose of this retirement. One view is that it was for seclusion. Immediately I conferred, not with flesh and blood, but went into Arabia. If so, the neighborhood of Sinai, where the law was given, was a suggestive scene. Meyer argues that he preached immediately, because of the relation between the *ἴνα* and the *εὐθέως*, which is not forbidden by fact that his doctrinal system was as yet undeveloped; nor because churches did not result. The capital of Petraea would then probably be the place. If actively preaching, it remains true that his whole life up to his call to Antioch stood in the relation of preparation to his subsequent missionary activity.*

Disagreement is alleged between Acts ix. 26, 27. Paul is distrusted, and introduced to apostles; and Gal. i. 18, 19, he saw no apostles but Peter and James. 1. If he had preached for three years, would not have been distrusted; but this was known only by report, and he claimed authority. 2. As to intercourse with apostles, there is no contradiction, and the difference is accounted for by the point of view, Luke narrating, Paul arguing independence from fact of intercourse with apostles. 3. Why he saw only the two, may have been of purpose, or they may have been temporarily absent. 4. Acts represents free intercourse with the church at Jerusalem, Gal. that he remained only 15 days, and was unknown by face to the churches of Judaea. The distinction is between Judaea and Jerusalem. And Acts xxvi. 20 refers to a different period. 5. Acts ix. 29, left the city on account of a plot, xxii. 17, by reason of a vision. The two harmonize.† Date of this visit A.D. 40, if the conversion was 37. Motive to see Peter. Have understanding with Jerusalem apostles, yet avoid appearance of derived authority. The recognition of his work not equal to that ten years later at the council, Gal. ii. 7, 8. The whole narrative only understood in relation to the theme of extension

* See Lightfoot, Gal., Note 1, p. 307.

† Zeller's Acts, I, 299 ff. Lightfoot's Gal., Note II, 312.

of the church. The gradual preparation of the man, while the church is preparing.

Acts 11:25-6 Stay in Tarsus, probably three years. If he went in 40, Barnabas took him to Antioch, where he remained one year before the second visit to Jerusalem, A. D. 44, Acts xii. In Acts xv. 41 appear churches in Cilicia, no account of whose founding is given; doubtless to be referred to this period.

THE CONVERSION OF CORNELIUS, ix. 31-xi. 18. While the agent is preparing, the history shows how the Jewish church is prepared for the extension to gentiles, ix. 31-43, introductory, xi. 1-18, sequel to ch. x. The two miracles seem geographically remote and of private interest. But they serve to bring Peter within reach of the call from Cornelius, and especially to exhibit the condition of the church of Palestine as one of rest and growth at the point where the history widens to its larger sphere. This is to be carried in mind as parallel with the rest of the book.* v. 31. Then had the churches rest, A. V.; so the church had peace, Rev. As the form the church at Jerusalem first occurred when churches out of Jerusalem were to be founded, so now the churches of Judaea, Galilee and Samaria are designated in the singular, as *the Church*. Also notice the rapid growth. These provinces are in contrast with the gentile regions of the subsequent history. The connection may not be with the immediately preceding narrative (Meyer), that in consequence of Paul's conversion rest from persecution occurred, but with the scattering after the death of Stephen. As consequence of the whole ordering of God, peace ensued to the church. This view is supported† by the proper translation of εἰρήνην, which always elsewhere is peace, including spiritual prosperity. The peaceful situation is connected also with the change in the policy of Caligula, A. D. 37-41, in cruel oppression of Jews. Philo's Mission to Rome. Repression of Jews gave rest to Christians.‡ Notice tour of visitation by Peter; christians and perhaps churches in plain of Saron; character of christianity in charities of Tabitha; the question of order of deaconesses; Peter's vision in house of a namesake, and a tanner, an unclean occupation.

Two miracles by Peter?

* Baumgarten. Lightfoot.

† See Alexander's Com. ad Cor. Comp. Lechler in Lange's Acts.

‡ Renan, Apostles. Farrar's Paul.

This goes to Rome in order to secure clemency & justice for the Jews..
Tabitha does not prove order of deaconesses..

Paul traveled in Cilicia - & probably founded
the churches in Cilicia in a period of
preparation; but a period of activity.

just now that the work is to pass over
to Paul & the Gentiles, there is danger
of losing from mind what has been
done for the Jews - & so we have
given us these pictures - as a review
of what has been done among the
Jews..

ΕΙΡΗΝΗ does not mean rest from persecution;
but peace & this verse should be
united with the following account..

Paul was still in Damascus &
Arabia.. Peter probably had returned
to from Damascus before Paul reached
there.. Peaceful conditions resulted
from cessation of the persecution.

Peaceful condition due to the calling & also to the changed attitude of the Roman Govt.

A Roman... involved in ceremonial uncleanness & Peter's presence & friendship... indicate that perhaps Peter was already loosening from his Jewish prejudices.

Comenius not the first gentile convert, but the first one recorded.

Lehler seems to contradict himself - first says that Cornel was the first person & then that he was the first whom whose conversion the apostles first sanctioned.

Paul had certainly preached before this to Gentiles. Dr. Schapiro contradicts himself.

The conversion of 1,000 of Jews recorded in a sentence - but here a repetitive & minute narrative indicates the importance of its facts... - that an Apostle had gone to preach to a Gentile.

Persons Paul was not to be the one to introduce his own work.

Was C. a proselyte of the Gate? So Beander. Simple fact is that he was uncircumcised & thus characteristically a Gentile.

and why shall we not? — Perhaps he = to no
no agree because Paul finds Peter at Jerusa

Time of Peter's journey, and its relation to Paul's visit to Jerusalem. If the relation of ix. 31 be rightly conceived above, the conversion of Cornelius and Peter's return to Jerusalem were prior to Paul's first visit to Jerusalem. On the general ground of the synchronistic method of this part of the book; and because if after Paul's visit, it implies that the persecution had continued in its fierceness for more than three years. Probably after Peter's return from Samaria, and during Paul's absence in Damascus and Arabia, this visit of Peter occurs. Acts ix. 31 ff. follows Acts viii. 5-40, and is parallel with ix. 30, but Peter's return to Jerusalem is before Paul's.*

CORNELIUS. The church is spreading among gentiles. The Apostles and the Jewish church need divine direction as to the terms of their admission. It is the authentication of what is already actual fact, and not the initiation. Cornelius often called the first fruits of the heathen, by authors who contend for the view of history here advocated. Lechler in Lange's Acts, p. 192, comp. 216-217. Lechler also regards the eunuch baptized by Philip a pagan. p. 155. Alford in Smith's Dict., comp. Com. Proleg. § vi. The Cyprian and Cyrenian missionaries preached the word to gentiles certainly before the conversion of Cornelius. So Baumgarten, Comp. pp. 45, 46. Meyer, Dr. Schaff, 217-224. See Neander. *correct*
The forced exegesis which this view requires of xi. 19-21 was stated. p. 46. The bearing on the growth of the life of the church, independently of formal authorization from without, is obvious. Cornelius was an uncircumcised pagan, but a proselyte of the gate.†

The circumstantiality of the narrative is due to its relation to the great question of the times and of the book. Persons, times, places, words. Vision thrice repeated, and thrice told.

Miraculous element, in large proportion, and centered on a single family, because it was to confirm an essential lesson.

Persons employed. Peter, the leader of the Jewish church, whose prejudices would be against the innovation. Cornelius, a Roman, and Roman soldier, and appropriately representative gentile. Also because he was dissatisfied with paganism and ready to receive the true religion. The Italian band,

and thus too a type.

* Wieseler's Chronologie, 146.

† Schürer, ii. 29.

Represents Daniels' Four Kingdom - the Fourth Beast.

composed of native Italians, stationed at the capital, as trustworthy garrison; *σπεῖρα*, probably used here technically for cohort or tenth part of a legion.

Mode of revelation, by vision. Related vision of Cornelius and Peter; Cornelius prepared by prayer and fasting, and told to send for Peter.

Peter's vision occurred at noon, in mid-day, *πάντα τὰ τετραπόδα*, Meyer says means all beasts, and others all kinds. The command slay and eat, some think refers to sacrificial killing, because the verb used is *θῶω*.

Meaning of the Vision. The beasts are not the gentiles. But the laws restricting food are chosen as representing the whole ceremonial system, because practically the most efficient means of separation. So in Gospels; so the controversy subsequently made these prominent. If these were no longer binding there could be no religious separation between Jews and Gentiles. While Peter ponders, the messengers from Cornelius knock at the door. √

Peter's Discourse, v, 34-43. The first discourse to a distinctively Gentile congregation. Remark, 1. Peter confesses a change of mind. He had learned something new. Progress is not inconsistent with inspiration. 2. The new doctrine was that the salvation by faith, which he had preached from the beginning, must by its terms abrogate distinctions and be of universal application. "In every nation he that feareth Him and worketh righteousness is accepted of Him," is often quoted to prove that faith in the doctrines of Christianity is not essential. But as Bengel says, non indifferentismus religionum, sed indifferentia nationum hic asseritur? Weiss contends that even this knowledge of gentile acceptance does not involve in Peter's conception the loss of hope of the salvation of Israel as a people, or the idea of missions to the gentiles.* Peter sketches the earthly work of Christ to his death; testifies to the resurrection, by which he becomes Lord of all and judge of quick and dead, and states that what had thus been accomplished had been predicted in prophecy.

And the Holy Ghost fell on all that heard the word, and they spake with tongues. This is called the gentile Pentecost. The same sign signifies that the same gospel is for sal-

* Weiss Bib. Th., i. 198. Lechler Ap. T. i. 173, 280.

Two kinds of beasts = clean + unclean

x The coincidence - explains to Peter the meaning of the vision. The times are to be noted - agree with distance 35 miles from Caesarea to Joppa.

Peter's discourse - an excellent example of apostolic Inspiration.

† Not equality of religions but equality of nations.

The brethren taken with Peter were to be witnesses to confirm Peter's statements.

In answer to all objections on the part of the circumcision party Peter simply relates his experience. He then adds that the new knowledge is simply a new ability to better understand the teachings long before given by Christ.

vation of the world. And they were received into the church by baptism.

And the Jewish christians who witnessed this were astonished, v. 45; x. 23 tells that Peter took from Joppa certain brethren; xi. 12 tells that they were six in number. The reason here appears, v. 45. Lechler, i. 173, says that *οἱ ἐκ περιτομῆς* expresses their opinion as a party, those who held that circumcision was necessary. This is the obvious meaning in xi. 2, where they are contrasted with *οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν*. In Jerusalem, where all were circumcised of course, they of the circumcision can only be a party name. Meyer, Alexander, etc., think here the term implies only converted Jews, although Alexander recognizes the party element in xi. 2. It was a matter of astonishment to Jews that the Holy Ghost, the peculiar gift of the church, was shared by gentiles also.

xi. 1-18 shows the effect in Jerusalem. The circumcision party blamed Peter, not for baptizing gentiles, but eating with them. In answer, Peter recounts what had occurred, showing that the work was God's, and saying that he was thereby led to recall the words of the Lord Jesus, Matt. iii. 11. The gift of the Spirit to uncircumcised gentiles was the turning point. The gift was to be no longer dependent upon union with the Jewish people.

Fine illustration of the relation between the teaching of Christ and the doctrine of apostles, John xiv 26, xvi. 15. The advance in Peter's mind was in seeing that the gospel of the indwelling Spirit involved the calling of the gentiles. But it had already been taught by Christ, implicitly in the terms of salvation, explicitly in prediction of the universal salvation. Peter's advance is a calling to remembrance what had not been previously understood.

The opposition was silenced and the new doctrine joyfully accepted. This argues humility in the Jewish church. The statement does not conflict with the resistance afterwards, because opposition was silenced but not destroyed, and because the full consequences of the policy were not yet apprehended.

By the Tübingen criticism this section is particularly appealed to. It is either mythical, or fraudulent invention, or perversion of simple facts. The historical basis is the baptism

of a proselyte by Peter which produced an impression. The objections are that Peter independently reaches Pauline ground, which contradicts Gal.^x; that his discourse to Cornelius is derived from Paul, which obviously begs the question; the multiplication of miracles; the balance of visions; the relation between Peter's visions and Paul's.*

ANTIOCH. xi. 19-30. For exegesis of xi. 19, 20, see pp. 45, 46. Additional proof that they connect with viii. 4, appears from the connection here. If the preaching at Antioch were the consequence of the change of view consequent upon the conversion of Cornelius, why should the majority preach to none but Jews only? Also, if the conversion of Cornelius was the first signal for missions, why did not Peter at once enter upon the work at Caesarea, the capital, and more than half gentile? The whole narrative shows that the influence of that lesson was to terminate on Jews and Jerusalem.

The process which began at the death of Stephen has its most important result in Antioch. Jerusalem, with its religious prejudices, want of wealth, and commercial connections, was fitted to cradle the new faith, not to become the centre of propagation. As a new man, a new capital is required. Antioch was the third city of the empire, with population of 500,000; Roman capital of the east; commercial centre; centre of Greek luxury and culture.

The church at Jerusalem when they hear of the work at Antioch, send Barnabas to report. This was after the conversion of Cornelius, because Paul had met Peter in Jerusalem and was now in Tarsus. The attitude of the Jerusalem church toward the church in Antioch was sympathetic. ch. viii. 14, Apostles sent two chief apostles to Samaria. xi. 22, The church sends Barnabas. Some take this as want of sympathy of apostles with the more liberal part of the Jerusalem church; some attribute it to conscious reserve, not intruding into a work they knew was not assigned to them; some say that they recognize the work as properly Paul's, and that Barnabas bringing Paul was by their motion. Barnabas and Paul laboured with great success for a year, A. D. 43, 44.

A NEW NAME, Christians, was first given in Antioch. Very remarkable evidence of beginning of recognition of

* Zeller's Acts, I, 272, ff. Renan Aps. 174.

x But Peter's conduct at Antioch does in fact exactly agree with such doctrines & such previous experiences

Leads to establishment of the church in Antioch..

Antioch

on Orontes - 15 miles from the sea -
Philosophy & Art ruled -

Peter & John sent to Samaria
Peter questioned as to conversion of Cornelius
Barnabas now sent to Caesarea.
After the conversion of Cornelius &
not because of it..

christians as independent of Jews, and of union of Jewish and gentile christians under the same appellation. It could not have been adopted by themselves, as it occurs only twice elsewhere, Acts xxvi. 28, I P. iv. 16. Hence conjecture that adopted as an opprobrious name. Could not have been given by Jews. Shows that the church begins to be distinct from Jews in gentile conception. Baur denies that it originated here, because of suspicion of tendency; argues from termination that it originated in Rome; Lipsius argues that it must have been later, and arose in A. M. among christians themselves, because it first appears in the apologists and may have been name used in prosecutions. But Tacitus and Suetonius apply it to those who suffered in the Neronian persecution. That it indicates also the union of Jewish and gentile elements in the church at Antioch, is confirmed by Gal. ii, where Paul shows that they lived in social communion.* Christian, marks the missionary characteristic of the church. The name signifies union with Christ by the Spirit. In connection with this recognition of the unity of the church, collections were made in Antioch for the poor in Jerusalem who were suffering from a wide spread famine. The contributions made in gentile churches were by Paul always set to this account.

Two offices mentioned. Prophets came from Jerusalem to Antioch. They came of their own motion under the direction of the Spirit. They were inspired teachers. See p. 18, and I Cor. xiv. The gift of prediction, in the nature of the case prominent in O. T. prophets, is subordinate in the new. This is a striking exception, repeated ch. xxi. 10. The other office is that of the *πρεσβύτεροι*, mentioned for the first time in xi. 30, but as name of an office already existing in Jerusalem. No account of their origin is given in the N. T. From the Jewish they everywhere appear as the heads of gentile churches. They are appointed, elected, ch. xiv. 23, Tit. i. 5. In the Epistles they are not distinguished from *ἐπίσκοποι*. The latter term being only employed of the gentile churches, as *πρεσβύτερος* originates among the Jewish.† From the fact that contributions are put into the hands of the elders, a function for

* Lechler, Ap. T., I, 152-156.

† This accounts for *πρεσβύτερος* never being employed in the teaching of the Twelve Apostles, which is addressed to the gentiles. Lechler, II, 321. Schaff.

which the deacons were appointed, ch. vi., some think that the diaconate originally included the office of presbyter,† and was afterward differentiated. Many hold that its origin is not recorded because it always existed, transferred from the Jewish Synagogue organization.* Others think it not the name of an office, but a term of age analogous to νεώτερος, v. 6. Weiss holds that elders were elected in the church in imitation of the Synagogue, to care for all the external affairs, absorbing the office of deacon; that Paul appointed them in Asia and Macedonia, not Galatia and Corinth; that the teaching was gift, not official, which against Acts xx. 18, until Pastorals, when it is made official and elders become bishops.† So Harnack.‡

Objections to the history. It is said there was no universal famine, such as is here described. There were four local famines during the reign of Claudius, 41-54, and very severe. Josephus describes its severity in Judea, 44-46. Izates, king of Adiabene, a proselyte, bought grain and distributed it for relief in Jerusalem.

The Tübingen criticism rejects the story of the Acts as to the relations between Antioch and Jerusalem. Antioch christianity was an independent movement under Paul and Barnabas, frowned upon at Jerusalem.

The visit of Paul to Jerusalem here mentioned is rejected because not enumerated in Galatians. The reason is that it was for the purpose of relief of the famine sufferers, and in a time of persecution at Jerusalem, and did not bear upon the argument in Galatians.

CHAP. XII. A. D. 44. The Herodian persecution; death of James; imprisonment and departure of Peter; death of Herod.

Position of the chapter in the structure of the book. Preparation for the transition to the work of gentile missions is complete. So the final rejection of the gospel at Jerusalem is complete. Some consider the leaving the city by Peter as including all the apostles, and intended as a formal recogni-

* Alexander, Primitive Ch. Offices, p. 25, and Essay II. Lightfoot Com. Philippians, p. 192.

† See Weiss, I, 189-222, II, 26, 142, 143. ‡ Lechler, II, 322, n.

‡ See Cremer. Lechler, II, 321, 322.

tion of the rejection of Jerusalem as apostate, and transfer of the gospel to the gentiles.* And the subsequent position of James of Jerusalem is by some regarded as not due to superior office to that of presbyter, but to character and the accident of his relationship to Christ. Others regard him as apostle, whether one of the twelve or not. This view is modified by the fact that the apostles return in a body, xv., and that to the end. Jerusalem continues the mother church. No positive proof exists of permanent residence of any apostle.

This view of the relation of the chapter is confirmed, because the persecution is in significant advance of that in which Stephen suffered. The chief civil power is engaged; and it is directed against the apostles themselves. The Jews are involved in the responsibility with Herod, v. 11. For the same reason the death of Herod is described, while the death of Herod the Great and Herod Antipas, more prominent in N. T., and equally tragical, are not mentioned.

The immediate occasion of the persecution is unknown. Claudius and Agrippa favored the Jews, and thus fostered priestly arrogance.

James was son of Zebedee, whose end Christ predicted, Acts xx. 20. One of the three. Throws light on Luke's plan that only his death noticed.

Peter's release by the angel, the gathering of christians for prayer in the house of Mary, mother of Mark; the message of Peter to James, are notable points.

What Herod's quarrel with Tyre and Sidon was, is not recorded, but a probable incident. The accounts of his death in Josephus and Luke give different details, but harmonize in their main characteristics.

Political Changes.—This Herod, only here in N. T., is the first Agrippa, grandson Herod Great, son of Aristobulus and Berenice, and father of Berenice of Acts. Intimate of Claudius and Caligula. Received first the tetrarchies of Philip and Lysanias, Abilene, Batanea and Trachonitis and Auranitis, A. D. 37. Procuring banishment of Antipas, he obtained Galilee and Perea; afterwards Judaea. By these steps the empire of Herod the Great was reunited under him as king. He was the father of Herod Agrippa II., the

*Baumgarten, p. . Lightfoot, Com. Gal., p. 140. Lechler, i. 97.

Agrippa of Acts, and of Berenice and Drusilla, wife of Felix. Great favorite of Jews, who centred in him their hopes of independence. His death, A. D. 44, in the fourth year of his reign over the reunited kingdom, was the knell of Jewish independence. Direct Roman rule was re-established, religious affairs and certain authority in Jerusalem was given to Herod of Chalcis, and afterwards to Herod Agrippa II. .

But the word of the Lord grew and multiplied, the keynote of the book at this cardinal point. Barnabas and Paul returned to Antioch, taking John Mark, a relative of Barnabas.

MISSIONARY ACTIVITY OF PAUL.

First Missionary Journey, ch. xiii. xiv. A. D. 45-50. In passing to the new sphere nothing is said of the mother church, except at the council, and at Paul's arrest. The condition previously described is to be carried forward. The ministry under James begins.

Analogy in description of church life in Antioch and Jerusalem, the community of goods, has its counterpart in the collections and the missions; the charismata are illustrated in the prophets and teachers, and the guidance of the Holy Ghost. The Contrast, in Jerusalem, the miraculous predominates appropriately to the founding; in Antioch gradual and practical development of organization prevails, both under divine direction. In Jerusalem apostles take the lead, in Antioch the church acts, and sends Paul as her agent. Pronouns of v. 2 refer to the ministers.

They laid hands on Paul and Barnabas. This is by some explained as the ordination to office, or recognition by the church of the appointment previously made by Christ,* which implies that Barnabas was apostle in the same sense as Paul, contradicts Gal. i, 1, and is inconsistent with the idea of the apostolate as defined by himself. He is apostle of Christ, not of the church. The true conception is that it is setting apart to a work, formal recognition by church and acceptance by Paul of work of missions to gentiles, which had been involved in his call to the apostolate, but not actively pursued by him till now.

* Dean Howson in Schaff's Pop. Com. See Speaker's Com. Lechler in Lange's Acts. Alexander's Acts.

The union of divine and human agency is important. The Holy Spirit said and the church acted. This was the first formal recognition by the church of the work of missions involved in the commission of Christ to the apostles.

They went to Cyprus by Seleucia. It was near and populous. Antioch had received the gospel from Cypriote Hellenists; Barnabas was from Cyprus, and because their course was westward, as Renan says, the Roman empire and the Mediterranean Sea.

At Salamis they preached in the synagogue of the Jews, and had John Mark as their minister. The two statements are connected.

Paul's habit was to preach to Jews first. This is urged by Baur and his school as proof of apologetic tendency in Acts. They say, what is new? and how reconcile with Paul's doctrine that Jews are cut off? Answer, the doctrine of Christ and the Prophets was that the rejection of the Jews was the consequence of their rejection of the gospel; it was not final nor universal, individuals were to be converted; Paul's mission to heathen did not preclude universal authority of his apostleship; the Romans teaches the same doctrine, xi. 14;* and the practical reason was that synagogues furnished congregations educated in the truths of religion, and proselytes seeking light. They go westward to Paphos, capital of Cyprus, where Sergius Paulus is converted, and Elymas the sorcerer silenced. The provinces were of two classes, senatorial, governed by ἀνθύπατοι, a perpetuation of republicanism; and imperial, governed by propraetors. Cyprus was originally imperial, and hence mistake was charged to Luke. It had recently been transferred to the Senate. A coin of Proclus, successor to Sergius, with the ἀνθύπατος proves this.

The blindness of Elymas, is criticised as proof of tendency, to balance Peter and Simon Magus, and the blindness said to be borrowed from the account of Paul's conversion. But these magicians were numerous, and often were personal retainers of courts.

Paul assumes his leadership.^{↑ works of miracles.} Hitherto his work has been preparatory and not aggressive. We read always Barnabas and Saul. From now on it is always Paul and Barnabas,

Paul now receives a new spiritual power

* Neander, Planting and Training.

↑ is henceforth recognised as the greatest leader.

The exception proves the rule.

except Acts xv. 25, which is accounted for because the form was familiar to James in Jerusalem. And Paul is filled with the Holy Ghost, which marks a new reinforcement of the Spirit in connection with his new work. The name Paul, is supposed by Jerome, Meyer and many to have been assumed by himself or imposed by the christians in memory of the conversion of Sergius Paulus. The narrative connects it rather with his renewed inspiration. Some think it was assumed at conversion. Others that he received it at birth, in connection with his Roman citizenship, and that it was associated with his christian career.*

Pamphylia and Pisidia come next, because north of Cyprus, and west of Cilicia, which had already been reached through Paul's residence in Cyprus. Antioch in Pisidia, was a large Greek city, made a colonia by Augustus, with mixed population, superstitious and priest ridden.

PAUL'S FIRST SERMON recorded; 17-41. 17-23, He sets forth the Davidic origin of Messiah, running over the history of Israel till David. And this Jesus is a Saviour. 24, 25, Adds the testimony of God through John the Baptist to the Messianic exaltation. 26-37, The death of Jesus. Rejected by Jerusalem Jews he is offered to you of Antioch. This is a critical point, because the Jerusalem Jews held authority. He therefore sustains his offer of Messiah by the evidence of his resurrection, by personal witness, and using same prophecies as Peter. Ps. ii, xvi. 38-41. Remission of sins and justification by faith, which the law could not give, are offered in him alone. For Bengel's inference as to the scripture read on this day from xiii. 17, 18, see Farrar, I, 368.

The discourses of Paul in Acts are, like Peter's, sources of his doctrine. Especially the earlier discourses are, with the Epistles to the Thessalonians, regarded as evidences of his earlier teaching before the development of his great Epistles.† The Tübingen criticism rejects this discourse with emphasis, as evidence of assimilation. Weiss, although he treats the discourse in Acts separately, and admits that Luke would not have admitted this unless he knew that Paul used to address

* Farrar's Paul, I, 355-356.

† See Weiss, Bib. Th., I, 280. Lechler, Ap. T., I, 318. Schmid, Bib. Th. p. 419.

archae

The point is that it now become his
Christian title.

mark had been restored back on to
the confidence of Paul.

Antioch in Pisidia

First church whose foundation
is alluded to + established.

Marked distinction from Stephen - S. had spoke
of changes, but Paul, from the start, shows
that these clear changes are all ordained
of God, + are all established by the
divine sovereignty.

This gives us the starting point for
determining Paul's theology.

Heis goes to the other extreme + finds
it too much Pauline - it does not fit in
with his theory as to Paul's development
of Christ - + hence can be no real
utterance of Paul.

3.
The epistles of ~~Paul~~ Peter must be taken into consideration.

Paul is here on common ground with Peter & is addressing Jews - but in his epistles Paul is addressing Christians - & hence in case of former he wishes to have messiahship - in latter his aim is to show relation of X's death to our justification

There is in this whole sermon a most characteristic imprint of the personality & peculiarity of Paul.

proselytes in this way, regards it as so plain an imitation of the discourse of Stephen and of Peter's discourses, that in its present form it cannot be used as a source for the missionary preaching of Paul.*

1. The historical review is said to be identical with Stephen's. Stephen's discourse made a profound impression on Paul; the theme being the same and the audience Jewish, the proof of Messiahship had its common places; and an essentially Pauline element occurs here of the point of view of the whole development in the sovereignty of God.

2. The allusion to the baptism of John is copied from Peter's to Cornelius. But it is a divine testimony to Christ, and the doctrine of repentance a proof of sinfulness which requires salvation.

3. Instead of dwelling on the death of Christ in its relation to forgiveness, prominence is given, as by Peter, to the resurrection. It is not satisfactory to say with some that the death of Christ is repressed in early apostolic preaching because of the unpopularity of the doctrine. But Peter also teaches the relation of the death of Christ to salvation. See p. 28; Paul here addresses Jews and proves Messiahship, as Peter, and therefore takes the same views, whereas in his Epistles he vindicates the gospel against error; and the death is referred to here in allusion to rejection by Jews and implied as the basis of justification.

4. It is said that 38, 39 concede to the law a power of justification, and claim for the gospel only superiority, instead of declaring a positive breach. But this is misinterpretation. † Peter had declared that salvation consisted in the ἀφεσις ἁμαρτιῶν, but it is certainly characteristic when Paul declares the method, πᾶς ὁ πιστεύων, δικαιούται. The similarity with Peter and Stephen is naturally explained; and distinct Pauline characteristics are the sovereignty of God; the contrast between the law and justification by faith; the universality of the expressions. ‡

The argument against the Acts from the balance between Peter and Paul in the two parts of the book is carried into

* Weiss, I, 280, n. 1.

† Lechler, I, 323, 324, and n.

‡ Alexander's Acts, II, p. 19.

Hist

Bof.

Res.

Law

great detail.* The miracles are balanced. Peter and John heal the lame man, iii. 2, Paul in Lystra, xiv. 8. The shadow of Peter heals, v. 15, and handkerchiefs from Paul, xix. 12. Demons flee from Peter, v. 16, viii. 7, and from Paul xvi. 18, xix. 12. Peter and Simon Magus, viii. 18, and Paul and Elymas, xiii. 6, and xix. 13. Peter raises Tabitha, ix. 39, and Paul Eútyclus, xx. 9. Peter heals paralytic, ix. 33, Paul fever cases, xxviii. 8, 9. Cornelius offers worship to Peter, x. 25, and the people of Lystra to Paul, xiv. 11, and of Malta, xxviii. 6, and the same words are used in rejection. Peter saved by Gamaliel's advice before council, v. 39, Paul at Ephesus by jealousy of Pharisees and Sadducees, xxiii. 9. Peter confers the Spirit by laying on of hands, viii. 14, x, 44, Paul in Ephesus, xix, 1, and gift of tongues follows in both cases. The sufferings of Paul are balanced with Peter's. Peter and John imprisoned, Paul at Philippi. Peter and John scourged, and Paul at Philippi; Stephen stoned, Paul at Lystra; angelic release of Peter, and earthquake, Paul at Philippi. To carry this, out the persecutions of the primitive church must be exaggerated, while the far greater sufferings of Paul, II Cor. iv. 8, xi. 23, are suppressed.

So Paul is made to approach Jewish ideas, preaches monotheism, the Messiahship of Christ, the resurrection, repentance and good works; his peculiar doctrines are withheld. Peter on the other hand is Paulinized; originates the universalism of Paul, baptizes Cornelius, and makes journeys, out of Judaea. To make Peter first to introduce heathen, Paul's visit to Arabia suppressed. His work among heathen made incidental to rejection by Jews. Paul saw vision, Peter must have them, as in case of Cornelius. Paul's controversies which are the characteristic of his Epistles, are not mentioned, while his relation to the Jewish apostles are friendly, and their teaching the same. The answer to this argument makes prominent the following points. 1. The artless character of the work, and its avowed design. 2. Many of the alleged assimilations are exaggerated, and much due to similarity of circumstances, and of audiences. 3. If artificial, why omit prominent points, such as Paul's shipwreck, Peter's death in Rome, Paul's collections for Jerusalem so prominent in epis-

* Zeller, II, 111. Schenkel's Bib. Lex., Art. by Holzmann I, pp. 213 ff.

3. If artificial the resemblance would have been brought out in more important matters & more prominent points.

5. We have not all that Paul said - we have only brief extracts & digests - & all is given in the language of Luke & therefore, from the nature of the case there is a similarity in language between discourses reported by the same author - Luke.

Persecution is from the Jews..

Though this influence of women must have been done..

Situation of Lystra - not certain until within last few years.

Mercury was the "chief speaker".

bles? 4. Paul's concessions to Judaism are precisely as in his Epistles, and natural under circumstances. The omission of his controversies from Acts, due to plan which related to extension. 5. Similarity of speeches due as to matter to fact that Paul addresses Jewish audiences, and as to expression to Luke's redaction of both.

The convincing answer to the effort to set the Epistles of Paul against Acts has been to show from these Epistles the same history involved, and the same doctrines and characteristics.*

Result of the Work in Antioch. A church, composed of proselytes and gentile converts is established, the whole region hears the gospel, until persecution instigated by Jews, drives the apostles away. v. 42, C. T., says that when the Jews took offence, the gentiles requested that the same things might be preached to them. W. and H. and Rev., omit the words Jews, synagogues and gentiles, leaving the statement, that when the congregation dispersed, they, i. e., his hearers, requested that the same things be repeated on the following Sabbath. The interpretation, during the ensuing week, is not admissible. The next sabbath the whole city convenes, the Jews take alarm, the apostles announce that they must go to the gentiles. Antioch being a colony the Jews have no direct means of persecuting, and resort to intrigue. Women of rank and fortune, proselytes to Judaism, gave influence over the leading men of the city, and the apostles escape to Iconium.

ICONIUM. xiv. Forty-five miles S. E. Antioch, afterwards capital of Seljukian Sultans. Not a colony, but with a similar population, and after a long residence, the gospel is followed by the same results. The city divided, an assault made, and the apostles flee.

Lystra, about thirty miles south of Iconium, and the surrounding region. Ruder and superstitious population. Hea-then religion dominant. Temple of Jupiter commemorated visit of Jupiter and Mercury. Exceptional mention of local dialect. Gift of tongues does not appear to have enabled the apostles to understand, and the people not so familiar with Greek. The miracle caused popular homage to Paul as

* Lechler, I, 14 ff. Plumptre, Witness of St. Paul to Christ.

Mercury and Barnabas as Jupiter. Resisted by Apostles. Persecution not originate here but instigated by Jews from Antioch and Iconium, who followed, and Paul is stoned and drawn out of the city believed to be dead. They flee to Derbe, another small town, where they have success. From this point they return.

Remark. After each journey Paul returns to Antioch, preserving the unity of his work, and keeping the interest of the centre in the operations on the borders. The return journey was over the same ground as the advance, consolidating the results. These churches were organized. They "ordained elders in every church." Elders are mentioned before in the church in Jerusalem, and in xx. 23, are identified with *ἐπίσκοποι*. The word *χειροτονέω*, A. V. ordained, Rev. appointed, is claimed on one side to indicate election by the church, on the other appointment by apostles. Others say that although the induction into office is ascribed to apostles, the actual selection is not expressed, and may be inferred from the analogy of vi. 5, 6.* For a description of the mutual relation between these gentile churches, and between them and the mother church, see Lechler I, 170, 172. Ch. xvi. illustrates mode of growth of these churches during Paul's absence. Timothy now living in Lystra, and converted, and attained prominence in the churches, and on Paul's next visit, attached permanently to his service.

Four independent churches are the permanent result of this journey. Great readiness for the gospel is illustrated; and the same persecuting spirit among Jews. For geography and archaeology of this journey, read Conybeare and Howson, Lewin, and articles in Smith's Dictionary.

THE COUNCIL OF JERUSALEM. ch. xv., Gal. ii. 1-11. To settle the relations of gentile converts to the mother church. A crisis necessary in the development of the church. The old religion claimed divine sanction, national privilege, and appealed to human nature. On the other hand, the church could not spread under these limitations; and the argument in Galatians proves that they were inconsistent with the doctrines of the gospel. Baur and his school make their principal stand at this point, asserting that the apostles and Jerusa-

* Comp. Alexander Acts. Lechler, I, 161-172.

disputed & important chapter - reveals the
mode of growth of the Apostolic Church.

Must not suppose that all true Xns
were on one side.
More than the doctrine of immersion at
stake. -

It seems almost impossible to break the
legendary spell by the Jews for ancient and
ancestral customs... - Human nature to
discuss sacramental questions..

Two ~~two~~ different systems .. were directly
opposed. Here two sections needed one

the other. -

The important truths are all
connected with the apostles..

Trouble arose not from apostles but from
a minority

many had come to their opinion
by careful self-determination

The ground taken among the Judaizers was
not that the Gentiles could not be saved
but that circumcision was necessary -
+ to keep the law of Moses - Failed to see
that it is not by faith alone that we
are justified

Paul + Barnabas do not argue the point
they simply tell the story of what God
had done - + how he had sealed the
work..

Then - - abstain from meats offered to etc.

Why a moral law here classed with mere
ritual observances.

lem church insisted on the circumcision of gentile converts, and were even hostile to Paul's claims. They have been gradually driven from this ground, until Holsten acknowledges that the apostles were in harmony with Paul, but still claims that the Jewish church were in opposition. The truth is that the apostles and church together were led by degrees to the Pauline ground. They had acquiesced in each step of advance; were now surprised by the consequences of conversion which followed the mission from Antioch; and a party of opposition was naturally developed, *οἱ ἐκ περιτομῆς*, xi. 2, and xv. 5, certain converts from the sect of the Pharisees, who maintained the necessity of circumcision for salvation, and sent emissaries to Antioch who caused great excitement, v. 2.

The mode by which the subject was adjudicated is significant. Not by authority, but by the church, because the unity of the church, and the integrity of the gospel were involved, and these required the free acquiescence of the church.

The assembly was a council. Not by formal balance of representation, but the principle of representation was fully recognized, geographically, as to parties, as to orders in the church, apostles and presbyters, and the people; v. 22, the multitude; v. 25, "the apostles and elders with the whole church." Remark the advanced statement of doctrine of grace in Peter's words. Hitherto occupied with vindicating Christ's claims; now comes to process of definition between contending claims, and therefore more like Paul. He says even Jews are saved without advantage of circumcision, and that it is tempting God to put a yoke on the gentiles which the Jews themselves had not been able to bear, which gives a striking evidence of the sense of the liberty of the gospel in Peter. Notice that the question is not argued. Simply the historical facts stated which involve the principle, v. 12. This illustrates the mode of advance in doctrinal statement. The result is embodied in resolution drawn by James, known to be devoted to the law, and influential with Jews. He shows that this new state of things had been prophesied; and proposes a practical ground of compromise.

Two questions are discussed as to the terms of compromise. Why is fornication classed with things in themselves morally indifferent. The Tübingen ground is, that all were regarded as alike essential. The requirements are taken from

the formula imposed on proselytes of the gate, and are based upon the sanctity of the blood in which is the life; and the inference is that the observance of the law was essential, and that gentile converts are admitted only to the same privileges as proselytes of the gate. The true ground is that fornication required special mention because of habitual laxity of gentiles and there is no proof that it is prohibited on the same ground as the ritual restrictions.* The other question relates to the meaning of v. 21. "Moses is read, &c." either a reason for gentile forbearance, because Jews were kept in mind of the law constantly; or an answer to the objection that the law was dishonored by concession.

