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1912.

529TH ORDINARY GENERAL MEETING.

HELD IN THE ROYAL SOCIETY OF ARTS LECTURE HALL
(BY KIND PERMISSION) ON MONDAY, MARCH 18TH, 1912.

JAMES W. THIRTLE, LL.D., M.R.A.S., IN THE CHAIR.

The Minutes of the previous Meeting were read and confirmed, and the following elections were announced :—

MEMBERS : Frank W. Challis, Esq., M.A. ; R. Maconachie, Esq., B.A.

ASSOCIATE : Mrs. G. Barbour.

SOME LUCAN PROBLEMS.

By Lieut.-Col. G. MACKINLAY, late R.A.

THE publication of the Oxford *Studies in the Synoptic Problem* last year, edited by Canon Sanday, had long been looked forward to, and the volume is a very valuable one, because it embodies the carefully considered results of several years of study by leading scholars, with the added advantage that they had continuously conferred together on the topics with which they dealt.

None of the Problems which they considered are more interesting than those which are to be found in St. Luke's Gospel. This Evangelist plainly states in his opening sentences that he writes "having traced the course of all things accurately from the first . . . in order."* Nevertheless, his central chapters seem to be arranged in a manner which has long defied explanation.

These problems attract very considerable attention among thoughtful Christian people at the present time, and they may profitably be discussed at the Victoria Institute.

We begin our investigation by considering the sources from which the inspired Evangelist may have derived his information. We must confess that we have no means of knowing with certainty what they are ; many different theories of the dependence of the three synoptics on each other, and on other sources

* Luke i, 3.

have been put forward at different times; but the following is in broad outline, the scheme which is very generally accepted by scholars and Bible students at the present time. Without necessarily accepting it as a perfect statement of the case, it forms a convenient working hypothesis for our investigations.

The Gospel of Mark is generally believed to be the oldest of the synoptics; rather more than three-quarters of Matthew and rather more than two-thirds* of Luke are in close verbal correspondence with it, and they are thought to be based upon it. A portion of the remaining third part of Luke has close verbal resemblance with the parts of Matthew, which are not similar to Mark; this portion of Luke, therefore, is thought to be founded upon Matthew's Gospel, or possibly on some unknown document, called (Q) for brevity, which may have served as a source for both Matthew and Luke. The remaining portion of Luke, which is not similar to either Mark or Matthew (though, of course, it *may* be similar to (Q)) is considered to come from some source or sources special to Luke.

The sources of St. Luke's Gospel thus appear to be three—(1) Marcan, (2) Matthaean (or Q), and (3) Special Lucan.

As such a large proportion of the Gospel of Luke corresponds verbally with Mark, it is all the more strange to find that sources other than Mark are continuously employed in the numerous consecutive chapters (eight and a half, and one and two-thirds respectively) of the so-called "great" and "lesser Insertions" (Luke ix, 51, to xviii, 14, and vi, 20, to viii, 3). It is also very striking that all record of the incidents and sayings in the considerable period covered by Mark vi, 45, to viii, 26, is omitted by Luke. Not only is there a disuse of the Marcan narrative as in the cases of the two Insertions, but no information is supplied from any other source of the events and sayings of the period to which the Marcan chapters refer. This so-called "great Omission" is most abrupt, it occurs between the verses 17 and 18 of Luke ix.

These then are the special problems which we propose to investigate—

(a) *The great Insertion (Luke ix, 51, to xviii, 14).*

* *Three limitations to St. Luke's use of St. Mark's Gospel*, p. 29, Rev. Sir John Hawkins, Bart., M.A., D.D., in *Studies in the Synoptic Problem* (abbreviated title *S.S.P.*). Edited by Rev. Canon Sanday, M.A., D.D., 1911.

(b) *The lesser Insertion (Luke vi, 20, to viii, 3).*

(c) *The great Omission between verses 17 and 18 of Luke ix, of all the matter contained in Mark vi, 45, to viii, 26.*

We shall first of all briefly summarize the explanations of these problems suggested by the Rev. Sir John Hawkins in his very careful and scholarly paper in the recently published *Oxford Studies in the Synoptic Problem*.

EXPLANATIONS OF THE LUCAN PROBLEMS.

(a) and (b) *The two Insertions.*

He states that in both of the Insertions Luke has certainly deserted* his usual Marcan source. Our author suggests as an explanation of the great Insertion (Luke ix, 51, to xviii, 14), which very largely treats of journeying towards Jerusalem—

(1) Before Luke adopted the Gospel of Mark as his source, he may have drawn up this "travel document" and "he may thus have had it ready to his hand for incorporation here."†

(2) Luke may have already been in possession of the Marcan document, but he may have deliberately laid it aside, in preference for another account, which may have been more in order and first hand than that of Mark.

Our author, however, warns us that such conjectures "are easily made too much of, and when that is the case they bring discredit upon the serious study of the Synoptic Problem."‡ But he offers no further explanation for the existence of the great Insertion, and he does not suggest any reason at all for the lesser one.

(c) *The great Omission.*

Sir John gives much fuller and very interesting suggested explanations for the employment of the great Omission§ which we briefly summarize—

(1) The copy of Mark which Luke used may have been an early one, deficient of the verses under consideration. Our author,|| however, does not consider this more than a bare

* *S.S.P.*, pp. 33 and 59.

† *S.S.P.*, pp. 55, 56.

‡ *S.S.P.*, p. 59.

§ *S.S.P.*, pp. 61-74, by Rev. Sir John Hawkins, see also pp. 24, 25, by Canon Sanday.

|| *S.S.P.*, p. 66.

possibility, and in this conclusion Canon Sanday* agrees with him.

(2) If St. Luke referred to a copy of Mark such as we now have, he may have "accidentally left it unused, having perhaps been misled into doing so by passing in his MS. from the mention of feeding multitudes in Mark vi, 42-44, to that in Mark viii, 19-21, or from the name Bethsaida in vi, 45, to the same name† in viii, 22 (the place being nowhere else mentioned in Mark). . . . The evidence for it is greatly strengthened by consideration of the physical difficulties that must have beset compilers and copyists in the first century as compared with our own literary conveniences."‡ Sir John Hawkins thinks that this is a more than possible solution, but he admits that some will be unable to accept this explanation.

(3) St. Luke may have intentionally passed over this division of Mark's Gospel as unsuitable for his purpose for the following reasons§: two of the miracles which it contains, the healing of a man who was deaf and had an impediment in his speech, and the giving of sight to a blind man, may seem to detract from the dignity of Christ; in the one case our Lord "spat, and touched his tongue,"|| and in the other the healing was not immediately complete, because at first men were only seen "as trees, walking."¶ A tendency has been observed in Luke to avoid the narration of events and sayings which are somewhat similar to others, thus the omission of—(a) The feeding of the four thousand.** (b) The second storm on the lake.†† (c) The general account of many miracles.‡‡ And (d) the refusal of Christ to give a sign,§§ may be accounted for. It is also thought that Luke generally limits the recital of anti-Pharisaic controversy, hence the omission of the discourse which contains the charge against the Pharisees, that "ye leave the commandment of God, and hold fast the tradition of men."||| Another tendency of St. Luke is "to spare the twelve"—to say comparatively little as to their faults and failings"¶¶; this may

* *S.S.P.*, pp. xxv, xxvi.

† There is, however, our author points out, a Western reading *Βηθσαια*.

‡ *S.S.P.*, p. 66, by Rev. Sir J. Hawkins; also p. 16 ff., by Canon Sanday.

§ *S.S.P.*, pp. 67-74. || Mark vii, 33 ¶ Mark viii, 24.

** Mark viii, 1-9 (c), with Mark vi, 34-44.

†† Mark vi, 45-52 (c), with Mark iv, 35-41.

‡‡ Mark vi, 53-56 (c), with Mark iii, 7-11.

§§ Mark viii, 11, 12 (c), with Luke xi, 16, 29.

||| Mark vii, 8.

¶¶ *S.S.P.*, p. 71.

account for the omission of any record of the disciples forgetting to take bread* in the boat. Finally it is suggested that the mention of the term "dogs,"† applied to the Syrophœnician woman and her daughter, would not be pleasing to the Gentile readers to whom St. Luke's Gospel is chiefly addressed, and therefore the story by Mark in which this word appears is not reproduced by Luke.

