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An Enquiry into the Relationship between the
Synoptic Record of the Teaching of Jesus and the Book of
Isaiah, with Especial Reference to the Septuagint Version.

by
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πάσαις ὁ θεὸς λαλήσας τοῖς πατέρας ἐν τοῖς προ-
φήταις..... ἐλάλησεν ἡμῖν ἐν Υἱῷ

PROLEGOMENA.

This enquiry into the relationship between the Synoptic Record of the Teachings of Jesus and the Book of Isaiah, with especial reference to the Septuagint Version, grew out of a question raised in the classroom of Professor W. A. Curtis, D. D., D. Litt., Regius Professor of Biblical Criticism in the University of Edinburgh, as to how much of the vocabulary of Jesus could be traced to the influence upon him of the Old Testament, and especially of the prophets.

It was deemed advisable, in view of the magnitude of the task, to restrict the enquiry to the Book of Isaiah, and especially to the Septuagint version, with merely incidental glances in the direction of the Hebrew text. It was also deemed advisable to deal with both the primary bodies of materials in the form in which we now have them. It may be assumed that no critical problem in connection with the Book of Isaiah existed for Jesus. Therefore all such problems may be put aside for the purposes of this study. Wherever "Isaiah", "the prophet", or any such expression is used, the reference is to be understood to be to the Book of Isaiah, or to the portion of it under discussion, and to the author of that book, or that portion of the book.

After consultation with Dr. Curtis, the first step to be taken was thought to be the word for word comparison, in the Greek, of the documents in question. This was carefully done, using Hatch and Redpath's Concordance to the Old Testament, and Moulton and Geden's Concordance to the Greek Testament. The word for word study of the documents, with the comparison of relevant passages, is the backbone of our study.

The results were checked, and, to some extent, amplified by consulting the principal lists of published parallels (see Bibliography). While every parallel that seemed important has been retained, a great many have been dis-

carded. There are so many worthwhile parallels that we have been able to retain only those which exhibit some real dependence, or show some significant similarity in thought.

It is a matter of regret that the evidence exhibited by the Johannine parallels could not be dealt with. There has been time for only a few; but they have furnished striking corroboration of the Synoptic witness to the great importance of the Isaianic element in both the thought and the phraseology of Jesus. It is greatly to be desired that an enquiry be made into the relationship between the Johannine record of the Teachings of Jesus and the Book of Isaiah, and that especial reference be made to the Septuagint version.

In view of the cogent evidence herein presented that Jesus knew and used the Septuagint, or other Greek version of the Book of Isaiah, it becomes urgent that the relationship between the Teaching of Jesus and the whole of the Septuagint be exhaustively dealt with. The Psalms may deserve especial notice.

Although indebtedness may be freely acknowledged to all who have worked in this field, the relationship between the Teachings of Jesus and the Book of Isaiah has received such little definite and specific treatment that most of the indebtedness is of such a vague and general character that the inclusion of a work in the Bibliography must be regarded as a sufficient acknowledgement. Where direct indebtedness exists, acknowledgement is made in the notes on the chapters.

An attempt has been made to condense and tabulate the data contained in this study. It is hoped that the appended tables may make all the materials readily accessible and useful to all interested.

Passages from Isaiah are quoted as given in Swete, H. B. *The Old Testament in Greek, according to the Septuagint*, Cambridge 1912; and passages from the gospels are quoted as given in Huck, A., *Synopse der Drei Ersten Evangelien*, Fuenfte Auflage, Tuebingen, 1916. Since in Huck Matthew v: 4 and 5 are the same as Matthew v: 5 and 4, in the English Revised version, we have in every case where either of these verses occurs indicated this **fact** by adding the number of the verse with which it corresponds, in parentheses.

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Section I. Introductory.

Chapter 1.

Reasons for Enquiring into the Relationship between the Teaching of Jesus and the Book of Isaiah, and for Making Especial Reference to the Septuagint Version.

The value of the comparative study of the Old and New Testaments has long been realized. But in the last few years it has been increasingly realized that the Septuagint has a place of especial importance in this field. For it was in this version that the early Christians, at least, read their Old Testament, and from it were drawn the vast majority of the quotations from the Old Testament which are so frequent in the New.

The relation between the two Testaments follows inevitably from the relationship between Christianity and Judaism. Christianity has an historical origin. Its roots sink deep into Judaism. Jesus stands in the succession of Jewish prophets; nay, he is THE Prophet; he is the Coming One to whom the whole of the Old Testament points forward; he is the Messiah in whom all of its meaning comes to a focus.

It follows that the relationship between the two Testaments is vastly more than historical sequence. Their kinship is one of inner meaning and of an identical spirit. They grow into and out of each other. Each is but one portion of the unfolding of the same eternal purpose. Alone each is incomplete and imperfect. The one looks forward to the other; the other looks back to it. It is only in the synthesis of the two that either of them can find the fullness of its meaning. The New Testament is not only the continuation; it is the culmination of the Old. Augustine has said that in the Old Testament there is a hiding away of the New; in the New Testament there is a revealing of the Old. (Note 1). Schultz gives expression to the same thought, "There is positively not one New Testament idea that cannot conclusively be shown to be a healthy and natural product of some Old Testament germ, nor any truly Old Testament idea which does not instinctively press

toward its New Testament fulfillment." (Note 2.)