The resolution is a compromise not involving principles, but voluntary concession. Gentiles must avoid practices obnoxious to Jews, Jews must admit uncircumcised gentiles to full religious and social equality, provided they conformed to these usages. The result was unity in the churches, and the possibility of wide increase. Naturally there remained a party of extremists, dissatisfied with this ground, and insisting on the necessity of circumcision for the gentiles. But henceforward their position becomes one of opposition to the apostles and the church. The resolution was incorporated in an encyclical letter addressed to churches in Antioch, Syria and Cilicia; the churches of Paul's first journey are not included in the address, although xvi 3, he published the decree among them. This shows that it was intended for the churches where Jews were in the majority, and accounts for its not being alluded to in Paul's letter to churches where gentiles predominated. Many think this was written by James, and that it was the first portion of the N. T. written. It was sent by special messengers, Judas and Silas, prophets of the Jerusalem church, with laudatory approval of Paul and Barnabas, and its reception caused great joy.

The strongest effort of criticism against the book of Acts is based upon the alleged contradiction of ch. xv. by Gal. ii. Holtzmann says that "the account of the council is made out of the compromise of Gal. ii. between the Jerusalem apostles and the Antioch missionaries. The same kind of trustworthiness which we can accord to Acts xv. after comparison with

* Weiss, *Bib. Th.*, I, 201, n. 2.

Before these things are mentioned together it is no proof that James places them on the same grounds. They were to abstain from practices connected with idol-worship.

There was special need in those times of prohibitions against such universality of morals.

- Either
- (a) The Jews would be offended by a failure to observe ~~so~~ these things which they heard everywhere read.
 - (b) The Law would continually be read to the Gentiles even as it always had been.

The Concession was mutual.
The Practical effect would be to bring the two sections into very close union.
The closer the Gentiles would be brought to the Jews - the better for them - they needed just such influence of those who were naturally or nationally religious.
The result brought great consolation.

Inference is that Luke was wrong-

Paul is however only arguing as to his apostolic authority & is not relating his life.

2 accounts agree when considering different notices in view in ^{each} the narration - they are supplementary accounts.

Tubingen critic's base chief argument upon just this chapter.

Gal. ii. will be the safest measure for the credibility of the whole book, with the exception of the We-passages." Luke records five visits to Jerusalem after Paul's conversion, viz. :

- 1 After the flight from Damascus, ix. 26.
 - 2 From Antioch with contributions, before the missionary journey, xi. 30.
 - 3 From Antioch to council after First Journey, xv.
 - 4 From Corinth, after Second Journey, xviii. 21, 22.
 - 5 After Third Journey, when he was imprisoned, xx., xxi.
- The 1st is excluded from identification with Gal. ii., because distinguished in Gal. The last, of course.

The 2nd has been identified by Calvin, Fritsche, and many, because enumerated as second in Gal. This is forbidden by the chronological difficulty, Gal. ii. 1. And Paul does not say *δεύτερον* but *πάλιν*; and his argument requires mention of the 1st to date commencement of his official work, and 3d to show recognition by apostles. Also, such transactions as Gal. ii. impossible under the conditions of Acts xi., and Gal. ii. could not precede Acts xv., or Acts must have mentioned it.

The majority combine Gal. ii. with Acts xv., because it suits the chronology; Barnabas with him in both accounts, whereas he left Paul on commencement of his second journey. The two accounts agree. In Acts, the question is the relation of gentile converts to the church. In Gal., the question is of Paul's apostolic authority. These mutually involve each other.

3rd vs
51 A.D

Wieseler advocates combining Gal. ii. with the fourth visit, Acts xviii., because of the difficulty of reconciling with Acts xv. But the concession involves the principle at issue, as will be shown. And Acts xviii. was a visit to a feast, from Ephesus, and in the company of Aquila and Priscilla. Besides Gal. ii. could not follow Acts xv., for same reason that it could not precede it, or Paul must have mentioned it as it bore directly on his argument.

The points of disagreement between Acts xv. and Gal. ii. alleged are :

1. Acts represents Paul and Barnabas as delegates from the church at Antioch, and recognizes the authority of the Jerusalem church. Gal. represents Paul as guided by revelation. If Acts true, Paul unfaithful to his contract. The

Paul makes no mention of opposition of Judaizers - no say critics - but no need of such mention.

accounts are not inconsistent. Paul naturally required divine guidance before yielding to the church's action. The negative difficulty that he does not mention in Galatians what is given in Acts is invalid.

2. Acts describes a public transaction in council, Gal. not only does not mention this, but expressly says that Paul's intercourse was "κατ' ἰδίαν to those which were of reputation." v. 2. Paul could not honestly have failed to mention the council. From both these arguments the conciliatory point of view of Acts is argued. κατ' ἰδίαν cannot mean individually, because that would vitiate his argument in Galatians, and is not the sense of the word. But *a.* There is no inconsistency. When Paul says he had private interviews with those of reputation lest he compromise his independence, he does not deny public meetings, and so Acts. The public and private transactions were both probable, and involved the same points of discussion. The silence of Paul about the council is explained, from the personal character of his argument, because it was well known to Galatians, Acts xvi. 4-6; besides Gal. ii. 2 refers to public transactions. The antecedent of αὐτοῖς is Ἱεροσόλυμα v. 1.* Conversely some find in Acts xv. 4, reference to private conversations, "he gave out things which God had done with them." To the objection that the recognition of Paul two years before, and of gentile conversion in the case of Cornelius made conference unnecessary now, the answer is in the proportions the question had assumed, and the opposition aroused. Conciliatory origin of Acts is argued here in James and Peter arguing like Paul, in Paul only narrating, whereas Gal. says he set forth the principles of his gospel.

3. Acts says nothing of the refusal to circumcise Titus, a representative Greek, but suppresses it from conciliatory motives, and represents Paul as acting in the precisely opposite way in the case of Timothy, xvi. 3. Wieseler's solution is that the refusal in the case of Titus occurred later, as Acts xviii. 21, and is accounted for by higher ground taken by Paul because of continued opposition. The usual explanation is that the refusal in the case of Titus is because his was a

* See Meyer, Ellicott, Lightfoot, Lipsius acknowledges. See Schenkel, Bib. Lex.

Delicate
Public + Private
Titus (cum)
Personal Relation
Peter
doctrine "

Merle thinks that refusal to circumcise
Titus is later so that chronological
explanation is most satisfactory. ~~is~~ Still better
is the old explanation that different
cases determined different treatment..

"seeming" here is the appearance of a reality
when he says "seem to be" he means
they really are."

5. Chronological argument does not meet the case.

It was not judging opinion but inconsistent
practice which Paul charges against Peter.

representative case, involving the principle, the concession in the case of Timothy was because of his Jewish blood, and for practical reasons where no demand was made. His case important because it shows Paul did not lay overmuch stress on avoiding circumcision.

4. The personal relations between Paul and the Jerusalem apostles are differently represented. Acts, from conciliatory motives, represents Paul as honored by apostles, Peter recognizes heathen converts, and calls the law a burden, and salvation is by faith only. In Galatians, Peter is soon recalled to Pharisaic practice in refusing to eat with gentiles, and not a word is said about his yielding to Paul's rebuke, or agreeing in principle. Gal. speaks disparagingly of those who seemed to be somewhat, &c. The enemies of Paul in Galatia quote the Twelve as authority, and whole tone of Jewish christianity for a century shows the radical difference. Baur insisted that the Jerusalem apostles are included in "the false brethren unawares brought in" Gal. ii. 12. Notice in answer the true force of δοχοῦντων εἶναι τι, Gal. ii. 6; Lipsius, &c., admit that Gal. distinguishes between those who seemed to be pillars and the false brethren, an admission which carries the whole question; "certain from James" may either be regarded as false claim, or if commissioned by James, it was not for the purpose of opposing Paul.

5. Peter could not have so soon refused to eat with gentiles if he spoke as Acts represents in the council; some suppose the Antioch dispute was before the council; Wieseler, after Acts xviii. 21, long enough for the impression to fade. But this explanation is unsatisfactory, and the Antioch quarrel is dated by its including Barnabas, Gal. ii. 13, and Barnabas separated from Paul after the council, Acts xv. 36.* The true answer is found in Peter's character, and that Gal. charges not Judaizing opinion but inconsistent practice. συνυπαχρίθισαν, Gal. ii. 13, proves this. Violently explained by Schwegler and Hilgenfeld were hypocritical enough to side with him.

In these representations, not only is Gal. inconsistent with Acts, but Acts with itself; for the Jerusalem church had rejoiced in the conversion of Cornelius, and James supports Paul, and yet takes for granted that Jews shall continue

* See Neander, p. 205, n. Schaff, 257, n.

to observe the law and imposes it on gentile converts also. The compromise resolutions are radically inconsistent with Paul, and therefore the attempted conciliatory ground of Acts, is unsuccessful.

6 The doctrine of the two positions is opposed. Acts compromises, Galatians says that circumcision is fatal to salvation, v. 2-4. Paul refuses in case of Titus; insists on liberty in use of meats; in Corinthians permits what the council prohibits. Yet Acts xxi. 25 subsequently represents him as compromising himself, and that the decrees are still in force.

Additional evidence that the Jerusalem apostles were opposed to Paul is found in the Apocalypse, which is regarded as genuine by many of the Tübingen critics. Baur, Schwegler, Zeller, say that the epistles to the churches of Pergamos, Rev. ii. 14, 15, and Thyatira, Rev. ii. 20, are leveled directly against Paul and his doctrine.

The inference from this argument is that the Acts is unhistorical. That Paul's claim for his converts was never allowed in Jerusalem. They agree only not to oppose Paul's ministry to gentiles as a means of bringing them through Judaism to full church position. The alleged decree of the council is unhistorical, yet expresses the fact that Paul's converts were to be treated precisely as proselytes had always been treated. Henceforth a division arises among Jewish christians, the apostolic party occupying this moderate and neutral ground; the zealots actively resisting and persecuting.* Baur, Schwegler, Zeller, reject the whole of the account in Acts, including the decree, and say that the facts are contained in Galatians alone. Ritschl believes that the decree is historical, the rest not. The decree being only the readoption of the formula imposed on proselytes. After him Lipsius and many. Weizsäcker suggests that while it must be admitted as it now generally is, that Gal. shows that the Jerusalem apostles and Paul were not divided, yet that the Jerusalem church as a whole and not merely a disaffected party, opposed the apostles. The true ground is to admit a difference in point of view and in tone, between the two documents, but to assert absolute agreement in doctrine. In Galatians Paul

* Baur's Paul, I. ch. v. Zeller's Acts, II, 8 ff. Holzmann's Einleitung, p. 390. Lipsius in Schenkel's Bib. Lex.

Inference of Critics.

Acts + Gal. are inconsistent & they
hold to the correctness of Galatians.

Critics have been compelled to give up
this fatal attempt to oppose Paul's
Epistles to the Acts.

Emphasize the triumph of church unity

speaks, in Acts the Jerusalem apostles. In Galatians, the persons opposed are a persecuting minority who reject the authority of the council, and push their demand for gentile concessions into a perversion of doctrine. In Acts the whole Jewish church are in view, before the settlement of the question in which they afterwards acquiesce. Circumcision in Acts represents national custom; in Galatians a condition of salvation.* The complete refutation of the method of opposing Paul's epistles to the Acts, consists in showing precisely the same concessions of Judaism in the admitted epistles. In Romans he recognizes the priority of Jews; expresses the deepest personal concern; takes collections to promote unity; and his conformity to Jewish usages rests not only on the Acts, but on Romans and Corinthians. That his enemies charge him with inconsistency is one proof of this. And he quotes O. T. constantly. His epistles prove also the recognition of his apostolic authority by the other apostles.

In the same way the different treatment of the subject of meats offered to idols in I Cor. viii. and x. is explained. In both it is treated as indifferent as to obligation, in both concessions advised for charity; only in gentile churches more liberty is expected than where Jews predominated. The result was a remarkable triumph of unity, embracing the widest differences of nationality, habit, and modes of worship. And it was the establishment of the liberty of the gospel, which was essential to its progress.† The action of Peter in Antioch, Gal. ii. 11, illustrates, 1st. The habit of the Jewish apostles and churches before the council, was to admit gentile christians to full social equality. 2nd. The effort of the Judaizing party to accomplish unity by enforcing circumcision on gentiles, changes after the council to an effort to make the Jewish christians separate from the gentiles, and thus indirectly force gentiles to be circumcised. Gal. ii. 14, "compelling gentiles to live as do the Jews." "Certain from James," see above p. 75. 3d. Peter's inspiration is to be defended not by justifying his actions, or supposing his exclusion of gentiles to be confined to those who rejected the decision of the council, but because

See
Lightfoot's
Gal.
P. 187.

* Lightfoot's Galatians, Essay on St. Paul and the Three. See p. 187. Lechler, I, 192.

† Lightfoot, Gal. 140.

inspiration does not ensure sinlessness. Paul charges Peter, and Peter accepts the rebuke, with acting contrary to his principles.* The charge to Paul from the Jerusalem apostles to remember the poor, appropriately comes in here because it recognizes gentiles as brethren, and because he treats it always as a bond of union. I Cor. xvi. 1, 2, shows that he gave order in Galatia for collections, but after the council. But Acts xi. accounts for his saying that he had already been active in this matter.†

PAUL'S SECOND MISSIONARY JOURNEY, Acts xv. 36-xviii. 22., A. D. This journey is distinguished by¹ the entrance of the gospel into Europe, and by² the beginning of Paul's Epistles. The two connected.

The time appropriate, because the position of gentile converts in the church being settled, it was possible to extend. The extension called for epistles. In this is involved the doctrinal advance in the epistles. Controversy with Judaizing opposition calls for definitions and proof of the nature and condition of the gospel. The proposition for the journey made by Paul, although v. 40, the church concurs. The separation of Barnabas is caused by his insisting on taking Mark.‡ The division resulted in extension, Barnabas going to Cyprus, and Paul to Asia.

Paul took Silas, hitherto attached to the Jerusalem church, but who had preferred to remain in Antioch. Probably identical with I Peter v. 12, sent from Babylon to the churches visited with Paul.

They passed through Syria and Cilicia "confirming the churches." This is the first mention of these churches, founded during Paul's residence in Tarsus. Ch. xvi. Coming to Derbe and Lystra they find there Timothy. The nearest antecedent to ἐξεῖ is Lystra, hence it is supposed that Timothy was from there. Others say Derbe from xx. 4. As there was no synagogue at Lystra, his mother's faith is illustrated. Already of high repute in the churches, and Paul calls him his son in the faith, it is probable that he was converted on Paul's first journey. To give him access to Jews, Paul cir-

* Lechler, I, 177-229.

† Lechler, I, 277 ff.

‡ See p. 75.

New scenes &c gave rise to new complications

Hist of first 3 centuries finds its roots in the Epistles to the Corinthians.

Gal. & Romans were really demanded by the controversies thrust upon Paul by his ~~con~~ opponents.

Separation thus over-ruled for good...

Ulicia.. Shows that Acts does not record of the missionary enterprises which were foot

Timothy was high in repute in the neighboring churches.

Paul suffered much from ill-health - he preached "because of" ill-health.

Why are the Acts so silent as to these churches - 3. 1. suggestion + 2.

'Real answer is Luke's view + method - Luke had Europe in view.

Holy S. is called the spirit of Jesus - + here alone - shows the direct communication by Jesus to Paul.

Troas N.B. the mode by which the gospel was taken to Europe was neither in accordance with the regular historical development - nor with Paul's own plan..

Troas represented the last stronghold of Hellenic culture."

cumcised him. This statement is rejected by Tübingen critics. It is important because it shows Paul laid no stress on non-circumcision.*

The effect of this decree of the council and daily growth of these churches is mentioned. New churches are founded in the central provinces, Phrygia and Galatia. The narrative passes important events and churches now founded with bare mention. Ill health occasioned the founding of churches in Galatia. There is no evidence that the silence of Luke was due to ignorance of the facts.† He was delayed δι' ἀσθενειαν τῆς σαρκός, Gal. iv. 13, and was eagerly welcomed. One reason suggested for the silence of Luke is that these churches were out of the line of historical development; or that the Acts confines its narrative to cities and that the province is here in view, although it contained important cities. The only satisfactory answer is, that all is subordinated to the great advance of this journey to Europe. The tendency theory makes a point that the mention of Galatia is avoided in Acts because it suggests the Judaizing controversy.

The passage of the gospel to Europe was occasioned by immediate supernatural guidance. They were forbidden of the Holy Ghost to preach in Asia, i. e., the province, ii. 9. This prohibition was by the Spirit who guided them; some think through a prophet; some say providential hindrances. Next came Mysia and Bithynia. But the spirit prevented. Seventeen years later Pliny's letter to Trajan shows the growth of christianity in Bithynia. The Spirit of Jesus, not in C. T., but critical texts and Rev., only time in N. T. From point of view of this book, sent by the ascended Jesus, ii. 33. Then they came to Troas. Alexandria Troas was founded by Macedonians and afterwards made a Roman colony. Scene of earliest contact between Asia and Europe, and seat of commercial intercourse. The vision represented a man of Macedonia, because it was nearest,† the medium of Roman power in the East; its population simple, and christianity founded there the purest of N. T. times. The cry for help represents the readiness of Europe to receive the gospel.

Important results in the development of the history, and of the N. T. canon result. Evidently Paul's purpose had been

* For its relation to case of Titus, see p. 74.

† See Farrar's Paul, I, 464.

to found continuous churches from Antioch, Cilicia, Pamphylia and Pisidia, Phrygia and Galatia, then he attempted the western and northern provinces, but was prevented. Soon after christianity was founded on the western coast, new controversies sprang up, involving fundamental doctrines. If this had occurred now, it would have passed to Europe with these controversies, instead of in its simplicity. Practical questions are thus first settled. And in the order of the Epistles, the Corinthians and Romans precede Ephesians and Colossians. The systematic order of development of truth is secured by this immediate interposition.

At this point Luke joins the apostles. An uncircumcised gentile, a physician, a man of culture and grasp of intellect.* The time is significant for his point of view as historian, after settlement of universal nature of the gospel, and on threshold of its advance to Europe.

The WE passages. Four passages in which the first person plural occurs, from which it is inferred that they were written by a traveling companion, ^{o. b. v.} xvi. 10-17; xx. 5-15; xxi. 1-18; xxvii. 1-xxviii. 16. The passages furnish a principal internal evidence of the authorship of both the gospel of Luke, and the Acts, because the identity of authorship is proved from the style. Two questions are discussed: is the author of these passages the author of the book? and who is the author of the passages? Possible combinations of answers to these questions give rise to the variety of opinion on the subject.

The position that the first person is feigned, is held by few, as tendency does not account for it. Schleiermacher, De Wette, Bleek, held that the passages were MSS. left by Timothy, and incorporated by Luke. Mayerhoff followed, proving that as the style is the same with the rest of the book, Timothy was author of the whole. Schwanbeck, said Silas Timothy is excluded, because there is no break in the narrative where the passages occur; because the "We" ceases at Philippi, but Timothy goes on with Paul; because when separated from Paul, one of the most detailed narratives occurs, xix. 22, and when with him, one of the most summary, xx. 1-3; because xx. 4, "We" continues, when Timothy is sent forward to Troas.

* Farrar, I, 480. Plumtre, in Expositor, xx., Aug. 1876.

By going now Paul brought a True
gospel - if he had waited the corrupted
gospel would have been taken to Europe.

Luke left behind - + for 7 years remained there as the superior of that portion of the Christian Church.

The great question is why did Paul thus use the we? Only explanation is the simplicity of Method.

Luke is the Pauline historian of the N.T. - Paul is see on the threshold of his great work.

Rome may have established first church in ~~Rome~~ ^{Europe} Philippi was " " " founded by Paul.

Philippi - its neighboring gold mines + also its wealth etc.

Roman law gave protection to the church, we just Paul was brought into contact with the Roman power - + " just mentioned + we do not to conclude that he not born there in Roman cities.

Silas is excluded because he never appears in Acts after xviii. 5.

Among the traveling companions only Luke remains as the probable author, dropped at Philippi, xvi. 17, and resumed when Paul revisits Philippi, xx. 5, 6. - *Luke left behind*

That Luke was also author of the book is denied by Baur, Zeller, Hilgenfeld, Hausrath, Schürer, Holzmann, because the author of the first half of the book seems to them too remote from his sources to be a companion of apostles, and because of the strong contrast in detail between the We-passages and their context; because Luke would have no motive to retain the We form; because Paul does not call him a fellow-traveler, but see Col. iv. 14, ii. 7, iv. 11; and he is not mentioned in the Macedonian epistles. The argument from similarity of style with the rest of the book is met by supposing that the author worked over the whole, which, however, leaves unexplained the retention of the form.*

The great majority hold the old view that Luke is the author of all, because of tradition, which is the controlling argument in this case; because of the similarity in style; because the first person of Lk. i. 3 naturally agrees with ἡμεῖς of these passages; and the retaining the form, and the inequality in detail is easily understood because of simplicity of method.

PHILIPPI; first church founded by Paul in Europe; first city in that part of Macedonia in importance; scene of battle B. C. 42, suicide of Brutus, coincidence with the jailor's attempt. A colony, with jus Italicum, gave force to Paul's appeal to his citizenship. No synagogue there, Jews resorted to riverside, not Strymon, which was a day's journey distant, but Gangas; where was a prayer-place. Only place in N. T. where προσευχή is local. Out of door enclosure, open to the sky. Lydia was the name of the woman, some think given because of her country. Thyatira itself a Macedonian colony; inscription of the βαφειῶν, lucrative trade, perhaps one reason for Paul accepting aid. First mention of baptism in Paul's ministry; as in case of Cornelius and of the jailer, the whole household. Nucleus of the church; and beginning of Macedonian hospitality.

*Modelled after the port of Rome
- need not be local here*

First mention - etc.

* Zeller, II, 184 ff.

The slave girl having *πνεῦμα πύθωνα*, commonly understood of divination under Apollo; some refer to establishment in the mountains near by to Dionysus, the Thracian God of divination. Paul exorcises a demon. If Paul not mistaken, some infer that heathen oracles in general were inspired by devils. Cf. Lk. xi. 19, I Cor. x. 20. Others Paul mistaken, and hence draw inference against gospel miracles of dispossession. Idea of ventriloquism inferred from LXX translation of the Hebrew equivalent Lev. xix. 31. These inferences generalize unwarrantably from one case.

First act of heathen persecution, not on religious grounds, but as in Ephesus, Acts xix., pecuniary. Accusation, that these "Jews taught what was not lawful for Romans to receive." Romans not distinguish between Christians and Jews, and the Jewish was a religio licita. There was therefore no case. The populace drag them before the magistrate. Are the *ἀρχοντες* of v. 19, the same with *στρατηγούς* of v. 20, or aediles who remand them to the praetors? * This the usual Greek equivalent. In a colony, Duumviri. They scourge and imprison, to satisfy the crowd and save the Apostles, or through ignorant sympathy with the accusers. Paul's appeal to citizenship, either delayed for want of opportunity, or purposely used not to escape suffering, but to secure protection of law for the converts. At this point third person resumed; probably Luke remained, and rejoined Paul, Ch. xx. 5 A. D. 58, seven years; Neander thinks Timothy also ^{was} left.

THESSALONICA. xvii. 1-9. Ninety miles west. The [?]synagogue of the Jews. Art. om. Rev. text. Situation gave commerce. Naval station; on Via Egnatia. Many Jews after Alexander, and now. Protection against Goths.

The Epistles supplement Luke's account. Preached in synagogue, many converts; chiefly women; heathen converted, I Th. ii. 11, i. 9, 10, ii. 14. Meanwhile worked at tent-making, I Th. ii. 9, II Th. iii. 7-10. This his usual practice alluded to in Corinth and Ephesus. Philippi exception to his refusal to receive aid, Phil. iv. 15, 16. Twice while in Thessalonica, and again in Rome. Doubtless because the attacks of enemies which deterred elsewhere, did not exist here. Comp. Phil. iii. 8. *τὰ πάντα ἐζημιώθην*. A famine raged now

* Farrar, I, 493.

We must not generalize too rapidly from a single case - why not take the view that she had a demon & was used by these men as a priestess - & we not \therefore conclude that all heathen priestesses were thus possessed.

Romans allowed the γ n religion & when they finally did persecute the χ rs it was on the ground of atheism - because they refused to worship their Gods, & the deified emperors.

Here is an appeal only to prejudice & not to law. Roman law took before and after defends the spread of the gospel..

N.B. Close relationship between Paul & Luke, Timothy & Titus.

Article does not belong there..

See richest plains of Macedonia.
Bulwark of Byzantine empire in Greece.
Now ranks only 2nd to Constantinople &
has 1700 population..

Exhortation above must have been a large Gentile element.

Miraculous power was still exhibited in the rapid spread of the church.

In assembly he talks to Jews
Shows that ^{Christ} Paul must suffer & must arise again.

From Ephesians to Thess. he alludes to his preaching & shows us constantly aims to lead to holiness of life & urges to spiritual life. Needs constantly to allude to the moral world to prepare for his doctrinal writings.

Fanatical element error gives rise to the 2nd Letter.

1. He needed to justify those prophecies by pointing to the future & the glorious fulfilling of those O.T. prophecies.

The persecution was always a stumbling block to Xus & to us. It was natural that his mind sh be fixed upon freedom from persecution.

The 2nd coming was looked upon as imminent they believed that the Great King was coming to establish a kingdom and to vindicate his people.

in Macedonia which raised the price of wheat to six times its usual value.* They gave out of deep poverty. II Co. viii. 2.

He preached three Sabbaths. Some think he staid only three weeks, others longer. An organized church resulted. I Thess. v. 12. The charismata enjoyed, I Th. v. 19, 20. The rapid spread of the church is due to the preparation of the Jewish diaspora, and to the extraordinary presence of the Spirit.

Combination of statement of Acts and Epistles as to Paul's doctrine. Acts xvii. 3. Two subjects. Proof from O. T. of necessity of Christ's sufferings, not mentioned at Antioch of Pisidia, and that Jesus is the Christ. From Epistles, he taught salvation by faith, and the necessity for holiness. Pharisaic error and gentile laxity affected the churches in this respect. This the beginning of that dwelling on the relation of the law to the gospel in his epistles. Principal subject was the Second Advent. 1. Because the preaching from O. T. of passion and resurrection of Christ. 2. The stress of persecution. 3. The doctrine of the resurrection of Christ, which characterized the times, involved whole doctrine of the last things. This illustrates the persecution, on ground of political disturbance; teaching the "King, one Jesus." And "troubled the city and the rulers." Brought them before the people, i. e., assembly as free city; *πολιτεῖαι* in an inscription on fragment of a gate of the city in the British Museum.† Objected that too early to say that Paul was disturbing the world, and that political persecution was later. It was, from the government, but the gospel history shows the Jews could use it.‡

BEREA. Character of Jews.^x Therefore many converted. Proselytes, and honorable women.§ Never mentioned again; perhaps merged in Thessalonica. Persecution instigated by Jews following from Thessalonica, and the brethren send them to Athens. ὡς ἐπὶ τὴν θάλασσαν; Neander says, a feint and the course changed. Others say the expression not imply that they did not go by sea, and it was the easy and quick way. This ends the Macedonian Mission, the crown of Paul's life. But from each post he is driven against his will.

* Lewin, I, 231. Farrar, I, 507.

† Farrar, I, 514.

‡ Neander, p. 181.

§ Renan's Paul, p. 139.

which arose
against Paul
not a move

had Jews
not demand
this be
Greece Bm

x Better. Studied Scripture

+ ∴ many believed"

after the Galilean women these women are
the second founders of our faith

ATHENS. The Berean companions leave Paul, with message to Silas and Timothy to rejoin him, which was accomplished in Corinth. Churches were early founded in all the great Mediterranean cities except Athens and Alexandria. Pride of philosophy made them less receptive, and the speculations of later centuries deferred. Disputed in the Synagogue, and in the Agora. Treated politely, asked to speak at the Areopagus. Some think the court present, some only the place meant. Only two of the four schools of philosophy mentioned. The Lyceum and Academy lay at some distance; had much more effect on church life and doctrine later; but in immediate contact with Paul, the Stoics and Epicureans. These two had more popular influence, and dealt with morals.

Dr. Farrar represents the opinion of those who think Paul destitute of classical reading, ignorant of philosophy, with Jewish disregard of everything pagan.* Bp. Lightfoot represents the obviously true view, that he had a clear apprehension of their doctrine, and acquaintance with their literature. "The speech on the Areopagus addressed partly to Stoics, shows a clear appreciation of the elements of truth contained in their philosophy, and a studied coincidence with their expression." Mars Hill and the view.† Impression of idolatry and its moral consequences. Paul not attack, nor begin as to Jews, with Jesus and the Resurrection. This not omitted, see v. 18. Conciliatory tone, "I perceive that you are δεισιδαίμονές εστε." Classical sense good, till later, very religious. Rev. "somewhat superstitious." Boast of Athenians. Altar with inscription to "an unknown God," Rev. "to the unknown God," Marg. Rev. The question is of rendering; no article in text. Altars with such inscriptions were common. Baur, Zeller, say Paul wrong in using singular, because the inscriptions were plural. If they were, would not lessen his testimony; and Winer thinks the reference to altars to unknown Gods means many altars with the singular inscription. Some explain by reference to offerings to a deity unknown whom it might be necessary to propitiate. Paul not claim that it meant Jehovah, but that it showed insufficiency of idolatry. The God whom they could not know, is known

* Com. Philippians, Essay on St. Paul and Seneca, see p. 302.

† Conybeare and Howson, I, 404.

Stoics - God did not create - he only manifested himself

Epicureans - world formed by a fortuitous concourse of atoms.

Providence is laugh - vs Pantheistic destiny + c

26-28 relation of man to God. - the divine ordering of Human History:

Some say it was not in the manner of

Paul. - what Paul says is not intended to be philosophical but a simple statement of truth

most critics writes in calling these Paul's first 2 letters

act 18:1-18 describe Paul's first stay in Corinth

by revelation, "Him I declare unto you." From this begins with truths of natural religion, of Theology, Anthropology, to Christology. 24, 25. God is Creator, personal and only God. Stoics were Pantheists, and not distinguish between God and the world. The Epicureans, naturalistic Atheists. v. 25, Providence. 26-28. The unity of race. Suggests Paul's reasoning as to sin and atonement. Directed against Athenian pride of origin. 29-31. Moral consequences of these truths. Highest end of man to worship God. And the judgment is set at the resurrection. Stoic morality was self-denial, Epicurean, self-indulgence. To both the resurrection was absurd.

Misconception of this address. Baur, artificial composition of the Pseudo Luke. Renan, a rude iconoclast, unable to appreciate philosophy and art. Neander, a philosophical discourse, unsuccessful in making converts. Weiss, the central point of Paul's preaching to gentiles, is the Judgment by Christ. It is not philosophical; it is not ignorant of philosophy as Dr. Farrar thinks. It is revealed truth most skilfully adapted to the ideas of the audiences, by a man thoroughly acquainted with their views and literature. Exceptional in Paul's life, because the occasion did not recur. This meets the charge that the gospel is not introduced. He leads up to the resurrection, and had preached the resurrection in the Agora. Some converts. Tradition says Dionysius the first Bishop. In second century the church had martyr Bishops and Apologists. In sixth century, under Justinian the Parthenon was dedicated to the Virgin Mary, and the Theseum to St. George of Cappadocia.*

Leaving Athens Paul came to Corinth, where he wrote I and II Thessalonians.

THE FIRST THESSALONIANS. For the Epistles of Paul see Gloag's Introduction to the Pauline Epistles. Historical importance of the Epistles. We know Paul best by his writings; the life and faith of the churches; the advance in revelation. They illustrate the condition of the church to which they are sent, both its founding and its present state; and that from which they are written.

* Farrar, I, 551, 552.

Time and Place. Written during the eighteen months' stay in Corinth, Acts xviii. 1-18, soon after arrival of Timothy with news, I, iii. 6. Later dates, as Acts xviii. 23, xx. 1-3, argued because of I, i. 7, 8. Reports of the church in Greece; but the circumstances extraordinary.

I, iii. 1, 2, 6, implies Timothy sent from Athens, which is against Acts xvii. 14, and that Paul and Timothy are in Athens, where I Thess. was written, which is against Acts xviii. 5. But either Timothy sent back from Athens to Berea on Paul's arrival, or better, left behind in Berea, sent for from Athens, and rejoins in Corinth.

The organization of the church, development of evils, especially anxiety for the dead, I, iv. 13 imply longer time. Some say anxiety hypothetical; and a single death and a few weeks enough to account for this.

In favor of earlier date, although no distinct allusion to Corinth, Silvanus with him, and not mentioned after this visit to Corinth, Acts xviii. 5, II Cor. i. 19; lively impression of recent visit to Thessalonica, and anxiety, I, i. 6, 9, ii. 13-16, iii. 2-5; evils in church; first difficulties about advent, and only at first could fears arise for the fate of dead friends. Hence date on return of Timothy to Paul, I, iii. 6, Acts xviii. 5. Paul reached Corinth in fall of 52; fall, because stayed eighteen months and left in spring, xviii. 21. Subscription in our Bibles, from Athens, from Theodoret, who mistakes iii. 6.

Of the church in Thessalonica we learn that persecution continued, evidently not from government, or Judaizers who had not yet come in, but from Jews, ii. 14, iii. 3, i. 6; that they endured with conspicuous fidelity, i. 3, iv. 9, 10; that the charismata existed among them in full exercise, giving rise to dangerous imitations, and the necessity for careful discrimination, v. 19-21. Notice translation every appearance of evil, A. V., every form of evil, Rev. Important correction.* That tendencies to heathen corruption, as in Corinth, prevailed; converts from idolatry, especially fornication and covetousness, I, iv. 2-8; they were not trained to respect church officers, and were contentious, v. 12, 13; especially the preaching of the resurrection and expectation of the advent made them idle, iv. 11, 12; and feared lest those already dead had missed the blessing, iv. 13 ff.

* See Ellicott's Com.

Jesus & Resurrection were the great idea
preached - X promised to return - & it
was natural that they shd imagine
to be a speedy return - & naturally these
would be the first subjects treated of..

Why fornication & covetousness always so
classed together? They form a complete
classification - sins of flesh & love of money are
the most influential & prevalent & universal sins

Must respect church officers even if they have
personally rec'd great charismata

Analysis of I Thessalonians, after Meyer and Ellicott.

i.-iii. Historical. iv., v. Ethical and doctrinal. Greeting, i. 1-3. Their endurance and advance in faith, enduring and expecting, i. 4-10. His own boldness, gentleness and fidelity, ii. 1-12. Their faithful and enduring reception, ii. 13-16. His absence from them enforced, his desire to return, his sending Timothy, and Timothy's comforting report, ii. 17-iii. 13. Exhortation to sanctification, especially to avoid unchastity and covetousness, iv. 1-8; to brotherly love, iv. 9-10; to industry and order, iv. 11, 12.

Instruction about the Second Advent. Do not sorrow for the dead on their account, for they shall rise first, then the living shall be caught up to meet the Lord, iv. 13-18. The time is unknown, will be unexpected, therefore be ready, v. 1-11. Reverence rulers, be prayerful, forbearing, thankful, cultivate spiritual gifts, v. 12-24. Pray for us, salute the brethren, and see that this Epistle is read to all, v. 25-28.

CANONICITY AND GENUINENESS. For full statement of external proof relating to each of the N. T. books, see Charteris's Canoncity.

Thessalonians never questioned till the Tübingen criticism. Application of their canons, pp. 23, 24, Baur classed four, Gal., I Cor., II Cor., Romans, as homologoumena; Eph., Col., Phil., Philem., I and II Thess., as antilegomena; The Pastorals, as Notha. Hilgenfeld admits seven. His classification is as follows:

I. APOSTOLIC TIMES.

1. Paul and his Epistles.

I Thessalonians.

Galatians.

I Corinthians.

II Corinthians.

Romans.

Philemon.

Philippians.

 Hebrews.

2. Original Apostles, and Apostolic men and their writings.

John and the Apocalypse.

Matthew and his Gospel.

- Mark and his Gospel.
 James and his Epistle.
 3. Union Paulinism.
 Luke and his Gospel.
 The Acts.

II. SUB-APOSTOLIC TIMES.

- Peter and his First Epistle.
 II Thessalonians.
 Colossians.
 Ephesians.
 The Deutero-Johannic writings.
 The Epistles of John.
 The Gospel of John.
 Jude and his Epistle.
 The Pastoral Epistles.
 II Peter.

I Thess. rejected by Baur, Schwegler, Zeller, Noack, Volkmar, Holsten. Admitted by Lipsius, Weisse, Hausrath, Pfleiderer.*

Objections urged are, 1. Absence of polemic against Judaizers, lack of doctrinal interest, want of name *ἀπόστολος* in address. But early for former; no dispute about personal authority; the historical connection shows practical value.

2. Evidently made up from Acts xvii., and I, II Cor. Repetition of *οἴδατε*, artificial references to recent events, i. 4, ii. 1, 2, 9, 11, iii. 3, 4, iv. 2. These strengthen probability of early date, and like circumstances in Corinth occasion similar references.

3. Paul's personal vindications seem to indicate Jewish Christian opposition, which not yet developed. Baur refers this to II Cor. x.-xii. But Lipsius, Hilgenfeld show the opponents Jews. II Cor. xi. 24.

4. Baur argues against ii. 13-16, claiming amicable relations to Jews of Palestine; *ἡ ὁργὴ εἰς τέλος*, must be after destruction of Jerusalem. But confessed that at this date Paul not yet hated in Judaea.

5. Absence Pauline expressions, use of un-pauline, eighteen apax legomena, *πνεῦμα* and *ψυχὴ* not as Paul. On other hand many coincidences, and absence of polemic influences, style.

* For Pfleiderer's scheme of Paul's Epistles, see Weiss, Bib. Th., I, 290, n.

∴ Baur declares it must have been of
later origin.

7.
The objection is that it is too highly colored & a rabbinical account.

"He ^{alive} arise & remain" - a forger would not put it into ~~the~~ Paul's mouth."

Grotius tries to show that the second epistle was the first - but absurd (2:15) and very subjective.

Hodge says "fear was that the advent was imminent" - no fear was that the day had come..

6. Organization implied impossible so soon.

7. Eschatological passage motive of whole, iv. 14-18, and apocalyptic method foreign to Paul; attempt to bring apocalyptic ideas into the circle of Pauline thought. But necessary now, naturally at first and not repeated, and ideas correspond with Matt. xxv.* The truth same as in I Cor. xv. 51, 52, II Cor. v. 1-4. Paley pointed out impossibility of forger after Paul's death writing iv. 15 in first person plural.