Our author, however, repeatedly‡ warns us that much stress must not be laid on the supposed tendency of Luke to avoid the narration of somewhat similar incidents and sayings, because there are several instances where such duplications§ exist in his Gospel. He also warns us not to exaggerate Luke's general avoidance of anti-Pharisaic controversy "for we have to bear in mind the unparalleled reference to the Pharisees as 'lovers of money' in Luke xvi, 14, 15, and the rebukes delivered at the tables of the Pharisees in Luke vii, 36 ff., and xiv, 1-14."|| We may further add that too much stress must not be laid on Luke's tendency "to spare the twelve," because he twice¶ records the unseemly strife as to who should be the greatest among them; the failure of nine of them to cure the demoniac, and the Lord's remark when He heard of it,** are also recorded by this Evangelist. With regard to the last incident it would be easy to argue, as our author hints might be done, that the story of the Syrophœnician woman might well have appeared in St. Luke's Gospel as an encouragement to his Gentile readers, because she received such very high praise and commendation from the Saviour.

It is an objection to the whole of this last method of explanation that a long consecutive portion of Mark's Gospel, containing a series of nine incidents and sayings, should *all* be considered unsuitable by Luke for a variety of reasons. As he generally follows a Marcan source, we should expect to find that the parts of Mark, which Luke might have considered unsuitable for his purpose, would be interspersed more uniformly in the narrative of the former, and not all clustered close together in one long consecutive passage.

* Mark viii, 14.

† *S.S.P.*, p. 73, Mark vii, 27, 28.

‡ *S.S.P.*, pp. 35, 56, 68.

§ Compare Luke ix, 1 ff., with x, 1 ff.; v, 12 ff., with xvii, 12 ff.; viii, 19 ff., with xi, 27 ff.; and ix, 46, with xxii, 24.

|| *S.S.P.*, p. 70.

¶ Luke ix, 46-48; xxii, 24-27.

** Luke ix, 40, 41.

We thus find that the most recent explanations of the problems presented by the two Insertions and by the great Omission, under the generally accepted theory of the structure of St. Luke's Gospel, are not very satisfactory.

Are there not any other possible explanations which may be carefully weighed and considered? Let us see.

It has lately been stated that the structure of the central chapters of St. Luke's Gospel consists of three overlapping or parallel narratives, called for convenience Luke (A), Luke (B), and Luke (C), each containing an account of Christ's last journey to Jerusalem, as well as other subjects. This statement is supported by reasons* which cannot be reproduced here from want of space. Supposing, however, for the sake of argument, that the existence of the three narratives is accepted, it will be of interest to search and see if we can obtain any fresh reasons for the use of the two Insertions, and for the great Omission in the Gospel of Luke.

Our first step will be to indicate the new theory of the structure of St. Luke's Gospel with the aid of a diagram (facing p. 218).

DESCRIPTION OF DIAGRAM (facing p. 218).

It is affirmed (see diagram) that the gospel of Luke leads on in regular, though at times interrupted chronological sequence from the beginning up to the arrival at Bethany, near the end of the Ministry, at the end of Chapter x. This is indicated by the highest of the three horizontal bands in the diagram. It will be noticed that the right hand part of the band is widened: this indicates the first, or Luke (A), narrative in the scheme. It begins with the Sermon on the Mount† in the early summer of A.D. 27. An open space is observable in it: this points out the great Omission, between verses 17 and 18 in Luke ix, of all contained in Mark vi, 45, to viii, 26,‡ during the six months, spring to autumn, A.D. 28.

The left hand thinner part of this highest band contains the single account of the earlier part of the Ministry. It, too, has an open space, indicating a greater Omission, between verses 13 and 14 in Luke iv, of all that is narrated in John i, 35, to (about) iv, 54, during the period autumn A.D. 25 to autumn A.D. 26. This

* "St. Luke's threefold Narrative of Christ's last journey to Jerusalem," by Lieut.-Col. G. Mackinlay in *The Interpreter*, April, 1911.

† Luke vi, 20.

‡ See also Matt. xiv, 22, to xvi, 12, and John vi, 15-71.

Omission at the beginning of the Ministry is a feature common to all the Synoptic Gospels.

The second, or Luke (B), narrative is indicated by the middle horizontal band in the diagram. It begins immediately after the end of Luke (A), at Luke xi, 1, as indicated by the dotted arrows which follow a serpentine course. It goes back to the same time as the beginning of Luke (A), to the Sermon on the Mount in the early summer of A.D. 27. It also leads on in regular, through interrupted, sequence from its beginning until its close with the Parable of the great Supper, ending at Luke xiv, 24—some little time nearer to the Crucifixion than the ending of Luke (A) narrative. An open space is observable in this band also, indicating a greater Omission between the verses 21 and 22 in Luke xiii of all that is contained in Mark iv, 33, to ix, 50,* during the *twelve* months winter A.D. 27-8 to winter A.D. 28-9.

There are thus three considerable Omissions† in the Lucan account of the Ministry; but no hint whatever is given in the text of their employment. It is only by induction and comparison with the other gospels that we know that Omissions have been made. The first of these is also made by both Matthew and Mark,‡ but *they* both indicate that some period of time had elapsed because they refer to the imprisonment of John the Baptist. But Luke makes no such reference—an instance of the hidden method which he not unfrequently employs.

The third, or Luke (C), narrative is indicated by the lowest and shortest of the three horizontal bands in the diagram. It begins immediately after the end of Luke (B), at Luke xiv, 25, as indicated by the dotted arrows which follow a serpentine course. It only goes back to about the time of the Transfiguration (autumn A.D. 28). It leads on in regular uninterrupted chronological sequence to the end of the Gospel. It will be noticed that the right hand part of this band is narrowed; this indicates the resumption of the single narrative. Luke (C) concludes at the end of Luke xx, at a time nearly coinciding with the ending of Luke (B). The single narrative then continues from the beginning of Luke xxi, and it leads on to the

* See also Matt. xiii, 34, to xviii, 35, and John vi, 1, to x, 39.

† Between verses 13 and 14 of Luke iv.

” ” 17 ” 18 ” ix.

” ” 21 ” 22 ” xiii.

‡ ” ” 11 ” 12 of Matt. iv.

” ” 13 ” 14 of Mark i.

account of the Crucifixion, indicated by the cross, and to the Resurrection and Ascension, indicated by the arrow pointing upwards. There is no open space in the lowest band, because there is no noticeable long Omission in Luke (C) as there is in Luke (A) and in Luke (B).

The single account at the beginning blends into Luke (A), so that it is not very easy to say for certain where the latter actually begins. Similarly Luke (C) blends almost imperceptibly into the single account which follows it.

It will be observed that there are several beginnings or re-beginnings in the three narratives; these are very clearly marked in the diagram, but they are not at once apparent in the text. The chief of these are the beginnings again after the two great Omissions, and the beginnings of Luke (B) and Luke (C). It is an acknowledged fact that Luke starts again* most abruptly after the great Omission, there being no explanatory words such as "afterwards" or "after these things" to indicate that any period of time had elapsed. The same remark also applies to the greater Omission between the verses 21 and 22 of Luke xiii. Hence it is by no means improbable that the beginnings of Luke (B) and Luke (C), though not indicated in any direct manner in the text, may also have been discovered by careful induction and comparison.

As a rule the narratives do not relate the same events, but an exception is made in the case of the start for the last journey to Jerusalem, indicated in the diagram by the rectangle on each band in the winter A.D. 28-9. This is alluded to in each narrative,† though in different words, but always in a somewhat abrupt manner, as if to draw special attention to this deliberate progress and to its tragic ending.

The blackened parts of the bands represent the narratives which have a considerable Marcan source, and the shaded parts represent the Insertions; it will be noticed that the lesser one is in the first half of Luke (A); the great one begins towards the end of Luke (A), it continues through the whole of Luke (B) and finishes with the first half of Luke (C). The A.D. scale helps to indicate the dates. The generally accepted date A.D. 29 is assumed for the Crucifixion. Though the *actual* year is not a matter of importance for our present investigation, yet the use of *some* definite date simplifies language, as thus we avoid the

* Luke ix, 18.