In order, therefore, fully to understand either Testament, it is essential to study it in the light of the other. This is all the more true in the case of the New Testament because its writers were keenly alive to its relationship with the Old Testament. For they linked their teachings with the Old Testament by direct references, or even specific quotations. And upon nearly every page of the New Testament, even where the writer is not conscious of it, the influence of the older Scriptures appears in indirect references and allusions, which are none the less real and significant for their not having been intended. Dittmar speaks of the "innumerable threads interwoven between the two". (Note 3). Indeed, the more we study the question, the more evident, and the more significant, do the interconnections become. (Note 4).

One reason for the large use made in the New Testament of Old Testament material appears in the situation which confronted the teachers of the new faith in respect to the familiarity of their hearers and readers with not only the truths contained in the words of the Scriptures, but with these very words themselves. Here lay ready to their hands a mass of apperceptive material they were by no means slow to utilize. Both the materials and the methods of Jewish education were such that a teacher of religion might safely count upon the possession by any casual hearer, or reader, of a detailed familiarity with the very words of Scripture which is almost inconceivable to us.

The task of educating the children in religion bulked largely in every period of Jewish life. The training of his children and his household in the ways of the Lord seems to have been an integral part of God's purpose in Abraham, and a factor upon which, in part, the fulfillment of God's promise depended. (Gen. xviii. 19). This task of religious instruction was the inescapable duty of every Jewish parent, in which the mother shared, but for which the responsibility was especially laid upon the father. He was to teach his children "diligently" "these words", utilizing every available moment, whether at bedtime, or rising for the day, whether sitting in the house, or walking in the way. (Dt. vi. 6, 7). The festivals, especially, were to be made the occasions of teaching the mighty acts of God. (Ex. xiii. 8). That this duty was faithfully discharged in the later periods of Jewish history, and even down into Christian times may be learned from the cases of Susannah, and Timothy. (Note 5).

Great stress was laid upon committing to memory the very words of the sacred text. Stapfer tells us that as soon

as the child could speak, his mother would teach him a verse of the Law, preferably one proclaiming the unity of God, or the election of Israel; when he knew that one, he was taught another. Then a written scroll would be given him, from which he could recite. Many Jewish families would have manuscripts of selected portions of the Old Testament, especially of the Law and the Psalms. (Note 6.)

In the later years of Jewish history, this educational work of the home was supplemented by that of the school. There is some doubt as to just when the schools were instituted, and established throughout Palestine. The first school for children in Jerusalem is thought by some to have been instituted by Simon ben Shetah, 78-69 P. C., while others think that he may have merely enforced **attendance** upon existing schools. Their extension throughout Palestine is attributed to Joshua ben Gamla who was high priest about 63-65 A. D. Stapfer thinks that before the spread of the schools throughout Palestine the children of the community may have been taught by the Hazan in connection with the local synagogue.

A word must suffice as to the materials and methods of this education. It seems clear that as the name of the school itself, Beth-ha-Sepher, or House of the Book, implies, the Scriptures were the principal, if not the only **text**, and the characteristic method of teaching and learning was constant repetition.

The inevitable result of this educational situation would be such a widespread familiarity with the very words of the Scripture, that not only would quotations be readily identified, but the teacher of religion could count upon the fact that in any audience, the barest allusions to the Scripture would be recognized, and their significance grasped. (Note 7).

It was into such a situation that Jesus came. He too, may have joined with the other children of Nazareth in learning the words of the sacred Scriptures at the feet of the Hazan; in his home, too, there may have been a precious manuscript, perhaps that of the Prophet Isaiah. At any rate, as he taught among the people, he found their minds deeply charged with the familiar words of the Old Testament, and to these words he would turn repeatedly, either to borrow the phraseology of his own teaching, or by some subtle allusion to call to life some dormant truth he may have wished to grip a life. It may be true, as Dalman **maintains**, that Jesus but rarely cited Scripture, and made very limited references to its letter (Note 8). Yet, in the words of Stevens, his teaching was rooted in the Old Testament (Note 9). Or, as Selwyn puts it, so far as we know anything of Him, He was scriptural, in word,

in thought, and in action. (Note 10). To Meinhold, thinking and meditating upon the Old Testament must have been to him a dear, gladly used occupation. It was his constant inward companion from his Temptation even to his death. His whole speech is interwoven with constant allusions to the Word. (Note 11). In a word, we may say with Huehn, he lived and moved in the Old Testament. (Note 12).

To see how completely his thought was permeated with Old Testament teaching it will be sufficient to summarize briefly from Huehn some of the more outstanding features. He adopts concerning himself that he must announce the acceptable year of the Lord, that he was the cornerstone which the builders rejected, that he was reckoned among the transgressors, that he must experience undeserved hatred, that as Shepherd he was smitten, and the flock scattered, and that the Messiah was David's Lord. He also finds in the Old Testament prophecy concerning John the Baptist, concerning his unbelieving contemporaries, concerning those who followed him with hosannas, concerning the betrayer Judas, and concerning the final tribulation.