SECOND THESSALONIANS. *Date.* Corinth and not long after 1st Ep. Same subject in debate in the church; the same practical condition, II, i. 4-7; same comparison with Paul, i. 1. Interval long enough to develop effect of 1st Ep. The prayer iii. 2, may relate to Acts xviii. 6, and late in Corinthian life.

Other dates connected with interpretations of the man of Sin. "Grotius said Caligula, who attempted to place his statue in Temple, and the letter to Christians escaped from Judea before Paul's visit to Thessalonica. Kern says Nero, whom popular superstition expected to return after death; therefore between his death and destruction of Jerusalem, as the passage implies the Temple was still standing. Hilgenfeld thinks Trajan, because the mystery of iniquity is gnosticism, and the persecutions are governmental. Grotius, Ewald, Laurent, Davidson, say the second Ep. was first written, because of iii. 17. But ii. 15, confirms evidence from internal relations. Inscriptions in our Bible, say from Athens.

Occasion of writing, ἀκούομεν iii. 11, influence of former letter. Persecutions continued, not climactic reference, as Hilgenfeld says.

Their trials endured with patience, and growth in grace. Illustration of growth of church, and its character, i. 3.

Fear about the dead allayed by former letter, but fanatical expectations of advent and disastrous practical results increased. Hilgenfeld says climactic, and made out of 1st Ep. iii. 6-iv. That this evil was fomented by false teachers is inferred from ii. 2, 3, do not be deceived, μήτε διὰ πνεύματος, false claims of inspiration; μήτε διὰ λόγου, reports of Paul's oral teaching; μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, nor by letters falsely ascribed to the Apostles.

not to be referred to I The

* So Weiss. Bib. Th., I, 312.

Analysis of II Thessalonians. Address and salutation, i. 1, 2. Thanksgiving for their graces, especially endurance of persecution, pointing to recompense and avenging at the coming of the Lord, with prayer for their grace, i. 3-12. Exhortation not to be troubled about the speedy coming of Christ, because the man of sin must first be revealed, whose coming is now hindered, but which now working shall have a manifestation as Antichrist, to be destroyed at the coming of Christ, ii. 1-12. But you chosen to sanctification to salvation; therefore be steadfast, ii. 13-17. Asks prayers, and expresses confidence, iii. 1-5. Withdraw from disorderly brethren; against idleness, mischief-making. Strong assertion of authority of this epistle, iii. 6-16. Autograph salutation and benediction, iii. 17, 18.

Canonicity and Genuineness. Much more commonly rejected than I. Thess. Schmidt, 1801, Mayerhoff, Kern, De Wette, who afterward defended, Volkmar, Holsten, Hilgenfeld, Hausrath, Pfeiderer, Holzmann. P. Schmidt, and Davidson, find a Pauline basis.

Argument. 1. I Thess. contradicts II. I, iv. 15-17, teaches the Advent is imminent, but the express argument of II, ii. is that it is not. The same contradiction exists with I Cor. xv. 52.

In answer. 1. Paul teaches nothing positive about time, therefore cannot contradict himself, and his inspiration not involved, any more than Peter's because he did not foresee the calling of the gentiles. 2. The prevalent view is that Paul shared the prevalent expectation of the speedy coming of Christ,* because of the influence of O. T. prophecy; of the prophecies of Christ; and the supernatural development of the times. He might expect the development of Antichrist and removal of the hindrance, and the changes of Rom. ix-xi, within a generation. Or a common view is that he underwent a change of opinion about this, in Corinth.† Also, prophecy disregards time. Comp. Titus ii. 12, Phil. iv. 5, Jas. v. 8, 9, I Pet. iv. 7, I J. ii. 8, Matt. xxiv. 29, 30, 34. So Neander, Lechler, Reuss, Alford, Jowett, Conybeare and Howson.

* Weiss, Bib. Th., I, p. 311 and n. Lechler, Ap. T., I, 337. Gloag, Essay in Introduc. to Pauline Eps., p. 94.

† Von Oosterzee. Farrar. Olshausen's Romans, p. 311. Neander's Planting and Tr., p. 182.

Uncertainty of time is the argument for the duty of constant watchfulness. No contradiction for no direct statement. — may imply a possible personal expectation that the advent might take place in Paul's life-time

But how should such a man as Paul — so keen a mind, so statesmanlike a man, expect all this to occur in a single generation — Hodge tries to explain — but only explanation is that Rapture might occur at any time, coming in judgment might be later

Hodge declares: "Paul did not make any explicit statement — he left the element of time out of statements" — Harder still to explain the case of Peter who preached only to Jews, & afterwards saw that Gentiles were to be saved — indeed hard to explain unless we see that Peter was right in preaching to the Jews until the Jews had rejected the Messiah."

3rd. Many Fathers, Calvin, Ellicott, Wordsworth, Hoffmann, Thiersch, Gloag, Hodge I Cor., hold that Paul did not share the expectation, but the 1st pers. pl. includes himself and readers as sharers in the event. The explanation is exegetically perfect, but historical probabilities are on the other side.

2. Objected as to I Th. that the Apocalyptic conceptions are unpauline.

3. Especially the idea of Antichrist. Kern and Hilgenfeld therefore say it is borrowed from Rev. xvii. 8, 11, &c. Camp. I J. ii. 18. Hilgenfeld finds a development of the idea, and therefore puts this later. The idea fundamental in SS., and the reasons for a prophetic passage not recur.

4. Second depends on 1st Ep., and betrays different condition of things.

5. Unpauline expressions, especially *κύριος* for God as well as for Christ.*

6. The reference to autograph is said to betray anxiety of a forger. It seems to refer to ii. 2.

The Man of Sin.†

The conditions of interpretation are that the mystery of iniquity which is to develop into the revelation of the Man of Sin is an *ἀποστασία*, which is most probably to be understood of a falling away from the church herself. 2nd. That it is already working when Paul wrote. 3d. That it is to be continued until the very end, when it is to be destroyed by the personal advent of Christ.

1. The Futurist interpreters, to whom the Fathers belong, insist on the personal Antichrist to be revealed. The coming of the Lord is at the Judgment; the hindrance, to the Fathers was the Roman Empire, or the Roman Emperors, or one of them. But as this is out of date, the mystery of iniquity is supposed to reappear in various types and the hindrance to be opposing principles of government. These views supply what the Fathers omitted, the reference to existing state of things when Paul wrote.

* See Weiss, Bib. Th. I, 294, notes 2 and 3.

† Special Essay in Gloag's Introd. p. 119. Weiss, The Pauline Apocalypse, I, 235. Lightfoot, Art. Smith's Dict. on The Thessalonians. Lünemann in Meyer's Com.

2. Praeterist interpreters say that the prophecy was fulfilled in the destruction of Jerusalem. The Antichrist was either an emperor, or the gnostic heresy, and the restraint other Roman officers, or the Jewish christians. Others say the apostasy was of Jews from Romans, and the restraining power a Roman emperor or Jewish leaders. Lightfoot and Weiss agree with this so far as to make the Jewish opposition to Paul the mystery of iniquity which already works. But Lightfoot agrees with the Futurists in treating it as only one instance of fulfillment, and looking to the coming of Christ for the end. While Weiss holds that Paul teaches that the end was to be immediate. Two things are against reference to Jews. The apostasy; and Rom. xi. Weiss says only shows that Paul changed his mind.

3. At the reformation the Reformers said the Pope was Antichrist, and the Emperor the hindrance. The Romanists said the reformation was Antichrist, or Luther. Supported by many now, as Gloag. The objections are that there was no sign of hierarchy when Paul wrote; no evidence that Papacy was to endure to the judgment; that it has culminated and yet Christ has not come; that there is no reason to single out only one form of evil or apostasy from Christianity.*

Relation of Thessalonians to Biblical Theology. Weiss and Lechler treat as presenting, together with sermons in Acts, the undeveloped stage of Paul's system. Weiss uses discourse in Athens with these Epistles, and concludes that Paul's preaching to gentiles began with the judgment which Christ was soon to institute, and the gospel was a gracious escape. But that the mode of forgiveness by the death of Christ is remarkably lacking.† Lechler also finds an early and undeveloped stage of teaching, but more satisfactorily analyzed. And Schmid, who does not treat them separately, while recognizing advance, says that what comes in later Epistles, is unfolding of what is contained in earlier.‡ This view is modified when we remember, 1st. That the Judaizing controversy had already begun, Acts xv. And 2nd. That Epistles to Corinthians show Paul's preaching at Corinth, when Thessalonians were written. I Cor. i.-iv., i. 23, ii. 2.

* Lechler II, 336 and n.

† Weiss, Bib. Th., I, §§ 61-64. See p. 299.

‡ Lechler, I, 327, 318, and n.

Lightfoot much troubled in his later years
by this matter of the anti-Christ - & even
delayed the publication of some of his books -
only in earlier years did he agree with Hodge

Hodge "Has no opinion as to whether the "man
of sin" is an event, a tendency, or a
man.

city soon regained its ancient splendor.
In Paul's day, was a commercial centre.
Licentiousness was proverbial. 1000 priestesses of
temple of Venus. Greatest triumph of Paul's
life was the establishment of Xity in such
a community. "corinth now a miserable little
village."

Prisulla + Opila whether X or before
or not are now of greatest help."

V. 5. - may well mean that when they came
they found him thus engaged."

next Synagogue shows how nearly related
the buildings were - to the mighty of the people etc.

Period of unusual depression. His situation -
a single man unaided - intending to
subvert an empire by simply preaching
the gospel: - was it not enough to appall

any man. - Has to not how too effecting
the advent: - most believe now that

he came to understand now that the
coming of X was not to be soon nor
immediate.

"X + him crucified" his
declaration marks an advance in his
teaching of the atonement - indicate a
prominence given to those who bear the
gospel for the first time.

THE CORINTHIAN CRISIS. ACTS XVIII. 1-18. 18 MONTHS. Fall of 52. vv. 11, 21. Position, commercial and military. Destroyed by L. Mummius, B. C. 146. Most complete devastation on record. New Corinth B. C. 46, colonized by J. Caesar, hence Latin names in Epistles, now capital of Achaëa. Cosmopolitan population, weathy, and licentious. Destroyed by changed condition of trade. *not a military post.*

Priscilla and Aquila, banished from Rome by decree of Claudius. Some think christians before they left Rome. Meyer, converted now, because called Jews, and Paul's connection was on account of trade. First time his trade mentioned by Luke. Paul in I Thess. ii, 9.

v. 5. Coming of Silas and Timothy, caused change in his preaching, as they found him "constrained by the word." Rev. C. T. and A. V. read *πνεύμα*, 'pressed in spirit.' W. and H. *τῷ λόγῳ*. Indicates anxiety, and the Jews opposition, caused strong feeling. v. 6. Withdrew to house of Justus, next door to synagogue (see Conybeare and Howson), and rapid increase resulted.

Concurrent evidence of tension in Paul's mind, called the Corinthian Crisis. v. 5, and 9, 10. Special vision needed; because of Jewish hostility, and fear of ill success. To this add I Cor. ii. 3, and general evidence of Eps. to Cor.; add care for Thessalonians, ii. 10 &c. Cause was contrast between his expectation of spread of the gospel, and his experience; driven from Macedonia, persecuted and outnumbered, looking to coming of Christ for relief. From these circumstances, Light-foot, &c., explain the man of sin, and the Roman power as restraining. Here too the statement of his preaching "Jesus Christ and Him crucified" seems to mark advance in definition from "Jesus and the resurrection." Involve each other, but the atonement now contrasted with philosophy. So manner of his preaching, simple reliance on grace. Neander and many find the motive for this in the ill success of a more philosophical method in Athens. But based on a wrong estimate of the Athenian discourse.

PAUL'S VOW combines with this explanation; expression of humiliation and dependence. After he comes to a more practical view of the future, he is cheered, pays his vow. Some avoid by making Aquila subject of *χειράμενος*, because stands after Priscilla. But this order occurs three times, probably

because Priscilla more prominent. The vow not a Nazarite vow, Num. vi., but borrowed from that. Long hair, shame to a man, token of submission and humility. Calvin says whole design effect on others. Neander puts the dispute with Peter in Antioch soon after, and finds connection in revived power of the Judaizers. Others in his personal religious life. The view above is the only one historically supported. It must not be pushed to the extent of saying that Paul now ceased to expect the advent speedily, because letter written after this contains evidence that he did. But it may be admitted that a change occurred in his hopes of speedy triumph, and his mind was more concentrated on the practical life of the church. The success was the most brilliant of Paul's life. II Cor. xii. shows predominance of charismata. Ruler of synagogue. Household of Gaius baptised by himself.

Assaulted by Jews, and arraigned before Gallio, brother of Seneca. Some say Roman law meant v. 13. But could only be Jewish Law. See v. 15, *your* law. So Meyer. Not mean both. On ground of distinction between Christianity and Judaism as a religio licita, which Roman Magistrates as yet refused to recognize. The Greeks thereupon mob the Jews, and beat Sosthenes the ruler of the Synagogue. πάντες doubtless meant Greek, although dropped from C. T. Hatred of Greeks to Jews.* Not impossible that Sosthenes is same with I Cor. i. 1. If so second ruler of the synagogue converted. Gallio's words illustrate position of educated Romans. v. 17. Gallio's indifference not properly constitute him a type of indifference to religion. See J. A. Alexander ad loc. v. 18. The success was such that for the first time Paul leaves of his own will, and returns to Jerusalem. Four churches, as in the first journey, established; and except Crete, the last personally established by him.

Sailed for Cenchrea, with Aquila and Priscilla, mentioned in connection with subsequent sending of Apostles to Corinth. Waited for a ship in Ephesus a week, and preached with great results, showing that the prohibition ch. xvi. 6, was removed. v. 21 drops Jerusalem and the Feast from C. T. Probably went there, because of ἀναβάς and κατέβη; and because Caesarea out of the way to Antioch.

* See Farrar, I, 509, n. 3. And Excursus xiv.

some — but not so in Paul's
mind for to hold it to mean submission
and humility.. Gallio

an interesting almost amusing incident

Shows how an educated Roman would
regard these matters" — yet is a misconception
to suppose that Gallio was indifferent to
religion. — He is ~~not~~ type of one ignorant
these matters — not of one who is indifferent
to the matter of personal religion, for on
the contrary Gallio was of high character
& a brother of Seneca...

Under plan of dwelling upon nothing but the great growth of the church.

Asia Minor always the great meeting place of the east & west - Geographically - Historically &c.. so in N.T. a mediator between East & West. Half way to Corinth..

Paul in Synagogue - think of the relations such parties. - Paul The temper of the Jews here must have been far different from that of the Jews in Jerusalem..

Wieseler's insertion of Gal. ii. 11 seems incredible at this point. Could not have been passed in silence.

Discussion as to the feast, in C. T. v. 21. Passover not forbidden by winter navigation; Pentecost, Wieseler and many. Remarkable silence about Jerusalem church.

THIRD MISSIONARY JOURNEY. XVIII. 22, A. D. 54-58. Intermediate events omitted till Ephesus, xix. Illustrates Luke's plan of growth. Dwells on Apostles, with reference to Corinth. *χρόνον τὰδ* in Antioch. Lewin says about three months, and the journey to Ephesus required thirty days, but delay in Phrygia and Galatia would make it about four months.

PAUL IN EPHESUS. A. D. 54-57. Capital of church development, after Paul through John. Mediating position, geographically, and uniting and transmitting the church; and philosophical ideas in contact with the gospel. Harbour, commerce, wealth, splendour, vice. Scenery suggests Rev. xviii. 12, 13, Farrar. The Temple of Diana, of statue which fell from heaven, of prolific powers of nature, with fanatical and exciting worship, licentious, and as sanctuary attracting worst population.

Paul taught three months in synagogue. Three in school of Tyrannus, Meyer thinks a Jewish school, not a Greek rhetorician. Beginning of the seven churches, all that dwelt in Asia, I Cor. xvi. 8, 9. Farrar quotes Pliny, forty years later in Bithynia, neque enim civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est. Miraculous energy of Paul more prominent than elsewhere, because of prevalence of magic. Apollonius of Tyana visited Ephesus near this time. Handkerchiefs from person of Paul, like shadow of Peter. Farrar adopts view of those who say this was superstition not countenanced by Paul; but see Acts vv. 11, 12.* Effect of attempted exorcism by seven sons of Sceva was profound. They gave up their charms to value of about \$10,000. *Ἐφέσια γράμματα*, copies of cabalistic words engraved on the statue, used as amulets.†

Before being driven away, Paul formed purpose of going. First mention of purpose to go to Rome throws light on his scene of success, and of extent of his work. The suppression

* Farrar, II, p. 23.

† Farrar, II, 26, n. Renan, p. 345.

of magic, interfered with trade. Uproar caused by Demetrius, same motive as in Philippi, arrest of his companions and trial in Theatre. Paul held back by Asiarchs, wealthy citizens who provided for games. Jews put forward Alexander, some think the coppersmith, I Tim. i. 20. Jews wished to be absolved from responsibility of disturbing trade. Some say a converted Jew, maliciously put forward. The fanatical cry, repeated for two hours, illustrates the character of worship.

The town clerk *γραμματεὺς*, Recorder; word found on inscriptions. So *ἀνδύπατοι* accurate, appeals to jealousy of Romans of assemblies.

Ephesus was the crisis of Paul's persecutions, yet no mention in the Epistles. But a year later at Miletus, Acts xx. 19, and I Cor. iv. 9, xv. 32. Apostles made the filth of the world.

The Disciples of John. Paul found in Ephesus twelve disciples of John the Baptist, like Apollos, who when asked whether they received the Holy Ghost when they believed, answered that they did not so much as hear *εἰ πνεῦμα ἅγιον ἔσται*. But hearing that John baptized with reference to the Messiah to come, received Christian baptism. Notice the corrected translation, A. V., "Have ye received the Holy Ghost since ye believed?" Rev. "Did ye, when ye believed?"

They were a small number in Ephesus, apart from Christians. They were Christians, probably; because called *μαθηταί* and *πιστεύσαντες*; and probably of Jewish birth.

Did ye receive the Holy Ghost, some say refers to charismata. Others the gift of Pentecost. Conceivable, that they knew only of John, and not of the resurrection and Pentecost. This reply, we had not heard of him, probably means, of his Pentecostal manifestation. Thus *ἔσται* is explained as *ἰδοθῆν*. So Rev. supply, "given." So John vii. 39, the *Spirit οὐπω ἦν*, because Jesus was not yet glorified. Others, say literally did not know of existence of the Spirit in the trinitarian sense. Rev. marg. On receiving baptism, they received the signs of the Spirit. Anabaptists argued for rebaptism of children. Reformers met by saying v. 5 did not refer to baptism by water. And in opposition to council of Trent, they held that it was John who baptized, v. 5. Much discussion also in question of necessity of rebaptizing disciples of John generally. Evidently no fixed rule. Tendency theory, the whole story

He and says we can form no precise historical
statement ..

Hodge:

"Paul had been twice in Galatia when he
wrote this epistle from Ephesus."

Epistle makes no mention of the great cities which
were in Galatia..

made to match the charismata under Peter. Ephesus a metropolitan church, and A. D. 431 Council which condemned Nestorius. During Paul's residence here were written Galatians and I Corinthians.

SECOND GROUP OF PAUL'S EPISTLES.

GALATIANS, I, II CORINTHIANS, ROMANS.

THE EPISTLE TO THE GALATIANS.

Galatia was a central province of A. M. settled by Celtae, Galatae, Galli. A reflex wave from the foot of the Pyrenees, overran Rome early in the 4th century B. C., and later came into conflict with Alexander. B. C. 279 a force under Brennus attempted to sack Delphi, but were divided and frustrated. A portion under Leonorius and Lutarius seized the Thracian Chersonesus. B. C. 278 Nicomedes, king of Bithynia, brought them into Asia Minor as mercenaries in a struggle for the throne. They continued a marauding life for an hundred years. Attalus, king of Pergamum, first refused tribute and defeated them, which confined them to territory of Galatia B. C. 241-197. After victory of Antiochus by which Syria was subdued, the Romans subjugated them under Cn. Manlius B. C. 189. From this time the province a tetrarchate. Kingdom founded by Pompey, lasted three reigns. Afterwards, and in N. T. times a province, including Lycaonia, Phrygia and Pamphylia. Jerome, 4th century, found language Trêves preserved. They used Greek, and hence called Gallo Graecia. Race characteristics same as those in West described by Caesar; quick intelligence, courage, excitability, fickleness.

The church was founded among them on Paul's first visit, on his Second Journey, Acts xvi. 6. He was delayed by illness, *δι' ἀσθένειαν τῆς σαρκός*, not amid, but because of; which was of a character which might tempt them to despise and loathe him. Gal. iv. 13, 14; Cf. II Cor. vii. 7-9. On his second visit xviii, 23, the existence of churches previously established is taken for granted.

Paul preached to Jews first; Josephus mentions their presence here. There is no reason to suppose that Paul changed his usual method here, and the influence of Judaizing error is not otherwise accounted for; so too, the references to

O. T. That the converts were chiefly gentile is proved by iv. 8, iii. 29, v. 2, vi. 12. The argument shows that they were not actually circumcised.

Tübingen critics denied the Jewish element in Paul's churches. Weiss infers from I P. i. 1, that Jewish christian churches had existed there before Paul went, and that Jewish converts in his own church were inconsiderable. This he connects with the fact that he was passing through Galatia when delayed by sickness, *διελθόντες*, xvi. 6, and because no mention is made of the prominent cities, Ancyra, Pessinus, Tavium, where synagogues would be found.

DATE. From Corinth Paul went by Jerusalem to Antioch, xviii. 22, passing through Galatia, &c., came to Ephesus, xix. 1, where he remained three years, and where probably Galatians was written. Fathers were divided between Ephesus and Rome. Theodoret, made it first out of Roman imprisonment, which appears in the inscription, *ἀπὸ Ῥώμης* in Syr. and Copt. VV, from supposed allusion to bonds, Gal. iv. 20, vi. 17.

That written from Ephesus argued from allusions to two visits before letter written. iv. 13, *τὸ πρότερον*, cf. v. 16. But not long after second visit because of i. 6, *ὅτῳ ταχέως*. Some put it early in the stay in Ephesus, some later, and near to I Cor., between 54-56. So Holzmann and Weiss. Some put it before the Council at Jerusalem, on the ground that Gal. ii. is the second visit to Jerusalem, Acts xi; 30, and xvi. 6, would be the second visit to Galatia, and the first would be during Paul's First Journey, on the ground that Galatia included Lycaonia and Pisidia. Then the churches would be in the cities, Antioch, etc. The opinion is untenable, because Paul distinguishes these provinces from Galatia. Name not used politically.* Bleek, C. and H. Lightfoot, say from Corinth, Acts xx., A. D. 57, would bring it between II Cor. and Romans. The argument is internal, because places the Epistle between two which it resembles; II Cor. in display of feeling, sensitiveness about his authority, personal vindication; and Romans. For striking parallels, see Lightfoot. Also, as to sufferings, I Cor. alludes, II Cor. crisis, but passed, Gal., Rom. no references. So controversy with opponents; I, II Cor.

* Gloag, p. 141.

But (1) Paul built on no man's ground

(2) No N.T. Authority

Church was composed chiefly of Gentiles:

little mention, Gal., Rom. together at the climax. But these conditions were continuous, and such similarities are as easily accounted for from condition of churches addressed. Majority and present critical tendency favor the composition in Ephesus.

OCCASION AND SCOPE OF THE EPISTLE. According to one view, Paul on his second visit to Galatia saw evidences of Judaizing perversion of the gospel, i. 9, iv. 16, 18, 20, v. 3, 21. According to others, he first heard of it after his arrival in Ephesus, i. 6, iii. 1, v. 8. They continued to insist, in spite of the decree of the council, on circumcision, i. e., the keeping of the law as a condition of membership in the Messianic church; basing this on the divine authority, and therefore perpetuity of the law; but regarding only the externals of the law. And they attacked the authority of Paul, as not equal with the original Apostles, and as inconsistent in his teaching, v. 11. The latter, either because of his concessions or because he had changed his opinions. They had quick success. The use of meats, and times, seem to have been observed. They had not consented to circumcision. Paul warns that if they did they must keep the whole law. This influence is accounted for partly by Jewish element; also by race characteristics; also by love for ritualistic, excited worship to which they were accustomed, iv. 9. They turned from Cybele to Christ, and now back to Moses. — *+ to Ruska + ceremonialz of law.*

Origin The common view is that this was a continuation of the controversy begun in Antioch which led to the Council. That malcontents continued to follow Paul and attack his influence to propagate their opinions.* Weiss denies any connection. It is a new emergence of the inevitable question. Previously founded Jewish churches took for granted, when gentile churches sprang up along side of them, their subjection to the law. When Paul came he took issue. No evidence that in his previous preaching he had introduced the relation of gospel to the law. But as to heathen always, at Athens and Thessalonica, he had preached Christ as the Saviour from judgment. This Epistle has the supreme importance of being the first time Paul sees necessity of radical refutation of Judaizing error in principle, in order to preserve the integrity of

*Lechler, I, 179 ff.

his gospel. The older view is more natural; because of difficulties stated p. 92; because this view supposes historical severance of continuity. The Council of Jerusalem shows that the fundamental principles were reached. The Jerusalem Judaizers followed Paul in Thessalonica, Corinth, and throughout Rome; because of the bitterness of the personal attack evidenced in his argument in Galatians: because his argument implies that he had preached a law free gospel to them, a gospel of liberty which they were seduced to desert.

The starting point of his developed doctrinal system is the necessity of righteousness. This is impossible under the law, because of the universal sin of man. Here is the opening into the doctrine of sin, its nature, relation to law, its origin, its penalty. Righteousness can only be by faith, based on the satisfaction of Christ. Hence the definitions of satisfaction and atonement. And as faith is personal, Jews and gentiles are on the same level. At the same time the law is divine, and leads to Christ.*

In meeting the attack, this Epistle is distinguished from others in the entire absence of commendation, and personal greeting, plunging immediately into the subject, and in its tone of personal vindication. It consists of three parts: 1. Personal, Vindication of authority. i., ii. 2. Argumentative, Justification is by faith, and liberty from the law. iii., iv. 3. Hortatory, Stand fast.

ANALYSIS OF EPISTLE TO THE GALATIANS. Greeting, setting forth his apostolic authority, and the nature of the gospel, as a precious gift of redemption through the death of Christ, 1-5; charge, that they had so soon deserted this gospel of grace for another gospel, 6, 7. Imprecation upon any who pervert the gospel, 8, 9. Self-vindication, 10. Statement that his gospel is not human, because derived from revelation of Jesus Christ, 11, 12.

Argument by exclusion, dating from his conversion. 1st. Had not obtained it from men, because he had been a persecutor, 13, 14. 2nd. After his conversion, had no communication with Apostles, but withdrew to Arabia and Damascus, 15-

* Schmid, pp. 306, 426 ff. Weiss, Bib. Th., I, 316. Lechler, I, 311; II, 63 ff. For various discussions as to the starting point of Paul's doctrinal system, see Weiss, I, 287 ff. Lechler, I, 340, n..2.

17. 3rd. When he went to Jerusalem, he saw only Peter and James of Apostles, and staid a fortnight, 18-20. 4th. Afterwards lived out of Judaea, and was personally unknown there, 21-24. 5th. After a long interval he went to Jerusalem and consulted as equal with the Apostles, ii. 1, 2. 6th. He asserted his independence and his principles by refusing to allow Titus to be circumcised, 3-5. 7th. Was recognized by chief Apostles, as apostle to the gentiles, 6-9. 8th. He rebuked Peter in Antioch, showing that justification by faith excludes the righteousness of the law, and unites to Christ in whom is life, 11-21.

II Positive argument that justification is by faith: 1st. Appeal to christian consciousness and experience that the gift of the Spirit came by faith, iii. 2-5. 2nd. Abraham was justified by faith, gentiles are blessed in Abraham, therefore faith secures the blessing, 6-9. 3rd. Negative, the law only brings curse because its demands are perfect; and the governing principle of the righteous man is faith, 11, 12. 4th. The ground of justification is the substitution of Christ as a curse for us, 13, 14. 5th. Covenant of grace made with Abraham preceded the law, and was not superseded or fulfilled till Christ, 15-18.

Relation of the Law to the Gospel. Subordinate to and gives effect to grace, 19-24. Condition under the gospel, free, 25; because sons, 26; because of union with Christ, 27. So that distinctions are removed, 28. And if one, children of Abraham and heirs by promise, 29.

This heirship is not realized till Christ came, who gives the spirit of adoption, which is freedom. iv, 5-7. Yet they were willing to go back to bondage, 8-11. Personal appeal, and anxiety for them, 12-20. The law and promise allegorized by Agar and Sarah, 21-30. Exhortation to liberty. Impossibility of compromising gospel and law, v. 1-12. Let it not degenerate into license. To walk in the spirit avoid both license and legalism, 13-26. Enjoins forbearance, sympathy and liberality, vi. 1-10. Conclusion, vi. 11. *πηλίκοις γράμμασιν ἔγραψα*. Rev., with how large letters. Some refer to whole Epistle; some to this conclusion. Repeated warning, against the Judaizers, 12-16. Reasserts authority, 17. Farewell, 18.

Special commentaries: Luther, Wieseler, Ellicott, Jowett, Lightfoot, Eadie, Brown.

The effect of this letter in Galatia is not known, except v. 10, and the absence of an extreme legalistic party in A. M. subsequently. Became famous for heresies, Montanism, Ophites, Manichaeans. In 4th century seat of Semi-Arian Council, Gregory of Nazianzus speaks of their violent divisions. Julian endeavored to reinstate heathen religions at Ancyra because whole villages were depopulated by disputes of Christians, v. 15. On the other hand, it furnished martyrs to Diocletian persecution.

I CORINTHIANS.

These Epistles are devoted to the social and ethical influence of Christianity, as the Galatians and Romans to its doctrine. Its influence on the state, and the mode of it; on the family, and its relations to the heathen religions, are here first treated. The city was cosmopolitan, commercial, luxurious, licentious. The Greeks were addicted to philosophy. Paul emphasizes the gospel as the true wisdom, and sets revelation against reason. Party spirit showed itself, and he insists on spiritual unity in Christ. Women were degraded, he teaches their position in the church. If this was abused to freedom, he lays down restrictions against ascetic reaction from license, sets forth the nature of the marriage relation; teaches how marriages with heathen are to be treated, discourages divorce, answers questions as to right treatment of unmarried and dependent virgins. The social conditions brought members of the church into connection with usages of heathen worship; he lays down principles for their guidance. Shows their right action with regard to civil courts; corrects abuses in church order, connected with the charismata; and establishes the doctrine of the resurrection. Historically no such vivid picture of early christianity can be obtained elsewhere. And Paul's mode of dealing with these questions by referring them to their underlying ethical principles, and especially to the relation of believers to Christ, constitutes them the complete guide for all time. The positions here taken were the beginning of the elevation of society, and the conquest of the empire, which underlie historical christianity.

Date. The authenticity of the Epistle is unquestioned. The date clearly ascertained, toward close of stay in Ephesus, Acts xix., A. D. 57, or as some say 58, ch. xvi. 8. Greetings from

Asia to Aquila, xvi. 19, Acts xviii. 18, 25. Plan of travel same, Acts xix. 21, and xx. 1, 2, and I Cor. xvi. 5. iv. 17, xvi. 10, Timothy sent to Corinth. xvi. 10, shows near close stay. xvi. 1-3, II Cor. viii., ix., collections, agrees with plan to go by Macedonia and Achaia to Jerusalem. So Acts xxiv. 17, Rom. xv. 25, 26, I Cor. v. 6-8, may indicate Passover season. As he expected to stay till Pentecost, and soon to be in Corinth, indicates close of stay in Spring. Statement of inscriptions, preserved in A. V., founded on misinterpretation of xv. 5.

Existence of country churches inferred from i. 2, and II, i. 1. Pliny to Trajan, Justin, Origen confirm.* Some say the words indicate only common calling of Christians, a catholic letter; common view sustained by I Thess. i. 7, 8. II Thess. i. 4, also speaks of his wish to visit not Corinth but Achaia. Some object that singular proves all members of the metropolitan church.

Paul maintained constant intercourse with Corinth after leaving. Question of unrecorded visit belongs to II Cor. I Cor. vii. 1 implies letter from Corinth to Paul, on subject of marriage, and a lost letter of Paul to Corinth is mentioned v. 9-12. That reference cannot be to I Cor. because unnatural, and nothing in I Cor. corresponds. Lost, because special nature contents, and hence not quoted. Probably between visit and I Cor. Also Apollos came from Corinth to Ephesus while Paul was there, xvi. 12; and i. 11, household of Chloe brought news. xvi. 17, Stephanas, Fortunatus, Achaicus. Some conjecture these were *οἱ Κλόης*, and sons of Stephanas. iv. 17, xvi. 10, Timothy sent, and II Cor., Titus, and both met Paul in Macedonia before II Cor. written. Neander and others deny that Timothy actually reached Corinth on this mission, because it is not spoken of in II Cor. The intercourse was constant, the journey would occupy fifteen days, and illustrates multiplied cares in addition to those in Ephesus.

I. The Corinthian parties i. 12-iv. Accounted for by Greek spirit, metropolitan position, and Jewish opposition. Originated after Paul left, because heard of it from sons of Chloe; and name Apollos, proves after his advent, and II Cor. iii. 1, Judaizing emissaries from Jerusalem. They were based on no new doctrinal divisions, although doubtless the Judaiz-

* Neander, Ch. Hist., I, 79.

ing controversy was involved, hence defense not on ground of doctrine, but personal. Judaizers skilfully brought personal charges, because in Corinth their extreme legalism could not be enforced. Hence the parties not represent permanent divisions. Clement of Rome alludes to them as long past, and of less importance than those of his day. This accounts for Paul not distinguishing between them, but blaming all for destroying unity. Weiss goes to the extreme of holding that the divisions were mere personal exalting of different teachers, with no doctrinal differences.

Some of the Fathers regarded the names as feigned to cover individual disturbers of the church.

The *Paul party*, some say merely adherents of Paul as matter of preference. Others, used Paul's name as excuse for antinomianism.

The *Apollos party*. There was no essential difference in principle between Paul and Apollos, as appears from iii. 6, and xvi. 10. Apollos was eloquent, and educated in Alexandria, and Paul defends himself from charges of rudeness in speech and method. Now Apollos party preferred rhetoric, perhaps allegorical interpretations, chiefly referred to i. 17–ii. 16. Heincici, followed by Farrar, make this a party of ritual. Because, i. 14–16, he baptized no one; and Apollos disciple of John, and baptized when he became a follower of Christ. Hence overvalued baptism. But no difference in principle with Paul, and Paul's not baptizing was rule of his life, i. 17. So Peter, Acts x. 48. Baptism not specifically apostolic duty. Rejected by Weiss.

The *Cephas party*. Commonly regarded as the Judaizing opposition, from Palestine, I Cor. xi. 22, iii. 1. They opposed authority of other Apostles to Paul, II, x. 13; and against whom Paul defends himself. They never demanded circumcision. Weiss thinks they were not Judaizers, but followers of Peter, and accounts for their numbers in Corinth partly by drifting from Palestine, chiefly because Peter may have taught in Corinth, ix. 5, and statement of Dionysius of Corinth.

The *Christ party*. Makes the chief difficulty. Chrysostom said not a party but followers of Christ in distinction from party names. But this could not be blameworthy and Paul classes them with the others. Eichhorn calls them neutral, adhering only to Christ, and their point of attachment was the

original gospel. Grotius, that they had seen Christ. Storr, Hug, and others, that they followed James the Lord's brother. Schenkel, de Wette, Grimm, a party of enthusiasts claiming constant communication with Christ. Neander, that they were not Jewish, but Greeks, with speculative, rationalistic tendency, exalting wisdom, rejecting the resurrection, and revolting from constituted authority. Christ, was thus a watchword of liberalism. Baur finds but two parties, Paul and Apollos, and Peter and Christ. As legalists they called themselves after Peter, in personal opposition to Paul, after Christ. Based chiefly on identifying the opponents of II Cor. with this party, and the objections against which Paul defends himself. Holzmann substantially follows, making the Peter party a mere Jewish party not antagonistic to Paul, but the Christ party the Palestinian opponents. They appealed to Christ because he did not set himself in opposition to the Jews and recognized the national preëminence. With this substantially Weiss, Beyschlag and Holsten agree. They were not Corinthians, because the special relation to Christ which they claimed could only obtain in Palestine. And Beyschlag remarks against Baur, that the existence of a party opposed to Paul distinct from a Cephas party, proves that the original Apostles were not in opposition to him.

Paul exhorts to unity, characterizing these divisions, i. 10-13, and exonerates himself from being the cause, 14-16. Then 17—ch. ii. treats of the gospel as Wisdom, and the preaching appropriate to it. Party spirit overestimates human leaders. The nature of the gospel as divine revelation refutes this tendency. Hence contrasts the Cross as the revealed way of salvation, with inefficiency of human wisdom, 17-25. This proved by experience in Corinth, not many wise were converted, 26-31. His own preaching is thus vindicated as accordant with the nature of the gospel, ii. 1-5. Yet the gospel vindicates itself as the highest wisdom to the spiritual, revealing to them the depths of God, 6-16. The passage, most important proof of inspiration, and for light thrown on Paul's psychology.

Applying these principles to party divisions, he shows the true relation of teachers to the church, as purely ministerial; his own preaching illustrates this, iii. 1-4. Preachers are servants, 5-7. Their work therefore is one, 8, 9. Figure of

a building, as organic unity, and testing the quality of work, 10-15. Responsibility proportioned to sacredness of the work, 16-17. Exhortation to abandon the pride of opinion involved in party ties, and to humility as the condition of divine wisdom, 16-23. Conclusion, ministers are subordinate, their primary duty is fidelity, and the Judge is Christ, iv. 1-5. Party spirit springs from pride; contrasts the spirit and labors of Apostles with human teachers, 6-13. Exhorting, warning, and threatening these with his rebuke on his return, 14-21.