† Luke ix, 51 ; xiii, 22 ; xvii, 11.

use of such awkward expressions as the autumn of the second year before the Crucifixion, etc. The bracket shows the Sabbath year.*

Reference verses are given at various places. It will be noticed in the diagram that spaces are allotted according to chronology and not according to the number of chapters and verses assigned to different incidents. Thus, the events at Jerusalem before, at, and after the Crucifixion occupy five long chapters at the end of the gospel; but as they all occurred in a short period of time, a short space only is given to them at the end of and just after Luke (C).

We have thus briefly shown the structure of the central chapters of the Gospel of St. Luke according to the new explanation. The object of this threefold arrangement is doubtless to draw emphatic attention to that which comes just after the end of all the narratives—the Death and Resurrection of the Lord Jesus Christ. This is pre-eminently the aim and object of the whole gospel. It is fully in accord with St. Luke's methods to make use of threefold repetition in order to give great emphasis.†

NEW EXPLANATIONS OF THE LUCAN PROBLEMS.

Granting then the existence of the three narratives, it is natural to expect—

- (a) *Some distinctive feature in each.*
- (b) *Some general resemblances or interdependence of arrangement between them.*

We propose to show that the great Insertion materially aids to differentiate the narratives from each other, and that the lesser Insertion and the great Omission create resemblances in the general arrangement of each narrative. Fresh explanations will thus be given of these three Lucan problems.

* For the demonstration of this date see *The Magi, how they recognized Christ's Star*, p. 103, Lieut.-Col. G. Mackinlay, 1907.

† Emphatic attention is drawn by Luke vii, 12; viii, 42, and ix, 38, to the Death and Resurrection of the "Only" Begotten Son of God. By Luke xv, 4, 8 and 32, to Luke xix, 10; by Acts ix, 3-19; xxii, 5-16, and xxvi, 12-20, and also by Acts x, 1-48; xi, 4-18, and xv, 7-9, to the preaching of the Gospel to the Gentiles; St. Luke gives several other instances of threefold repetition with the same object in view.

(a) Some distinctive feature in each narrative.

We find the narratives differing from each other, because a different source predominates in each; the proportions are *approximately* as under, the heavy type showing the amount of the chief source in each case.

TABLE.

Narrative.	Source.		
	Marcan.	Matthæan or (Q).	Special to Luke.
Luke (A)... ..	0·5	0·2	0·3
Luke (B)... ..	Nil*	0·55	0·45
Luke (C)... ..	0·35	0·2	0·45

Though Luke (A) contains the whole of the lesser Insertion (Luke vi, 20, to viii, 3), and also a small part of the great one (Luke ix, 51, to x, 42) (*see* diagram), yet, nevertheless, on the whole, the usual Marcan source predominates. Luke (B) is wholly contained in the great Insertion, hence the Marcan source is thought to be entirely absent; it begins with extracts from the Matthæan (or Q) Sermon on the Mount in the summer of A.D. 27, and we find the Matthæan source predominating. The first half of Luke (C) consists of the last part of the great Insertion, and thus the predominance of the usual Marcan source is suppressed in this narrative, taken as a whole; Luke (C) is rich in special parabolic discourses, and the special Lucan source predominates.

If, as seems probable, the Evangelist wished that there should be some distinctive feature in each narrative, we see a good reason for the employment of the great Insertion, for it has materially contributed to cause this result by helping to make a different source predominate in each.

* There are some slight resemblances to Mark in the great Insertion, but they are not numerous. Even if taken into account they would not materially affect the proportions given in this table.

(b) *Some general resemblances or interdependence of arrangement between the narratives.*

Coming now to resemblances in arrangement between the narratives, we find that the employment of the lesser Insertion allows Luke (A) to begin, as does Luke (B), with extracts from the Sermon on the Mount, or other addresses, in the summer of A.D. 27. These are to be found in Matthew (or Q) but not in Mark. Hence a reason is suggested for the employment of the lesser Insertion.

We now proceed to search for the reason for the great Omission, which is in Luke (A) narrative. On looking at the context we find that it embraces a period of six months, as indicated in the diagram, for Luke ix, 17, tells of the miracle of feeding the five thousand, which was at Passover* (early spring) A.D. 28, and Luke ix, 18, was a week before the Transfiguration, which is generally allowed to have been in the autumn† (A.D. 28).

Luke (B) covers much the same total period of time as Luke (A) (see diagram). We might naturally expect that this second narrative, following as it does a Matthaean (or Q) and also a special Lucan source, would supply the deficiency caused by the great Omission in Luke (A). But as a matter of fact, we find a *greater* Omission in Luke (B), which includes the great Omission of Luke (A) with three months added both before and after it. For Luke xiii, 18-21, tells of the Parables of the Mustard Seed and the Leaven; according to both Matthew‡ and Mark§, the Parable of the Mustard Seed was spoken at the same time as that of the Sower (winter A.D. 27-8), and Matthew also adds that the Parable of the Leaven was given at the same time; Luke xiii, 22, tells of the start for the final

* John vi, 4-14. There was according to Matt. xiv, 19, "grass"; Mark vi, 39, "green grass"; John vi, 10, "much grass." Grass is only to be seen in Palestine for a few weeks in spring. It is afterwards burnt up by the dry summer heat.

† Peter's suggestion to make three tabernacles (Luke, ix, 33) was almost certainly a reference to the booths then being made at the Feast of Tabernacles (autumn).

‡ Matt. xiii, 31-33. It is generally thought that Matthew often collects together the sayings of Christ uttered at different times, but on this occasion, according to Dean Alford, *The New Testament*, note on Matt. xiii, 1, 2, "The Seven Parables related in this chapter cannot be regarded as a collection made by the Evangelist as relating to one subject, the Kingdom of Heaven and its development; these are clearly indicated by verse 53 to have been all spoken on *one and the same occasion*, and form indeed a complete and glorious whole in their inner and deeper sense." The italics are the Dean's.

§ Mark iv, 31, 32.

journey to Jerusalem, which was not undertaken till the next winter A.D. 28-9. Consequently a greater Omission of *twelve* months elapsed between the verses 21 and 22 of Luke xiii of all the events contained in Matthew xiii, 34, to xviii, 35.* In other words, the great Omission in Luke (A) is intensified by a greater one in Luke (B).

As the Omission in Luke (B) is of greater length than the other, there can be no ground for any idea of a suggested mistake in copying or in reference, because there is no opportunity in it for confusing the accounts of the two feedings of the multitudes or the two mentions of the name of Bethsaida. On the contrary the inference to be drawn from the employment of this second (greater) Omission is surely that there is a design to draw decided attention to a definite meaning for the other, the so-called great Omission (Luke ix, 17, 18) in Luke (A). We must remember that a good historian, who makes a skilful use of the materials at his disposal, may sometimes effect his purpose by his omissions as well as by his statements; just as a skilful artist will at times draw a veil of cloud or shadow over one part of his picture in order to strongly emphasize some other feature to which he wishes to draw special attention. In accord with this view we may remark, that if the great Omission represents the cloud or shadow, the events and sayings which are not recorded† are not of importance for the main object of the Evangelist, as they do not touch at all upon the coming Death of the Lord. It is true that the cloud of the greater Omission veils some prophecies of the coming Passion, but they have already been recorded in Luke (A).‡ In each case the cloud lifts at a point when the clearest light shines on the sad preliminaries of the fateful climax.

We are now in a position to consider the resemblances in the arrangements of the narratives a little more fully; these are strongly affected by the great and greater Omissions. Both Luke (A) and Luke (B) begin as we have already noticed with extracts from the Sermon on the Mount, these are followed in each case by the record of certain incidents combining to form an introduction. We may notice a gradation in the introductions, the first one in Luke (A) covers a period of about ten months (see diagram); that in Luke (B) is curtailed to only seven,

* Corresponding to an Omission of all contained in Mark iv, 33, to ix, 50.

† Mark vi, 45, to viii, 26.

‡ Luke ix, 22-45.

because the greater Omission begins earlier than the other, and in Luke (C) the introduction disappears altogether. The parts after the Omissions in Luke (A) and Luke (B) both resemble Luke (C), and they differ greatly from the introductions; the conditions after the Omissions are utterly changed, we then come, as it were, under the more immediate shadow of the cross, when many prophecies of the coming Crucifixion are plainly expressed.

