

Matthew.

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Matthew.

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

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

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

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

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

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

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

Luke.

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

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

Luke, ~~II~~

20 ¶ And he lifted up his eyes on his disciples, and said, <sup>n</sup>Blessed *be ye* poor: for your's is the kingdom of God.

21 <sup>o</sup>Blessed *are ye* that hunger now: for ye shall be filled. <sup>p</sup>Blessed *are ye* that weep now: for ye shall laugh.

22 <sup>a</sup>Blessed are ye, when men shall hate you, and when they <sup>r</sup>shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 <sup>s</sup>Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for <sup>t</sup>in the like manner did their fathers unto the prophets.

24 <sup>u</sup>But woe unto you <sup>v</sup>that are rich! for <sup>w</sup>ye have received your consolation.

25 <sup>z</sup>Woe unto you that are full! for ye shall hunger. <sup>a</sup>Woe unto you that laugh now! for ye shall mourn and weep.

26 <sup>b</sup>Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ <sup>c</sup>But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and <sup>d</sup>pray for them which despitefully use you.

29 <sup>e</sup>And unto him that smiteth thee on the *one* cheek offer also the other: <sup>f</sup>and him that taketh away thy cloke forbid not to take *thy* coat also.

30 <sup>g</sup>Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 <sup>h</sup>And as ye would that men should do to you, do ye also to them likewise.

32 <sup>i</sup>For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 <sup>k</sup>And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But <sup>l</sup>love ye your enemies, and do good, and <sup>m</sup>lend, hoping for nothing again; and your reward shall be great, and <sup>n</sup>ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 <sup>o</sup>Be ye therefore merciful, as your Father also is merciful.

37 <sup>p</sup>Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 <sup>q</sup>Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your <sup>r</sup>bosom. For <sup>s</sup>with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them,

probably

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

It was probably written not earlier than 75 A.D. , certainly  
after Mark and ~~probably~~ possibly from the ~~city of Jerusalem~~ Philippi.  
~~The Gospel of Luke~~

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

It contains the logical outcome of Pauline principles.

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

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

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