II. The case of incest. The ethical training of Greeks led them to regard impurity as indifferent. The same principle of pride led them to defend even gross case of incest in a church member. Shows that it was more than lax practice, but principle perverted, v. 1. Not that they were really worse than heathen; *ὀνομάζεται*, not in text. Shows how much gross evil may coexist with living grace. The resort of some, to make his commendation ironical is not admissible. Paul solemnly enjoins excommunication, v. 1-5, coupled as most think with some threatened evil inflicted by Satan. According to his former letter, lays down rules by which they should protect themselves from the demoralizing influences of society. Not to shun communication with the world, but to withdraw from association with church members who were lax. This essential to elevating power of church on society, v. vi. 12-20 indicates the ground upon which these sins were excused. II, ii. 5-11 refers to the same case; issued in repentance; others, no evidence of repentance, and this passage temporizing, II, vi. 7-16, shows effect on the church, solicitude, acknowledgment, indignation, fear, revenge.

Principles involved. Discipline belongs to the church, not officers alone. Public. Design to preserve purity of church relates to obvious cases; to save the offender to all. Later controversies, involve idea of church.

From fact that no mention is made and no blame attached to officers in connection with this case of discipline, Weiss draws the inference that there were none such, but that church offices were conducted by means of the *charismata*. The churches of the First Journey were organized after the manner of the synagogues; Acts xiv. 23. The Ephesian church had its own presbyters, xx. 17. A different organization is indicated in Macedonia under Bishops and Deacons, I Th. v.

12, Phil. i. 1. In Galatia and Corinth there is no evidence of organization or officers.

III. Relation to heathen courts, vi. 1-11. Jews accustomed to arbitration, recognized in Roman legislation. Apostolic constitutions 2nd century, shows that prevailed then among Christians. Appeal to heathen courts inconsistent with dignity of Christians, 1-4. Rebukes spirit of litigation and recommends arbitration. Not apply to christian nations or magistrates, because ground of prohibition. Practically most influential position.

IV. Social morality. The church kept pure, society regenerated; the foundation of the christian family. Impurity was defended on the ground* of liberty. To meet this, distinction is drawn between things indifferent, and things unlawful. Liberty does not apply to immorality. As to things indifferent, it is restricted by expediency, and regard to personal freedom. Things indifferent are distinguished by their purpose, and continuance, vi. 11-13. Then enforces the sinfulness of fornication on the principle that the unit of society is the married pair; and that the body is one with Christ, and the temple of the Holy Ghost, 15-17.

VII. Of marriage and divorce. Ascetic reaction naturally grew out of false notions of relations of body and spirit; by some referred to Judaic Essenism, the Christ party, by some to Greek speculation. Abstinence is recommended under present conditions; denies right of separation, and marriage of those separated, 1-11. As to mixed marriages, their continuance depended upon consent, and children are related to the church through the believing parent. Disputed whether v, 15, allows permanent desertion as ground for re-marriage, 12-17. Then as to circumcision and slavery, advises continuance without change in the conditions in which Providence places the believers. Importance of this position as to slavery. In Corinth 460,000. In Attica twice number of free population. Christianity was to institute no violent reform. But by instilling right principles, and converting individuals, elevate the mass, 18-24. The treatment of widows and virgins, 25-40. The reason given for

* Storrs, Divine Origin of Christianity, Lect. viii. Uhlhorn.

† Storrs, Divine Origin of Christianity, Lect. v, p. 154.

preferring the unmarried state is widely regarded as proof of Paul's expectation of speedy advent of Christ.

VIII. Relation of the church to heathen religions. Meats offered in sacrifice to idols. Market largely supplied with them. Some say all killing regarded as sacrificial. And social and civic usages of feasts. How far could christians go, and how was the church to be protected from idolatry. All have knowledge, but true knowledge includes love, viii, 1-3. Unity of God, an idol nothing, 5-7. Therefore eating these meats is indifferent, 7-9. But liberty is to be regulated by charitable regard to conscience of others. This principle guards personal freedom, and recommends self-denial on the ground of charity. The principle is vitiated if made obligatory by legislation or discipline, 8-10. Enforced as usual by relation to Christ, 11-13. Resumed, x. 14. Allowing use of meats when offense is not given, but forbidding it in connection with temple worship as idolatry. Proved by analogy Lord's Supper, 14-17. And Jewish sacrifices, 18-33.

Most important effect in regulating the attitude of church. Illustrated by history of persecution, which originally because christians charged with Atheism for declining to recognize the Gods.

Notice relation of this discussion to decree of Council. Baur says contradictory. Same principles, but different application in gentile and Jewish churches.

IX. Paul enforces the duty of charity by his own example, conveying defence against objectors, that he had not seen Christ, did not exercise rights of an Apostle to support and to marriage. He renounced obvious rights for sake of the gospel. Proves right of laborers to reward, ix. 1-18. But he accommodated himself to others, 19-23. So should they use all their force in self-discipline, like contestants in games, 24-27. Warning from history of Israel as to necessity of self-control, x. 1-13. Recurring, as above, to application of these principles to use of meats.

X. Influence of heathen customs on public worship. Women participating. The idea of reverence expressed by Jews and Romans by covering head, by Greeks uncovering. But unseemly for women. xi. 5, seems to imply women may participate in public worship if veiled. xiv. 34, expressly forbids. Some explain that the former treats only of the

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Temptation + Idolatry..

dress, the latter of the subject itself. Difficulty in the *προφητεῖουσα*, if organ of Spirit, the public is the only sphere. No ground to say devotional part allowed, teaching forbidden. Literally allows use of charismata, and excludes ordinary practice. This limits the application to modern usages, xi. 1-16.

XI. Abuses connected with Lord's Supper. After example of heathen custom, Lord's Supper made a feast, each taking his own provisions, and rich and poor contrasted. See Xen. Mem. III. 14. Paul argues, on ground of union with Christ in his death. This passage the first written record of any words of Jesus, and oldest account of institution of Supper. Apologetic argument. Some insist that the facts were communicated independently to Paul by revelation; others, only the doctrine involved. The warning addressed to careless and profane participation, not to the weak and doubting.

XII. The charismata, xii-xiv, sufficiently treated, pp. 18-21.

XIII. The Resurrection. Objections to this doctrine were its impossibility, and undesirableness, because matter is a hindrance. Some refer the objections to Sadducees, but there is no evidence of any party in the church controlled by them. Others fix on Epicureans, because of reference to their tenets in the chapter. Some identify with the Christ party, of wisdom; either Greek, or Essenic, as in Colosse. Every form of Greek opinion revolted at the doctrine as at Athens. Stoics were pantheistic; Epicureans materialistic and atheistic; even Platonists, with their doctrine of immortality, only reached the idea of transmigration. Paul meets the argument of impossibility by the historical fact that Christ is risen, proved by eye-witnesses, xv. 1-11. Otherwise there is no gospel, no salvation, no hope, 12-19. It is involved in the exaltation of Christ, and the completion of his kingdom, that the last enemy shall be subdued, 20-28. He appeals to the power of the hope, in connection with baptisms for the dead, and shows that there can be nothing to be hoped for in the future without, 29-34. To the question as to the nature of the resurrection body, he illustrates by the seed corn, and the variety of the heavenly bodies, that there may be identity amid endless variety. The future body is to be the same to consciousness and memory as the present, but not flesh and blood, yet material and spiritual, fitted for the uses of the glorified spirit,

35-49. And with the resurrection comes the Advent and completion of the Kingdom of Christ, and the final victory over sin and death, 50-58.

The Epistle closes with charge about the collections, hopes of spending winter with them and salutations from Asia.

From II, vii. 9, 10, it is conjectured that it was carried by Titus, not as stated in the inscriptions.

The Epistle is regarded as one of the greatest of the Apostle's, most elegant in style and tone. It regulated the attitude of the church in all social and civil questions which come up during the early centuries, and is the appeal for all sound principles of christian ethics ever since. It illustrates Paul's greatness on the side of statesmanship as fully as the Romans on the side of logical power.

ANALYSIS, is sufficiently indicated in the treatment under the several heads.

Special commentaries, Hodge, Stanley, Edwards, Rückert, Heinrici.

II CORINTHIANS.

The disturbances in Ephesus, Acts xix, occurred at the close of Paul's three years stay; 21, 23. xx. 1. Left in spring of 57 or 58. Luke comprises his life till imprisonment in xx. 1-3. during which II Cor. and Rom. written. Paul left Ephesus in deep anxiety, caused by persecution and by the situation at Corinth. He had sent Timothy, and then Titus, ii, 12, 13. Hoped to meet Titus at Troas, and went to Macedonia, delaying that he might not reach Corinth before he heard of their submission, vii. 6, 13, 14. Titus met in Macedonia with favorable news, many think during writing of the letter causing change of tone; Hofmann, Heinrici, Holtzmann, Weiss, before II Cor. begun. Timothy also rejoined him in Macedonia, II, i. 1.

Date. Macedonia, summer of 57 or 58. His urgency to reach Corinth shows not as late as fall. Titus sent back to Corinth about contributions, viii. 6-24. He promises to come a third time, 1-5. ix says he is boasting in Macedonia of zeal of Achaia, v. 4, Macedonians may accompany him. Subscriptions, B. Psch. say Philippi.

Least methodical of all Paul's Epistles. Bengel calls it an itinerary. Abrupt, and personal vindication against adversaries. As I Cor. most complete historical picture of

church, II Cor. most frank statement of feeling, and experience.

I. The unrecorded visit to Corinth. Occurred before I Cor., because I, xvi. 5, Comp. II, i. 15, ii. 1, referring to change of plan, prove that it was not between the two. So the sending of Timothy and Titus. Bears on hypothesis of second imprisonment, and date of Pastorals. Proof; II, xii. 14. *τρίτον* belongs with *ἐλθεῖν*, not with *ἐτοίμως ἔχω*. xiii. 1, does not refer to intention only; xiii. 2, must refer to second visit, because the difficulties alluded to had not existed on his first; ii. 1, for the same reason; so xii. 21. Objections based on i. 15, but with 16, shows that it refers to seeing them on his way to and from Macedonia. The change of plan between I, xvi. 5 and II, i. 15, is usually explained by supposing that the original plan was to go through Macedonia, as II Cor., communicated in the last letter, and that *ἐβουλόμην*, i. 15, alludes to that. But changed before I Cor., and the new plan actually carried out as II Cor., viii. ix. So Holtzmann, Weiss, Meyer. That Luke does not mention this visit, is not a valid objection.

II. Was there a second lost letter between I and II Cor.? Bleek, followed by Credner, Neander, affirms; considered probable by Ellicott, C. and H. If so, Timothy, I Cor., xvi. 10, had arrived at Corinth, and returned with bad news. II Cor., i. 1, and then Titus sent. Supported by allusion to severe letter in II Cor. to which I Cor. not correspond. Rejected by majority, Weiss, Meyer, etc., on ground that allusions are to I Cor. and because I, xvi. 5, and II, i. 15, are inconsistent with an intervening letter.

III. Personal opposition to Paul had been increased by Judaizing emissaries from Palestine, with letters, vii. 1; identified, with Peter party, or Christ party, or neither. They charged with vacillation, i. 16, pride, i. 24, cunning, xii. 16. Some say denied his Apostleship, xii. 11-12. Weiss denies. Cowardice, x. 12; and with not being original disciples of Christ.

IV. In his personal defense, Paul tells of sufferings not recorded by Luke, which are the coloring of his life, I, xv. 32. *ἐθροιομάχησα*, some understand literally, which against law for a Roman citizen. Others figuratively of the conflict in Acts xix. II Cor. i. 8, speaks of trouble in Asia which threatened

life. Some say the uproar, others, some other persecutions. Acts xx. 19 speaks of tears, &c., which caused by lying in wait of Jews. Rom. xvi. 3, 4 says, Priscilla and Aquila who risked life for him, must also refer to Ephesus. As in Corinth, he passed through a mental crisis, so in Ephesus a crisis of persecution.

II Cor. xi. 23-28. In refutation of objectors he sums up his sufferings. Of Jews five times scourged, not in Acts. Thrice with rods, the Roman method, Acts xvi. 23, the only one mentioned; contrary to his rights. Thrice shipwrecked, not in Luke, a day and night in sea. Inference that there were journeys not recorded by Luke. All this in addition to his mental strain.

The thorn in the flesh. II Cor. xii. 7, Gal. iv. 13, 14*. Romish interpreters say carnal temptations; Reformers, spiritual; others the Judaizing opponents; others his persecutors. But he would not glory in them; nor would they be a temptation to Galatians to despise him. Most agree that it was bodily. Many Fathers say headache. Others defective utterance, because his enemies said his bodily presence was weak and his speech contemptible. But the Lystrans called him Mercury. Common idea, Ophthalmia, consequent on blindness on conversion. The Galatians would have plucked out their eyes; wrote by amanuensis; did not recognize chief priest; was dependent on personal attendance. So Farrar, Lewin. Meyer objects, inconsistent with miraculous cure. For traditional accounts of his personal appearance in Malalas, and Nicephorus, see C. and H.

V. In the same connection he appeals to Visions granted to him, in refutation of objectors. Not that he claims to have seen the risen Christ except at his conversion, but as evidence of his favour. Combining accounts, these appear characteristic of his life, and to have occurred at every change. 1. At his conversion, Acts ix. 3. 2. Trance at Temple on first visit, Acts ix. 26. Gal. i. 18, directed him from Jerusalem to heathen labours. 3. Acts xvi. 9, man of Macedonia; to Europe before Asia. 4. Corinth, Acts xviii. 9, 10, Corinthian crisis; he should be safe and successful. 5. On his arrest, Acts xxii. 11. He should go to Rome. 6. On his shipwreck, Acts

* See Gloag, p. 217. Farrar, I, 652. Lightfoot, Gal. 354.

xxvii. 24. 7. II Cor. xii. 2, not same with conversion, on chronological grounds. Nor the trance in Temple, when a definite message was given, and now he could not repeat what he heard. Fourteen years before II Cor., 57, gives 43, the year when Barnabas took Saul from Tarsus to Antioch, which was the beginning of his specifically apostolic life. Throws light on his confidence, and zeal, and agrees with the true conception of the times, when the supernatural was not so remote from the natural.

VI. Collections for Jerusalem. 1. First mentioned on Second visit, Acts xi. 29. 3. At Council, Gal. ii. 10. 3. I Cor. xvi. 1, writes to Corinth that he had given order in Galatia, which was either by special message, or on his Second journey through Galatia, Acts xviii. 23. 4. In Ephesus, he expected to go to Macedonia, Jerusalem, Corinth, Rome, Acts xix. 21., I Cor. xvi. 1, 2. Prepares Corinthians. Titus made a beginning in Corinth, II Cor. viii. 6, 10. Corinth ready last year, v. 6. Stirs up zeal of Corinth in turn by example of Macedonia, and sends Titus to complete to work, with special commissioners. 5. Rom. xv. 25-28, collection in both provinces in Greece complete. 6. Acts xx. 22, carries out the plan of going to Jerusalem, and xxiv. 17, tells Felix the purpose of his coming.

Notice value, apologetically, chronologically, as to order of epistles, and Paul's life.

Evidence of liberality amid poverty and famine, especially in Macedonia. The promotion of unity more prominent than the material relief, in the great division between Jewish and gentile Christians. The method of the collection, I Cor. xvi. often exaggerated, stated, frequent, proportioned, and not only at home but abroad. Also the poverty of the Jerusalem church accounted for without attributing it to community of goods.

Analysis. Three parts. Hortatory, expressing gratification at their submission and advising to restore the repentant members, i.-ii. 11. Describes the Gospel in contrast with the Law, on the one side as a motion to them to avoid complicity with heathen sins, especially of impurity; on the other, in connection with his self-vindication, showing the sacrifices which of it is worthy, iii.-viii. Second part, refers to collections, viii. ix. Third part. Vehement vindication of his

apostleship against objectors. The latter part differs so much in tone from the rest, that Semler imagined it made up of three letters put together; Hausrath, that x.-xiii. is the lost letter between I, II; Wieseler accounts for it by supposing coming of Titus to have occurred at vii.

Special commentaries: Hodge, Stanley, Peile, Rückert, Heinrici, F. W. Robertson's Expository Lectures.

THE EPISTLE TO THE ROMANS.

Date. From Corinth after winter residence there, Acts xx, 1-3. Spring, v. 16. ~~Wieseler says, 58.~~ Holtzmann, Weiss and many, 59, making I, II Cor. 58.

1. xvi. 25. Collection in both provinces of Greece completed.

2. Acts xx. 3. Plan to return by sea, not changed when Romans written; hence before he left Achaea.

3. His work in the east completed, and he is ready to go to Rome, xv. 19-24. His special work to lay the foundation. The great controversy was successfully carried through; hope of unity secured by these collections; he looks westward to Spain, v. 24, expecting to stop in Rome by the way. Illyricum, since B. C. 27, a Roman province. Some say as far as Illyricum, some say including it.

4. xv. 30. Might be maltreated in Jerusalem, as actually, Acts xx-xxi.

5. Written in a city, xvi. 23, perhaps in the house of Gaius, xvi. 23, I Cor. i. 14, by hand of Tertius, xvi. 22, carried by Phoebe, servant of church in Cenchrea. Only place *διδασκωνος* feminine, translated servant A. V. and Rev., deaconess Marg.

7. Timothy and Erastus with Paul in Ephesus and sent to Macedonia, Acts xix. 22., Rom. xvi. 23. Timothy and Sosipater with him when the letter written, Rom. xvi. 21, and on journey to Jerusalem, Acts xx. 4.

Origin of the church in Rome. Earliest trace in decree of Claudius, A. D. 41-54, Acts xviii. 2, banishing Jews *Chresto impulse*. Meyer says a Jewish agitator, and Christians suffered as Jews. Or, disturbances among Jews about Messianic hopes; or, as most, between Jews and Christians about Christ, and Romans not distinguish. Would tend to separate Christians and Jews, on their return, Acts xviii. 14, brethren

Spring-time.

He is made up in his mind that his work
is only the laying of foundations..
Left Jewish work to the other apostles..

Only place where διακονος is feminine in Gk. Test
Some think it refers to an office - in the church

Salyists silent because there was nothing
ridiculous about the ~~Jesus~~ Xus. - no food for
satire.. But silence of philosophers &c does
not prove ignorance. - M. Aurelius had host of
Xus in his army - & certainly knew of them."

Composition of church bears upon the question as
to what the epistle of the Rom's is.
New - is best founded."

Paul wishes to prove that God Abraham
is also father of Christians."

of Puteoli, and 15, brethren from Rome when Paul arrived, iv. 21, 22. Jewish leaders profess to know nothing about the church. Some say, consequence of decree, not know what occurred in Rome; the Tübingen critics, ascribe it to tendency in author of Acts; Neander, to vast size of city; Meyer, Philippi, and most, they speak with policy, not really ignorant.

The Epistle implies that there was a large and distinguished church, i. 8-13, among them acquaintances and relatives of Paul, xvi. 5, 7. The teachers xvi, indicate an organized church.

Gibbon and Merivale argue it was small, from silence satyrist. ~~But Juvenal and Martial~~ not distinguish from Jews. But silence of Seneca, and Plutarch remarkable. No inference to be drawn, because M. Aurelius knew, but does not mention. Augustine says of Seneca, he would not commend against the feeling of his country, and could not condemn.* There were many Jews in Rome, and in good circumstances. Christian converts both Jews and gentiles would drift thither, from Pentecost, the persecution in Jerusalem, and on business, Acts xi. 19. Meyer thinks not organized till Paul went to Europe, and by messengers from him. Argues from analogy. Lightfoot, not organized till he came, has no good basis. Belongs to idea that only Apostles could organize. Romish claim about Peter, disproved by Paul's letters to and from Rome. Still urged by Döllinger, although given up by many Catholic critics.

Composition of the church, has been a long subject of debate. 1. The old and prevalent opinion was that it was predominantly heathen christian. His apostleship to gentiles is his motive for writing; he classes them as *ἔθνη*, i. 5, 12-16. This can't mean Jews surrounded by heathen; claims Abraham as a common Father of all christians, iv. 16; speaks of their past subjection to *ἀνομία* and *ἀκαθαρσία*, vi. 19. His proof that God had not cast off Jews, is that he himself is a Jew, which could not be addressed to an exclusively Jewish circle, xi. 1. Calls them gentiles, xi. 13; so xv. 8-12, 15; approves the doctrine taught, xv. 17. Some say their persecution of christians indicates the church was heathen, because he had favoured Jews, and the two years stay of Paul in Rome,

* Lightfoot, Phil. p. 28.

could hardly have changed the whole complexion of the communion; and the epistle of Clement of Rome indicates the same thing. So Meyer, Weizsäcker, Weiss, Pfeleiderer, Schürer, Harnack.

2. The Tübingen critics followed Baur, in asserting the predominantly Jewish christian element. So Holsten, Reuss, Hausrath, Lipsius, Renan, Schenkel, Mangold. They argue from reference to their knowing the law, vii. 1-6. But even if Mosaic law be meant, not decide. xiii. 1, exhortation to submit to government, said to refer to Jewish rebellion. But admitting all such cases, it would only indicate a Jewish element in the church.

3. Beyschlag holds an intermediate view, that they were proselytes. But inconsistent with recognition of both elements.

4. Lightfoot. Predominantly Jewish, and unorganized before Paul came; then organized and increased among gentiles* The whole tone of the letter indicates the absence of extreme Judaizing opinion, although xvi. 17, shows probably the entrance of Judaizing opponents. Meyer says this later, Lightfoot earliest.

The early church of Rome was predominantly Greek. Salutations, early bishops, literature, this epistle, catacombs. † From freedman class, often of the highest culture. Indications of higher classes in greetings, and later Pomponia Graecina, and Clemens and Domitilla.

Object of the Epistle. The chief interest of the previous question is its close connection with this. If the church composed of gentile converts, what accounts for the apologetic and polemic reference to Judaizers? 1. Usual view, that it is intended to be a statement of the doctrines of the gospel. Meyer, "of all the epistles this contains least evidence of origin out of special, casual circumstances." Weiss, "the epistle goes far beyond its immediate concrete occasion." ‡ The Lects. VI, VII. Weiss, Bib. Th., I, 275. objection is made against this view, that so many doctrines belonging to the system are left out.

2. Those who regard the Jewish element predominant. The Tübingen critics, regard it as a systematic apology for

* Com. Phil. p. 17.

† Westcott on the Canon, p. 215. Milman's Latin Christianity, I, 27.

‡ Meyer, pp. 30. 31. Bernard, Progress of Doctrine in the New Testament,

Paul always assumed a knowledge of
jewish law - + proves nothing here::

Paulinism against Judaizing Christianity. Baur, they were Ebionitish, had given up demand of imposing circumcision and the law on gentiles, and their personal attack on Paul; but regarded his work as threatening the prerogatives of Jews. Hence chap. ix.—xi. are the germ and centre of the whole Epistle.* So essentially Mangold. Beyshlag, holding the church composed of proselytes, not opposed to Paul, finds the purpose to lead to fuller recognition of his doctrine of the divine plan of governing the world. Against all these, Paul's recognition of their substantial agreement is urged, i. 8, vi. 17, ii. 16, xv. 24.

3. Recognizing both elements in the church many find the purpose conciliatory. Hence the less polemic tone. Hug, Delitzsch, Bleek, Volkmar, Holsten, Pfeiderer, to bring a Jewish minority to accept the situation, and the heathen to higher obedience to law.

4. Weizsäcker, Grafe, to guard against future attacks of Judaizing enemies, xvi. 17–20. Against which the absence of polemic tone in the most doctrinal portions, is urged.

5. Weiss says all attempts to explain from apologetic, or polemic standpoint are failures. The theory of doctrinal system lacks all historical character. The true view is, a personal point of view. After victory in his controversy, union secured, he must state clearly the truths not of a system, but of the plan of salvation, as they had been growing in his mind. The epistolary form determined by habit; the direction to Rome, because of its central position, and he was next going there. Especially he tries to find a point of union between his universalism, and his love for the Jewish prerogatives.

The integrity of the last two chapters has been assailed. Semler pronounced them a double addition; Griesbach, Eichhorn, an extension of the subject treated; Schulz, ch. xvi., a fragment of a letter to the Ephesians. This theory has had wide currency, although with great variety of opinion as to how much. Renan, only ch. xi. to Rome; the rest of i.—xiv. by Paul to other churches, and xv. to Ephesus. Baur, &c., last two chapters an addition of the second century. The argument is *a.* the 14 chapters are connected, with xv. begins disconnected portion; *b.* contains new expressions; *c.* oppo-

* Baur's Paul, II, 326.

sition to Jewish pretensions, not agree with rest of book; *d.* seems to imitate II Cor. x. 12; *e.* Personal situation not agree with i. 8-15; *f.* Number of greetings in a church where Paul had never been; *g.* Doxology, xv. 13 or 33, appropriate ending. Delitzsch, Pfeleiderer, Mangold, &c., give up the doxology, xvi. 24-27.

Analysis. Salutation, i. 1-7. Introduction, 8-15. Theme, Righteousness revealed, 16, 17. Proof of Justification by faith; Negative, it is not by works, among gentiles who sin with responsibility, 18-32. Jews are under the same condemnation because God impartial, and all judged by their deeds, and according to knowledge, ii. 1-16. And Jews are sinners, and circumcision not save them, 17-29. Answers Jewish objections, iii. 1-8; confirmed from Scripture, 9-20.

Positive proof, iii. 21-v. It is of God, by faith, gift of grace, its ground is the redemption of Christ, to set forth God's justice, and it excludes boasting and honors the law, iii. 21-31.

Proof from Abraham, the Psalms and the nature of the Covenant, iv. 1-18. Illustration from Abraham, 18-25. Consequences to the believers, peace, hope, assurance, based on love of God in giving Christ, v. 1-11. Confirmation by analogy with Adam, and contrast in greater blessings, 12-21.

vi.-viii. Sanctification follows. The doctrine not antinomian, because of the nature of union with Christ, vi. 1-11. Exhortation, 12-14. Answers the objection, by certainty of the power under which the believer is brought, 15-19. Argument from consequences of sin, 20-22. Relation of the Law to sanctification; under law continued in sin, vii. 1-7. Produces conviction, 7-13. Its operation in the conflict of the regenerate life, 14-25.

Security of believers; because sin destroyed, viii. 1-4; sanctification begun, 5-11. Under the Spirit and adopted, 12-17; suffering less than glory, the Spirit sustains, and all things work for good, 18-31. Triumphant conclusion, 88-31.

ix.-xi. Application of principles of gracious and sovereign salvation to Jews and gentiles. Sorrow for rejection of Jews, ix. 1-6. The promise vindicated because to the elect, 7-13. God sovereign, 14-29. The fault with Jews' infidelity, ix. 30. Remnant to be saved, xi. 1-10. Their rejection opens way for gentiles, 11-24. Temporary, for as a whole they will finally be saved, 25-32. Doxology for grace, 33-36.

Weiss, and many, regard this view of the future of the Jews, a return to the original apostolic hope, and an entire change from the view of the Thessalonians, in which the apostasy and its destruction, refer to Jews. The danger is now overcome, and irenic tone adopted. Others make this control the interpretation of *Thess.* See p. 92.

Ch. xii., onward, hortatory; to self-consecration, and subjection to authority. Weiss finds so remarkable resemblance to I Peter, that he concludes that Paul knew I Peter.

Special commentaries, Chalmers, Haldane, D. Brown, J. Brown, Hodge, Stuart, Jowett, Tholuck, Schaff's ed. Lange, Riddle in *Popular Com.*, Shedd.

THIRD GROUP.

THE EPISTLES OF THE IMPRISONMENT. COLOSSIANS, EPHESIANS, PHILEMON, PHILIPPIANS.

Acts xvi. 33-xxviii. The plan to go to Syria by sea, changed by hearing of plot of Jews, so that he reverts to his previous plan to return by Macedonia. II Cor. i. 16, hastening to reach Jerusalem by Pentecost, xx. 16. Goes from Philippi, where Luke rejoins him, by Troas, to Miletus. Takes seven representatives of gentile churches, to carry the contributions, and promote unity.

At Miletus utters farewell discourse to the elders of the church at Ephesus. Elders, taken for granted as xi. 30. and identified with ἐπίσκοποι.* *Comp.* I P. v. 1. At Caesarea, prophecies of evil are disregarded, and he goes to Jerusalem. xxi. 18. Very striking passage, illustrating the unchanged situation at Jerusalem, of which nothing is recorded since the Council. James recognizes Paul and his converts, Paul has not influenced Jewish Christians against circumcision, and willingly purifies himself and worships in the Temple. His arrest is caused by the charge that he had taken uncircumcised Trophimus an Ephesian with him into the temple beyond the court of the gentiles. The chief captain arrests him to save him from the mob.

Then follows the series of his Five Apologies: before the multitude, the Sanhedrin, Felix, Festus, and Agrippa. Very

* Lechler, I, 164.

fully given by Luke. Luke present. And final acts in controversy with Judaizers, proving his authority, attitude towards the law, his doctrine of Christ and the resurrection.* Two years prisoner in Caesarea. Sailed for Rome in fall of 60 or 61. Shipwreck and winter in Malta. Spring of 61 or 62 landed at Puteoli, lived two years in Rome in his own house, a prisoner, preaching to all who came to him.

The extreme view has been advocated that all the Epistles of the imprisonment were written in Caesarea. That three were written in Caesarea and Philippians only in Rome, is held by Thiersch, Reuss, Schenkel, Hausrath, Meyer, Weiss. That all were written in Rome has been the prevalent opinion. So Holzmann.

For Rome, it is argued that he had more liberty than in Caesarea, which agrees with condition implied in the Epistles. Three forms of imprisonment, *custodia publica*, as at Philippi; *libera*, which Meyer and deWette think at Caesarea and Rome, because of Acts xxiv. 23. But obviously, *militaris*. At first Paul wore two chains, but when his citizenship known, one. At Caesarea, his friends had access; confined in Pretorium; Felix passed him over bound to Festus; Chains referred to in his speeches, Acts xxiv. 27; xxv. 4, 14, 21, 27; xxvi. 29. At Rome, law of appeal not change his condition, but letter of Festus, and events of voyage produced impression of innocence. In custody of the *στρατοπεδάρχῳ*, the *praefectus praetorio*, W. and H. drop. This was Burrus. Wieseler's inference as to date from use of singular, not sustained.

In Rome he lived *καθ' ἑαυτόν*, xxviii. 16, in a *ξενία*, a hotel; as a private guest, so Philemon 22; or same with *μισθώμα*, v. 30, and preached to all who came to him. But chained, 16, 17, 20, and elders came to him.

During the two years, his case not issued, II T. iv. 16, tells of his first apology as news, whereas Timothy with him at Rome. Law of appeal allowed time for accusers.† Paul had start of them by wintering in Malta. Mission of Josephus to Rome on behalf priests about 63. And an embassy about a wall built by Agrippa which overlooked the Temple Court, arrived in 62.

* Bernard, Progress of Doctrine.

† Lightfoot, Phil. p. 4 and n.

libera = a sort of bail... Meyer says Paul was
thus detained. But incorrect

Militaris = much at the mercy of the person of
his guard - "Fettered."

Pretorium = residence of governor + barracks of the
guard..

Rome - appeal merely suspended the trial..

Prefectus Praetorio = Highest military officer next
to the emperor..

PERN = many suggestions as on previous
page.. In all probability
it meant "his own private house."

Here the history of the Acts leaves him..

First apology = first answer after his
second arrest.

Meyer's arguments are too insignificant.
All the more probable that a slave would
take ship - & thus be found in Rome.

If written from Caesarea these epistles
come too near the farewell at Ephesus - for
they are to warn against certain errors.

Colossians Comes First according to
most authorities."

The abrupt close of Acts accords with the plan of exhibiting the growth of the church in the establishment of radiating centres.

The four epistles refer to imprisonment, Eph. iii. 1, Col. i. 24, Philem. 9, Phil. i. 7. The first three at same time, because to neighboring cities, Eph. Col. by Tychicus and Onesimus who carried Philem., Eph. vi. 21, Col. iv. 7-9. Col. and Philem. mention in common Timothy, Epaphras, Aristarchus, Marcus, Demas, Lukas.

Meyer and others argue for Caesarea, because Onesimus would be more likely to escape there; Tychicus would reach Ephesus before Colosse, if from Rome, but Onesimus recommended to Colosse. But if Philemon lived there, a good reason. The *καὶ ὑμεῖς*, Eph. vi. 21, points to Colossians. Phil. ii. 22, asks for lodgings, whereas from Rome expected to go to Spain. But plan changed, Phil. ii. 22, and not agree with Caesarea, when he was expecting to go to Rome.

Other arguments for Rome, are the large number of friends gathered round him, the farewell near Ephesus, Acts xx. requires longer interval before writing. Especially reference to errors as future, as long time needed as possible for their growing to such prominence as the letter indicates. Laodicea, Colosse, Hierapolis, destroyed by earthquake in 60; hence as no reference, the letter later. *- Tacitus informs us.*

Weiss rejects all this reasoning on both sides and decides for Caesarea, because Phil. ii. 24, when free expects to go to Macedonia from Rome, but Philem. 22, to Phrygia; and request to prepare lodgings not probable at Rome, because could not be so confident of release.

THE EPISTLE TO THE COLOSSIANS. Orthography doubtful, Col. i. 2, ο, but W. and H. in title, α. Latter probably later. Hierapolis and Laodicea, six miles apart, on opposite sides Lycus, and twelve miles up, Colosse. Earthquake region, chalk deposits,* pasturage. Trade in wools, hence dyeing; Colosse in Herodotus great city, Xenophon, great and prosperous, later insignificant. Many Jews; Antiochus removed 2000 families from Babylonia into Lydia and Phrygia.

* Lightfoot, Essays on the Churches of the Lycus, Com. Col.

Church founded by Epaphras, ii. 1, and i. 6, 7. Epaphras and Onesimus had brought to Paul accounts of the condition of the church in part favorable, i. 8, but telling of growth of errorists foreseen by him, Acts xx., which now caused anxiety, i. 9.

DOCTRINAL ADVANCE IN THE EPISTLES OF THE IMPRISONMENT. In previous group from East to Western churches, the prominence is given to the doctrines of man, of sin and salvation. These became the task of the Western church to define. In the later group, from the West to the East, the prominent subject is Christological, the doctrines of Christ and the church. This agrees with what became the first task of the Eastern church, to settle the creed on divinity of Christ, and Trinity. They thus prepare for the writings of John. The reason for this is in part historical. Christianity arose among Jews, and dealt first with Judaizing error. Hence the doctrines of sin and salvation are prominent. Only later influence upon Jews who were affected by current speculation, which threatened doctrine of Christ, hence the developed Christological revelation is later.

The internal result in the N. T. writings, is that the system is developed in its natural order: Anthropology, Soteriology, Christology. And all later writings, Peter, Jude, John, bear impress of this new controversy. The advance of revelation accords with the development of doctrine, and of faith. The church life corresponds with the logical order of thought.*

THE ERRORISTS OF COLOSSE.† The Judaizing opponents of Paul were perpetuated in Ebionites. The Jewish christians as Nazarenes, perpetuating undeveloped christianity until 6th century, but not repudiating Paul.

The Colossian error developed into Gnosticism. The literature belongs to 2d century. The process must be to compare its doctrines with the description in these Epistles. The name applicable only as indicating incipient principles in N. T. time.

An eclectic system, but chiefly allied with Eastern speculation. The attempt to combine the gospel with a wide spread tendency. The problems as to God, creation, God's relation

* Schmid, N. T. Theol. pp. 335, 336.

† Lightfoot, Essay in Com. Lechler, I, 187.

If Paul's own idea of going to churches of Asia fits
the chronological epistles would have
preceded the Romans + c. - but "Man of Macedonia"
interfered to secure this order of experience + the
corresponding order of letters.

Paul had not visited Colosse -

Epaphrus - not a contraction for Epaphroditus..

Paul had rec'd an account both of the partial
progress + well-being of the church - + also of the
danger of being led aside by certain false
teachers..

Nazarenes were descendants of Jewish Chr.
The ebionite tendency had not yet developed
into a heresy - as it did in the second century.
Christianism cannot be referred to any one
school of ancient theology - it had elements
found in most of these old philosophies..

Some did not ascribe personality to God.
all the aeons together constitute the
πληρωμα or fulness:

3. => Dualism. The great question of the origin
of sein - their answer was in a dualism
which constitutes the characteristic peculiarity
of this system.

The union of the last aeon with matter
remains unchanged - spirit with matter.

to the world, sin and morality, were common to philosophy and christianity.

Its fundamental characteristics were that knowledge, attained by intuition and mystical contemplation, is the highest good of man. And that the essence of morality is asceticism. They took their name from *γνώσις*, and appealed to a sum of tradition contained in their writings.

1. God is absolute being, the sum of existence and unknowable, *βυθός*. All spiritual existences are evolved from him by emanation, *προβολή*. These are called Aeons, and are developments of the powers and attributes of God. The cause of this movement according to some is metaphysical necessity, according to others, love.

2. The totality of these Aeons is the *πλήρωμα* the sum of conscious, self-revealed deity.

3. Matter, *ύλη* is essentially evil. The external world therefore cannot proceed from God, but coexistent, and antagonistic principle. Alexandrian gnostics expressed this negatively, as *ξένωμα*, rather than antagonism.

The last Aeon, Achamoth, falls under the power of matter, retaining capacity and longing for freedom.

"The Demiurge" is a creature, formed by the fallen Aeon out of matter. He rules the visible world, is Jehovah of the O. T. according to gentile Gnostics opposing God, according to Jewish, the instrument of God in preparing for redemption.

Redemption is the release of Spirit from matter, effected by Jesus, a perfect Aeon from the pleroma, assuming an apparent body, or uniting with a man at baptism and leaving at passion, and communicating knowledge to the spiritual. Achamoth is brought back to the pleroma, united to Soter, and matter is consumed by fire.

The ethics is necessarily purely physical. Leading on the one hand to extreme asceticism, on the other to license, for the destruction of the material.

How much of this existed in Colosse cannot be determined. The errorists were Jews, and in the church, and cannot be supposed to deny a personal God. The Demiurge which is essential to a gnostic system, is absolutely unknown in N. T.

They claimed *γνώσις* or *φιλοσοφία* in opposition to revelation, as the essence of christianity. Proved by passages which

insist on the knowledge of God and² of his will, i. 9; which present Christ as the sense of all knowledge, as *γνώσεις, σοφία, μυστήριον*, ii. 2; by those which contrast philosophy and revelation, i. 23, 26; ii. 8. And the effect of "knowledge" is pride, contrasted with spiritual knowledge, ii. 2, 18.