Does not the arrangement caused by these two Omissions remind us of some masterly piece of music, in which after sweet restrained melodies, there comes a pause,—a pause of expectation, to be followed by some crashing notes of an utterly different, perhaps almost of a discordant character?—a striking contrast to that which had gone before. So in each of the introductory parts in Luke (A) (vi, 20, to ix, 17) and Luke (B) (xi, 1, to xiii, 21) we have the quiet Ministry of the Lord undisturbed by any great alarms; but after the Omissions, corresponding to the pause in the music, we find ourselves in each case plunged at once into deeply moving scenes; in Luke (A) we have sudden and very plain prophecies of the coming Passion,* and in Luke (B) we abruptly begin the account of the start† for the last journey which led to death at Jerusalem.

This explanation of the reason for the great (and also for the greater) Omission is surely in keeping with the methods of the skilful and accurate historian Luke is universally allowed to have been, and it avoids all suggestion of mistake in reference or in copying, which must run counter to the opinions of those of us who believe that St. Luke was divinely guided and inspired in the preparation of his Gospel.

We have as yet but little considered the arrangement of Luke (C). As this is the last of the three, we do not wonder that an introductory part is no longer employed, but the narrative begins chronologically just after the time of the end of the great Omission of Luke (A) (see diagram), autumn A.D. 28: this last account then only records the last six months of the Ministry. In general arrangement it may be said, as already mentioned, to resemble the second parts of Luke (A) and Luke (B). It plunges immediately "*in medias res*," the Cross is brought into view at once,‡ and the cost is deliberately counted.§ But though Luke (C) covers a shorter period of time

* Luke ix, 22, 31, 44.

† Luke xiv, 27.

‡ Luke xiii, 22.

§ Luke xiv, 28.

than either of the others, its actual length in verses is almost as long as the longest. It seems as if the Evangelist hesitates to hurry on to the narrative of the great tragedy, and so he lingers over the recital of Our Lord's teaching in many of the gracious Parables which are special to his gospel.

SUMMARY.

We briefly summarize the explanations of these Lucan Problems under the ordinary, and under the new supposition of the construction of the Gospel of St. Luke.

Sir John Hawkins himself generously criticizes the possible explanations which he has suggested for the great Insertion, calling them conjectures which may be harmful if made too much of. He does not bring forward any reason for the use of the lesser one. With regard to the great Omission, he makes objections to each of the three explanations which he has suggested as follows—he considers the first only a bare possibility, the second will not be accepted by some, and parts of his third explanation are supported by arguments on which he warns us not to lay very much stress.

If we assume the existence of the three narratives, Luke (A), Luke (B), and Luke (C), and that the Evangelist wished to give (a) Some distinctive feature to each, and (b) Some general resemblances or interdependence of arrangement between them, the following explanations suggest themselves for the employment of the two Insertions, and of the great Omission.

(a) The great Insertion materially helps to enable a different source to predominate in each narrative, for it annuls the Marcan source in whole or in great part in both Luke (B) and Luke (C), and thus it allows the Matthaean or (Q) source to prevail in the former, and the special Lucan one in the latter, the usual Marcan source predominating in Luke (A).

(b) The lesser Insertion, by forsaking the ordinary Marcan source, allows Luke (A) to begin with quotations from the Sermon on the Mount, and thus it resembles Luke (B).

The great Omission which occurs in Luke (A) evidently corresponds to and resembles the greater Omission in Luke (B). Each of them cuts its narrative into two parts, the second part of each resembling the whole of Luke (C). The great Omission therefore plays an important part in causing a general resemblance in the construction of the three narratives.

By the use of the great Omission in Luke (A) the Evangelist says in effect, "Enough of this comparatively tranquil narrative,

we must concentrate the space now at our disposal on the short period containing the more immediate premonitions of the coming death of the Lord, in order to give emphatic attention to this great theme of my gospel." This idea is supported and emphasized by the greater Omission in Luke (B), the existence of which has not, apparently, hitherto been noticed.

We may notice incidentally that the abruptness of the great Omission and also of the two other greater ones,* are good examples of Luke's habit of hiding his methods. A reply is thus suggested to meet an objection which has been made by some to the existence of the three parallel narratives, that it is unlikely that the Evangelist would have employed them, unless he had said so, and unless he had plainly indicated the beginning and end of each. He did not do so, because it is the *habit* of the Evangelist often to conceal his methods.

Our study of these Lucan problems causes the intellect to admire the wondrous skill which the Evangelist has displayed in the presentation of the Gospel story, and the heart is deeply impressed with the immense grandeur of his sublime theme.

NOTE.—In the foregoing paper each of the two interruptions of the ordinary Marcan source is called an "Insertion,"—a designation which has been employed for some time, and which seems to be suitable. In the Oxford *Studies in the Synoptic Problem* this term is also employed by one of the authors, but the three others, who write on the subject, use the word "Interpolation" instead. Surely this is an unfortunate designation, because, according to the *English Student's Dictionary*, J. Ogilvie, 1908, the meaning of the word to *interpolate*, is "to insert a spurious word or passage in a MS. or book."

DISCUSSION.

MR. WALTER MAUNDER, F.R.A.S., said: I was very pleased that Colonel Mackinlay in his valuable paper spoke of the additions made by St. Luke to the synoptic narrative as the greater and lesser "Insertions" rather than "Interpolations." To interpolate is "to insert" some foreign material in a fabric or substance in order to improve its appearance; it is, in short, adulteration.

* Luke iv, 13, 14, and xiii, 21, 22.

When the word is applied to manuscripts or documents it necessarily has the same significance, it is falsification. So Cicero, in his second oration against Verres, accuses the latter of having falsified the judicial registers during his term of office by deleting names, by altering them, and by interpolating them. And St. Ambrose uses the word in the same sense with respect to attempts to falsify the Holy Scriptures. It is true that in modern science (as in astronomical calculations) "Interpolation" is the name given to a well recognized and perfectly legitimate process. But in general, and especially where we are dealing with documents, "Interpolation" has a sinister meaning, and hence it is not right that it should be used in the present connection.

The Rev. A. IRVING, B.A., D.Sc., welcomed Colonel Mackinlay's attempt to present some results of recent research, he thanked the author for the great pains and labour bestowed upon his paper and for the ingenious construction of the diagram. But he could not resist the conclusion that the facts had been represented in an untrue perspective.

In the first place the fact that the Lucan *evangelium* was only the first of two volumes of *one continued history* seemed to have been lost sight of. It appeared to be a fundamental misconception to make Luke's arrangement of his materials focus on the Crucifixion of the Lord Jesus as the final goal. Luke looked forward beyond the gloom of Calvary, to the great Pentecostal Illumination, and to the opening of the door of faith to the Gentiles.

In the second place it appeared that the author seemed to have forgotten that St. Luke, as an educated Gentile, had the instruction and edification of the Gentile churches for his primary object: and a careful perusal of the remarks relating to both the great Omission and the two main Insertions dealt with in the paper might enable anyone to see that our Evangelist had made his *additions* to the Marcan narrative, while omitting from his own history large portions of what had been already well recorded by Mark.

Mr. MARTIN ROUSE, B.A., said: Most assuredly Colonel Mackinlay is right in saying that Luke, from the end of his tenth chapter, goes back to a time just preceding the Sermon on the Mount, when the Saviour had taught men how to pray, and had given the same pattern of prayers that we find at the outset of chapter xi. Now the sermon was delivered in the middle of the

second year of His Ministry, and the Transfiguration (which Luke has narrated in his ninth chapter) took place at the end of the third year; therefore, if Luke's account were consecutive from his tenth to his eleventh chapters, we should have one disciple on behalf of the rest (including the twelve) asking his Master how to pray nearly two years after He had taught them how to do so, although they had been in His company ever since.

But by comparing Matthew's with Luke's story of the Sermon on the Mount, we perceive that the Saviour first spent a whole night in prayer high up on the mountain; then at daybreak called His disciples around Him, discoursed with them privately and chose from among them His special witnesses, the twelve; and then descended with them and the rest to a "level place," where He preached to multitudes (*cf.* Matt. v, 1, 2; Luke vi, 17-20 *et seq.*; Luke vii, 1; Matt. vii, 28, 29). In His more private discourse He uttered the blessings generically, "Blessed are the poor in spirit, etc."; in His fully public discourse, "lifting up His eyes upon His disciples," and thus pointing them out to the multitude, He said specifically, "Blessed are ye poor, etc." (*cf.* Matt. v, 2-12, with Luke vi, 20-23). In the same way, as we may well conclude, one of Christ's disciples, who had been standing near Him while He was still at prayer at the close of that night on the mount, requested, as soon as He called them around Him, that He would teach them how to pray, even as John the Baptist had done for his disciples. In response the Blessed One taught them His pattern of prayer, and afterwards, when He went down with the disciples to the level place, He repeated this pattern as a sequel to other counsel regarding prayer.