As to God and his relation to the universe, they could not have gone far, but Paul points out the tendency. The Pseudo Clementine^x epistles are monotheistic, and yet teach emanation. Their speculation was in the direction of making God unknown, as is proved by passages which insist on growth in the knowledge of God, and the Father, ii. 2; by proving his personality by dwelling on his creation of the universe, i. 16; by holding him up as Father from whose grace come forgiveness, i. 14, 19, knowledge, i. 27, power, i. 11, and love.

(3) That they held a doctrine of emanation is proved by passages which dwell on creation as the origin of the universe; those which refer to orders of spiritual intelligence, i. 16, by charge that they worshipped angels, ii. 18, intruding into mysteries. Angel worship continued in Phrygia, a temple to Michael on site of Colosse in Middle ages.

Clearer proof of their doctrine of emanation is Paul's use of *πλήρωμα*, which he never uses till now of Christ and the church, i. 19, ii. 9, Eph. iii. 19, iv. 10. The manifestation of God is complete in Christ. Commonly held that used in both active and passive sense. Lightfoot says uniform passive sense, from sense of *πληροῦν* to complete.*

"The Demiurge," essential to gnosticism which abstracts the superintendence of God, is not in these Epistles.

Dualistic view of matter, appears from the principle of asceticism, not on the legal side for the sake of merit, but physically, for the destruction of the material, ii. 20. The exhortation to purity, ch. iii., contrast christian morality with will worship. Such asceticism dishonours the atonement, ii. 13, 24.

The mode in which this observance expressed itself was naturally Jewish. They observed circumcision, not as in Gal. as necessary, but indicating the perpetuity of the law, ii. 11. They observed times, ii, 16. They encouraged Pharisæic

* Com. Col. See Cremer.

Human speculation leads to pride. -- but true ^{more} ^{knowled}
to humility + to love.

x are Ebionitish

Pleroma of God is really Christ + the
" " X " the Church.

Sum of the manifestations of divinity = πληρωμα

To fill or to complete = πληρῶν - filled with all the
ness of God = might receive all that constitutes the
communicable essence of God, to the full degree of the
ossible receptivity of the believer. Here it must have
an active sense.

The idea of a sewing is never found in N.T. for the
error had not progressed that far.

Paul would insist only on circumcision of the heart -
that is the contrast insisted on in this
epistle.

hionites: "Jesu a prophet, like Moses."

realistic doctrine naturally led to a denial of the Res.

A matter of dispute as to how these opinions were brought into contact with X^{ty}. Common opinion that these incipient gnostics were Essenes.. agree in observing ceremonial. admitted to magic - were a secret organization..

separation, as appears from the stress laid upon the union of all things in Christ, iii. 11.

↳ The chief danger of the errorists lay in the bearing of their doctrines on the Person of Christ. Hence the Christological advance in these epistles. The great passages, Col. i. 15-20., Phil. ii. 6-11. Ebionism denied divinity of Christ; Gnosticism his true humanity. Docetic characteristic; his body either only phantasm, or the heavenly Christ united with the man Jesus.

+ Ebionians

Often said that christology of errorists is Ebionistic and Paul asserts divinity against Jews. So Nitzsch; Ellicott recognizes no docetic element in these epistles. But Ebionism was docetic. And that they speculated* about Christ is proved by Paul's dwelling on his pre-existence, eternity, his creating, his being the pleroma. They did not hold the head, ii. 19. They denied his relation to God, to the universe as *πρωτότοκος*, and to the church, i. 15-20, ii. 10. They seemed to have denied the resurrection, iii. 1-3, i. 18, ii. 12, 20.

As to the way in which this speculation arose in Asia, the common opinion is that the Essenes are the connecting link. So Neander, Schaff, C. and H., Lightfoot, Lechler, &c. Essenes held an esoteric doctrine, speculated about creation, held an angelology, the evil of matter, and asceticism. Objected that they did not proselyte, and were confined to Palestine. But multitudes of eastern Jews settled in the region, and the connection need not be direct, but manifestation of a common tendency. Paul met Jewish exorcists in Ephesus; Fourth book of Sybelline Oracles written in A. M. about 80 allied. Phrygia rife with speculation. John writing to Laodiceans, insists on person of Christ, that he is the Amen, the faithful and true witness, the *ἀρχή* of the creation, and exhorts to same practical duties. And Cerinthus, intermediate link. Ebionite as to Christology, according to Nitzsch, but Dr. Schaff classes as docetic, but teaching a gnostic cosmogony and angelology. The tendency therefore is abundantly recognized in Judaism, and in this region, and becomes open in the second century, and these Epistles fall exactly into place as contributing to the history.

Other opinions are that they are followers of Apollos, like one of the Corinthian parties, or Epicureans, or Pytha-

* See Schaff.

goreans, or Platonists, or Stoics, or Pharisees. Dean Stanley refuses to recognize them as anything but Judaizers, and their asceticism and angel worship, and view of Christ, simply Jewish.

Paul treats these errorists in a different spirit than Judaizers. Does not refute in detail, but enforces the truths which were endangered, and supplies the longing for comprehensive views of the questions by showing how all are met in Christ. He is then led to dwell on the "Cosmical significance of Christ," or as Lechler puts it, of his atonement.* The purpose of salvation was made in Christ, before creation, and he is the end of the development of all things. He is therefore the Creator, and by his humiliation and redemption, raised to equal throne with God; all powers put under him and all men united under him. His pre-existence, creation, manifestation of God, redemption, exaltation, in the fullness of Godhead, contain the refutation of these speculative errors.

ANALYSIS. Salutation, 1. 1, 2. Thanksgiving for their progress in faith, love, and hope, obtained by grace of gospel, as first preached by Epaphras, 3-8. Prayer for future progress in knowledge and good works, through grace by Christ, 9-13. Work of Christ as Redeemer, from power of darkness, into kingdom, in whom we have forgiveness, 13, 14.

Most prominent Christological passage; declaring Christ's relation to the God, image of the invisible God, born before every creature, 15; to the universe, creator, who is before all things and in whom all consist, 16, 17: and to the church, and as such made head over all things to the church, as his body, 18. And their supremacy has its ground in the divine purpose that the fullness of Godhead should be in him, and the universe in him be reconciled to God, 19-20.

The Colossians are thus reconciled in his death, and presented perfect to God, if they continue in the faith, 21-26. Paul rejoices in suffering which serves to make known the mystery, which is Christ in them the hope of glory.

Anxiety caused by influence of errorists, that his readers should increase in full assurance of the knowledge of the mystery of Christ, ii. 1-3. Direct warnings against false teachers. They should adhere steadfastly to what they had been taught,

* Weiss, Bib. Th. II, 97, 105. Lechler, II, 48.

and not be misled to what was new, divisive, and subversive of their hope, 4-7. They should not be beguiled by a false philosophy into a carnal, legal service, from Christ in whom dwells the fullness of God, and in whom they are complete, and have received a spiritual life by the power of God, 8-17. Do not dishonour Christ by angel worship, 18, 19. Avoid asceticism, which degrades life received in Christ, 20-23.

Exhortation to sanctification on the true Christian ground, iii. 1-4. Put off carnal nature, 5-11. Practice christian love, 12-17. To husbands and wives, 18, 19. Fathers and children, 21. Masters and servants, 22-25. To prayer, iv. 1, 4. Conduct, 5. Speech, 6. Personal intelligence, greetings, auto-graph conclusion in bonds, 7-18.

Ⓒ *Authenticity and Genuineness.* Meyerhoff first attacked, 1838, on ground of difference in style from other eps., dependence on Ephesians and identifying errors with Cerinthus, instead of regarding them as his forerunners. Ewald, 1857, explained difference with other eps. by supposing that Timothy wrote Col., after conversation with Paul. Baur, 1845, followed in elaborate proof that the eps. were a product of gnosticism in conflict with Ebionism.* Schwegler refined on this, showing how the antagonism between faith and works was solved by the higher ideas *ἐπίγνωσις*, *ἀγάπη*, and *μυστήριον*. The Tübingen criticism has maintained this position with modification. Hilgenfeld, 1873, pushed back the date by again identifying the errorists with Cerinthus. Hitzig, 1870, discovered genuine element of a true Epistle of Paul worked over by the author of Ep. to Ephesians. Holzmann elaborates this idea, followed by Hausrath, Immer, and Pfeleiderer, who however thinks the redactor not the author of Ephesians. The authenticity is defended by Reuss, deWette, Schenkel, Renan, Lightfoot, B. Weiss, and generally.

The objections are, 1. The Christology. Christ, instead of being represented as Redeemer, and exalted in consequence of his redeeming work, is the centre of the universe, uniting men and angels, as well as Jews and gentiles; He is the end of the universe, and restorer not of fallen humanity, but of all creation; and his death delivers not so much from sin, as brings all things in one unto God. This is an attempt to

* Baur's Paul, Vol. II, 1.

reconcile Paul's theology with the Logos doctrine, and bring that into the service of the church. Thus the Eps. are a transition to the Theology of John. The answer to this is to find in Rom. and Cor. the same elements of Christology, Rom. i. 3, II Cor. iv. 4; and find the motive for developed revelation of Christ in the speculations which endangered the truth concerning him.

2. The frequent expressions not elsewhere used by Paul, which are the constant forms of gnostic speculation, ἀρχαί, ἐξουσίαι, θρόνοι, κυριότητες, αἰῶνες and especially πλήρωμα; the only difference is that the Valentinian πλήρωμα is made up of a plurality of Aeons. So σοφία, μυστήριον, γνῶσις, αἰὼν τοῦ κόσμου, κοσμοκράτωρ. Some of these in Eph.

3. Late date is argued from finding Montanist allusions in Eph. Rigorous asceticism, and incarnation H. S. Com. Eph. iii. 8, iv. 11, 13, 14, v. 31. ^{But} Strange combination, for Gnosticism and Montanism opposed. Tertullian a Montanist.

4. The errors Ebionistic; Christ above angels.

5. Conscious effort of writer to identify himself with Paul.

Hence, Baur, from first third 2d century. To unite opposing Pauline and Apostolic churches in a higher union in Christ. Irenic purpose. Hilgenfeld, to oppose Cerinthus, and introduce Logos doctrine. A Pauline gnosticism instead of an extreme.

The fallacies of this argument are, 1. The alleged gnosticisms are not used in a gnostic sense, but directly opposite. 2. The system not developed, but tendencies pointed out. 3. The terms in many cases common, in many borrowed by gnostic writers from N. T. 4. The errors not accounted for as Ebionistic. Hence Hilgenfeld and Lipsius modify. 5. Baur's view deprives history of gnosticism of its first chapter. 6. Internal criticism with no warrant in history. 7. Inadequate to account for such Epistles.

Lightfoot shows that this theory manufactures history. The churches of A. M. are founded in the Pauline faith; entirely revert from it; John leader of anti-Pauline movement, and Papias its representative. Then these churches change back to catholic faith.

Stress laid on Papias not mentioning Paul. 1. His object to collect sayings of Christ. 2. Known from Eusebius. He is silent about Polycarp's testimony to Paul, yet numerous

Compare the Christological passages in the
various epistles of Paul..

Montanus - practical not doctrinal teachings.
Said he was embodiment of H.S..
Opposed marriage, etc. etc. Montanism + Gnosticism
were historically opposed

If a Gnostic writes the epistle who is to
oppose. Tübingen critics say - Ebionites -

The term λογος only used by John & unless the
date, so here; + these gnostic terms as used
a Christian sense.

quotations. So Irenaeus cites every epistle, but Eusebius silent. His purpose to give testimony for weaker books. 3. Papias a companion of followers of Paul.

Col. iv. 16. The epistle from Laodicea. Some say a letter from Laodicea to Paul. Most, from Paul to Laodicea. Wieseler says Philemon, Lightfoot Ephesians.* Others lost letter, prior to Eph. Col.

Commentaries, Eadie, Ellicott, Braune in Lange. Especially Lightfoot.

THE EPISTLE TO THE EPHESIANS.

The address $\xi\nu$ 'Εφῆσῳ om. sin. B, and Basil says MSS. of his day om. Modern eds. omit or bracket. For the words, are majority MSS. ; the words $\tau\omicron\zeta\varsigma$ οὐσῶν in addresses imply location, Rom. i. 7, Phil. i. 1, I Cor. i. 2, II Cor. i. 1 ; the sentence difficult without them, saints who are also or really faithful. Weiss defends as agreeing with idea of gentiles united under gospel. Coincidences occur with address to Ephesian elders in Acts xx. Comp. i. 14, ii. 14, ii. 1, iv. 1.

Against the reading, it is argued that the Ep. contains no personal allusions or greetings. Some answer because general contents; or vi. 21, Tychicus expected to supply these orally. But they occur in Col. Also that i. 15 shows that he knew of these only by report, which not implied; and that he addresses them as exclusively gentiles, contrasting $\eta\mu\iota\zeta$ and $\delta\mu\iota\zeta$, ii. 1, 2, 11, 13, iii. 1, &c., whereas Acts shows that many of his converts in Ephesus were Jews.

The hypothesis which best meets the difficulties is that of Usher, which has been widely followed, that the epistle is a circular one, intended for the churches Phrygia, or Asia, of which Ephesus was the Capital, and Tychicus was expected to travel with it. One form of this supposition is that the address was left blank, to be filled by various churches which retained a copy, which accounts for the form of sentence, but leaves the difficulty why the reading $\xi\nu$ 'Εφῆσῳ is the only one that has come down to us; or that the address is to be read without any name. The references to a definite circle of readers in i. 15, vi. 22 are not such as to preclude the theory of a cyclical.

* Full note, Lightfoot's Col. p. 340.

Relation to the Colossians. Sent at the same time and to the same region, the two epistles move in the same sphere of thought. It lays stress on the right knowledge of the mystery of the plan of redemption, by which the universe centres in Christ, and his atoning death is to reconcile humanity into a higher union, forming one new man. It lays principal stress upon this union in Christ, and in the hortatory portions lays down rules for maintaining right relations with the world in all relations. Besides, there is a remarkable coincidence in expression with Col.

Yet not mere repetition. Eph. gives no evidence of controversy, and hence some deny relation to errors. But evidently grows out of same circumstances, and guards against same errors. Analogy Romans and Galatians.

Col. is christological, Eph. ecclesiological. Col. Christ head over universe to the church. Eph., the church in its origin, unity and life in Christ. Col., Christ the fulness of God; Eph., the church, the fulness of Christ, the fulness of him which filleth all in all. In the one the cosmic significance of Christ, in the other the Cross uniting discordant humanity into one, especially uniting Jews and gentiles.* "As in Col. the cosmical relation of Christ is based upon his relation to the creation and upholding of the world, so in Ephesians upon his exaltation above all the heavenly powers (comp. Col. ii., 10); there the death of Christ appears as the victory over the hostile powers, so here the Christian life is the continual conflict with these powers; there in consequence of dying with Christ the true life of the Christian is already in heaven, so here he who through living union with Christ is awakened out of the death of sin is already with Christ in heavenly places (ii. 5)."[†]

o. *Analysis.* Salutation, i. 1, 2. Doxology for redemption; God has from eternity elected us to holiness and to adoption, 3-5, and this purpose is effected in redemption through the blood of Christ, 6, 7, and by the revelation of the mystery of his will to unite all things in Christ, 8-10, by which gentiles as well as Jews have obtained the inheritance by faith, and are sealed unto the day of redemption, 11-13.

* Lechler II, 48. Weiss Bib. Th. II, pp. 112, 118, Comp. §§ 103, 104 with §§ 105, 106.

[†] Weiss, Introduction to N. T., 264, n. 1.

Thanksgiving for conversion of his readers, with prayer that they may have a spiritual knowledge of the hope of their calling, and the riches of their inheritance among the saints, 15-19. The security for which is the power manifested in the resurrection of Christ, and his exaltation to universal headship, and as such to be the head of the church which is his fulness, 20-23, which power is also manifested in raising up from sin both Jews and gentiles by his grace, ii. 1-10. You gentiles who had no hope of Salvation based on covenant, are by the death of Christ made partakers, and the separated parties united and made an organic whole, as a temple based on Christ, and inhabited by the Spirit, 11-22. As Apostle to gentiles Paul has made known the mystery before hidden, of the eternal purpose for their salvation, iii. 1-13, and he prays that they may have the corresponding grace of spiritual indwelling, union with Christ, and comprehension of his love, to whom be glory, 14-21.

The hortatory part of the Epistle appropriately opens with exhortation to realize the living union by humility and charity, and by its conditions of one spirit, one faith, one Lord, one God and Father iv. 1-6. To grow into one by mutual exercise of the varied gifts of grace, 7-16. Gentiles must lay aside former sins in order to being built up into the new man, 17-32. Then follow various exhortations to purity, to loving family relations, all finding motive in love of Christ, and the perfecting of his own body, v.-vi.

Authenticity of the Ephesians. Schleiermacher, de Wette, Ewald, denied Paul's authorship, ascribing it to a scholar of his. The Tübingen school classed it with Colossians, as growing out of the gnostic movement, and intended to unite Jews and gentiles under the impulse of a higher knowledge, faith, and love, and a weakening of Pauline dogmatics. Hilgenfeld, Volkmar, Hausrath, refer it to a Pauline gnostic about 140, and think it a free working over of Colossians. Pfeleiderer dissociates it entirely from Colossians, finds it the work of a Jewish christian opposing an antinomian and dogmatic Paulinism, and striving for unity in the spirit of the theology of John. Holzmann, on the other hand from combined marks of imitation and originality, thinks it an imitation of the Pauline foundation of Col., and by same hand which produced the interpolations in Col. (C)

Besides the objections of the Tübingen criticism which are the same in the case of this Epistle and Colossians, difficulty is found, 1. With the absence of greetings, which falls away on the theory of an encyclical.

2. With the resemblance to Col. Dispute which first, now generally thought Col. These relate both to peculiar expressions; but same occurs in Rom. and Gal. Also coincidence in striking passages, e. g., Eph. i. 10, Col. i. 20; Eph. i. 21, Col. i. 16-18; Eph. i. 11, Col. ii. 11; Eph. iii. 9, Col. i. 26; Eph. iv. 1-16, Col. iii. 12-15, ii. 19. Classified, *a.* occurrence similar words; *b.* passages same in thought and language; *c.* thought same, expression varied; *d.* expanded; *e.* same topics in different order. Answered by showing independent object; by unity; by historical purpose.

Critics say 3. The entire absence of a polemic element, shows that the practical purpose is unity of Jewish and gentile Christians. The usual explanation is that in view of the wide spread of speculative error, he defends the truths endangered.

Weiss thinks this explanation inconsistent with the absence of polemic. The epistle addressed to heathen Christians, and urging union of Jews and heathens. The Jewish element therefore is only accounted for on theory that A. M. churches founded by Paul were preceded by a Jewish Christianity. This only accounts for Eph. as well as Gal.* Supported by I P. i. 1. But this not agree with his purpose not to build on other men's foundations; not supported by evidence; all N. T. which follows illustrates wide spread of these errors, and Weiss admits that the Eph. recognizes this type in the Jewish Christian churches. Weiss holds that at time I P. was well known in A. M., and that Paul has it fully in mind as he writes.

The rejection of these Epistles bears the farther difficulty of supposing them to be forgeries. Why an imitator of Paul should desert the familiar type of Gal.; no local allusions which easy to establish; the promotion of unity not an adequate motive. And the external proof goes up to the circle Ephesian writers at the beginning of the second century.

Special commentaries, Harless, Hodge, Eadie, McGhee's Lectures, Braune in Lange, Ellicott, Graham Pres. Bd. Pub.

* See p. 99.

Natural to use same language when
writing to churches established in same
immediate locality - Lardicea

antiquity - same was a y - ...
v. B. the holiness - also the condition on which he
asked that Ones. be accepted..

Speedy Trial, from 2:23, but signifies no more
assurance of speedy trial + release than does
the request for lodgings in distant Colosse,
Philemon 22

THE EPISTLE TO PHILEMON. ^{Om.}

Philemon was of Colosse, because Onesimus was, Col. iv. 9. Wieseler and Thiersch say of Laodicea, because of Archippus, Col. iv. 17, Philem. 2. Holzmann, was of Ephesus, because converted through Paul, who had been in neither city, Philem. 19. He was a zealous convert, holding the church in his house.

Onesimus was a slave of Philemon, escaped from his master, probably after committing a theft, which Paul offers to make good, iv. 11, 18, 19. Converted under Paul in Rome, is by him returned to Philemon, 12-14. Later tradition makes Philemon, Archippus and Onesimus bishops of Colosse, Laodicea and Beraea.

The epistle belongs as Meyer says, to the epistolary masterpieces of antiquity. See Luther's estimate quoted by Alford.

Authenticity doubted only by Baur, on account of unpauline expressions, and personal character. He classes it with pseudo-Clementine homilies, a poetic setting forth of the idea of christian union by the restoration of a slave to his master. Holzmann finds in it additions by the hand of the author of Ephesians. Weiss remarks that the close connection between this undoubted letter and that to the Colossians is strong confirmation of the genuineness of the latter.

THE EPISTLE TO THE PHILIPPIANS.

Acts xvi. xx. *Time and Place.* Rome, after close of period referred to in Acts, and last of first imprisonment; Caesar's household, the praetorium, expectation of speedy trial. 2:23

Usher, Pearson, Bleek, Lightfoot, say first of Roman imprisonment. The order is thus either

<p>Hodge C + B. Ellicott Meyer Cadie</p>	}	<p>I, II Thessalonians or Galatians I, II Corinthians Romans Colossians Ephesians Philemon Philippians The Pastorals</p>	}	<p>I, II Thessalonians I, II Corinthians Galatians Romans Philippians Colossians Ephesians Philemon The Pastorals.</p>	}	<p>Lightfoot. None in Cambridge Bible.</p>
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Great deference of authority both in England + Germany

I. 1. For late date, ⁽¹⁾ large size of church, and acquaintance in city with the gospel. Lightfoot says numerous, but as yet unorganized.

^{Names are mentioned in Colossians +} (2) Luke and Aristarchus on journey, Acts xxvii. 2 in Col. Philem., not Phil. Lightfoot's answer. — *Salutations are*
 (3) Journeys between Philippi and Rome implied in news about Epaphroditus. Lightfoot replies the trip required only a month. (4) Paul's condition, in bonds but free to labour. (5) Trial at hand, expects soon to know his fate, and hopes for release and return to Macedonia.

II For the earlier date, it is argued that the epistle is like in style to Romans, next to which it would come.* (2) Would be a transition between the Judaizing and gnosticising controversies. (3) And Eph. Col. should be postponed as late as possible, to allow time for development of Col. errors. On the contrary christological passage, ii. 6, associates it with these epistles.

Motive of the Epistle. Paul in chains expecting trial; the Philippians beset by persecution, i. 28, ii. 15. Exhorts to christian joy. They had again sent contributions; he sends to thank them, and to hear of their state. Full of tender feeling. Bengel calls it the most epistolary of the Epistles, the *epistola de gaudio*.

Analysis of Philippians. Salutation, i. 1, 2. Unites ἐπίσκοποι and δίδασκοι, which proves ἐπίσκοποι same with πρεσβύτεροι, which could not be left out. Tender expression of thanksgiving for their graces, confidence in their complete development, and love for them, 3-11. His bonds hitherto had promoted the spread of the gospel, in which he rejoices, 12-18. Whatever his fate may be will be for him a joy, although he is in a strait between life or death, 19-26. They should steadfastly endure, 27-30. They should be united, and self devoted after the pattern of Christ, who humbled himself and is in consequence exalted to his highest glory, ii. 1-11. Thus they should gain their own souls, and contribute to his joy, 12-18. To quicken them, and hear from them, he will send Timothy soon, who would most naturally care for them, and he hoped himself soon to come, 19-24. He sends Epaphroditus with this letter, who had fallen ill in bringing to him their gift, 25-30.

* Lightfoot's Com. pp. 42, 43.

odge now inclines to this belief of the old fathers.
If we Roman usage - makes no difference for
Paul was a provincial.

not "family" for not mentioned in history "
Better means to include servants.

See Lightfoot.

Exhortation to Christian joy, enforced by his own example, who had given up legal righteousness and outward advantage, to find all in Christ, iii. 1-11. Not that he had attained perfection, but was continually striving with single eye, 12-16. Contrast with those who find their joy in sensuality, as we have the hope in Christ even of a glorified body, 18-21. Exhorts to unity, to joy, to all virtues, iv. 1-9. Thanks for their gift, chiefly for the spirit it manifested, 10-20. Salutation to every saint, in which his Roman Christians join, 21-23.

Paul in the Praetorium. General's tent; governor's palace, as at Caesarea and Jerusalem, Acts xxiii. 35, Matt. xxvii. 27; palace in general. Also the Pretorian guard, and the camp or barracks of that guard at Rome. Hence, 1. The Fathers, A. V. Merivale, the Emperor's palace. Explain salutation from Caesar's household. But no instance of that usage. 2. Prevalent, Meyer, &c., camp of the Praetorian guard outside the wall. The hired house would then be within the lines of the camp. Paul under military control. But again no usage. 3. Wieseler, C. and H., barracks of a detachment in the city. But, the whole praetorium. 4. Elliott, whole quarters within or without. 5. Bleek, Ewald, Lightfoot,* Revision, not local! The whole guard. Agrees with expression the whole. Removes all difficulties as to place, and agrees with Roman usage. On the other hand, Paul a provincial, and used to the word in Caesarea; uniform N. T. usage; and unanimous opinion of Greek Fathers.†

The καίσαρος οἰκία, iv. 22, cannot be reconciled with origin in Caesarea. Baur interprets of the imperial family, and infers late date. Or imperial servants and dependents, civil and military, Lightfoot shows the word included slaves, not only in the immediate service. Identified with names in Rom. xv., xvi. Hence not Paul's converts; and traces them in inscriptions.‡

The inference from i. 13, that change occurred in place and strictness of Paul's confinement, from his own home to Palace, doubtful not only because of doubt as to meaning of Praetorium; but may be accounted for by change of guard.

* Com. n. pp. 97-102.

† See Speaker's Com. ad loc.

‡ Lightfoot's Com. p. 169, note.

Paul's uncertainty about issue of his trial connected by some with death of Burrus, and ascendancy of Poppoea, who was a proselyte and favoured Jews. Denied by others.

Evidence of purity and liberality of the church at Philippi, and peculiar personal relations to Paul. He received gifts three, or perhaps four times from them. See p. 82; iv. 10, 15, 16, Acts xxvi. 14, II Cor. vi. 9, viii. 2. Baur argues against genuineness because contradicts I Cor. xx. 15.

There is difficulty in understanding the reference iii. 1-11, where the defence of justification by faith seems to point to Judaizing teaching, and yet some of the epithets seem to allude to Jews. It is in debate whether i. 15-18 alludes to the same persons. Those who taking occasion by his bonds, preached Christ from envious motives; and yet he rejoiced in their preaching. Some say Judaizers, and he might rejoice in their preaching to heathen, yet blame them in view of divisive influence on Christians. Others, the language not reconcilable with iii., dogs, evil workers, &c. Therefore they are the same christians who greeted Paul on his arrival at Rome, but becoming envious of his supremacy, held aloof; thus dissociating them from those referred to in ch. iii.

Of iii. 1-11 it is debated whether the reference is to Jews or Judaizers, whether to Rome or Philippi. *a.* Judaizing opposition in Philippi, because the warning is to them. Then as no previous indication, some say refers to a future emergence of them. *b.* Others, the Jewish persecutors of Philippi, Weiss suggested by increased persecutions in Rome, or by the outbreak in Jerusalem in which James killed. *c.* Judaizing teachers in Rome, Lightfoot. *d.* Jewish persecution in Rome.

Another question is whether iii. of enemies of the Cross of Christ, &c., are the same with the χύμας, κ. 2; or heathen converts, of antinomian tendencies. So Meyer, Weiss, Lightfoot. The recoil from Judaistic legalism tended to Antinomianism, against which the latter part of chapter is a warning.

Since the view of the older critics that ch. iii. indicates party discussions about Judaistic error in Philippi, most have thought that the exhortations to unity and humility, point to the opposite sin, of strife and pride. So Lightfoot; in Acts the question of woman, the family and slavery; in Macedonia the position of woman influential. Jews operated through

the emperor through Poppaea!

∴ 1:15-18 are those who greeted Paul & became
envious - but not necessarily same as 3:1-11

Simple exegesis does not settle the matter

3:19 - are these = 3:2.

Family life far more sure here than in Rome

critics say it is a denial of the divinity &
on this objection can accept the
epistle "

them. So Euodias and Syntyche, thought to be names of prominent women at feud, iv. 3.

The identity of Clement, iv. 3, with Clement of Rome, asserted by Irenaeus and very generally afterwards, is considered improbable if the date of Clement of Rome be fixed as far down as Domitian, and his death about 110. Hermas about 140, says C. R. alive in his time. Not impossible, and does not affect nature of evidence of C. R. to canon. Baur identified with Flavius Clemens, relation of Domitian, and hence the late date of the Epistle. *Would be very old*

◊ The idea of lost letters to Philippi is maintained by Bleek on ground iii. 1, τὰ ἀγτά, refers to other writings. Others to the exhortation to rejoice, or to unity. So v. 18, "of whom I have told you often." Polycarp uses the plural, ἐπιστολαί of Paul writing to Philippians. This however often used of a single letter. Another way of accounting for other letters is to destroy the integrity of the Canonical letter. το λοιπόν, iii. 1, usually introduces conclusion in Paul. Here he is interrupted by a new subject, and begins a new conclusion at iv. 8. Schrader declares iii. 1-iv. 2 an unpauline addition. Ewald thought iii. 2, iv. 2, two later epistles by Paul. Hausrath, counts the last two chapters an epistle before ch. i. ◊

Baur and Schweigler reject the Epistle, because it bears marks of gnostic origin; is repetitious, unconnected, without thought, imitates others, and shows tendency in personal references to Paul. Especially Pauline christology based on I Cor. xv. 47; the ἄνθρωπος ἐξ οὐρανοῦ is the pre-existent Christ, who becomes manifested on earth as the ideal of humanity. Whereas Phil. ii. 6 teaches that the humanity first came into being at the incarnation, and the pre-existence is of divinity. This is gnostic. Sophia the last of the Aeons, endeavored to be equal with God in knowledge, and fell from the pleroma. Not so Christ, who humbled himself. Not only the evangelical critics have opposed this, but Hilgenfeld, Holzmann, Hausrath, Schenkel, Pfeiderer, have maintained its genuineness, of course upon an exegesis of ii. 6, which does not make Paul teach the divinity of Christ. "Did not think of the robbery of being equal, but on the contrary, &c." The epistle was regarded as conceded by critics, until Holsten renewed the attack, 1875. He ascribes it to a union-Pauline scholar, from 70-90, to unite divisions in Philippi by the

power of love, and new zeal for righteousness and humility. Shows in detail what is unpauline, or contrary to Paul. Answered by P. Schmidt. The theory impossible because people still living in Philippi who knew Paul, and knew that he was dead.

The church little known subsequently. Ignatius stopped there on his way to martyrdom in Rome, 107. The letter of Polycarp is extant. There were living in Philippi when that sent, some who had known Paul. The see still exists. "Lived without a history, and perished without a memorial."

Commentaries, Neander, Wiesinger in Olshausen, Braune in Lange, Eadie, Ellicott, especially Lightfoot.

FOURTH GROUP.

THE PASTORAL EPISTLES—I TIMOTHY, TITUS, II TIMOTHY.

Differ from others, in points in which they resemble each other. Doctrinal Epistles were connected with the two great controversies, practical epistles with existing difficulties in the churches; these contain directions as to organization and officers of the church, with reference especially to the encroachments of false teachers. They give information as to the organization of the church, the growth of error, and the life of Paul subsequent to Acts.

The authenticity has been attacked not only on the ground of their peculiarities, but because the facts they report about Paul are not reconcilable with facts in Acts and other Epistles. Their defense has been and is connected with the hypothesis of a second imprisonment, and during the interval between the two, these may belong. 66 or 67 A.D.

Wieseler rejects this hypothesis, and defends the Epistles by finding a place in Acts for these data, in which he is followed by Dr. Schaff, and Davidson, ed. 1. Even though the proof of this hypothesis is impossible, it is a fair position to hold that these Epistles are proved genuine by tradition, and that the hypothesis of a second imprisonment may be inferred from them.

The second imprisonment of Paul. Clement of Rome to Corinthians, ch. v., says of Paul, *μαρτυρήσας ἐπὶ τῶν ἡγουμένων*, which is thought to indicate the absence of the Emperor in

Hardly sufficient evidence if alone.

Pastoral ∴ pastoral duties of the ones address
is the subject matter ..

When did he labor in Acha (Titus.) Where leave
his cloak &c. -

many believe as does Hiesel..

The West may mean only to Rome - as the western limit of Paul's work.

There is a shadow of evidence - not quite satisfactory - & yet enough to found a firm & sensible theory.

gain - an unfortunate gap in the MSS.

Eusebius makes a direct testimony to the effect that Paul was thus imprisoned a "second time" - However the words of Paul only refer to the "first apology" of his trial - & the argument of Eusebius has no firm basis.

This comprises all the external testimony. - However the external testimony for Romans etc. is but small & we have a right to argue from internal testimony.

Greece, in 66, 67. And ἐπὶ τὸ τέρμα τῆς ὁδοῦ εἰς ἑλθῶν, written from Rome implies a journey to Spain. But the term relative; may be limit of Paul's work, Rom. x. 18. Wieseler amends καὶ ὑπὸ, and takes τέρμα in a sense of highest authorities. Ewald though he rejects the Epistles, asserts the journey to Spain on ground of this passage. Schaff says ἐπὶ the true reading, and modifies his rejection of the theory of second imprisonment.

Dionysius of Corinth to the Romans does not prove the point, because he does not say that Peter and Paul were in Rome together.

The Muratori Canon, 170; "Luke sets forth the sufferings of Peter in another place; but the departure of Paul for Spain —. Claimed on both sides. Possibly rests on Rom. xv. 24, 28.

Eusebius asserts it and is followed by the Fathers subsequently. He however is mistaken in referring his "first apology" II T. iv. 16, to the first imprisonment. Timothy was then present. This was the first session of his final trial. Eusebius argues in a way that shows he has no sure tradition; λόγος ἔχει. Critics generally regard the historical evidence inadequate. It is rejected not only by opponents of the Epistles, and by Wieseler, Theirsch, Reuss, Ebrard. Adopted by Neander, Gieseler, Guericke, Credner, Ewald, Bleek. Weiss undecidedly accepts the Epistles, and says they can easily be defended on this hypothesis.

The nonexistence of churches in Spain founded by Paul is an objection. An inscription is referred to which if genuine, dates 66, and Irenaeus refers to large numbers of Christians. The close of Acts is better understood by this hypothesis, so that Luke's silence is no objection.

That the circumstances of his imprisonment should repeat themselves, is not improbable, as the charge would be the same. There is no improbability in the supposition of his release from his first trial. Popular hatred not arise until the Neronian persecution.

The internal argument that the Epistles assume an elaborate organization inconsistent with an early date, would lead either to a recognition of prelacy in N. T., or rejection of the Epistles. The true position is that the greater reliance upon organization against error, favours a late date in Paul's life.

The argument from the progress of the errorists depends upon their identification with those of the Colossians. Acts

xx. 29, Paul warns against them as future. It is incredible that I T. and Titus were written before that date. Wieseler emphasizes the ἐξ ὑμῶν, and argues that prediction of future increase is not inconsistent with existing evil. The theory puts I T. and Titus before I Cor.

The application of the argument from style, favours the later date. They are alike, and differ from previous Epistles, the Apostle older, writes not polemically but to trusted scholars.

Date of I Timothy. Four points limit date. Paul had left Ephesus to go to Macedonia; Timothy remained on account of false teachers, i. 3. Paul free, hopes to see him soon, but might be delayed, iii. 14. Timothy was to remain till Paul returned, iv. 13, iii. 14.

According to Acts Paul in Ephesus twice, xviii. 19, and xx. Calvin said i. 3 same as xviii. 19. But no church there yet: Timothy not left, v. 26; Paul went to Jerusalem.

Theodoret is followed by Hug, Lightfoot, Anger, in putting i. 3 from Macedonia, Acts xx. 1, 2; i. e., between II Cor. and Romans. But *a.* Acts xix. 22, I Cor. iv. 17, Timothy sent to Corinth. *b.* Paul had no idea of returning soon. Plan, Acts xix. 21, I Cor. xvi. 3, 4, Rom. xv. 23, Acts xx. 16. *c.* Timothy with Paul, II Cor. i. 1, Rom. xvi. 21.

Modified by putting on return from Macedonia, Acts xx. 4, 5. While others at Troas, Timothy went on to Ephesus. But same objections.

The better way is to connect I T. and Titus with the unrecorded visit from Ephesus to Corinth, p. 111. Mosheim thinks soon after Paul came to Ephesus. Schrader extends the journey. Wieseler adopts. Could then say he expects soon to return. Agrees with Timothy's youth, I T. iv. 12. Date 56, before I Cor. Objections are I Cor. 23, soon after presence in Corinth. Unnatural position for Pastorals. Not time for development errorists. Only separated from Timothy short time. Difficulties increase with respect to other Epistles.

Date of Titus. Not mentioned in Acts unless xviii. 7; W. and H. and Rev. read *Τιτίου Ἰούστου*, at whose house the church when expelled from the synagogne. Grotius, Wieseler identify. Gal. ii., Acts xv. with Paul in Jerusalem, and not circumcised. Sent from Ephesus to Corinth, II Cor. vii. 6, 14, xii. 18, expected at Troas, II Cor. ii. 13, met in

Only plausible suggestion - during three yrs.
Ephesus Paul made a voyage to Greece
Timothy even implies that Paul was
for a time absent from Ephesus

Macedonia, II Cor. vii. 5, 13; sent back to Corinth, II Cor. viii. 6, 16, 23. Left Paul and went to Dalamatia, II T. iv. 16.

Points which condition the date, are Paul had been in Crete, and left Titus, under much same conditions as Timothy in Ephesus, i. 5.

Titus was to remain until Artemas or Tychicus relieved him, and was to rejoin Paul at Nicopolis, where he intended to winter, iii. 12. Letters written, probably soon after Paul left by Zenas and Apollos, iii. 13. Tradition makes him Bishop of Crete. Its patron saint, and battle cry.

In Acts Paul in Crete only at Fair Havens, xxvii. 8. Grotius thinks church then founded, and Titus left. But Paul prisoner; and makes interval of two years before the letter written. Some fix at Acts xv. 41, before going to Macedonia, and letter written after came to Ephesus. Against this is minuteness of Luke's record of this journey. Mention of Apollos puts it after came to Ephesus.

Michaelis, during first stay in Corinth, Acts xviii. Went to Crete, and on return wintered in Epirus, and returned to Corinth. Against this, the second visit to Corinth was from Ephesus; and Apollos unknown to Paul till Acts xix.

Hug, on return from Corinth to Ephesus, Acts xviii. 18. But in haste to reach Jerusalem at feast; too soon for Apollos; not then expect to winter at Nicopolis.

Lightfoot, Acts xx. 1, 2. From Ephesus to Crete, and return to Greece. Against this, and any time after Ephesus, Acts xix., Titus sent to Corinth, and no time for supposed stay in Crete. Also Paul wintered in Achaea.

Theodoret, during three months in Corinth. Three winter months, and Titus occupied. Only alternative, Wieseler's scheme, during Acts xix., unrecorded visit to Corinth, includes Crete. Then Nicopolis, Epirus, which specifies the winter in Achaea, not Corinth, Acts xx. 1-3. Objections. Titus not stay in Crete, but sent from Ephesus to Corinth. And when Paul touched at Fair Haven, no evidence of Christians there; also unnatural combination with other Epistles.

←Date of II Timothy:— The facts which limit the date, are Paul was in Rome, i. 17, iv. 6-8. Bound by one chain, has already appeared on trial, and expects conviction, i. 8, 12, 16, ii. 19, iv. 6-8, 18. Timothy in Ephesus, i. 18, iv. 19. Urged to bring Mark from Colosse, Col. iv. 10, and come to Rome

bringing certain properties by the way, iv. 11-13. Friends with him when other letters of imprisonment were written, are absent. Timothy, Mark, Aristarchus, Col. iv. 19, Philem. 24. Paul had been at Troas, probably recently, and had left a cloak and books, iv. 13. Had left Trophimus sick at Miletus, and Erastus at Corinth.

Hug, Lightfoot, Schrader, place at beginning of first imprisonment, before Col. &c.; although some of them hold to tradition of second imprisonment. But inverts order of mention of attendants. Aristarchus, Acts xxvii. 2, came to Rome, leaves before II T. written, and returned before Col. iv. 10, Philem. 24. Demas, deserted, II T. iv. 10, returns before Col. iv. 14, Philem. 24. And then hastily summoned II T., must have left him soon, Tychicus to Ephesus with Eph., Col., Philem., and Mark to Colosse, Col. iv. 10. Also unnatural combination with other epistles as to his situation as prisoner. Expects execution, but suddenly changed to free labour.

Wieseler, &c., at end of first imprisonment. Sudden change for the worse in his condition as his trial approaches. Difficulties are,

The cloak and books must have been at Troas five years, might have been recovered while in Caesarea; new friends; Trophimus left sick at Miletus; but not on way from Caesarea to Rome. Some say Miletus in Crete. Wieseler conjectures Paul trans-shipped at Myra, leaving Trophimus in his first ship to go to Miletus. Also why tell Timothy this, as he had been in Rome with Paul and knew about the journey. Also when Erastus left in Corinth? Paul not there for five years. Wieseler's conjecture, sent for to Rome as witness but had not arrived.

Heb. xiii. 23, Timothy ἀπολελυμένον. If Paul wrote it, strong proof of second imprisonment, because during first Timothy at liberty. Some translate, "sent away."

Combination of data. Bleek, Lewin, Heb. xiii. 23, Phil. ii., expects to send Timothy, shows that after release not expect to go at once himself. Heb. Timothy sent away, and on his return I will see you. Writes Hebrews, because persecution in which James killed. Goes to Spain. Visit Ephesus, Crete, and by Macedonia to Corinth; writes I T. and Titus, winters in Epirus, Returns to Ephesus and is arrested.

Traditions of Paul's death are all consistent -
"By sword - & on Ostian road."
Decapitation natural method for a Roman citizen..

Huther, on ground that after Neronian persecution he could have laboured openly, put his execution in that persecution, 64. But crowds these journeys and evidence is that the persecution did not affect the provinces.

Neander gives the usual combination: from Rome to Ephesus; to Macedonia, leaving Timothy with I T.; to Crete leaving Titus; to Ephesus, writing Titus: to Corinth by Miletus, leaving Trophimus sick, and Erastus at Corinth; winters at Nicopolis of Epirus, where some say arrested; because last place mentioned. Neander thinks he then went to Spain; many say Great Britain. Eusebius and Jerome put death in 66, 67. Traditions grow; Clement of Rome notes it. Caius, 200, in Ostian Road, which very exact and early, and by sword, as citizens. St. Paul's gate and the Protestant burial ground. — *very probable*

The state of mind II T. contrasts with Phil. Then expects release, now confident of death. II T. iv., names Eubulus, Pudens, Linus, Claudia, Martial, 66-100, mentions marriage of Pudens to British maiden Claudia. Marble at Chichester, speaks of Pudens. See C. and H. The Linus claimed as first bishop.

The peculiarity of the Pastoral Epistles is that they originate in opposition to a false doctrine, by which many were misled, striving after knowledge, and instead of entering upon a defence of the truth, or any development of doctrinal statement, they regard Christianity as doctrine, as an accepted system of truth which is necessary to salvation, and necessary to holiness. And the way by which this truth is to be kept pure is by strict care in the organization of the church, especially in seeing that its teachers shall be sober minded men, who teach only that which has been delivered to them.*

Who are the false teachers of the Pastorals? thus far a disputed question. Not essential however to a right idea of the epistles themselves.

The most prevalent view among those who accept the Epistles is that they are of the same class with those of Colosse, Jewish speculators who precede the later gnostics. So Hug, Guericke, Reuss, Neander, Schaff, Huther. The *Ψευδώνυμος γράσις*, I, vi. 20, favours this; *μῦθοι, γεναλογίαι*, I,

* Weiss, Bib. Th. II, 125, ff.

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143-14

i. 4, iv. 7, II, iv. 4, Tit. i. 14, iii. 9, looks like emanation theory. Especially I, iv. 1-11, dualistic asceticism is ascribed to them; and denial of the resurrection, II, ii. 18. It is farfetched to appeal to I, ii. 4, Tit. ii. 11, as evidence that they held a metaphysical distinction among men; perhaps I, ii. 5, emphasized unity of God, and one mediator Christ, against emanation theory; and from II, iii. 16, that rejected parts of the O. T.

Those who adopt this view appeal to the probability of historic continuity in the same part of Asia; and find traces of gradual increase, 1. because so prominent as to be motive of the letters; 2. because organization opposed to them; 3. because more definite tenets ascribed to them, as abstinence from flesh, forbidding marriage, denying resurrection; opposition science falsely so called; Titus to resist a heretic, iii. 10. Not imply ecclesiastical sense. Noun used, Gal., and I Cor., sense of division; and 4. because a definite body of false teachers, not simply errors in church as Col. ii.*

Reuss, Wiesinger, finds not false doctrine, but practical errors alluded to. But the Epistles are full of reference to teachers; *κρυοφωνία, λογομαχία, ματαιολογία, &c.*

Chrysostom and Jerome, found in reference to the law, *μήχαι νομικάί*, Tit. iii. 9, and *νομοδιδάσκαλοι*, and the vindication of true use of law in I, i.; proof that the errorists were the Judaizing Pharisees. But while it is evident from these terms that they were Jewish, as in Col., there is a total absence of proof of the circumcision party.

Weiss rejects the identification with the incipient gnosticism of Col., think it yields too much to the Tübingen argument for late date; the false doctrine has nothing to do with the gospel, but is extraneous, a desire for strange and worthless knowledge, which no one can know, I, i. 7, vi. 4. It is the pride engendered, and the divisive influence that is attacked. The material is foolish Jewish myths, and O. T. genealogies allegorically interpreted, together with a perverted interpretation of the law. He argues that no definite belief is ascribed to them, entirely denies evidence of dualistic asceticism even in I, iv. 1-11; because that predicts a future evil. The passage however is decisive. Paul sees in existing asceticism a beginning of that which is predicted to come in the future. See Ellicott, ad loc.

* Lechler, I, 187-189.

Shows errors are same as in Colossian

Uncertain statement "to refuse to lay
Titus to visit a heretic. — to refuse to lay
hands upon one — + make a minister of him
unless if he were a heretic" — does not mean
"a quaker" when he speaks of a heretic, — it
means one who makes a "division" in the church

= Weiss on Pastoral Epistles.

doctrine & morality closely here related..

1

iv

The doctrinal peculiarity of the Pastoral Epistles, is that there is no defense or development of doctrine, naturally because written to his own scholars, but reference to a sound doctrine, in recognized forms as though already fixed, as necessary to guard from error, and especially as the basis of true morality. Weiss and Lechler agree as to this;* also that the doctrine, so far as it appears, is distinctly Pauline, I, i. 12, II, i. 9, ii. 10, Tit. ii. 11, iii. 3. Opponents of the epistles exaggerate so as to find place in a period of doctrinal creeds; παραγγελία, is a confession of faith; ἐντολή, a church creed; καλή ὁμολογία, a confession; πίστις, is object of faith.† It is only to be said that the doctrine has gone beyond its formative period, and the problem now is to preserve it.

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evident
exaggerat

It is regarded as very significant that adherence to the truth is essential to vital piety.‡ Not a mere formal orthodoxy; nor on the other hand is godliness possible without the truth. This points to the date. With this fixing of doctrine, many find traces of a liturgical formula, I, iii. 16, a hymn; and the doxologies, I, i. 17, vi. 15, 16, indicate permanent liturgical use.§

Organization. The Epistles lay stress upon this; the church is the pillar and ground of the truth. Prelatical and rationalistic views of the Epistles coincide in finding evidence of Episcopal development. But the bishops and deacons, I T. iii. 2, 8, are the presbyters, the deacons are the second office, and Tit. i. 5, 7, identified.|| I P. v. 1. The duty of presbyters is ἐπισκοπεῖν. I T. iv. 13, laying on of hands of presbytery, does not confer higher grade of office. Deaconesses not implied in I, iii. 11, nor v. 2, older women and widows. v. 9-14, has been interpreted of an office of deaconess, but χήρα. Others of an office assigned to widows. The directions imply a late period in the apostolic church.

Weiss teaches that teaching had hitherto been by exercise of a χάρισμα; now first becomes an official function. Paul

* Weiss, Bib. Th., II, 125, 131. Lechler, II, 103, 108.

† Weiss, II, 138, n. 6.

‡ Weiss, II, 129. Lechler, II, 112.

§ Weiss, II, 147, 148. Ellicott, I, iii. 16.

|| Lightfoot's Dissertation on the Christian Ministry. Com. Phil. Hatch, Bampton Lect., 1880. So Ellicott.

had taken no part in organization after first journey.* Weiss and Lechler find advance in conceiving of the church as a visible organization. In the earlier Epistles no notice is taken of the distinction between true and false members of the church. The presumption is that all are spiritual. The lapse of time and influence of error, show that many are in the church who are not the elect, II, ii. 20. The foundation is sure, "the Lord knoweth them that are his." †

Authenticity of the Pastoral Epistles. The first attack upon the Canon by modern criticism was made against these Eps. Schleiermacher, 1807, made I T. a compilation of the other two. Many have doubted this Ep., who accept the other two. Lücke, Bleek, Usteri. Neander is claimed, but he only says he is not fully convinced of its genuineness. Eichhorn and de Wette, 1812, showed that nothing could be said against I T. that did not equally bear against the others. They rejected all, Eichhorn regarding them as made of notes of Paul's teaching by some scholar. This concession of Pauline element is maintained by Credner, Hausrath, Ewald, Pfleiderer, who find more or less of Paul's hand. The Tübingen rejection is based on the contrast with Paul.

Special points about I T. *a.* Tone of instructions too simple to a trusted disciple. But intended to warn, and show necessity of organization to the truth and life of the church. *b.* I, i. 20, Hymenaeus and Alexander excommunicated. II, ii. 17, H. and Philetus believed resurrection passed. But referred to as example. *c.* I, iv. 12, youth of T., but relative. *d.* Asseveration of authority, ii. 7. *e.* λέγει ἡ γραφή, v. 18, introduces quotation from Deut. xxv. 4, and immediately a quotation from Christ in a written gospel, Lk. x. 7. *f.* III. 16, said to be quotation from I P. iii. 18, 19, Weiss regards this as part of a liturgical hymn. The earlier attack urged the incompatibility with Paul's life in Acts, differences in words, want of logical arrangement, and unlikeness to Paul in regard to organization. These are all referable to composition late in life, and address to trusted friends, and the historical situation.

* Weiss, Bib. Th., II, 142.

† Weiss, Bib. Th., II, 140. Lechler, II, 114.

But we are not to suppose that church-
organization is now suddenly imposed
by Paul - ab extra..

Baur wrote a separate book on the Pastorals, referring them to a Pauline scholar of 2d century, to oppose gnosticism, and protect the church by stronger organization. The additional idea of the union tendency of the 2d century has been given up, but essentially the same view is defended by Schwegler, Hilgenfeld, Volkmar, Schenkel, Pfeiderer, Hausrath, Renan, Immer, Beyschlag, Weizsäcker, and recently renewed by Holzmann.

1. The principal effort of this criticism must be to identify the false teachers with gnostics. Baur thought Marcion definitely meant, because of the terms, *Ψευδώνυμος γνῶσις, ἑτεροδιδασκαλία*, especially *ἀντιθέσεις*, I, vi. 20, refers to a book of Marcion's; the *μῦθοι* and *γενεαλογίαι* are the Aeons; they are antinomian, I, i. 8-10. Holzmann says that the pretense of humoring the law is the mask of the forger; also when he refers existing evils to the future, especially dualistic principles are inferred from ascetic prohibitions as to marriage, flesh, and the resurrection. Hilgenfeld and Schenkel agree with Baur that this puts the Epistles about 150; Volkmar 170; Beyschlag, Trajan, Hausrath, Hadrian, Pfeiderer later, and Holzmann later still.

If Weiss is right in denying the identification of the teachers with gnosticism, the inference for late date falls. Apologists who make the identification, find an advance upon Colossian error, but still far behind the conditions of the second century.

2. There is not only a failure of distinctive marks of Pauline doctrine, but inconsistency with him in a weakened Paulinism, no opposition between faith and works, *νόμος* is moral not Mosaic, monotheism as against gnostic pleroma, God is *σωτήρ* as well Christ, the atonement opens the way for universal salvation as against the gnostic doctrine of division among men; I, ii. 6, iv. 10, vi. 13, the specific idea of Christianity yields to the merely ethical idea of moral life; and the practical exhortations show the spread of both heresy and laxity of living. Weiss on the contrary, shows that the doctrine is specifically Pauline, and more characteristically so than would be found in the writing of any Pauline scholar of the time, and that the doctrinal peculiarities all explain themselves on the theory of genuineness.

3. The theory is obliged to take ground with the prelati- cal argument, that the epistles manifest a development of hierarchy, too late for the first century. This tendency received impulse at that time as a reaction against gnosticism. The charismata are not referred to, but offices. Even those who find an earlier date reiterate this argument, as Holzmann. But comparison with Ignatian Epistles, and right exegesis settle the point.

4. The peculiarity in use of words is not more than is easily reconciled with Paul's authorship, under the circum- stances. Must be remembered that this attack is altogether on internal grounds. The external evidence of canonicity is as complete as for any of Paul's Epistles.

THE EPISTLE TO THE HEBREWS.

The great fact of the apostolic age was the change of dis- pensations. An epistle devoted to the subject holds a peculiar place in Canon. Light on O. T. and terms of theology. Interest increased if Paul wrote it.

Authorship. Eastern church, Syrian and Alexandrian, ascribed to Paul, mediately or immediately; Western denied. Doubts as old as history of the Epistle; renewed at Reforma- tion. Lardner, MacKnight, Bengel, Storr, Hug, Stuart, Forster, Bloomfield, Wordsworth, and Speaker's Com. Weiss says, since Bleek, the only man with a name who ventures to hold this opinion is von Hofmann. It is rejected by the mass of critics, although Ebrard, Delitzsch, Döllinger, Guericke, Thiersch, hold intermediate ground that it is Paul's thought in the language of a scholar.

External testimony. Some still quote II Pet. iii. 15, 16, as referring to this. See Appendix I Speaker's Com. p. 24. Hug points to Jas. ii. 24, 25.

Clement of Rome quotes copiously without referring to author. Commonly interpreted against Pauline authorship; but he probably knew, and quotes Paul's epistles the same way.

Alexandrian tradition, Pantænus, believed Paul to be author, because gives reasons for his omitting name. Does not give tradition. Does he give only his own opinion, or

Critic unfairly (Blake, Alfred &c) say that this was a private opinion & not the tradition opinion of the church - as far as we know it was the opinion of the church. Fact is Popular belief was in favor of the Pauline authorship.

3 ∴ Rationalists + Prelahists destroy
one another..

Addressed to the Palestinian Xns who were
puzzled by long delay of the Lord's Return

Hodge. "Cannot determine with accuracy or with
exactness" - "Must always be a question, and
it always has been a question".

Heb. 10:25 and II Pt. 3:15, 16 - Hodge says the
(Heb. 11:31 also) allusion not definite enough..

Clement - cannot argue with much definiteness
from what he says: nothing really
said by him against Pauline authorship.. He
accepts Hebrews as part of Canon and says
nothing as to the writer..

Origen gives definite testimony for Paul - & yet does give a passage which says the thoughts seem to be of Paul, but the words of another man - but "the ancients hand it down as the work of Paul". ∴ the Popular Opinion always (+ in words of Origen) was in favor of Pauline authorship.

Syrian testimony should be decisive & it favors Paul and still we must remember the war & the tumults & confusion & scattering of Jews &c. have tended to break Syrian Tradition, & to lose for us the earliest & most important changes. Yet very early Syrian Tradition ascribes it to Paul. Preserves places among Epistles of Paul. Not one shadow of doubt in all the Eastern tradition.

but in 393, ^{Council of Hippo} it is stated to be Pauline. Epistle refers more to East than the West, & the Western denial of canonicity shows how imperfect its testimony is.

Personal Testimony Origen assumes that he is well known to those to whom he writes. Paul 2 years in Caesarea - yet R.V. = those in bonds Timothy said to be a personal friend & companion. "set at liberty" may mean sent away a prisoner. All these fit in well but do not absolutely prove Paul's authorship.

the current opinion of the church? If the latter, presumptive evidence of tradition.

Clement, uses frequently, quotes as by Paul; but treating of authorship thinks Paul wrote in Hebrew and Luke translated. Same question. His quoting as Paul's probably shows this was the current opinion.

Origen quotes more than 200 times; often as Paul, or the Apostle; again shows this the popular view; but as critic, the thought Paul's but the language that of a scholar. Weiss agrees with those who infer from his language that this was not the popular belief, but a school opinion, "If any church think it Pauline, they have the right." But why do they when not arguing as critics all quote as Paul's?

The Syrian church regarded it Paul's. This tradition broken, but the Epistle comes from Palestine to the West. In Peshito canon, and A B Sin, and council Laodicea, so classed.

Western tradition against. Tertullian refers to Barnabas. - *defin*
So Cyprian. Caius enumerates 13 of Paul. Muratori canon speaks of an Epistle to the Alexandrians which many have identified with this. Gradually received in West from East, and belief in Paul's authorship gains. Hug thinks Western opposition due to ch. vi. Opposition to Montanists, who refused readmission to lapsed members, and as Novatians later quoted ch. vi., supposed Montanists did. Eastern evidence stronger, because comes from East, disturbances in Palestine account for loss of a link, Western opposition denied canonicity often.

Personal details. C. T. x. 34, made writer a prisoner and helped by readers, but Rev. om. $\mu\upsilon\nu$. Removes the difficulty of supposing Paul supported by Hebrews. He is free when he writes, xiii. 19, 23. Timothy set at liberty. No time in Acts; favors second imprisonment if by Paul. xiii. 24, $\text{o}\acute{\iota}\ \alpha\pi\acute{\omicron}\ \tau\eta\varsigma\ \text{I}\tau\alpha\lambda\iota\alpha\varsigma$ salute. As if after Roman imprisonment. Some say would require $\text{o}\acute{\iota}\ \acute{\epsilon}\nu$, and therefore Palestinians in Italy. Winer shows common designation of birthplace; ii. 3, puts himself out of circle of immediate witnesses for Christ. Regarded as conclusive by most, but questionable whether does not include himself with readers, because of connection of sentence. Anonymousness said to be inconsistent with Paul's usage. Not to conceal name because allusions above show that writer was well known to those to whom

as against Paul & any apostle

Luther & Calvin say \therefore not Paul, but why so? On contrary it would be pedantic to here distinguish himself from his readers..

but never a conclusive argument - highest authority
as to style so commonly mistaken in such matters.
Paul the most versatile genius as we know - if
I set this task before him writing such a great
essay could he not have done so? Was he not able?

he wrote. Pantaenus thought because he had applied ἀπόστολος to Christ. Clement because writing to Hebrews, would not create prejudice. This exceptional fact enough to account for his not following his habit.

* *Argument from style.* Hortatory portions interspersed in argument, instead of collected at end; flowing, rhetorical style, free from Paul's peculiarities; use of words, may be matched by analysis with Paul. Common view of Fathers that Paul wrote in Hebrew, and this translated. But Palestine not need translation, and this not a translation!! Others refer to Paul's versatility, variety in admitted letters. Hug dwells on subject, broad and discursive, not polemic; and gives his mind to it.

Paul

Om.

F

Quotations of O. T. by Paul are usually from LXX, but showing acquaintance with Hebrew. Hebrews always from LXX, even when varies from Heb.; Weiss says does not know Heb., and quote from LXX what is not in Heb., i. 6, xii. 21, and when the Heb. would not suit his argument, i. 7, x, 37, xii. 5. Exegesis can find the meaning in Heb. and LXX. Paul usually quotes Vat. Txt., Heb. always Alex. Paul quotes as SS., or author, Heb. always "God saith." The only suggestion to explain is that in a more careful writing, and to Hebrews, and on subject of O. T., he quotes carefully. Had been reading largely O. T. and his mind saturated.

The doctrinal peculiarity of the Hebrews. The prevalent opinion is that if not by Paul, it is by some disciple of his, and the doctrine allied to his. So Neander, Schmid, Van Oosterzee, Messner. The Tübingen school, seeking later date, find a development of Paulinism, to set forth Christianity as the true Judaism, Köstlin; to facilitate the transfer of Judaism to Paulinism, Schwegler; or present Paulinism in a way attractive to Judaism, Schenkel; or Paulinism on its way to John's theology, Reuss; Baur, harmony between Judaism and Paulinism; Pfleiderer, Immer, Paulinism imbued with Alexandrianism.

The opinion gains advocates that the thought of the Epistle is not Pauline, but Jewish Christian. Schulz, Plank, Ritschl, especially Riehm, but as developed under the impulse of Pauline theology, Weiss, Jewish Christian, but not of James, or Peter type, but laying stress on the Priesthood and atonement of the New Covenant, making necessary to break with the Old.

he is always convinced that Paul wrote it
until he considers the style & the expression
then he fears Paul did not.

But if not Paul who was it..

Evidently no one else & ∴ Must Have Been Paul
see page 152.

Alexandrian culture is very commonly ascribed to the author, and some say Philo influences him directly. Mode of quoting Scripture, spiritualizing O. T. history, typological interpretations of Melchisedek, and the ritual; even detailed expressions like the sinlessness of the Logospriest, the *λόγος τομεύς*. Riehm shows that this is only external, that the thought is rooted in O. T., and Jewish Christianity. Bleek, Schwegler, Delitzsch maintain influence of Philo; Hilgenfeld, Pfeiderer, Holzmann, explain the peculiarities of the Epistle, in which it differs from Paul by its Alexandrianism thus proving early date; Tholuck, Riehm, Wieseler, deny that the author knew Philo at all; and Weiss says the influence of Alexandrian culture is only on the form of expression, and belongs to the pre-Christian life of the writer.

The main theme is the establishment of the new covenant as the fulfilment of the old. Baur says contrary to Paul, who is antagonistic to law; Weiss, that he does not touch the subject elsewhere. But his view of O. T. accords with this, the only difference is that the subject requires development of the idea. Does not mention calling of gentiles, but the object is to show how those who received the O. T. promises are to secure their fulfilment.

The view of the law differs from Paul, with whom it is the divine command regulating conduct; in the Hebrews a ritual providing atonement; not by awakening conscience of sin, but typically preparing for Christ.* The distinction is obvious; but the O. T. itself distinguishes between ritual and command in the stress laid upon the ten commandments, Deut. v. 22, in the very idea of a ritual way of atoning for a disobedience; so Paul recognizes the distinction by alluding to O. T. types, I C. x. 6, Rom. iv. 23, iii. 25; † in his argument against circumcision, in showing that law is abrogated as to meats and days, &c., part retained as ethical, viii. 10, x. 16, &c. The distinction is in the nature of the subject, not necessarily in point of view of writer.

The Christology is said to differ. Christ is the *ἀπαύγασμα τῆς δόξης*, and *χαρακτήρ τῆς ὑποστάσεως*, Creator, assumes

* Weiss, Bib. Th., II. 170, 171; I, 362, 367.

† Weiss, I, 378. Cremer, atr. νόμος. Thayer's N. T. Lex.

humanity to pay his sacrifice, and is exalted as eternal High Priest. The resurrection and Kingly reign of Christ, prominent in Paul give place to his eternal Priesthood, not found in him.* Socinian use of this. There is no real distinction between the christology of the Epistles of the Imprisonment, the Hebrews, and the Gospel of John.

The necessity for the atonement is asserted in thoroughly Pauline sense, but still under the form of contrast between the real and typical sacrifice. It takes away guilt, removes separation from God, ἀφαιρῆν, ἰλάσκεσθαι ἁμαρτίας, which procures ἀπολύτρωσις. The term καθαρίζειν which is the characteristic one in the epistle, includes cleansing from guilt, ix. 22, but usually from the consciousness of it. For Paul's δικαίωσις Heb. uses τελειώσις, because of the point of view of the fulfilled law altering its perfection. All that can be made of this amounts to a different expression, combining Priest and Sacrifice, and relating the spiritual to the typical.†

In the eschatology the resurrection, so fundamental in Paul, does not appear, but the heavenly Jerusalem, and the rest that remaineth.

The debate is whether these evident differences are inconsistent with Paul's authorship, or whether his versatility, and the purpose of writing account for them.‡

If not Paul, who? How came the name of such an author to be lost?

Clement of Alexandria said Luke translated, others the author, Grotius, Delitzsch, Ebrard, Döllinger, on account of style. But Luke not rhetorical or Alexandrian. Erasmus said Clement of Rome. But his quotations from the epistle inconsistent. Luther guessed Apollos, and fits so well with eloquence, Alexandrian culture and knowledge of O. T. that many adopt, although no tradition for it. So Bleek, Credner, Guericke, Reuss, Tholuck, Alford. Silas is also suggested. The only tradition in North Africa is for Barnabas. Wieseler, Ritschl, Renan, Zahn; and Weiss says the only alternative is to adopt this, or give up the question as insoluble.

* Weiss, II, 183. Lechler, II, 127, 128.

† Weiss, II, 226. Comp. Cremer.

‡ See Van Oosterzee, Bib. Th., 352.

Must not otherwise have been
for in other places it would have been
lowering of X to have called him merely
a priest - one of so large a class -

its canonicity is independent of its authorship.

Canonicity of the Hebrews. Important relation to authorship. If depends on proof of inspired authorship, invalidates canonicity; if upon Apostolic sanction, not. Lutheran church recognizes deuterocanonical books, and Alford says Hebrews not as authoritative as other books. But Alexandrian and Western traditions received as inspired while debating authorship. So among the Reformers; Luke, Mark, Acts not by Apostles.

To what Readers addressed? πρὸς Ἑβραῖους not original heading, but ancient opinion. Three times N. T. *a.* Jew by birth, II Cor. xi. 22, Phil. iii. 5. *b.* Opposed to Ἑλληνισταί, Aramaic speaking Jews. *c.* Here, must be Jewish christians. And only in Palestine would such churches exist. αὐτὴ ἡ μίχτη ἐκκλησία

The argument, exhortations, and dangers referred to, imply Jewish christian readers. If mixed, must show some reference to gentile christians. The church had existed long; they had long borne persecution, were in danger of apostasy; needed patience; had received the gospel from the generation after Christ.

Objections to this view, are *a.* The epistle addressed to a mixed church, Wieseler, Hofmann, Kurz, Zahn, Hilgenfeld. It has even been said to an exclusively gentile, to instruct in the spiritual meaning of O. T., and the references to Jewish birth are to be taken in spiritual sense. *b.* The Greek language; but at this date, no difficulty. *c.* Knowing Timothy, no objection. *d.* Nor reference to persecution. *e.* They had contributed to saints, even to Paul. Not necessarily reference to contributions for Palestine, but probable while Paul in Caesarea.

Wetstein, Baur, Holzmann, Kurtz, Schenkel, Alford, it was sent to Rome. Connected with a prevalent opinion that Roman christianity was Jewish. Liable to all objections to mixed character of readers; hence, Ewald says Ravenna. The greetings from Italy, xiii. 24, would then be from Italians away from home; the use by Clement of Rome urged; but offset by fact that the letter received in West on authority of East; and not suit, xii. 4, since Neronian persecution; nor were Jews there in such close relation to the Temple.

Ullman, Wieseler, Bunsen, Ritschl, Reuss, say Alexandria. Wieseler argues chiefly from description of Temple and worship which differ from the Jerusalem Temple and must

Paul is speaking of the temple as it
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we stood in primitive glory.

refer to the imitation of it in Leontopolis, built under Onias, destroyed 73. ix. 3, 4, Altar of incense belongs to most Holy Place. Some make θυματήριον means censer, not altar. But the statement is that the Holy Place had this altar, that is it stood in close typical relation to it. The Ark, Manna, Rod, disappeared at time of the captivity, and the place taken by a stone. Ignorance of these things impossible to the writer; and he writes of the Tabernacle, and the law of worship, not existing conditions.

vii. 27. The High Priest offered daily for his own sins; suggested, frequently, atonement day after atonement day, all offerings summed up in High Priest, or ἀρχιερεύς, not only High Priest, but those who had been, and includes prominent members of the families.³⁷

The Epistle ad Alexandrinos, mentioned as spurious in the Muratori Canon, not this epistle. The Alexandrian style is appealed to, but concerns author rather than readers. Nothing to support the theory, and Alexandrian tradition knows nothing of it. Various other guesses by individuals, as Ephesus, Laodicea, Spain.

Date of the Hebrews. Some who hold to Pauline authorship put it during his imprisonment. Most say xiii. 19 shows after, about 66. Tübingen school, end of first century. Volkmar, Hausrath, Keim, end of Trajan, Holzmann, Schenkel, Domitian, because of reference to persecution.

The Temple cannot have been destroyed. The references to Temple worship in present time may not prove this; but the argument and warning against danger of going back to Temple worship do. Cannot be explained as theoretical proof of superiority of new. Probably before the war, 66. Probably after death of James, 62. Outbreak at death of Festus.

Gives view of state of church at this time. Disappointment, and excitement, tempted to join the national party, and go back to Temple. The writer sees the war coming; shows Christians that their combination of Temple worship with Christianity is coming to an end, urges to entire breach with it, showing superiority of the church; to come without the camp, and bear the reproach of Christ, as the Jews of Diaspora had already, under the influence of Paul.

③ Schürer. Best to suppose that all priests are included under the term high priest, and all dia have to do with daily sacrifices

Most Holy because here was the presence of God.
The altar stood just inside the veil & represented prayer as a means of access by an atonement - the holiest of all the temple furniture. EX 0001 does not say the altar was in Holiest - but where "had altar" i.e. had it in this typical relation & position "

^{adder}
At death of Festus - who was not a bad man though guilty of certain mistakes there was a great persecution - & apostles church suffered greatly. At this time the epistle reaches these Jewish Xrs. Still more graphic we understand that it is Paul who now reassures them & warns them against going back to their old rites - & urges them to continue in the faith.

Analysis of the Hebrews. The Supremacy of the Son, the Revealer of the new economy over all mediators of the old.

The divinity of the Son stated, i. 1-3. He is supreme above highest created beings; because of the name *υἱός*, which is used in the sense of consubstantiality, 4, 5. Angels worship, 6. As God, the attributes of deity ascribed to him, 7-9. Identified with Jehovah in creation and providence, and eternity, 10-12. Argument from exaltation.

Exhortation ii, 1-4. Man attains with Christ an exaltation by the gospel, 5-9. Death and suffering not against it, but in order to it, 9, 10. Therefore he assumes nature of men, to die and deliver men from death, 11-16. And both making reconciliation from sins, and tempted, became a sympathizing High Priest, 17, 18.

Compared with Moses, *a.* to fidelity, and superior as Maker and Son, *b.* Moses as servant, iii. 1-6. Warning from fate of O. T. Israel 7-19. Exhortation to fidelity in order to enter the rest that certainly remains notwithstanding present distresses, iv. 1-13.

Christ the true High Priest, exalted and sympathizing, 14-16. Compared with Aaronic priesthood; like that appointed by God, and able to sympathise through depth of suffering, v. 1-8; but now exalted to an eternal throne, 9, 10. Warning, 10-14. Danger of falling into unpardonable sin, and exhortation to hold fast the hope, vi.

The Melchisedek priesthood of Christ, vii. 1-x. 18. Melchisedek as Priest-King, type of Christ, vii, 1-10. As the Aaronic priesthood inadequate, a change occurs, which requires also change in the law, 11-14. His dignity personal, and not by descent, 15-17. Therefore the imperfect is annulled, 18, 19. Accompanied with divine assurance of perpetuity, 20-22. Therefore unchangeable and effects salvation, 23-25. In this priesthood Christ fulfills what was only forshadowed by the Law. Being a holy and divinely exalted Priest, 26-28, he brings in place of the old which is ready to be destroyed, the better and spiritual covenant, a spiritual sanctuary and better promises, viii. 1, x. 12 and especially a perfect atonement for sin, which effects pardon and cleansing, and brings near to God, in the place of these imperfect and often repeated sacrifices, ix. 13, x. 19. Exhortation to constancy, x. 20-39.

Omit
to
↓

Exhortation to faith, by example of the O. T. saints, xi. and in sight of those witnesses, to look to Jesus, xi. 1-3. The suffering which discouraged them even for their benefit, 4-29. Exhortations to Christian duty, xiii. 1-10 and renewed exhortation to forsake the Tabernacle, and separate entirely from the old worship as the only means of salvation, 10-25.

Commentaries, Delitzsch, Moll in Lange, Lowrie, Bleek, Owen, Junkin.



THE CATHOLIC EPISTLES.

Used of writings addressed to a class of persons or churches. By Origen of Barnabas, and John, Peter, Jude; By Eusebius of John, and the Seven. Guericke defines from general subject. Hug, from joint authority of Apostles.

Often described as confirmatory, rather than adding to Paul. But takes for granted later date. They illustrate types of doctrine; show condition of church during Pauline period; establish unity; spread of same errors; and common authority of Apostles.

THE EPISTLE OF JAMES.

Omit
to page 159
Like Hebrews, question of *authorship*, but not anonymous. Also division of church, the western holding James to be Apostle; the eastern, that the brother of the Lord was son of Joseph. James the elder, son of Zebedee, brother of John, Mt. xvii. 1, beheaded Acts xii. 1. Subscription to Pesch, an old Latin MS., and Luther, ascribed Epistle to him. James son of Alphaeus, son of Mary, Mt. xxvii. 56, Mk. xv. 40; some say sister of the Virgin, John xix. 25, *ὁ μικρότερος* to distinguish from former. James, brother of the Lord, Mt. xiii. 55, Mk. vi. 3, Gal. i. 19; head of church in Jerusalem; also Acts xii. 17. This James is the author of the Epistle.

Is James, son of Alphaeus, the same with James of Jerusalem?

In early church, 1. The Helvidian hypothesis, that he was uterine brother of Jesus; 2. The Epiphonian hypothesis, that he was step brother, son of Joseph; 3. Jerome, held the cousin hypothesis or identity; 4. Lange, modifies this, supposing Alphaeus brother of Joseph.

Catholic come say = to persons in general
" " = on general subjects

Type of doctrine as Paul = faith }
Peter = Hope }
John = Love }
Establish external unity of the churches
Show spread of the same errors.

are the 2 Jameses or 3.

Height of authority in favor of 3; but
Dr. Hodge leaves the question to the
private study of his peoples

The question relates to life of Christ, to virginity of Mary, ecclesiological bearing, authorship of Epistle.

The N. T. passages involved are

1. The book of Acts knows two Jameses, Ch. xii, after death of the son of Zebedee it goes on to refer to the other without explanation, as though he were the second included in the list of Apostles. On the other hand, it is said that the Apostle was probably out of Jerusalem, and that the brother of the Lord was so prominent as to be referred to by the name alone.

2. Gal. i. 19, Paul visiting Jerusalem says other of the Apostles I saw none *εἰ μὴ Ἰάκωβον*. *a.* Does not imply James an Apostle; the exception confined to verb, as *ἐάν μὴ διὰ πίστεως*, Gal. ii. 16. *b.* James Apostle, but *ἀπόστολος* used in wider sense, Acts xiv. 4, 14.* So Meyer, Schaff, &c. The objection is, the argument for Paul's equal authority fixes the sense of the word. *c.* Lightfoot, the word used in its highest sense, and yet James not one of the Twelve. Comp. Gal. ii. 9; Acts ix. 26.

Wieseler's theory Gal. i. 19, brother of the Lord, different from Gal. ii., son of Alphaeus, and latter the Jerusalem James; contradicted by all tradition.

3. Several names of Apostles identical with names of brethren of the Lord. Mt. xiii. 55, Mk. vi. 3, James and Joses, Simeon and Judas, and Lk. vi. 12-19, Acts i., James son of Alphaeus, and Simeon and Jude of James. The same Evangelists Mt. xxvii. 56, Mk. xv. 40, call Mary the mother of James and Joses. At the cross, the mother of Jesus could not be so called; and if she also had sons with these names another could not well be so distinguished from her.

The identification doubtful in case of Joses, because Mt. xxvii. 56, reads Joseph. But different form of same name, † as Acts i. 23, iv. 36.

John xix. 25, this Mary is wife of Clopas; by many identified with Alphaeus. As Grimm Lex. Lightfoot says possible. ‡

Also if this verse names three women, Mary is the sister of the Virgin. Hence Meyer and many say four; and Syr.