On the other hand, Mr. Rouse objected that the lament over Jerusalem (Luke xiii, 34) and the parable of the great Supper (Luke xiv, 16-24) could not have been spoken at the time of the similar lament in Matthew xxiii, 37, and of the somewhat similar parable of the Marriage of the king's son narrated in Matthew xxii, 1-14. Because the two latter were spoken *after* Christ's entry into Jerusalem upon the colt (Matthew xxi, 1-11), while the two former must have been spoken *before* it; for the Lucan Parable (spoken after the Lucan lament) was on a Sabbath (Luke xiv, 1). It is readily seen that the entry into Jerusalem must have been on a *later* day than Christ's last Sabbath on earth (John xii, 1-12).

Mr. Rouse thought that the words "Get thee out, and go hence, for Herod would fain kill Thee" (Luke xiii, 31), pointed to the fact that Christ was far from Jerusalem, and so he considered that the *days* in the passage "I must go on My way to-day, and to-morrow, and the day following" (Luke xiii, 33) could not mean literal days, as Jerusalem could not be reached so quickly, especially as one of the days just before the entry on the colt was a Sabbath. Mr. Rouse therefore concluded that the *days* mean *years*, as in Ez. iv, 4-6, and therefore the lament recorded by Luke was spoken two years before the Crucifixion, at the time of the Sermon on the Mount. He said of the lament, "the words are prophetic, not beginning to be fulfilled until after the Crucifixion; so they may have been uttered upon an occasion noticed by Luke and have been repeated upon the Lord's last visit to Jerusalem, as told by Matthew." He also thought that the Lucan lament could not have been spoken near the very end of the Ministry, because in a later chapter (Luke xvii, 11) our Lord is spoken of as travelling between Samaria and Galilee; he therefore did not see any reason for supposing that Luke made a third beginning just after the parable of the great Supper at chapter xiv, 25.

Mr. SIDNEY COLLETT said: I am sure we all recognize that Colonel Mackinlay must have spent an immense amount of time and pains on the preparation of this subject, but is there really after all such a "Lucan Problem" with its "Insertions" and "Omission" as he has submitted to us this afternoon?

I notice that the whole argument of his lecture is based upon a pure *supposition*, as stated by himself (p. 188), that "the Gospel of Mark is *generally believed* to be the oldest of the synoptics." But we do not really know for certain in what order those gospels were written. And if it is some day discovered that St. Mark did not write his gospel first, then the whole structure of this elaborate argument falls to the ground.

St. Luke tells us himself his source: in his opening sentences in chapter i, 3, he makes the remarkable statement that he had "*perfect understanding of all things from the very first.*" Therefore, as his understanding, according to his own testimony was both *perfect* and *complete*, how could there be any necessity for him to borrow any of his matter from Matthew or from Mark?

After describing the purpose of each Gospel, Mr. Collett drew

attention to the many striking differences between them, which he thought clearly precluded copying one from the other; and he pleaded for a more simple reading of scripture recognizing the Divine statement of 2 Peter i, 21.

Mr. F. W. CHALLIS, M.A., said: While heartily endorsing the principle on which Mr. Collett has just been insisting—viz., the supernatural guidance afforded the Evangelists in framing the Scripture—I cannot altogether appreciate his present application of it.

Broadly speaking, it seems to me that the whole drift of Colonel Mackinlay's able paper has been missed in this discussion. I attribute this largely to the evident fact that most of the present audience have not perused his previously published brochure, which elaborated the original thesis—that *there is in St. Luke's Gospel a threefold narrative of the last journey to Jerusalem*. It is this thesis which has been attacked in discussion to-day; and the main point of the paper (which applied that thesis to the particular problem of "Omission" and "Insertions") has evoked practically no comment.

Now the matter of the thesis (since this is the point of attack) stands thus:—The words of Luke i, 3 ("in order"), suggest *some* kind of chronological sequence. Grant this, and the question arises: Is the sequence unbroken, or is it interrupted by retrogressions?

Some say that there is only *one* line of narrative, and they deny retrogression. But is this possible? For if chapter ix admittedly deals with the last journey to Jerusalem, in chapter x we reach Bethany, on the outskirts of the city. Yet in chapter xix we are passing through Jericho!

Mr. Rouse admits this and agrees that a fresh thread of narrative begins in chapter xi, 1, but he admits *only* this and claims uninterrupted sequence from chapter xi, 1, onwards. But can we accept Mr. Rouse's contention that chapter xiii, 32, etc., dates back two years from the end? He is asking us to believe that the lament over Jerusalem and the doom pronounced (34, 35) were in the third year before the completion of the Lord's ministry!

It seems, therefore, that the closing verses of chapter xiii provide a further clear landmark, and that *a threefold narrative must be admitted*.

This was Colonel Mackinlay's former thesis (*assumed* in to-day's paper). It was helped by his recognition of three distinctly prominent spiritual notes dominating these three passages of incident. In Luke (A) the Lord's requirement from all, "*the obedience of faith*"; in Luke (B) the Lord's warning against that indifference and worldliness which register themselves in *unbelief* and rejection of the Gospel; in Luke (C) the Lord's encouragement to *individuals* who—while the shadows deepened through the general public attitude of pride and hostility—might humbly and gratefully accept His proffered grace to meet their need.

This commends itself as possible to the spiritual mind.

The following written communications have been received:—

The Rev. Sir JOHN HAWKINS, Bart., M.A., D.D., writes: I quite agree with you that "Insertion" is a better, because a more neutral term, than "Interpolation." I remember hesitating before using the latter, but when I began to write on this particular subject some ten years ago, it seemed to have established itself as the ordinary designation of Luke ix, 51, to xviii, 14. And I consulted the great Oxford dictionary, which shows that the word has been by no means limited to unjustifiable insertions, though it has been "especially" applied to them.

The Rev. J. ORR, D.D., writes: I have read with care and much interest your valuable discussion on the Lucan Problems. The questions about Luke have naturally occupied my own mind a good deal, and there are points in your view of the matter which are new to me, and from which I hope I may derive help. Whatever our theory of the Synoptic Gospels, the facts of what you call the "great Insertion" and the "great Omission," are there as problems to be solved. I am more impressed by what you say about the parallel narratives in the Gospel, than by your explanations of Luke's "Omission" of a long Marcan passage. I agree fully with Sir John Hawkins that the suggestions offered for the "Omission," as detailed by you, and considered on pp. 189–191, are in no way adequate. But the æsthetic reason—or artistic ("the cloud or shadow" of p. 198)—hardly seems to me one which a critical treatment of the Gospel is likely to regard as sufficient either. May I say that my own feeling is perhaps slightly affected by the fact that I am personally unable to accept the theory which regards Matthew and Luke as based—in their common parts—on Mark's Gospel.

Instead of regarding Luke as *omitting*, a good deal may be said for thinking of Mark's sections as an "*Insertion*" on his part into the *general* Synoptic tradition, with help from the so-called Matthaean source—for Matthew does seem to be the ultimate authority for most of the discourses and some incidents.

The Rev. J. VERNON BARTLET, M.A., D.D. (another of the authors in *Studies in the Synoptic Problem*) writes: You claim for your theory that it illustrates Luke's skill in using his sources, viz., that he uses them in such a way as to "draw decided attention" to a definite meaning for the so-called "great Omission," viz. (p. 201, top), "to give emphatic attention" to the coming death of the Lord "as the great theme" of his Gospel. I object that he failed to secure this end, since it has escaped observation from all his readers until your own notice was, by critical study, directed to it. This *is* an objection, *not* to there being three such sources used by Luke, and only detected by a scholar in the twentieth century, but to the "skilful" use to which you assume he put them in directing attention to his "definite meaning"—for his use of them, in particular, the so-called "great Omission"—though in vain until recently! Surely these are different things. The "skilful" use was intended to be perceived from the first and all along; and was not, so far as the "definite meaning" for the so-called "Great Omission" goes.