* Alexander Primitive Church Offices, p. 76, ff.

† Thayer's Lex. Lightfoot says not impossible.

‡ See Dr. Warfield Pres. Rev. Note.

Ethiop. Pers. VV. insert a *zai*. Weiss adopts the supposition that Salome, Mk. xv. 40, which makes the sons of Zebedee first cousins of Christ. Improbable because of no tradition. §

Difficulty name Mary for two sisters, some accept as not unsurmountable; Lange, Hengstenberg, &c., say Alphaeus brother of Joseph.

Four points in dispute. Identity, names brothers of Lord and three Apostles; of brother of Lord and two sons of Mary; of husband of Mary and Father of Apostle; and this Mary sister in some sense of the mother of Jesus.

4. John vii. 3. Neither did his brethren believe in him, six months before Crucifixion. Against identity; it is said that they were turned to faith by the resurrection, and appear among circle of believers in Acts i. On other hand, Christ had brothers who were not Apostles, and brothers in law. Also, not believed relative, not having true faith; and this distinction explains his going up when he said he would not. I Cor. xv. 7. The Lord appeared to James. It is conceded that this is the Brother of the Lord; then to all the Apostles, it is claimed by some implies that he is also an Apostle.

Other arguments inconclusive. The ecclesiastical position of James that of an Apostle.* Belief in the perpetual Virginity of Mary. † Wider sense of ἀδελφός, Matt. i. 25. πρωτότοκος, Weiss and Grimm say conclusive; others used in technical sense. Brethren distinguished from Apostles; Mk. iii. 31, Acts i. 14. Some say class emphasized and not added; or reference to other brethren than Apostles. Not important that they appear in gospel history in connection with the Mother of Jesus, nor that he commends Mary to care of John.

For patristic testimony, refer to Lightfoot's essay in his Galatians, and the Bible Dictionaries and Commentaries. Lightfoot claims that Jerome's hypothesis has no tradition whatever for it, and originated with him; and Weiss says that the distinction between the Brother of the Lord and Apostles, is marked from first. On the other hand, some of the early authorities quoted call James Apostle; and it is strange that if he be not the son of Alphaeus tradition is entirely silent about the latter.

§ Lightfoot rejects.

* Alexander; Acts xxi. 18.

† See Bib. Sac. Oct. 1864.

Tubingen men say not by the true James
but much later than he.

all Jews (some say)

But indeed addressed to Christians 1:18

D. Hage holds

address is to Xⁿ Jews OUT of Palestine

Canonicity of James, as of Hebrews does not depend upon Apostolical authorship. It is less quoted because not afford material for controversy, and addressed to only portions of the church; and because of doubts about the author, and because the Epistles misunderstood. The Syrian tradition, which is here the most important, is uniform. Rejected by Luther because he thought it contradicted Paul; Kahnis and Delitzsch defend. Schleiermacher found the style turgid; de Wette, the best Greek of the N. T., and therefore could not have been written in Palestine. This now better understood. Grimm and Shenkel date about 70. The Tübingen criticism claimed that it proved their theory of opposition between Paul and the Jerusalem Apostles; but as it does not correspond with the primitive view of the law, must have been written much later, under name of James, to afford a spiritual Jewish christian standpoint against the antinomian tendency of Paul's doctrines. Schwegler, an Ebionite effort at union between the rich, who are symbolically Pauline heathen christians and the poor, the Ebionite Christians; the polemic references are to Gnosis, and the persecutions of Trajan. Hilgenfeld makes it Essenic of time of Domitian. The polemic is against Paulinism, but the rich are heathen enemies of the church. Holzmänn adopts this date because of dependence of Epistles upon Paul's, the Hebrews, the Gospels, 1 Peter.

The Readers addressed "to the Twelve tribes which are of the dispersion." 1. The Jewish Diapora, including in the same communities both believing and unbelieving Jews. Weiss, Credner, Lange, Guericke. Some have attempted to localize on the ground that the conditions described show definite communities; but the characteristics are general. That they are Christians is proved by the writer addressing them as a servant of Christ, and alluding to their faith; i. 18, ii. i. 7. On the other hand iv. 13-17, and especially the rich oppressors v. 1-6 are distinguished from the brethren, and refer to unconverted Jews. 2. The majority say the address is to Christian Jews ⁸⁷⁸and of Palestine. Neander, Lechler, Huther, Wiesinger. The term *συναγωγή* ii. 2, indicates Jewish christian readers. Grimm, says here christian assemblies. Cremer, Jewish Christian; so Lightfoot and usually. Then the rich oppressor is either one of fellow christians, or a casual visitor. Weiss insists that it means Jewish assembly, and indicates time when

Christians still included, and despised by other Jews as worshippers of Christ, ii. 6. The formula of oath, the anointing with oil, the faults of tongue and sycophancy, indicate Jewish circles, 3. The Tübingen critics and some others interpret symbolically of Christians scattered among heathen. But no justification in epistolary style, and against evidence that Jews.

The readers are poor, oppressed, disappointed at the hope of the speedy coming of the Lord, tempted and contentious. On one view the rich oppressors are unconverted Jews, on another the heathen persecuting them as Christians. The epistle important as giving a picture of characteristics of Jewish Christianity, additional to Paul's Epistles.

Character of the Epistle. In accord with wants of readers, the Epistle is ethical and practical, containing no doctrinal discussion. It regards Christianity as the spiritual fulfillment of the law, so that all moral exhortation is based upon faith in the Messiah who has come. As Peter set forth the relation to Prophecy and Promise, so James sees the O. T. righteousness made attainable.* At this point the relation of the Epistle to the gospel of Matthew, and the Sermon on the Mount is perceived. It contains more allusions to gospels than any other Epistle. Matthew for Jewish readers, fulfillment of law in Christianity; Sermon on Mount, the spiritual fulfillment. The gospel fuller in its revelation of Christ, including prophecy, and abolition of the external Judaism, but like James sees the unity of O. and N. covenant.†

✕ The need of salvation in universal sinfulness is recognized, iii. 2, v. 15, 16, 20, ii. 23. And although the outward expressions of sin in lust, violence, covetousness, pride, evil speaking, from the character of the Epistle are prominent, sin is also an inward principle, a bondage, i. 14, from which it requires a new faith to deliver, i. 18.‡ As Christianity is the spiritual law, the delineation of sin presupposed as fundamental, rather than developed.

In close accord with the gospels, the word includes truth and spiritual life. The engrafted word is saving τὸν ἔμψυχον

* See p. 27. Schmid Bib. Theol. p. 334. Lechler ii. 246.

† Schmid, p. 365. Speaker's Com. p. 109.

‡ Weiss, II, 267.

O.T. = Law + Prophecy. Sinners require a
new life + this was promised in the Messianic

James received his ideas more
immediately from Christ. more allusions
to the gospels is therefore natural.

"Kingdom is the sphere in which
the will of God is exactly fulfilled" says
+ "X founded this kingdom."

Dr. Hodge -

Some say this epistle has no consistent
theology but X

λόγον, i. 21; and regenerates, i. 18; which must be received by faith, which is a practical and living principle ii. 17, 21; its object is God, ii. 19; and Christ, as Lord of Glory, ii. 1, as coming to judge v. 7, 8. Abraham's faith was reckoned for righteousness; faith, not without obedience, but as the new principle of life, is justifying.

As Christianity is law, Christ is law-giver and judge. Christology is not full, but pre-supposed, and when expressed identical with Paul's. The whole new law is a revelation through Christ. He is the lord of glory, equal in authority with God, i. 1. Titles judge and Lord ascribed both to God and Christ. At the same time, doctrine is not prominent; yet it is not true that he is silent as to the mediation of salvation through Christ.*

Relation of James to Paul. The absence of theological discussion, especially meagre Christology, no allusion to Council of Jerusalem, or controversy with Judaizers, all prove author had no knowledge of Paul, and date about 45. To antagonize a dead orthodoxy brought into the church through Pharisaism.† So Thiersch, Hofmann, Schaff, Alford, Stanley, Bunsen, Lechler, Huther, Ritschl.

Weiss, between 50 and 60; because shews knowledge of 1 Peter; and although implies a condition of purely Jewish communities, such existed in the Diaspora even after the Council. The passage ii. 14-26 is not discussion of doctrine, but practical against danger of falling away through temptation. So Lechler in 3d ed., ii. 240.

The argument of Ch. ii. however is clearly against belief that faith could justify without works. Whether it be referred to Paul or not is another question.

This theory of early date on ground of no recognition of Paul, seems to overlook the fact that so far as we know, James represents a fixed type of Christian doctrine, characterizing Jewish Christianity after as well as before Paul.

2. The absence of doctrinal discussion, or of reference to Paul, cannot prove ignorance, but doctrine is taken for granted, and the practical purpose accounts for the peculiarity.

*Schmid, 344-360. Weiss ii. 263.

† Neander's Planting and Training. 204.

Writes to warn Jewish Christians against the vices of their countrymen, and against a dead formalism, urges gospel as a higher law.* These date near 60. Allows time for development of evils.

3. Wiesinger holds the extreme that it shows definite purpose of antagonizing antinomian abuse of Paul's doctrine of justification. And not only that argument, but numerous expressions show coincidence with Paul's epistles. Antinomian abuse of Paul's doctrine not a probable extreme among Jews.

It is said also that references to gospels show date after written gospels, iv. 12; v. 9; i. 5; iv. 3; v. 12; iv. 10. Weiss says these not necessarily refer to the written gospel. Accounts for his not going deeper into Christian truths, because not a believer during Christ's life.

4. The Tübingen criticism considers it a polemic not against a perversion of Paul's doctrine, but against Paul himself. Baur, a spiritual Jewish Christian to modify Paul's doctrine of justification to practical use. Schweigler, Ebionitish Christology, and support of Ebionism against the rich, Pauline heathen Christianity. Hilgenfeld and Holzmann modify, but all say subsequent to Paul, and to imperial persecution.

The usual explanation of the apparent contradiction to Rom. iii. 28, James ii. 24—a man is justified by works—is *a.* James is not defining the doctrine, but guarding it from abuse. *b.* The good works differ in James, they are works of faith and gracious, and the law is the new law of freedom; in Paul legal obedience in the widest sense. *c.* What James denies is that faith without works is justifying faith. Which Paul also teaches. And in Acts, James and Paul agree as at the council and Paul's last visit.† Weiss says that not only are the works different in the two forms, but *δικαιοσύνη* is subjective, consequent upon gracious works, and the *δικαιοῦν* different, not as in Paul act of grace for Christ's sake, but the act of a judge recognizing the quality of the works, as Matt. xii. 37.‡

* Dorner, Person Christ, Introd., p. 62. Schmid, p. 360. Lange, pp. 25, 29. Bernard Prog. Doct., 257.

† Lechler II. 242. Schmid, 346, 347.

‡ Weiss I. 257. II. 4. On the other hand, Cremer p. 197.

The question of date is involved in these views of the relation to Paul. The late date is supported by supposed time necessary for development of errors and evils in the church. The condition of the country shortly before the death of James affords a probable connection as to persecution, and evils within.

Local allusions to Palestine in i. 6 ; iii. 6 ; v. 17, 18, &c. Said to contain more illustrations from nature than all Paul's Epistles combined.

THE FIRST EPISTLE OF PETER.

Three stages in the history of Peter ; Gospels ; Acts i.-xii ; Antioch and later life ; Epistles and tradition.

Tradition in older forms relates to his death, later fills up N. T. account. A. D. 44-50, Acts xii-xv. Eusebius and Jerome, founded church in Antioch, went to Rome under Claudius, and Bishop for 25 years. Against Acts xi. 19, and Barnabas in Antioch ; Silence Paul, Romans, and Eps. imprisonment, and end life II Tim. ; agreement that Peter should go to Jews.

Origen says in Rome time of Nero, and preached in A. M. Perhaps founded on I P. i. 1. Usually thought he had no personal acquaintance with those churches.

That he preached in the Parthian Empire, held by Neander, Schaff, Alford and many, is based upon the ἐν Βαβυλῶνι, v. 13. The Fathers, Hofmann, Ewald and the Tübingen critics interpret of Rome ; but rejected by most because that usage not arise till the Apocalypse, had no historical relevancy during Peter's life, and symbolical interpretation cannot be assumed in epistolary style with no evidence. Accounts for his being out of way of N. T. notices ; many Jews there, and centre Judaic life in East ; connects with completeness of Canon in East.

The tradition that he was martyred in Rome, and not far from the date of Paul's death is too early and uniform to be set aside. Clement of Rome and Ignatius show they knew he was there, Dionysius of Corinth compares him with Paul, in Corinth and Rome. Often said this not trustworthy because makes them go to Rome together, but not right view.

of the passage. By latter part of second century the tradition was embellished, stating mode of death by crucifixion, and with head downward, as distinguished from Paul. Strong point that Caius says, the graves of both were pointed out, in his time. The tradition is not accounted for by the Protestant objection that it was manufactured in the interest of the primacy of Peter; because it is earlier than that doctrine, although naturally that soon attached itself to fact of his martyrdom there. Nor accounted for to Tübingen idea of reconciling between Peter and Paul; for it has no such association. Weiss gives weight to statement of Clement of Alexandria that the gospel of Mark was written in Rome under the influence of Peter. No other tradition exists of his death. Accepted by Olshausen, Gieseler, Neander, Bleek, Ewald, Weizsäcker, Manggold, Hilgenfeld, Weiss, Schaff, Alford.

The readers addressed, is a question closely related to the character of the Epistle. i. 1, ἐκλεκτοῖς παρεπίδημοις διασπορᾶς Πόντου κ. τ. λ. παρεπίδημοις refers not to absence from Palestine, but to Christians in the world absent from their true home. So i. Huther, after Augustine, Luther, Wiesinger, say the διασπορά also is to be taken symbolically of all Christians dwelling out of Palestine; or all Christians scattered in the regions mentioned. i. 14, 18; iv. 3, imply reference to gentile sins of former life. Others say Jewish sins under heathen influence. i. 21, Conversion to Monotheism, i. 25 the preaching of the Word to heathen. They argue that in this region no unmixed Jewish churches could be found. Weiss meets this in his own way as below.* Also from the character of the Epistle. Reuss says, gentiles exclusively. 2. The Fathers, Meyer, Winer, Calvin, say as in James, the address is to Jewish Christians, admitting reference to gentile converts mingled with them. Weiss contends that it means Jewish Christians exclusively. Because of numerous allusions to O. T., which only Jews would understand, and to Jewish customs. Weiss builds largely upon this view. Before Paul's journeys he infers that Christianity spread among Jews from influence from Jerusalem, and that converts were united in same synagogues with unbelieving Jews. He argues

* Steiger's list of the churches in Alford's Prolegomena.

from entire absence in this epistle, and James, of allusion to controversies about the law; he thinks, i. 12, 15, proves that they had not heard the gospel from an Apostle; and he accounts for the Galatians and Ephesians by the same theory.* Admitting the relation between this and Paul's Epistles, claimed by the Tübingen criticism to deny the authority of Peter, Weiss reverses the relation, and says that Paul largely uses Peter. Holzmann pronounces this whole position the boldest invention of modern apologetics; and significant as a confession that the only alternative is to yield to the Tübingen position and give up the letter.

3. The prevalent opinion is that the readers are the Jewish Christians of the Diaspora, but that Peter is influenced by Paul, and writes to confirm Paul's authority over Jews who would look to Peter and to assure them of the truth of his gospel, and warn them against the dangers which surrounded them. So Neander, Bleek, Guericke, Credner, Wieseler, Wiesinger, Thiersch, Schulze.

Relation to Discourses. 1. Dependence on O. T. in quotations of prophecy, i. 16, ii. 6; language, i. 24, 8, ii. 3, 22-25; history and types, i. 2, 19, ii. 5, 6, iii. 5, 20. 2. References to history of Christ as eyewitness, i. 8; ye love, ii. 21, iii. 18; references to effect of resurrection, i. 3, iii. 19, iv. 3, v. 1.† Reminiscences of words of Jesus, some say shews use of written gospels, as allusion to the Stone, ii. 4-7, 17, iii. 14; Mt. v. 10, iv. 14, Mt. v. 11, v. 6, Mt. xxii. 12; so iii. 14, Mt. x. 28, iv. 8, Mt. x. 22, iv. 10, Mt. xxv. 14. 3. Apostle of Hope. The triumph over trial in the future glory.‡

Debated question of *dependence on Paul*. Is there doctrinal advance on discourses, due to Paul, or only fuller statement of primitive theology? Interpretation of the Epistle involved, for in the discourses Peter looks for fulfilment of prophecy in converted Israel, see pp. 29, 30. If Epistle the same, and before Paul, Israel is the realization of O. T. ideal. So Weiss, and therefore I Peter and James classed before Paul, and his influence traced only in Heb., 2 Peter, Jude, Rev.

* pp. 99, 132.

† Farrar, *Early Days*, 124-127.

‡ Weiss *Bib. Th.*, ii. 243. Schmid, 376. Gloag, 115. Farrar, i. 127-129.

and Hist. books. Common view, Lechler, Schmid, Schaff, Peter has apprehended the change, and the spiritual church is the fulfilment of prophecy. "Christianity is not only fulfilled prophecy, but the realization of Judaism."* Christians are the elect nation, &c., and Jews rejected. This proved, from dominance of work of the Spirit in Peter's mind, his words after Cornelius. Council Jerusalem inconsistent with other view, because Epistle in any case subsequent. So Paul's rebuke in Gal. Relation to Paul 1. *as to language*. Some say I Peter contains quotation from every epistle down to Eph.† Bleek, Schmid, Lechler, Reuss, Alford, Plumptre maintain this dependence. Denied by Brückner, Ritschl, Huther, in part, and Gloag; by some limited to Rom. and Eph. Tüb. critics exaggerate, to deny Peter's authorship. Weiss to show that Paul borrows from Peter. Intermediate view,‡ Peter influenced, but always independently. Weiss says, χάρις, ἀποκάλυψις, καλεῖν, ἐκλεκτός, κληρονομία, δόξα πίστις, δικαιοσύνη, σάραξ, πνεῦμα, and ἐν χριστῷ, are not Pauline, but common Christian.

2. *Doctrinal* evidence more conclusive. Relation of I Peter to discourses and to Paul, identical question, because if advance, it is on Paul's lines. Argued against it, specific marks of Paul lacking, as νόμος; but Peter looks at Christianity not in contrast but as fulfilled law. Does not dwell on justification by faith. On other hand prophecy and eschatology more prominent than Paul. But while preserves his own type, influenced by Paul.

Christology. Compare p. 28. υἱός not used, but God is the Father of Christ, and the Father, Son, and Spirit coöperate in salvation, i. 2, 3. Sinlessness as example and as conditioning his suffering, ii. 21, 22, iii. 18. True humanity, iii. 12. Exaltation, iii. 22, i. 4, 7, iv. 13, v. 1, 4, 7. And ἀρφηγός τῆς ἑωῆς A. iii. 15 in ii. 4. But advance. So the doxology, iv. 11, which some apply to God.§ So iii. 15 applies Is. viii. 13 to Christ.

* Gloag, 163.

† For de Wette's parallels, see Gloag 117.

‡ Lechler, II. 136, II. 1. Gloag, 117.

§ So Weiss, Winer. To Christ, Schmid, 389. Pfeleiderer II. 151.

Principal advance as to preëxistence. The *πνεῦμα χριστοῦ* was in the prophets, i. 11. Weiss says identifies the Spirit in Christ with the Spirit of prophecy, because *χριστός* cannot be both historical and preëxistent. Schmid says, Spirit associated with exalted Christ. Others say, preëxistence implied. Comp. i. 20.*

Sufferings of Christ, p. 28, expiatory value more clear than in Acts. i. 28. *λύτρον*, in sacrificial sense. The moral motive interpretation impossible.†

So ii. 24 refers to Is. liii. idea of substitution. So iii. 18.‡

Primarily in Peter the practical side predominates, because he is not arguing, but has practical end. The keynote of the epistle is the inspiration to hope to a persecuted church from the triumph of Christ over suffering.§

The resurrection and exaltation, appealed to as witness, but associated with the hope, and in them Christians share.||

The appropriation of salvation is by the Word, which includes the truth and the power of the Spirit, i. 23. That the Spirit is the agent is shown by i. 2.¶

Conditions, are faith, repentance and baptism. But faith not now only the acceptance of Christ, but a working principle, and taking hold of the future. *Hope* is the outcome of faith. i. 6-8, ii. 8.** Prominence of baptism.

Eschatology more prominent than Paul, iii. 18. Interpretations, 1. Actual descent of Christ into Hades. 1. Between His death and resurrection. *σάρξ*, the flesh, *πνεῦμα*, the human spirit, *ζωοποιηθεῖς*, the liberation of soul from body. So Weiss, Lechler, Schmid. See C. Hodge System. Theol. 11. 618. 2. After the resurrection; *ζωοποιηθεῖς*, the resurrection. The *σάρξ* form laid aside, *πνεῦμα* resurrection life,

* Lechler, II. 140. Gloag, 165. Huther. Weiss, I. 226 Schmid, 382.

† Weiss, II. 236. n. See Huther, 89, 90. Lechler, II. 140. Schmid, 392. Gloag, 167.

‡ Weiss, i. 232. Lechler, i. 144.

§ Gloag, 167, 168.

|| Weiss, I. 237.

¶ Weiss, I. 215. Lechler, II. 151. Schmid, 406.

** Weiss, I. 206. n. Schmid, 404.

united to *σῶμα*, which is the spiritual body. Teaches nothing as to place of soul after death.

The persons to whom he preached were, 1. O. T. saints, now perfectly saved by his death. So many FF. and R. C. interpreters. 2. Those who repented during the flood, but too late. Bengel. 3. Condemnation to the wicked. 4. The gospel to those who had rejected Noah and give another probation. Huther, Weiss, Wiesinger, Reuss, Wordsworth, Plumptre, Farrar.

II. No descent to Hades. The preaching is 1. Of Apostles, of which Noah's was a type. 2. The Spirit of Christ in Noah, as i. 2. *πνεῦμα* the divine nature, as Rom. i. 3. Augustine, Pearson, Hofmann. A. V. *ζωοποιηθεῖς* is resurrection and *πνεῦματι* is by the Spirit, by whom he formerly preached through Noah.*

So of the Gospel to the dead, iv. 5, 6. 1. Those spiritually dead. 2. During life to those now dead. Calvin. 3. Dead when it was preached to them. Huther, Weiss, Schmid, Plumptre, Farrar.

See Schmid's summary of Peter's agreement with Paul, in which Lechler coincides.†

It is established, that there is similarity between discourses and Ep., that there is an independent point of view and some peculiar traits, that there is an advance in fulness, and that this is in the line of Paul, based chiefly on the light history has thrown upon prophecy, and also upon his epistles.

Design of 1 Peter. Hortatory, like James, but going beyond in finding the motive and nature of holiness in the truth, rather than in law.

On theory of independence of Paul, the Ep. contemplates Jewish Christian communities in A. M. persecuted by Jews, under heathen temptations, adding apostolic authority to churches not founded by an Apostle. If addressed to Jewish Christians in Pauline churches, it confirms Paul, and exhorts to fidelity. If Tübingen theory, to conciliate the parties. Two-fold purpose v. 12. *παρακαλῶν* and *ἐπιμαρτυρῶν*.

* Encyc. Brit. Art. Eschatology. Lange's Com. Gloag's Dissertation, p. 120. Plumptre's Spirits in Prison. Farrar, Early Days, and Eternal Hope. Schmid 393. Lechler, II. 145. Weiss, I. 228.

† Schmid, 410-411. Lechler, II. 246.

Date of 1 Peter. Involved in previous discussion of relation to Paul. Weiss, Fronmüller in Lange, about 52-54. But Council shows the Judaizing debate begun. Weiss says v. 5, looks to Acts v, the νεώτεροι subordinate to πρεσβύτεροι. Common view, subsequent to Paul, if refers to Ephesians, after his imprisonment, 63. Allusion to persecution, if not the Nero-nian, before 64. Weiss objects, that no allusion to Colossian error so prominent in these Eps. of Paul, met by practical character, and by allusions in 11 P. According to Weiss no mention of same errors by Paul in the Pastorals, to the same region and on the subject of errors. If persecution Nero-nian, subsequent to 64. Hug, Neander, de Wette, or considerably later, shewing effects of that persecution, Bleek, Huther, Farrar.

κακοποιός iv. 15, technical or ethical? iv, 16, as a Christian. Weiss says may be persecution by Jews. ἀπολογία, technical or not? Weiss says, answer of Christian hope. Nevertheless the combination of these terms fits the theory of governmental persecution. Tübingen ground, Trajan, or 112. Zeller says Hadrian.

Personal references. v. 12, Sylvanus carries the letter. If Paul's companion, on second journey in Corinth, i, II Thess., II Cor. Last by Paul, II, II C.; any date for I P. after 54 suits that reference. Some account for Greek of Ep. supposing Silas translated.

v. 13, Mark. Not before 54, because Paul refused to take him on second journey, and Silas with Paul, who was with Peter, I P. Not appear again till Col. iv. 10. When expected to leave Paul at Rome and go East, 11 T. iv. 11, from second imprisonment, summons Mark to Rome. Silas and Mark may have been with Peter in Babylon from 54-61, or 63-68.

If Paul and Peter died about 68, and Babylon on Euphrates date from 63, 68. Neander, Guericke, Hug, Alford. If died about 64, 65, and Babylon Rome, then Mark went to Rome 11 T. there met Peter, and wrote Gospel and P. this Epistle. If Paul once imprisoned, and Babylon on Euphrates, not impossible that Mark went from there to Rome, 11 T.

Authenticity I Peter. Kirchhofer says, external proof stronger than for any Epistle. II P. iii. 1. The Didache, ii, 11. Polycarp quotes. Irenæus ascribes to Peter. Supported by internal characteristics.

De Wette, Reuss, and Tübingen critics urge want of originality. Pauline in type, but without his sharpness, belongs to the period of degenerate Paulinism, which becomes Catholic doctrine. Very much relied on for their theory.

Hilgenfeld, Pfeiderer, Holzmann, say its practical purpose in the way of that dogmatic argument. Its motive was to support the church under governmental oppression. But to give up tendency, gives up motive for forgery. Answer to these objections in the views given of theology of the Ep. Objections that Peter could not write to Pauline churches, and if Peter in Babylon, could not have died in Rome, are inconclusive.

Commentaries. Huther, Fronmüller in Lange, Plumptre, Cambridge Bible, Archbishop Leighton, Brown, Lillie.

THE SECOND EPISTLE OF PETER.

Canonicity. Least attested N. T. book. Use by Origen is conceded; by Clement of Alexandria claimed, Eusebius says, wrote commentary on the Catholic Eps., but disputed. First conceded reference is by Firmilianus of Cæsarea, who says, Peter condemned heretics in his Epistles.

On basis of reception in third century, the burden of proof lies with the rejectors:

Use in second century claimed. Irenæus, i. 15; ii. 4-7; iii. 8, is quoted under the form "a day of the Lord is as a thousand years." Justin, Barnabas, quote in same form, which may probably be due to use of II P.* Omission in Syriac canon, claimed to be due to Antiochene revision. May have been in Original Syriac, as Ephrem. Westcott says in Greek form Syriac canon.†

* Southern Presbyterian Review, Jan., 1882, Art. by B. B. Warfield.

† South. Presb. Rev. p. 57, n. Gloag, 209 n. 4.

Internal evidence. Professes to be by Peter, alludes to presence at transfiguration, and Christ's prediction of his death. It is true, Ep. prized by those who in doubting its authenticity recognized the falseness of these claims.

Coincidence discourses in language. *λαγχάνειν*. i. 1, A. i. 17. *εὐσέβεια*, i. 7, A. iii. 12. *ἄνομος* of things, *εὐσεβής* of persons as A. x. 2. *φθέγγομαι*, speak, *ἡμέρα κυρίου*.*

Style compared with I P. *κύριος* I P. God, II P. Christ. *θεός* 4ot. I P., 6 or 7 II P. *σωτήρ* of Christ not I P. DeWette, &c., say style crude, Jerome suggests both by interpreters, Bleek, &c., give preference to II P. Remark, *a*. The peculiarities chiefly in Ch. ii, when parallel with Jude. *b*. Overbalanced by similarities. *ἀναστροφή* of conduct, *ἀρετή* of God. Weiss gives list, and says the coincidences are remarkable.† *c*. Vividness of expressions, like Mark.‡

Petrine characteristics, *a* life and words of Christ referred to. Days of Noah, Lk. xvii, prediction of false prophets, thief in night; ii. 20, and Mt. xii. 45; i. 16-19. See Plumptre on i. 15.§

b. References to O. T. II. i. 19, and I. i. 10; II. i. 20, and I. i. 10-12; II. iii. 2, 16, and I. i. 22-25, *c*. Prominence of the *παρουσία* II P., *ἀποκάλυψις* I P. Warning of last days, destruction of earth by fire. *d*. Emphasis on hope, becomes in II P. in assurance of future. *e*. Practical aim. Same prevalence of false liberty, II. ii. 19; I. ii. 16. Same obedience to authorities enjoined, and appeal to brotherly love. II. iii. 11, I. i. 15. *f*. Election, II. i. 10; I. i. 2; v. 10. Christology, II. iii. 18, i. 1, I. iv; II. iii. 15.¶ See p. 166. Reference to mysteries not elsewhere taught. Weiss says from the bib. theol. point of view II P., more nearly related to I P. than to any other N. T. writing.¶¶

Objections. *a*. Although addressed to same readers, I P. caused by persecution, and no notice of error, just reverse in II P. Some say II P. not localized and need not be to same

* Lumby in Speaker's Com., 226. Gloag, 210.

† Gloag, 211.

‡ Speaker's, IV, 225.

§ Plumptre, Christ and Christendom, 345.

¶ To contrary, Lechler II. 158. Schmid, 375.

readers. Some say lapse of time, but persecutions continuous, and Paul shews error. But I P. confirms in faith; the moral evils are same as II P., shows come from error, and the unchangeable Word is means of life. *b.* Central thought in I P. ἐλπίς, of II P. γνῶσις; Not mutually exclusive, the first adapted to persecuted church, and the second to one seduced by error. And hope is found in II, and right knowledge in I P. *c.* In I P. the sufferings of Christ, and their issue in glory, not in II P., but his Lordship, and authority. Belongs to same general type as above. *d.* Self assertion marks forgery. *e.* Reference to Paul's Epistles as γραφαί; but begs question of canonicity. If II P. genuine, this passage most valuable proof. Agrees with view taken of influence of Paul on Peter. *f.* iii. 2 said to distinguish writer from Apostles. C. T. ἡμῶν may be in apposition, of us the Apostles. Revised T. ἑμῶν, no contrast. Cf. I C. ix. 2. *g.* I P. iv. 7, end of the world near, II P. iii, as though distant, and therefore later writing. But I P. consoles by hope, II P. warns of certainty of judgment although delayed. Neander says, doubt of resurrection late, and iii. 4, but οἱ πατέρες are O. T., and Paul shows doubt about resurrection. *h.* iii. 5, Water and fire, later; but accords with Genesis and Christ. *i.* Transfiguration in proof of truth of gospel, because so closely related to resurrection. Expression "holy mount," might well originate with Peter. *k.* Allusion to myths, show second century origin, and change of present and future in reference to error, prove lack of a historical point of view.

*Relation of II Peter and Jude; said to be inconsistent with Apostolic authorship.**

Theories, 1. Inspired independence; does not account for proof of connection. 2. Common prior source, probably Enoch; or correspondence between the two writers. 3. If derived, most say II P. Bleek, Plummer, Fronmüller, make authenticity depend on priority of II P. But turns against Jude, and the dependence not plagiarism. The character of evil, the strength of remonstrance account for repetition, and allusions to O. T. examples. Similar dependence between

* Dissertation in Gloag, p. 236.

Col. and Eph.; Peter tends to quote. Hence Wiesinger, Guericke, Alford, Plumptre, Warfield, hold to priority of Jude.

Priority II P. argued 1. Because predicts errors which are rampant in Jude. But tenses otherwise accounted for; if both genuine not time for such development; implies address to same churches, which uncertain; and origin and moral tendency of the errors are dated by Paul's Eps. 2. Hengstenberg says Jude 17, 18 reproduces II P. iii, 3, because *ἐπαίχται* not elsewhere N. T. but may be based on words of Christ. 3. Jude expands Peter. But Peter expands some places of Jude, and so contracts others that they are hardly intelligible without Jude.

Priority of Jude, argued, 1. No allusion in Jude except to second chapter of II P. 2. Linguistic peculiarities of II P. in ii, would be a demonstration if exclusively true, but there are peculiarities in II P. due to other causes.* 3. Allusion to II P. more clearly made in Jude II, ii. 10, v. 9, Michael specified.

A novel attack on II P. is made by Dr. E. A. Abbott, of London, in *Expositor*, 2d Series, Vol. III, that P. borrowed from Clement of Rome, and especially Josephus, who published his *Antiquities* A. D. 95. Two sentences and a vocabulary of fifteen words are common. Hatch. *Encyc. Brit.* accepts the conclusion; Farrar is convinced of the dependence, but in reverse order; Josephus has read II P. Dr. Warfield's argument† is that as both were hellenistic Jews, they used a common language: the same degree of coincidence can be made out between Paul and Josephus, and the words are common Greek words. If any literary connection made out, it is not impossible that Josephus read Peter. Canon Cook says, no one familiar with the 2d Cty. can imagine that II. P. could refer to heretics without more definite characterization.

Readers addressed. i. 1. General address. 1. No localization; if so Colossian error had spread. Wherever Essenic Jews were the same material existed. 2. iii. 2, implies same readers and purpose of I P. If so, the errorists help to localize; Weiss infers from iii. 15, that the churches

* Gloag 249, n, 3.

† Southern Pres. Rev., Apr. 1883, B. B. Warfield.

were those founded by Paul, but his letters soon widely diffused; he argues from iii. 2, that other Aps. had founded these churches. His conclusion, however, that the churches addressed are gentile, and the sins of heathen laxity, does not follow. This involves his peculiar view of date of I P., and prior existence of Jewish Christianity in Asia. True historical conception of gradual development of persecutions and errors, and that immoral practices had causes both in speculative and heathen influence.

Design of II Peter. To warn against error and immorality.

The identification of the false teachers, involves whole conception of date, churches addressed and purpose. 1. Common view, identifies with Colossian errorists; *a.* because to the same churches, and near the same time with Paul's Eps., and on other side John's writings illustrate development in same regions. *b.* i. 16, *μῦθοι*, ii. 1, *αἰρέσεις ἀπωλείας* ii. 18. Great swelling words of vanity, advanced from denial of resurrection to denial of second advent, stress laid on the truths of the life of Christ, and on the true *γνώσεις*, the speaking evil of dignities—all agree. *c.* Principal trait is denial of the Lord. By itself not distinctive, but in its connection and mode of treatment. *d.* They are in the church, and still predicted to arise among themselves. Use of future cannot prove non-existence, intensity of rebuke proves presence; but predicts continuance. *e.* The motive of covetousness, common with false teachers in Paul, ii. 3, 17, vi. 5, Tit. i. 11. *f.* The moral tendency identical. Practical purpose makes this description more clear than discussion of principles. In Pastorals, Paul ascribes ascetic principles; they have now passed to the natural reaction. Some say this indicates the beginning of gentile gnosticism. Those sects later, but teachers in the church hold the false principles. Heathen laxity not explain this.

Early Tübingen writers exaggerate this identification with gnosticism to get 2d century date. Hilgenfeld, Holzmann, Hausrath, after Grotius recognize that conciliatory design forced; hence identify with Carpocratians.

Weiss goes to other extreme, and as in case of Pastorals denies the gnostic connection. The *γνώσεις* not speculative,

but christian. But Peter implies a false *γνώσις* in the teachers. Weiss says the teachers are antinomian libertinists, fomented by breaking down of restraint caused by disappointment at delay of advent. This need not be excluded, and is not contrary to the proofs of gnostic associations before adduced.

Date of II Peter. Depends on views of its design and authenticity.

If genuine, shortly before Peter's death, i. 14. If in Rome, from 64-68. Later date probable because of relations to the Pastorals. Calvin ascribed to scholar of Peter. Lutheran Ch. classed as deutero-Canonical. Eichhorn, De Wette, Neander, Lechler, a Scholar of Peter, Credner, Bleek, an Alexandrian Gentile Christian of second Cty.; Mayerhoff, an Alexandrian Jewish Christian; Schwegler, Volkmar, end of 2d Cty.; Hilgenfeld, Holzmann, middle 2d Cty. Defended by Nitzsch, Michaelis, Hug, Guericke, Thiersch, Hofmann, Keil, Schulze, Spitta, Warfield; Weiss, undecided, but contributes valuable aid in establishing relation of teaching to I P.

Commentaries. Wiesinger in Olshausen, Huther, Fronmüller, Lumby in Speaker's, Plumptre, Keil, 1883, Spitta, 1885.

THE EPISTLE OF JUDE.

Authorship. Connected with question of brethren of the Lord, and was James Apostle?

1. "Jude the servant of Jesus Christ and brother of James," generally conceded this was James of Jerusalem, because of prominence, because of *Ἰούδας Ἰακώβου* of the lists. The Fathers, Winer, Hofmann, Lange, Tregelles, say Apostle, and confirms the identity hypothesis. 2. If not, James and Jude brothers occur outside the Twelve, and this Epistle adds proof. *a.* Does not claim apostolicity; nor does he brotherhood, nor does John claim to be Apostle. *b.* 17, 19, distinguishes himself from Apostles. II P. iii. 2, not analogy. Traditions mixed by this question. Western takes him to Persia; Syrian, Edessa, Syria, and martyred in Phœnicia. Story of Hegisippus in Eusebius that grandchildren of Jude saved by Domitian on ground the Kingdom spiritual. I C. ix. 5. 3. Plumptre revives

idea of Lightfoot, that Judas Barsabas of Acts xv. 22, and Barsabas means son of Zebedee, which makes the sons of Zebedee brothers of Christ.

Persons addressed. Opening general. But direct form of address, the definite purpose in wants of readers, the personal acquaintance implied, localize. That Jewish Christians argued because of dependence on O. T. Huther says characterizes writer, but proves mutual familiarity. Farther inference of Credner, Wiesinger, Warfield, that Christians of Palestine not so sure. II P. addresse to Asian churches implies identical conditions. Some say Antioch, or Syria; most A. M., especially Colosse.

Design. If the errorists be the gnosticizers of II P., and this addressed to Syria, implies the spread of those errors. Wherever Essenes there was the material, but N. T. seems to locate. But relation to II P. favours A. M. Guericke, Weiss, say error antinomian, and excludes reference to Jewish churches. But Ep. James.

The Errors. 1. Individual immorality. DeWette, Reuss, Bleek, Schwegler. But 3, contending for faith, 4 denial Lordship Christ, 10 speaking evil, 15, 18, show lapse from truth. 2. Ritschl, Weiss admit false principles, but urged by private members in their defence. No appeal to discipline as Cor. But analogy would imply teachers, the references above naturally interpreted, and if same churches as II P. the question settled.

1. Older view, Gnosticizing errorists of Col. II P. Dorner, Ewald, Huther, Fronmüller, Thiersch, Wiesinger, Holzmann. Ewald, Huther say Nicolaitans of Rev. ii. 15 illustrate. Clem. Alex., Schenkel, Holzmann, identify with Carpocratians. This is only view which claims historical relations.

2. Ritschl, Weiss, Reuss, Salmon, not looking beyond exegetical indications of the Ep., deny speculative basis, and say turning grace into lasciviousness etc., indicates antinomian libertinists.

Date. If precedes II P., from 64—67. *v.* 17 not prove all Aps. dead. Some think Jude would not have written while James living, hence later than 62. If Nicolaitans identified from 70—80. The growth of immoral effect of error and relation to II P. are the surest indications and point to 64—67.

Canonicity. Doubted by Luther, Calvin, Schleiermacher, Neander. Schwegler, attempt to enforce Ap. tradition under name of a brother of James. Hilgenfeld, etc., refutation of Carpocratians of 2d century.

If prior to II P., the argument for II P. underlies Jude. In itself proof stronger. Lacking in Syriac canon not prove not originally there.

Difficulties, relation to II P., and quotations from Apocryphal books.

v. 9. Michael and the body of Moses, Origen says, contained in a book, Assumption of Moses, now lost.* Legend about death Moses current, not in recovered part of book, but Origen refers to it. Dated B. C. 4, no mention Messiah, and before end of reign of sons of Herod. Various later dates to 137 not probable. If later date, no proof that Jude quotes. If earlier, as is probable, he either quotes, or refers to a common tradition. Either not injurious to his inspiration. For if he quotes, not imply inspiration of Apocryphal book, as Paul quotes Menander; may assert reality of fact, but not necessarily, for may be taken as literary allusion.

Many think alludes to a fact, obtained from Christ, and Assumption quotes Jude; or Jude's an inspired expansion of Zech. iii. 13; or allegorical; or reference to Deut. xxxiv. 6. If asserts fact, no impossibility. Cf. II T. iii. 8.

v. 14. Enoch, the seventh from Adam, predicted. The Book of Enoch.† Much quoted by Fathers, Ethiopic V. found a century ago, of Greek, from original Aramaic.

Tübingen critics assign post-Christian date, and Enoch quotes Jude. Most agree that the part from which Jude quotes is pre-Christian. Again, Jude's quotation does not imply inspiration of Apocryphal book. Some think he asserts historicity of the tradition, that Enoch did so predict. But is this necessary? As Christ quotes Lazarus.

THE FIRST EPISTLE OF JOHN.

Tradition of John's removal to Ephesus. When he removed uncertain. That Mary died 41, and John removed

* Schürer, III, 73, Gloag's Dissertation, 373.

† Schürer, III. 54, Gloag's Dissertation, 386.

then, is late tradition, and inconsistent with Paul's Epp. Others say, Mary went with him. On other side, not mentioned in Jerusalem after 51, silence of Paul's Epp. to Asia, presence of Timothy, Peter and Jude writing to same churches, favour opinion that Destruction of Jerusalem was the time. Irenæus to Florinus; Polycarp tells story of meeting Cerinthus. Irenæus says, Papias was a disciple, and Papias says he records his reminiscences. Justin Martyr ascribes Apocalypse to him, and then testifies to Asian residence. Ignatius tells Ephesians that other Apostles than Paul had taught them; Clement of Alexandria, and Polycrates of Ephesus 190 says his grave there. To break continuity of Asian tradition a wing of the Tübingen school invented the theory that John never was in Ephesus. Suggested by Lützelberger, 1840. Supported by Keim, Wittichen, Holzmann, Scholten, Wiffenbach. Based on forced interpretation of sentences in Papias,* silence of Peter, and other later authors. Renounced by Schwegler, Hilgenfeld, Renan, Weizsäcker, Völter, etc. The story about Cerinthus attested by Polycarp, about the young robber by Clement Alex., about his being carried to the church, and repeating "little children love one another," by Jerome.

Authorship and Canonicity. If canonical its own claim settles authorship. Testimony strong. Papias quoted, Polycarp quotes iv. 3, Irenæus quotes by name. In 2d century versions, in Muratori as John's. So Valentinus. The Alogi of 2d century reject because of Logos doctrine, and and the Marcionites on doctrinal grounds.

Modern doubts. Scaliger denied Apostolicity. Bretschneider's Probabilia, 1820, rejected with Gospel on ground Logos, and docetic error belong to 2d century. The Canonical John was the Presbyter. But the form of docetism favours the Ep., as proved by Cerinthus. DeWette defended Ep.

Tübingen critics associate with Gospel in their rejection. Baur says, assertion of authorship is proof of forgery, refers to a last hour, while Gospel a last day, and a coming of Antichrist; finds evidence of Montanism in asserting the perfection of Christians. But John not recognize degrees of spirituality,

* See p. 185.

the *χρίσμα* in Montanus is baptism, and John makes Christ the Paraclete. Baur said the deadly sin same as the seven of Tertullian. Hilgenfeld and Holzmann say the children of God and of the devil, indicates gnostic dualism, as the gospel.

Relation to the Gospel. Evidence of identity authorship, makes all evidence for one support the other.

i. 1-4. Eye-witness of life of Christ. ii. 12-14, *γράφω*, *ἔγραψα*. Aorist not refer to gospel, but to part of Epistle already written. The fundamental principles, mode of conception, sphere of thought, and many expressions are identical. Weiss notes,* in both all proceeds from knowing or seeing God, to being in or abiding in God, or being born of God. Christ is the Logos, the *μονογενής* and *παράκλητος*, the Son come in the flesh, faith is believing on his name, the Spirit is Spirit of truth. The antithesis is between *φῶς* and *σκοτία*, *ἀλήθεια* and *ψεῦδος*, *ἀδελφοί* and *κόσμος*, the *λόγον ὁμολογεῖν*, the *ἐντολή καινή*, the *μαρτυρία*; the use of parallelism, the advance of thought by resumptions are the same.

Direct parallels are i. 1, G. i. 1; i. 4, G. xvi. 14; ii. 8, G. i. 5; ii. 11, G. xii. 35; ii. 27, G. xiv. 26; iii. 1, G. i. 10; iii. 8, G. viii. 44; iii. 11, 16, G. xv. 12; iii. 12, G. vii. 7; iii. 13, G. xv. 18; iii. 14, G. v. 26; iv. 6, G. viii. 47; iv. 9, G. iii. 16; iv. 12, G. i. 18; iv. 14, G. iii. 17; v. 3, G. xiv. 15, 21; v. 6, 8, G. xiv. 34; v. 9, G. viii. 17, v. 32-36; v. 10, G. iii. 33; v. 12, G. iii. 15, 36; v. 13, G. xx. 31; vi. 18, G. xiv. 30; v. 20, G. xvii. 3.

Against this Baur finds Montanist source for Ep., and Valentinian for the Gospel: Zeller, Volkman, Pfeiderer, Holzmann, assert irreconcilable differences. Hilgenfeld has changed, and now finds dualistic gnosticism in both. They say that the gospel does not allude to end of world, which is prominent in Ep. But G. v. 28, vi. 40; and the motive of the preacher enforcing fidelity differs from that of the historian. They say that the word *ἰλασμός*, and idea of propitiation not in G. But vi. 51, 56 and elsewhere, and doctrinal definition of Eps., advances upon words of Christ, and again difference between history and practical writing. Also that the personal spirit reverts to a *χρίσμα*, which is misinterpretation. G. xx. 21, xiv. 19. The advocate of Christ, rests on xiv. 13.

* Weiss Einleitung, 461, n. 1. Westcott, Epistles of John, Int., 40. W. Alexander, Speaker's Com., 282.

*Weiss remarks that the G. itself shows how the doctrine advances beyond the discourses, especially in the *λόγος* idea. Also in Ep., many words of the common apostolic preaching as *παρουσία, παρρησία, ἁμαρτία, πρὸς θάνατον, ἀνομία.*

The relation between G. and Ep. so close that many consider Ep. a practical adjunct to accompany the G. Hug, Ebrard, Haupt, &c. Position in Muratori. Others thought preceded G. Bleek, Huther, Zeller, Pfleiderer, different authors, but gospel first. Most, including many Tüb. critics who hold identity of authorship, agree that gospel was first. The gospel lays the foundations for what is enforced in Ep., in the one disciple and master, in the other for all believers.

Theology of I John. Like the G. theological, or christological. Paul starts from human need, John, God manifest in the flesh, giving life. To be in Christ is eternal life. Knowledge, joy, love, in him is life. Faith, is acceptance of witness of the truth, and both the condition of salvation, and principle of union. And as the relation is eminently personal, love is prominent, includes all and is evidence of life. Fellowship with God is by faith, by the new truth we are sons, and sin is evidence of want of life. The statements seem extreme because in principle, not, in concrete experience. Life and death are alternatives. No foundation in this for ascribing realistic philosophy, as Haupt, I J. 376.

Biblical theologians say that the theology of John is the climax of the N. T. This is true as it centres in Christ, but not true in the sense that it eliminates incongruous elements of earlier teaching.

John and Paul. Many antagonize them, counting the legal aspect of Paul personal and temporary. But 1. John follows Paul in Asia, and no schools emerge in 2d cty. 2. Paul builds analytically, vindicating the way of salvation; John after these questions are settled, assumes them, and writes to believers of the unity of life that follows. 3. John's idea of life includes atonement, ii. 2, is sacrificial: iv. 10†, cf. Heb. ii. 17, i. 7, confession, forgiveness, cleansing from unrighteousness; the idea of the advocate, the prominence to

* Westcott, Int., 44. Gloag, 261.

† Haupt, 58. Weiss, Bib. Th. 11, 359.

the blood.* The idea of *σωτηρία* is deliverance from death, its opposite *ἀπόλεια*; iv. 14; unforgiven sin is death, v. 16, unbelief is death, iii. 14.† So the definition of life, G. v. 24, is the opposite of condemnation, iii. 15‡ of destruction, iii. 36. If *ὁργή*. The doctrine of life by the Spirit is not as Weiss teaches alien from John, but identifies him and Paul. The theology of the Ep. supplemented by gospel, and John includes Paul's distinctions.

Analysis. Difficult, because not argument, and recurrence same principles in different applications. But main theme discoverable, and various points of view may be distinguished. Calvin, Reuss, Holzmann deny. Bengel applied i. 7. Communion with the Father i; with the Son ii, iii; by the Spirit iv. Lechler, the theme is fellowship with the Father and Son, developed in fellowship with the brethren. Düsterdieck, adopted by Alford; Theme, Fellowship with the Father, and Christ. Two divisions, each with positive and negative subdivision I i. 5–ii. 28. God is light. Positively, i. 8–ii. 11. Requires confession, obedience, love. Negatively, ii. 15–28. Darkness is hate, alienation and worldliness. Warning against false teachers II ii. 29–v. 5. God is righteous. Positively, ii. 29–iii. 7. Fleeing sin and abiding in Christ. Negatively, iii. 24–iv. 6. Love of God in the brethren, hate the opposite. Presence of the Spirit, III. Conclusion iv. 7–v. God is love. This conclusion DeW., Farrar, &c., make a third coördinate division. God is Light, Righteous and Love.

Weiss, walking in light manifests itself in confession, i. 5–10, and obedience ii. 1–6, in the church enforces brotherly love.

As the church separates from world by forgiveness, faith, and overcoming Satan, so by love from love of the world, ii. 7–18.

Error marks last times, the duty of abiding in truth, and in God, and completion of Sonship to guard against all that militates against it, ii. 19–iii. 6. Then these meditations on the Christian life are applied against fellowship with the Evil

* Haupt, 303.

† Weiss, Bib. Th. II, 358.

‡ See especially Weiss, Bib. Th. II, 359. Schmid, 544. Cf. 522 ff. Lechler, II. 177. Translator's Preface to Haupt, I J. xxv.

one by exercise of righteousness, iii. 7-10, brotherly love and hatred of the world, iii. 10-18. Keeping the commandments which are summed up as faith and love, iii. 19-23.

This leads to the Theme. Our salvation lies in keeping the faith first in time, love, more emphatically.

The indwelling of God is known by His Spirit, which is the opposite of the Spirit of error which rejects Christ, iii. 24-iv. 6. And as love arises from knowing God in sending the Son of His love, so by love we know the indwelling of God, iv. 7-13.

Second circle of thought begins iv. 14. On the Apostolic testimony of sending Son, rests faith and communion, and this works abiding love which overcomes fear, iv. 16. With this is connected love to the brethren, iv. 17.

iv. 19. Same circle of thought the third time; now applied to overcoming world by faith, which comes from the new birth, which procures love and obedience. Faith and love are not coördinate, but faith is causal, iv. 19-v. 1-4. Love is based on faith, which is based on testimony that Jesus is the Son, v. 6-9.

Conclusion. Confidence in prayer, except for the one sin, and in consciousness of Sonship is safety against the Devil, and in communion with Christ, the knowledge of the true God and eternal life; closing with warning against idols.

Occasion and Design. Disputed whether this is an Epistle. No address, writer not named as Apostle, nor describes readers. But his readers know him, and he characterizes them. Related to question of relation to gospel. Reuss calls it a pastoral, others a disquisition; Weiss, meditation on fundamental truths.

It recognizes a definite circle of readers, with known wants, and personal relation with writer.

Historical point of view from John's writings, after the destruction of Jerusalem and growth of heresy. Neander says of this period that the same elements existed within and without the Church as in Paul's day, but in advanced stage.

1. Fanatical attachment to heathenism as a source of persecution. Paul's Epistles show how society was threatened. Nero stirred to fanaticism. This epistle does not treat of persecution except with reference to relation of the *χόσμος*.

2. Destruction of Jerusalem sealed prophecy, established spiritual idea of the kingdom, set aside idea of the law, therefore unbelieving Judaism excluded from the Church, included in the *κόσμος*. Grotius, Düsterdieck say the epistle before destruction of Jerusalem, because of ii. 13, 18. Hence no notice of controversy with Judaizers. This not saying they ceased to exist, or that the Church fully understood Paul. But not in controversy. The Catholic belief was one. The inference that there was now no Jewish persecution, not probable. Jews part of the world. 3. The Charismata diminished, connected with support of error by false claims of the Spirit, lying wonders, as in Ephesus, iii. 1, 2. 4. Later N. T. writings show a wide spread spirit of libertinism. Exaggeration of Paul's doctrine, gentile influence, abrogation of Jewish law, disappointment, at delay of advent, combined. So Paul, II Peter, Jude.* 5. Rise of Gnosticism.

Is the Epistle polemical? Refutation of error not its immediate design. But practical effect of error its occasion. Fundamental thought is that the truth about Christ is the root of the true life.

Michaelis says errorists of the Epistle are gnostics; De Wette, Reuss, Hausrath, Holzmann, The Docetae; Schleiermacher, Neander, Haupt, Weiss, Cerinthus; McKnight, Lunemann, the Nicolaitans; Storr and Kiel, disciples of the Baptist; Hilgenfeld, Valentinians; Pfeiderer, followers of Basilides; Semler, Judaizers, Eichhorn and Lange, Apostates to Judaism, Paulus, Persian.†

The identity with incipient gnostics, and advance on Paul's day, proved 1. By distinct denial of Christ, iv. 3; predicted by Paul. 2. ii. 19. Went out from us. The Church has overcome; advance upon Col., See, II Peter, p. 172. Cerinthus proves this. 3. Prominence of docetism, by many said to be absent from Paul. This points to Cerinthus. He denied that God could create the world, that the body of Jesus could be permanently united with Christ, and thus sacrifice impossible. Need of atonement is taken away, because sin is material. Jesus was son of Joseph, Christ united at

* Speaker's Com., I J., iv. 1, 2.

† Gloag, 280.

His baptism, separated at crucifixion, v. 6. Water and blood. May refer to baptism and crucifixion historically, also to cleansing and sacrificial effect. The Antichrist denies that Jesus Christ is come in the flesh, iv. 1, 3. Jesus, not Christ, is the son of God, iv. 15. Denial of Christ not simply Jewish, but connected with denial of the Father, ii. 22, iv. 2. The intense feeling shows a concrete exponent. Reference to Cerinthus disputed by Guericke, Ewald, Holzmann, because he not antinomian, and as Jewish Christian could not be. Weiss in answer distinguishes gentile libertinism and speculative errors. But gnosticism changed nature of sin, denied responsibility, favored asceticism, or libertinism, because sin cannot be separate from the body.

That the libertinism spoken of here is speculative appears, 1. Because it is *ἀνομία*, and needs sacrificial salvation. 2. The error which is antichrist is sin. 3. Same connection between error and sin in Paul, Peter, Jude. Historical continuity proved by Apocalypse. 4. That Cerinthus not antinomian, not against ethical tendency of his principles. Weiss says the fundamental thought of the Epistle is that the faith is essential to life.

Date and Place.

Relation to gospel not necessarily imply same date. v. 13 not refer to gospel. Not before destruction Jerusalem. Absence reference to persecution, not necessarily prove that before or after Domitian. The allusions to hatred of the world make this insecure. The reference to Cerinthus favours last decade of century. Tone of an old man.

One tradition says Ep. and G. in Patmos. Prevalent opinion favours Ephesus. Augustine thought it was sent to Parthia. Grew out of address *πρὸς πάρθουζ*, or *παρθένουζ*. Lücke thinks from confusion of *παρθένουζ* ascribed to John.

Commentaries. Westcott, Haupt, Huther, Braune in Lange. Bp. Alexander in Speakers. Ebrard, Düsterdieck.

THE SECOND EPISTLE OF JOHN.

Canonicity. Except doubtful quotations in Hermas and Polycarp, first in Muratori, which speaks of two of John. Irenaeus; Clement Alex. speaks of the greater Ep. Lacking

in Peshito, but may have been in earlier Syriac. Origen says Antilegomena, but speaks of Eps. in plural.

Internal evidence strong. Similarity with I J., 8 *vv.* common. Erorists same; relation of writer to the Church; type of thought. Theory of forgery not suit, for want of motive, and does not style himself Apostle.

Baur said II, III J. originated in Montanist division of Church; Electa Church of Rome, Diotrephes symbolical name of Bishop, and written against hierarchy. Hilgenfeld, an official excommunication of gnostics. Holzmann, written by the Elder not Apostle, but of same date with Didache, 130, because of allusion to wandering teachers.

Author. In II, III J. styles himself the Elder. If Apostle, because never uses the title to identify himself with the elder, as I P. v. i, as Braune, Düsterdieck; or officially, the old man. Cannot account for any other John calling himself ὁ πρεσβύτερος.

This idea of a second John in Ephesus is used to separate the Asian tradition from the Apostle. But Asian residence of the Apostle, and canonicity of the Epistles even if not his, not disproved. Theory of two Johns, based on statement of Dionysius of Alexandria, that there were two graves in Ephesus, one of Apostle, one of Elder. Zahn says not graves but monuments, or memorials on residence and grave of Apostle. Also Papias, in Eusebius, in one sentence enumerates John as Apostle, and John as Elder. So Grotius, Wieseler, Credner, Ebrard, Weiss, Huther, Westcott, Lightfoot. Others interpret the sentence as contrasting past and living witnesses, εἶπεν, λέγουσιν, and John belongs to both. Schaff, Farrar, Salmon, Warfield: Therefore the existence of a second John is doubtful, the Apostle may be author even if two, the canonicity not affected if Apostle not author.

Occasion and Persons Addressed.

Depends on interpretation of ἐκλεκτῇ κυρίᾳ and her sons, 1. Jerome, &c., the universal Church. 2. Hofmann, Huther, Ewald, Weiss, Salmon, Lightfoot, a particular Church, because of address, 4, 5. Purpose to visit 12, and salutations from children of her elect sisters, 13, and because of I P. v. 13. κυρία can not understand ἐκκλησία, the Lord's

day assembly. Objected, mystical meaning in literal address. But personification. Objected that the Church and her Son are one; but figure covers both. So salutation from sister, may be another Church. What Church is guess work. Babylon, Jerusalem, Rome, Ephesus. 3. One of the words a proper name. The lady Electa. So Clement of Alexandria. But not a known name, would expect article, and v. 13 should also be proper name, and two sisters Electa. 4. Hence *Κυρία*, the name. Athanasius, Lücke, Bleek, Neander, Düsterdieck, Ebrard, Speaker's, Warfield. Name familiar, III J. addressed to a person. Then a well known Christian, either widow or wife of a heathen, living in A. M. out of Ephesus.

5. A. V. and Rev. Luther, Lange, Braune, Schleiermacher, Plummer, Farrar, the elect lady. Then object of letter, commendation of her and her children for walking in the truth, and warning against false teachers, who as in I J. deny that Jesus Christ is come in the flesh.

Objected that the injunction to avoid social intercourse with heretics is contrary to the gospel. Not answered by reference to the fiery spirit of author; but in conditions of time hospitality was recognition and support, and involved responsibility. iii. 7, 8 illustrates.

Date and Place. Only indication are relation to I Ep., and the errorists, and the writer an old man.

THE THIRD EPISTLE OF JOHN.

Authenticity. Less quoted than any book but II P., but in second century Versions. Duas Johannis of Muratori may mean II, III J. Eusebius says Clement Alexand. wrote on all the Catholic Eps.

Identity with II J. evident. The opening, 1, 13, 14 and 11, 12, address from elder, the tone, the paper and ink of II, and pen and ink of III.

Weiss refers v. 9 to II J., addressed to a Church.

The person addressed is Gaius. 1. C. i. 14, Rom. xvi. 23. Agrees with commendation of hospitality. Some identify also disturbances of Church in Corinth. 2. Acts. xx. 4, see, Lücke. 3. Some identify latter with Acts. xix. 39. 4. Some say appointed Bp. Pergamos by John, Rev. ii. 11.

Not evident that he was office bearer, nor rich. He was zealous and hospitable.

Occasion. Diotrephes an officer of the church of which Gaius was member, resisted authority of John. No evidence John not Apostle. Rejected evangelists sent by John, and prevented others. Gaius received them. The motive not stated, but evidently sympathy with error, because *v.* 3, the truth, and *v.* 8, and *v.* 12. Demetrius some say was the messenger, others one of those who was influenced by Gaius.

v. 9. Some refer to I J., some II J., some to lost letter.

Illustrate mixed character of churches, prevalence heretical teaching, travelling evangelists, resistance to Apostolic authority, assumption of supremacy by apostles, and habit of visitation of churches.

The Didache throws striking light on this.*

Date. If *v.* 9 refers I J., would be soon after, some from Patmos, some on return after death Domitian 95. Eusebius describes the work of John as shown in their Epistles.

THE BOOK OF REVELATION.

Authenticity. Author calls himself servant of Christ, John assumes authority in Asia. xviii. 20 refers to apostles, but in same way to prophets. Papias used it, testified by Andreas and Arethas, and Eusebius says he speaks of millenium; Muratori; Justin Martyr ascribes to John; so Irenaeus by referring to testimony of those who knew John for interpretation; so Clement Alexr., Tertullian, Origen. Not in Peshito, but probably in original Syriac.

First doubt in Dionysius of Alexr., no tradition, but anti Chiliast grounds; rejection by Alogi antinomian. Eusebius says doubted in his day, and soon after rejected from Syrian Canon. Luther, Carlstadt, rejected, Zwingli ascribed to another John. Melancthon and Calvin accept. Semler, ascribed to Cerinthus. Schleiermacher theologians revived Dionysian hypothesis that gospel and apocalypse were not by the same author: Lücke, Neander, another John; Credner, DeWette, Ewald, Bleek, Düsterdieck, Wieseler, Schenkel, the Presbyter; Hitzig, to John Mark; Renan and Grau, the pres-

* Gloag 347.

byter, or other John assuming to be Apostle. Tübingen critics assert truest monument of apostolic time. Baur, Zeller, no N. T. book so authenticated, and interpreting as anti-pauline, make it lever against Fourth Gospel. That wing which denied John in Ephesus, and died before destruction Jerusalem, Lk. ix. 49-51, Mk. iii. 17, ix. 38, assumed that it was forgery.

Modern discussion of authorship merged in that of *Unity*. Grotius, part before destruction Jerusalem, part under Domitian, brought together by John. Vogel, 1811, by interpretation, dates and exegetical variation, part by Apostle 64, by Presbyter 63, by Apostle after 68, and by Presbyter who combined all after 68. Bleek modified ascribing all to Presbyter.

Ewald 1828, asserted unity and ascribed to Presbyter, generally admitted till Völter, 1882, five writers covering a century. About 65, predicts judgment on Rome; not by Apostles; Neronian crisis, a second part incorporated with first; third addition about 140, a Montanist writes in 150, all reduced by anti-montanist about 170. Based on breach of continuity, repetitions, references to persons and dates, and dogmatic especially christological differences of conception.* Vischer, 1886, adopted by Harnack, finds the recension of a *Jewish* Apocalypse by a Christian. Portions intensely Jewish, as Tübingen critics say, parts Christian. Illogical assumption, if part too Jewish to have originated with a Christian, how could it have been adopted in a christian sense by reviser? *e. g.*, xi. 1 preservation of *νδος*, or a Jew predict destruction; Ch. xii, Messiah future, how retained by Christian—Vischer division i-iii, and xxii. 6—end by Christian Redactor, besides verses inserted after iv, and occasional single verses, words, connections.† The rest original Jewish Apocalypse. These two recent attacks, inconsistent with each other, and both with Tübingen.

Relation to Gospel. DeWette said the surest result of criticism was that both could not be by the same author. Peculiarities of language, taken as defective Greek, and urged

* Presbyterian Rev. April, 1884, B. B. Warfield.

† British and Foreign Ev. Rev. Jan. 1888. Dr. Milligan.

for early date on ground that John learned to write better. Others say carelessness of extreme age. But the peculiarities exceptions, and exegesis shows a purpose; and character of the book allies it with O. T. Lack of expression in Gospel overmatched by common peculiarities as ἀληθινός, δίδωμι of divine action, μαρτυρία and νεκάν. Milligan pushes into structure, significance of numbers, use of contrasts, &c.

Personal identification with G. One contemplative, the other imaginative, both centre in Christ, or in his life, the other in his life in the church; same inspiration of love, the same radical separation truth and love.

*Doctrinal identification.**

The Word, Word of God, the Lamb, the hidden Manna, the Water of life, the in dwelling, the bride-groom, etc.

Full Christology. Baur estimating as Antipauline found humanitarian Christology, and designations Christ not metaphysical; Völter's theory of Successive Origin distinguishes the stages.† But while historical life is in view, he is the Son of God, the *A* and *Ω*, ἀρχὴ τῆς κτίσεως, eternally preëxistent. His death, resurrection, exaltation, headship of church, he sends Spirit. He works under, or with God, or independently as God. The atonement is emphasized—the slain lamb, the cleansing blood, the exaltation based on this, the Lamb in the midst of the throne. Characteristic of John, roots the division between men in their original love of darkness on one hand, on other in love of light divinely imparted. Faith in Christ urged against temptation to apostatize. Salvation is freedom from sin, bestowed by grace, and completed at judgment universal in application. Book not theological but full basis and in accord with John. Could not be by different authors.

Date of the Apocalypse. Two periods assigned. Prevalent view, Nero. The Persecution, the Jewish War, the perturbation of Jewish mind constituted a crisis which called for practical influence. The later date, reign of Domitian. Persecution revived, Jerusalem destroyed, heresy, immorality,

* Baird Lectures, 1885. Dr. Milligan. Appendix ii. 280. Weiss Bib. Th. 248 pp. Lechler ii. 168. Gebhardt Doct. of Apoc. Clark's Tr.

† Warfield, Presb. Rev., vol. v. 253.

wordliness, want of force in the church, afford an equally critical point of view.

For the Neronian date, 1. No allusion to destruction of Jerusalem as past, but xi. 1, 2, 8, imply the temple standing. But implies contradiction of Christ's prophecy, or mixes literal interpretation with symbolical details, the *ναός* being the Christian church. 2. Identification of the Beast, xiii, with Nero, xiii. 18, number 666.* Fritsche, Hitzig, Reuss, Ewald said Nero, on ground of value of Hebrew letters for Neron Cæsar, adopted by Tübingen critics, by Gebhardt, Renan, Sabatier, Stuart, Bleek, Beyschlag, Farrar. Allegorical interpreters, and those who prefer Galba or Vespasian, say value of Hebrew letters out of question in a Greek writing, especially as the Beast not Jewish, and Neron not usual form. Also confuses the Beast with the crowned heads, xvii. 11, xiii. 3, if Nero the wounded head, he is not the Beast. Also xiii. 3, the wounding and healing of the head, if Nero, involves the Nero superstition, which cannot be traced so early. Nothing actual in his history corresponds.

Some of these difficulties avoided by different counting of Emperors, xvii. 10, book written under sixth. Beginning under Julius, Nero; with Augustus, Galba. So Lardner, Ewald, Reuss, Hilgenfeld, Ebrard, Wieseler, A. D. 68. Or, throw out Galba, Otho, Vitellius as interregnum, Vespasian A. D. 70 is the healed wound, by reviving imperialism, Eichhorn, de Wette; or as Weiss after Düsterdieck, not an emperor, but the imperial power in the abstract revived under Vespasian. The method assumes literal interpretation mixed with symbolism.

The Domitian Date, 95, 96; Hug, Ebrard, Hofmann, Hengstenberg, Lange, Archdn. Lee in Speaker's, Milligan, Warfield. The strong evidence in Irenæus, connected with Polycarp, who says that "*ἔσφραδι* almost in our generation, at the end of the reign of Domitian." John cannot be subject of *ἔσφραδι*. If this not date, Irenæus mistaken. Appeals to no tradition, and mistakes i. 9 as proof that John was banished to Patmos together with fact that banishments were common under Domitian, i. 9. Not inconsistent with volun-

* For lists see Schaff's Ch. Hist., II. 843.

tary seclusion, and Weiss says tradition first appears in Clement Alexr. and Origen. Hegesippus writes of persecution by Domitian, Hippolytus that written in Patmos, Polycrates calls John *μάροτος*, but in N. T. sense, even Clement says when the tyrant died John returned from Patmos, and Origen is the first who says he was banished. The farther statement of Irenaeus that John lived to Trajan is made probable by story of Polycarp about Cerinthus. But all this not set aside positive statement of Irenaeus. Other statements said to repeat Irenaeus, at least show his testimony was accepted. Clement, Tertullian, Victorinus, Eusebius, Jerome, Origen, favour late date. Scarcely any external evidence for the earlier.

Two other lines of proof for later date are 1. The condition of the Churches ii., iii. In two aspects, *a.* Degeneracy. Lightfoot testifies to identity of errors which denied Christ with Pauline Essenic error. Beyond doubt when the rise of gnosticism at the end of the century is considered. But between Paul's death and 68, not space for serious moral effect. Argument strengthened if with Milligan and Weiss the licentiousness is of heathen, not Jewish origin. For this implies a new source of degeneracy which requires still longer time. *b.* Persecution. Under Nero, persecution irregular. Agrees better with condition under Domitian.

2. Relation to Gospel favours later date. Westcott thinks the theology the same, but in an earlier form in Apocalypse. But untenable; 1. The substance of John's theology is Christ's own teaching. The history underlies the enforcement of it. 2. The Christology of the Apocalypse in no particular unformed. The form due to nature of the writing.

Design of the Apocalypse. Practical design key of the exegesis, and shows the determination of date, and specific fulfilment, misleading. To strengthen faith, and patience, xiii. 9-xiv. 12, to console, xix. 9, xxii. 12, and warn against apostacy as in ii., iii. These objects accomplished by the vivid portrayal of the certainties of judgment and reward of the great scheme of salvation.

The Apocalyptic form adopted for impression. Differs from prophecy in form, not to convey information of the future, but to produce strong impression of its certainties.*

* See Fairbairn on Prophecy.

To be judged by literary standards of the time. Analogies in O. T., Ezekiel, Zachariah, Daniel. In N. T. prophecies of Christ, Mt. xxiv., and Paul II Thess. Apocryphal writings, Enoch, 4th Esdras, Sybelline Books, Baruch, Ascension of Isaiah. Inspiration adopted the method in addition to its historical and doctrinal books, for its effectiveness.

Usual categories of interpretation are 1. Preterist. Fulfilment in events nearly related to the seer, in destruction of Jerusalem, or Rome during early centuries. Prophecy takes its departure from history of the time. In John's day the opposing forces were Judaism, and Imperial Rome, and within, gnosticism. The identification of the beast with Nero, and Babylon as imperial Rome, are the Key. But the practices of the coming of Christ, and the last judgment, the exegetical difficulties, and limitation of application of the book, are against this.

2. The futurists look for the fulfillment in the Second Advent and its immediate accompaniment. This neglects the historical point of departure.

3. The historical school recognizes the relation to the beginning and the end; but with varied application. Some apply to continuous history of the church under Constantine, Mohammedan rise, the Papacy, the Reformation, the French Revolution, and Modern Rationalism. Others rest exclusively in the symbolical interpretation, recognizing the fundamental fact that there is not a continuity of historical development from Vision to Vision, but each Vision takes in the whole scope of the Church, only in a climactic presentation. Sees no new elements of facts, but a scenic enforcement of the common facts of N. T. prophecy.

Structure and Analysis. Highly artificial. Seven Visions, each with a seven-fold presentation.

Analysis. Chiefly from Weiss, and Milligan. Prologue, including doxology to Christ as key of the book, i. 1-3.

First Vision., i. 9-iii. 22. The exalted Christ, as High Priest, sends letters to the seven churches. The promises and figures identify with Vision which follow.

Second Vision. iv. 1-viii. 1. Transported to heaven, the Prophet hears the song of the 4 living creatures and of the 24 Elders. The book of the future, is received by the

Slain Lamb, greeted with the praises of heaven and of all creation, iv. 3-v. 14. He opens the seals, and the facts of future already predicted by Christ follow—in the first, the Advent, second its precursors, in the fifth, his exhortation to patience, sixth the signs of the judgment, vi. The seventh, the elect are sealed and escape, vii. 1-8, the Martyr's triumph, vii. 9-17. After this, silence in heaven for half an hour, viii. 1.

Third Vision. The Seven Trumpets viii. 2-xi. 19. Before the altar of incense, viii. 3-5, ix. 13. The plagues of the last Vision, under different images, receive at sound of the trumpet, as last warning to the ungodly world, especially the 5th and 6th, ix. 21. The prophet hears voices of thunder which he must not reveal till the seventh trumpet, x. Then after saving of believing Israel, unbelieving Israel will be destroyed by Gentiles but a remnant saved, Weiss; or the false members of the church cast out, Milligan, xi. 1-13. At seventh trumpet, the last woe, and the end is solemnized in heaven. At xi. 7, the beast appears.

Fourth Vision. The seven mystic figures, xi. 18-xiv. 20. The whole Temple of heaven opened, and relations of contemporary events. Messiah borne of O. T. Theocracy, taken to heaven, victory over Satan celebrated, the Jewish Christian church saved in the wilderness, and Satan fights the heathen Christians, Weiss; the Church universal, in its conflict with Satan, throughout its duration, Milligan; xii. The beast rises out of the sea with 7 heads and 10 horns, and on the horns 10 crowns. The heathen empire, and heathen false prophecy, constitute with the Dragon, the three enemies of the church, Weiss; the whole world power, and from xvii. 30, the heads are Egypt, Assyria, Chaldaea, Persia, Greece, Rome, and the seventh the idealized power to come, Milligan, xiii. Against the beast fights the lamb with his elect, xiv. 1-5. An angel with the gospel, announces judgment, the fall of Babylon xiv. 6-8. The judgment described, xiv. 9-20.

Fifth Vision. The Seven Bowls, xv. 1-xvi. 21. Scene in heaven, and new opening of Temple, xv. 1-5. The outpouring of 5 bowls advanced upon the plagues of the 3d Vision, and introduce judgment, xv. 6-xvi. 11. At the 6th, Euphrates dried up, and the battle of Armageddon, xvi. 12-16. The 7th, the fall of Babylon and the judgment, xvi. 17-21.

Sixth Vision. The Judgment on Babylon, xvii. 1-xix. 10. Weiss connect xvii-xix with fifth, and begins the Sixth at xix. 11, and the Seventh at xxi. In xvii. the meaning of destroyed Babylon xviii. the lamentations for her, the hallelujah in heaven for the end.

Seventh Vision. xiv. 11-End. The seven-fold Triumph. Weiss begins here the Sixth Vision. The returning Christ appears out of heaven, and conquers the two beasts and kings of the earth, xx. The Devil shut up, the Millenium, the final attack and Victory, the Judgment.

xx. 11, The New World, and completion of salvation, xxi. The New Jerusalem, xxi. 9-xxii. 5.

Hortatory application of the whole series and Epilogue warning against adding to or taking from the prophecy.

Commentaries. Düsterdieck in Meyer, Ebrard in Olshausen, Lange, edited by Dr. E. R. Craven, Auberlen, translated, Hengstenberg, translated, Elliott, Achdn. Lee, in Speaker's, Milligan in Schaff's Popular Com., especially Milligan's Baird Lectures, 1885, and articles in Expositor, 1882, 1883, J. M. Macdonald, Life and Writings of John, and Com. on Revelation, Gebhardt, Theology of the Apocalypse, translated, B. B. Warfield, in Schaff-Herzog.

		Augustus	B.C. 27-A.D. 13
		Tiberius	A. D. 14-36
		Caligula	37-40
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II Thessalonians	52-54	Claudius	41-53
Galatians	54-57		
I Corinthians	56-58	Nero	54-68
II Corinthians	56-58		
Romans	57-59		
Matthew	41-70	Probably before 60	
Luke	61-80	Probably about 60	
James	45-65	Before 62	
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