The Rev. F. H. WOODS, M.A., writes that he thinks the most probable explanation of "the great Omission" by St. Luke was his wish to avoid the duplication of incidents which resemble each other. He continues, "I should be inclined to agree so far with Colonel Mackinlay as to admit that one, perhaps the chief, reason why St. Luke did not wish to duplicate was to allow space for all that he wished to write concerning our Lord's Death and Resurrection. I further agree with him also in thinking that we are right in making a break at the end of chapter x, and that the teaching that follows belongs to an earlier period. But his main theory appears to me unproven. It rests mainly on three grounds, no one of which appears sufficiently established."

These grounds are briefly summarized as follows:—

(a) It is improbable that there should be such a "strange literary procedure" as the splitting up of the Matthaean Sermon on the Mount into two parts by Luke, part in chapter v ff., and part in chapter xi ff. In support of this objection he refers to the fact

that a large number of fragments of St. Matthew's sermon are found scattered in other parts of St. Luke's Gospel; e.g., Matthew v, 13, corresponds with Luke xiv, 34; Matthew v, 15, with both Luke viii, 16, and xi, 33.

He considers it more likely that St. Matthew collected in one discourse what he found scattered in different parts of Q.

(b) He thinks that the references in Luke to journeying (which he quotes) refer to a *single* account of one journey, but he admits that parts of it are obviously in the reverse of chronological order. For instance, he thinks that the passage, "I must go on My way, to-day and to-morrow, and the day following" (Luke xiii, 33), shows that Christ was then only two days' journey of slow progress from Jerusalem.

He states that this chronological difficulty is met by the three narrative theory, but he is himself unable to accept the explanation which it gives because "there is not the least hint or suggestion in Luke xiv, 25, that we are reading about the beginning of a journey, the impression left on the reader's mind is that it is the same of which St. Luke has been speaking throughout."

He thinks a simpler explanation is "to suppose that St. Luke had before him a collection of incidents connected with the journey, but not arranged chronologically, that into these he inserted a portion of Q, probably in the order in which he found it, and finally inserted the whole bodily into his revised Marcan document."

(c) He does not see any analogy between a supposed three-fold narrative in Luke and the two thrice repeated narratives in the Acts of the Conversion of St. Paul and of the visit to Cornelius by St. Peter, "Neither of these cases are parallel, because in both cases the first record is the writer's narrative, the other two are records or references of speakers, and there is not the slightest literary difficulty or obscurity involved."

He concludes, "while I feel that I have no right to argue *a priori*, the exact degree of accuracy on such a point as chronological order that inspiration involves, I should personally be very sorry to discover that it permitted the use of a method of composition which, if true of St. Luke, has deceived every reader and commentator up to the present time."

The Rev. H. GAUSSEN, M.A., writes: On reading this very interesting paper the following points struck me, (a) On p. 190 mention

is made of a class of miracles, which might seem to detract from the dignity of Christ. It has to be remembered on the other hand that St. John's Gospel contains accounts of gradual miracles in which means are employed (John ii, 7, ff. ix, 6, ff.). It is evident that the writer of the fourth Gospel does not consider such miracles detracting from the dignity of Christ.

(b) On p. 198 the words about St. Luke's purpose shown by his Omissions as well as by his statements are very interesting. His omission of,

- (1) The flight into Egypt,
- (2) The appearances of Christ after His Resurrection *in Galilee*,
- (3) The retirement of St. Paul into Arabia,

are instances of omissions which may be accounted for on the ground of their being in a sense diversions from the main subject, on account of the change of scene involved.

(c) The same feature in lingering over Our Lords' teaching, "before the narrative of the great tragedy" is found in Matthew xxiv, xxv, and in John xii to xviii.

The Rev. Canon R. B. GIRDLESTONE writes: Colonel Mackinlay deserves all our thanks for his effort to give reverent scientific treatment to the Gospels. I doubt, however, if we have attained a complete solution. Certain first principles are to be remembered.

1. We have only a tiny fraction of what our Lord said and did.
2. He probably often repeated his words and deeds under similar circumstances.
3. St. Luke had special qualifications which he sets forth in his Preface, moreover, he was a trained observer.
4. St. Luke and St. Mark were with St. Paul at the end of Paul's career, and perhaps St. Peter (the true author of Mark's Gospel) was there also.
5. Perhaps the tradition is right that St. Luke was a proselyte, a Syrian and one of the seventy.

At any rate he had his own methods of writing. He hardly ever uses notes of time. There are about twenty places in which the Authorized Version puts "then," where St. Luke uses "but" or "and." He condenses, repeats, groups, and follows the order of *thought*, regardless of time or place. Even such an expression as "after these things" simply means "on a subsequent occasion," and his "next

day" (vii, 11) simply means "later on." Again, his tenses have to be carefully watched, especially the imperfect journeying tenses. The chapters peculiar to St. Luke do not give new teaching but new illustration of the teaching. He leaves his readers to intercept spaces, as in the case of the forty days (chapter xxiv), the treading down (xxi, 24, 25), the mission of the seventy (x, 16, 17), Saul's stay at Damascus (Acts ix, 19). He was in one sense quite *original*, and used many words not found elsewhere, and I think his conception of Christ's Ministry was also original. He always looked forward to the "Receiving up" (ix, 51), just as Christ looked forward to His departure to the Father. What a debt we owe to him! You will see from this note that I have no scientific solution as to "sources," for I think that the personal Christ was the true source.

Sir WILLIAM HERSCHEL, Bt., writes: The idea you put forth is evidently to my mind *vrai semblable*, as a suggestion of what may have been working in St. Luke's mind. But Sir William adds later on, I think Luke found the difficulty of attaining the chronological "order" (at which *of course* such a man did aim), to be insuperable.

The Rev. T. J. THORBURN, M.A., writes: I think your view is—speaking broadly—quite borne out by the inner structure of the Gospel, and moreover is the only scheme I know of that takes away the reproach of confusion in the historical order of events in the narrative. Assuming Luke as the author of both Gospel and Acts, each of them seems to be compiled by a writer with ideas of sequence and arrangement, peculiar, in a sense, to himself, and both are difficult to reconcile with modern notions of history. Your theory of a threefold narrative from various sources, put together on the oriental principle of embodying every account that is to be met with, so that *nothing* may be omitted, and arranging the whole for purely didactic purposes, seems fully to explain the difficulty.

The Rev. T. NICOL, D.D., Professor of Biblical Criticism, University of Aberdeen, writes: It is a very helpful contribution to the discussion of the Synoptic Problem, and the diagram which you have provided enables the reader to take in the situation better than any amount of description. I hope to devote special attention to the questions you have raised and discussed. Meanwhile, my view of your solution is most favourable, and I feel indebted to

you for putting the structure of the third Gospel in such a lucid and instructive way.

The Rev. J. J. B. COLES, M.A., writes : Studies in the Synoptic Problem are at present very superficial. Colonel Mackinlay's suggestions as to a specially arranged order are very helpful, and may lead to a more reverent and a more spiritual grasp of the very deep subject of the inter-relationship of the four Gospels.

The Rev. A. H. F. BOUGHEY, M.A., writes : You put the case forcibly and clearly, and on the whole I fully agree with you. Apart from his inspiration I have an unlimited admiration for St. Luke as a literary genius. He was a born historian. I doubt if St. Luke has any superior in any language as a historian, unless it be Thucydides, whom St. Luke, a trained man of science and literature, probably studied. Some years ago one of the Cambridge teachers wrote an interesting monograph pointing out the *many* and *remarkable* resemblances between St. Luke (in the Acts especially) and Thucydides, both in language and in style. One mark of a great historian is the skilful selection and arranging of his materials, especially with a view to making his readers grasp some important point ; and as you have so ably shown, this is one of the striking merits of St. Luke.

Colonel MACKINLAY in a considered reply writes : I am grateful for the good reception given to this paper, and my thanks are especially due to those who have taken part in the discussion, or written to me on the subject.

It is satisfactory that the term "Insertion" is preferred to "Interpolation" by such a distinguished and careful scholar as Sir John Hawkins, supported as it is by the sound reasons adduced by Mr. Maunder. It is of considerable importance that the most suitable nomenclature should be employed in all investigations which claim to be of an exact nature. It is hoped that in future the term "Insertion" may be employed by all.

Coming to the "Problems" considered in the paper, Mr. Collett contends that they would cease to exist, if for instance it were discovered that St. Mark's were not the first Gospel written. That is what Professor Orr *does* think, and yet he tells us that the Problems exist. They must do so, even if it is thought that each evangelist wrote his Gospel quite independently. Why, for instance, does Luke not tell us any of the events of the last summer

of Christ's ministry, while all the other evangelists give some account of that period? Professor Orr demurs to the aesthetic or artistic reason suggested for the employment of the great Omission (the cloud or shadow, p. 198), but surely sound criticism should take account of the purport of a document. When a picture is painted or a history is written *for a purpose*, stress is always laid by various means on important features, while details, which might divert attention from the main object, are either omitted altogether or lightly indicated. The purpose of this Gospel is given in Luke xxiv, 46.

Mr. Vernon Bartlet objects that, if the reason for the use of the great Omission is to draw decided attention to that which came afterwards, it does not argue skill on the part of the evangelist, as this reason has hitherto escaped observation. Mr. Bartlet adds that the skilful use should be perceived from the beginning and all along. We must remember that authors write for people of their own times, though the sacred ones also wrote for posterity, among whom they have had the majority of their readers. But even the sacred authors employed the literary methods of their day and they referred at times, incidentally, without explanation, to facts well known to their first readers, which became more or less hidden from succeeding generations.

Let us try to imagine the conditions of St. Luke's first readers. The ancient Greek was perceptive, and doubtless the Greek speaking peoples of other lands had imbibed something of his character in this respect, as well as his language. Those interested in the Christian religion, when Luke's Gospel was written, had probably access to some who had actually seen our Lord, and to many written accounts of His life; thus the order of the main events in His Ministry must have been well known to them by word of mouth, and also from writings. They were also familiar with the Scriptural employment of triple repetition to denote intensity or emphasis, as at the Temptation, by the denials of Peter, and by the three questions afterwards put to that Apostle by the Lord. Is it not reasonable, therefore, to suppose that a contemporaneous intelligent Greek speaking convert under these circumstances should readily recognize the threefold narrative in the Gospel of Luke?

But as time went on the intimate oral knowledge of the events of Christ's ministry passed away with the passing away of the first few

generations, and there remained only the written documents. Then came the Dark Ages, and subsequent translations of the New Testament into modern European languages. Is it wonderful that the Gospel of Luke then came to be regarded as a chronological tangle, instead of a well ordered record pointing emphatically to the Death and Resurrection of the Lord? With the revival of learning the Greek of the New Testament has been well studied with regard to grammar and textual criticism, especially during the past few years; but is it not possible that we may still have something to find out about the general arrangement and purport of the Gospel of St. Luke? Bearing the foregoing considerations in mind Mr. Wood's assumption, if the threefold narrative plan has really been adopted by St. Luke, that *every* reader has been deceived, seems to be too sweeping; as there is good reason to suppose that the first readers must have thoroughly understood the threefold arrangement and its intention.

Dr. Irving proposes a solution of the problems of the Insertions and of the great Omission by suggesting that, as Luke made *additions* to the Marcan narrative, so he omitted from his own history much which was to be found well recorded by Mark. But these questions still remain: as Luke omitted some parts recorded by Mark, why do about two-thirds of his Gospel closely correspond with the record of the second evangelist? And why is this verbal correspondence concentrated in some chapters of Luke, and entirely absent from others?

Mr. Gaussen's suggestions for the reasons which Luke had for the omission of all record of certain important events in his Gospel and in the Acts, are worthy of careful consideration.

Let us now consider the criticisms in the discussion of the suggestion of a threefold narrative in the Gospel of St. Luke.

Mr. Woods upholds the view (popular among many scholars), that the sentences of the so-called Sermon on the Mount in Matthew were not all spoken at one time, but the evangelist grouped or arranged them without much regard to chronology from sayings found in Q. It is difficult to see how this can be proved. The surmise may probably be chiefly based on the following considerations, if the ordinary view of the construction of St. Luke's Gospel is accepted. The sermon consists of 111 verses, 72 of these reappear in Luke slightly modified or abbreviated. In the

latter Gospel about half (or 50 per cent.) of these sayings of the Lord are recorded as delivered at the same time as that implied by St. Matthew, but Luke places the other half at later dates; hence it would appear to be difficult to say when all the sentences recorded in Matthew v, vi, and vii were actually delivered, as there thus seems to be considerable chronological divergence between Matthew and Luke. But if the threefold narrative is accepted and also the "strange literary procedure" by Luke of splitting up the Matthaean sermon—one part being contained in Luke (A) (vi, 1-49) and the other in Luke (B) (xi, 1-xii, 59)—it will be found that about 86 per cent. of the sayings recorded in the Matthaean sermon (which are reproduced in Luke) agree chronologically with the records of the first evangelist. Luke consequently only records 14 per cent. of his extracts from the Matthaean sermon as spoken at later dates—a much less chronological discrepancy than under the ordinary assumption of one continuous narrative in the third Gospel. Mr. Woods himself admits that the teachings given in Luke xi indicate a retrogression in point of time. It is usually admitted that our Lord gave a distinctive teaching at the early part of His Ministry, while different truths were propounded by Him at the end; other teachings, however, may well have been common to several periods, and our Lord doubtless repeated many of His sayings, hence we have a good reason for the 14 per cent. of sayings which are recorded by Matthew and by Luke as given at different times, without having much recourse (if any) to a supposed "grouping" or "arranging" by Matthew. In his two accounts, which each contain parts of the Matthaean sermon, Luke (vi, xi and xii) adds other sayings, many of which are recorded by Matthew (viii-xii) as spoken during the same summer, but this fact does not affect the argument which we have just considered. Mr. Woods further thinks that all the notes of travel contained in the middle chapters of Luke refer to only one account of one journey. Mr. Challis points out the chronological contradictions which such a supposition involves. Although Mr. Woods allows that his theory involves this discrepancy, he nevertheless holds to it, because he objects to the threefold narrative explanation, that there is not the least hint or suggestion in Luke xiv, 25, that we are reading about the beginning of a journey. He misunderstands; no such claim has been made in the paper. The *beginning of the*

journey in Luke (C) is stated in the diagram and elsewhere in the paper to be narrated in Luke xvii, 11. Whereas Luke xiv, 25, gives the *beginning of Luke (C) narrative*—a very different thing. He also objects that the impression left on the reader's mind is that Luke xiv, 24, 25, is continuous—there is nothing to indicate a chronological break between the two verses. This objection has been anticipated on pp. 193, 194 and 201, of the paper, where it is pointed out that Luke had a habit of frequently not indicating fresh beginnings, but he left his readers to infer when they occurred. Mr. Woods fails to see an analogy between the thrice repeated narratives of St. Paul's conversion and St. Peter's visit to Cornelius—and a supposed threefold narrative in the Gospel of Luke, because he states that in the repetitions in the Acts not the slightest literary difficulty is involved. It may be questioned if such repetitions as those referred to in the Acts are usual among authors; most historians would surely prefer to give but one full narrative of each incident, with perhaps subsequent incidental allusions, and they would thus save space which they would use for recording other events. It is of course granted that the threefold method of repetition adopted by Luke in the above cases in Acts is not exactly *the same* as the arrangement of the suggested threefold narrative in the Gospel; Luke had a beautiful variety in his methods of threefold narrative in order to give emphasis, and some of them demand a little searching in order to be recognized, as is briefly indicated in the second note on p. 195 of the paper.

Mr. Rouse's argument that the request by Christ's disciples to be taught how to pray, Luke xi, 1, indicates an *early* period in Christ's ministry appears to be unanswerable, and it is a strong argument in favour of a second or repeated narrative.

Mr. Rouse is correct in saying that the lament and the parable of the Great Supper in Luke could not have been spoken at the same time as the same lament and the similar parable of the marriage of the King's son in Matthew, because he has shown that the Lucan utterances were *before* Christ's entry into Jerusalem on the colt, and the Matthaean utterances were both *after* it. But I think it can be shown that the lament and parable in each Gospel must have been spoken within a few days of each other, though probably to different audiences. Not unfrequently we find the same subject discussed in the Gospels at different places, but at consecutive, or nearly

consecutive, times. Thus our Lord fed the five thousand, and on the next day at a different place spoke of Himself as the Bread of Life (John vi, 5-14, 22, 48); the teaching of the first being last and the last first was put forward on the last journey (Matt. xix, 30, xx, 16), and again shortly afterwards in Jerusalem (Matt. xxi, 31, 32). The teaching of the lament and also of the parable of the great Supper in Luke refers in both cases to the coming severe judgment on the Jews—a subject which elsewhere in the Gospels we find confined to the teaching of the Saviour at the very end of His Ministry; hence it is fair to conclude that these Lucan utterances were also spoken towards the end—not at the time of the Sermon on the Mount as Mr. Rouse suggests.

It is interesting to note that the verse "I must go my way to-day, and to-morrow, and the day following," Luke xiii, 33, is interpreted by Mr. Woods (who denies any repetition of narrative) to refer to *days*, and he thinks it was spoken within about two days' journey of Jerusalem, while Mr. Rouse thinks the *days* mean *years*, and he concludes that the words were spoken at a more distant spot. The nearest part of Herod's trans-Jordanic dominions, where our Lord most probably was when these words were uttered, is only some twenty miles distant in a direct line, though 3,700 feet below that city, hence a couple of days would probably suffice for the journey. Alford favours the interpretation of literal *days*, but the passage is a difficult one, and as commentators are not agreed as to its exact meaning, it seems hardly wise at present to base any theory of chronology upon it.

Mr. Rouse adduces the fact that in a later chapter, Luke xvii, 11, it is recorded that our Lord passed between Samaria and Galilee, as a proof that the Lucan lament and parable were not spoken near the end of the Ministry, but is not this rather a begging of the question? If it is allowed that the Lucan lament and parable were spoken towards the end of the Ministry, and that a third narrative begins at Luke xiv, 25, the passing between Samaria and Galilee comes correctly in due chronological order in the third narrative.

If Canon Girdlestone's statements can be substantiated, that St. Luke "hardly ever uses notes of time," that he "groups, follows the order of thought regardless of time and space," then the arguments for a threefold narrative rest upon such slender

foundations that they are worthless. But can these things correctly be said of the evangelist who gives two very distinct dates, by referring to well known secular events—the “decree from Cæsar Augustus that all the world should be enrolled” (Luke ii, 1), and “the fifteenth year of the reign of Tiberius Cæsar” (chapter iii, 1), after the manner of the historians of his day? Luke also gives a Jewish dating for the vision of Zacharias (i, 5, 8, 11), because it is known from Jewish records when the course of Abia served in the Temple. St. Luke also tells us that our Lord came to the Temple at the age of twelve (ii, 42), and that He began His Ministry when He was about thirty years of age (iii, 23). The fulfilment of periods of time (i, 57, ii, 6, 43, xxi, 24), also of years (ii, 37, iv, 25), months (i, 24, 26, 56), days (i, 59, ii, 21, 22, 44, iv, 2, xxii, 7, etc.), and hours (xxii, 14, xxiii, 44, xxiv, 33), are each referred to repeatedly. The near approach of summer is also pointedly alluded to (xxi, 30). In the central chapter of Luke, with which we are now especially concerned, we find attention directed to the near approach of the time (ix, 51) when our Lord should be delivered up. Various periods are stated in years (viii, 42, 43, xiii, 7, 11) and others in days (ix, 28, 37, x, 35, xiii, 32, 33). In one place (vi, 1) the time of year is plainly shown to be that of harvest, and in another, the Sabbath year then present is clearly indicated by the reference to the fulfilment of one of its obligations (*cf.* xi, 4, with Deut. xv, 1, 2). Sir Isaac Newton noticed that Christ referred in His parabolic teaching to things actually present, for instance, to the lilies of the field (xii, 27), indicating that it was the summer. Archbishop Trench has suggested that sowing was actually in progress when the parable of the sower was delivered; thus we have winter indicated at a certain part of Luke (A) (viii, 4–15), and also at a place in Luke (B) (xiii, 18, 19). There are also several other indirect allusions to the season of the year in Luke’s Gospel, but we have not space to refer to them; they all harmonise chronologically with the threefold narrative theory. Another chronological indication is furnished by the teaching of the Lord,—it was only after the Transfiguration, during the last six months of the Ministry, that the clearest indications were given of the offer of salvation to the Gentiles; consistently with this fact we find references to their acceptance at the end of Luke (A) (x, 33, 36, 37); of Luke (B)

(xiii, 28-30, xiv, 23, 24) and of Luke (C) (xvii, 16, xx, 15, 16). Which of the other evangelists gives so much chronological information? Luke, too, is the only evangelist who definitely states that he writes "in order," not necessarily in an ordinary chronological arrangement, but in an ordered arrangement of some sort. All will agree with Canon Girdlestone in his statement that Luke "had his own methods of writing," but up to the present time the method of arrangement of his central chapters has been a great puzzle to most; some assert that these chapters demonstrate an order of thought or teaching, but what the special teaching may be has not been set forth and generally recognized. If, however, the threefold narrative scheme is accepted, we find a distinctively prominent spiritual teaching in each narrative* as recognized by Mr. Challis in the discussion, and by Canon Dodson in the *Record* of 4th August, 1911.

Dr. Irving thinks the fact has been lost sight of in the paper that the Gospel of Luke and the Acts are two volumes of one continued history. I quite agree that the two are closely linked together, but the Gospel was written first, and it is a separate treatise (Acts i, 1), culminating not only with the Crucifixion, but also with the Resurrection and Ascension. The paper is confined to Problems in the Gospel, and considerations of space prevented reference to other subjects.

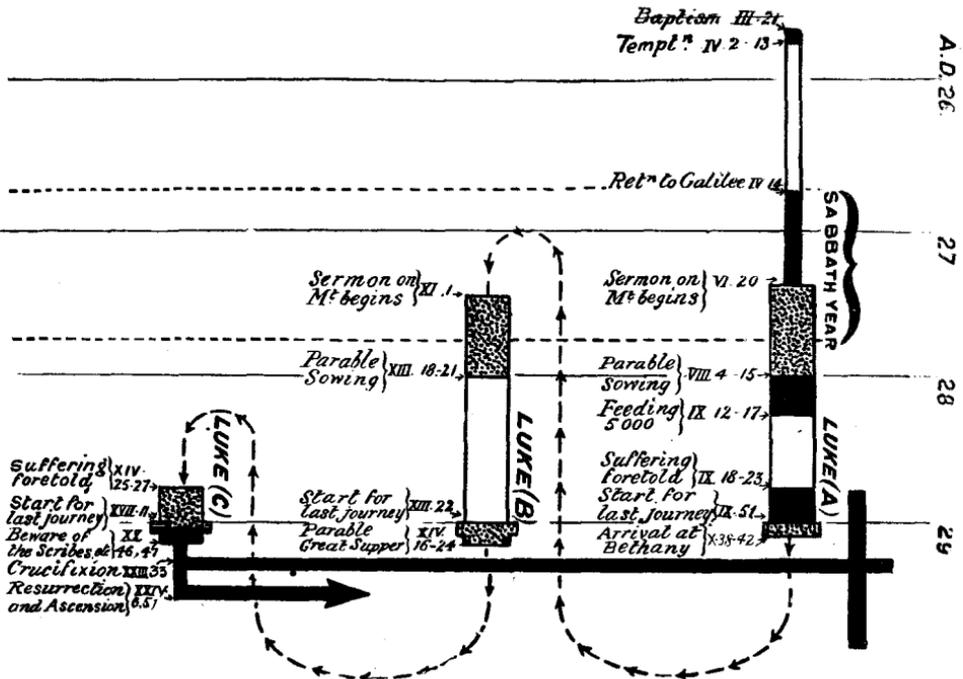
Sir William Herschel thinks that Luke of course aimed at chronological order, but found the difficulties to be insuperable. If this be so, it is very difficult to understand the Evangelist's opening words that he had "traced the course of all things accurately from the first," and that he wrote "in order" (Luke i, 3).

The remarks of Mr. Challis, Revs. Thorburn, Nicol, Coles, and Boughey are all in agreement with the paper and call for no remark except hearty thanks for the encouragement they have given.†

* See *St. Luke's Threefold Narrative*, etc., pp. 15, 17, 19.

† There are still a few reprints of the article, "St. Luke's Threefold Narrative of Christ's Last Journey to Jerusalem," from *The Interpreter*, of April, 1911; should any Member or Associate of the Victoria Institute wish to read one, the Secretary will gladly supply him with a copy, *on loan*, on application.

Diagram of the Three parallel Narratives
in St. Luke's Gospel.



FOR EXPLANATION SEE PP. 192-197.