Important as these are for his thought, showing us how very greatly his own experience was interpreted to his understanding by the Word, it is equally important for his teaching that we recognize that he drew many of its cardinal ideas from the Old Testament. Still following Huehn, we may specify his idea of God as Father, his teaching concerning love of God and neighbor, God's preference of mercy to sacrifice, his demand that we be perfect as God is perfect, God's omnipotence, the immortality of those who belong to him, the covenant with God, his dominion over Heaven and earth, the worth of Jerusalem and the Temple, the beatitudes concerning the mourners, the poor in spirit, and the pure in heart. (Note 18).

It can readily be seen, then, that in order to estimate properly the meaning upon the lips of Jesus of any of these teachings gleaned from the Old Testament, we must study it in its original setting, and determine how much of that setting Jesus brought over with it; or if he broke with, or modified that setting it will be instructive to see just how and why. Indeed, it may prove profitable to search for possible antecedents of all his sayings in the Old Testament. Perhaps many times the search will be fruitless, but at other times it will be unexpectedly rewarding.

And where could we better look first than in the messages of the great prophets? For as in the Old Testament prophecy was ever cumulative, each successive prophet taking up,

and adding to, the message of his predecessor, so do we find the greatest of all the prophets reiterating, and building upon, the messages of those who preceded him. For it was as a prophet he impressed those who came into contact with him. "Sir", said the woman of Samaria, who had been talking to him by Jacob's well, "I perceive thou art a prophet". (Jn. 4:19). Nicodemus, remonstrating with the Pharisees for condemning him unheard, is bidden, "Search, and see that out of Galilee ariseth no prophet". (Jn. 7:52). After Jesus had raised the son of the widow of Nain, "they glorified God, saying, a great prophet is arisen among us". (Lk 7: 16). And it was as a prophet that he characterized himself. When his own countrymen were offended in him, he replied, "A prophet is not without honor, save in his own country, and in his own house". (Mt. 13: 57). And in regard to the unbelieving ones who sought a sign, he said, "A greater than Jonah is here". (Lk 11: 32).

While Jesus thus ranged himself among the prophets of Israel, making the comparison of his teachings with those of all the prophets of prime importance, that field is much too vast for a single study; it shall be the task of this one to enquire into the relationship between his teachings and those of that great body of prophetic literature comprised in the Book of Isaiah. And for reasons which will presently appear, our chief interest shall be in the Septuagint version of that book.

The name Septuagint is applied to that version of the Hebrew Scriptures which was translated into Greek, principally in Alexandria, whose beginning may be placed in the third century, B. C., and whose completion we may assume to have taken place by the beginning of the Christian era. In the name itself is preserved the picturesque story of its origin given in the Letter of Aristeas. Ptolemy II, (Philadelphus), in pursuance of the suggestion of his royal librarian that there should be in the library a translation of the Jewish Law, sent an embassy to the High Priest Eleazar in Jerusalem, requesting him to send to Alexandria six elders learned in the Law from each of the twelve tribes of Israel. The seventy two elders were despatched, bearing with them a roll of skins, upon which the Law was inscribed in letters of gold. Arrived in Alexandria, they set to work, and the translation of the Law was completed in seventy two days.

Put picturesque as this story is, it will perhaps be much nearer the truth to suppose that the translation of the Scriptures into Greek in Alexandria, was the result of a much slower and longer process, and that it arose out of the religious needs of the people, and won its way from popular use to literary and royal favor. In Palestine the Aramaic speaking

Jews perhaps continued to hear the Scripture read in the Hebrew with an explanatory targum, but in Alexandria the practise probably grew up of reading the lesson in the Greek translation, the work of the interpreter being limited to mere exegesis. (Note 14).

There can be no question as to the great influence of the Septuagint in Alexandria, and throughout the world of Greek-speaking Jews. Their reverence for it may be read in the reference to the letters of gold in which the Law was inscribed upon the roll brought from Jerusalem. In this version the Alexandrians thought they had THE Scriptures; it soon became the Bible of all classes of Egyptian Jews, even the educated and literary ones. It was regarded with a reverence scarcely less than that which belonged to the original. This shortly became the attitude of the whole Hellenistic world; their acceptance of it was universal. (Note 15).

There is a conflict of opinion as to how widely the Septuagint was accepted and used in Palestine. Though Swete points out that its use in the synagogues is still uncertain, many think it may have been the popular Bible of the Palestinian Jews. There is the extreme view of Poehl that it became so firmly established in Palestine, that it was perpetuated in a Volksbibel, which was mainly a translation from it into Aramaic. Fairweather and Edersheim both think it became the people's Bible, though the former holds that the orthodox and the learned always looked at it askance, and depended upon the Hebrew. Bleek thinks that the Palestinian Jews would have recourse to the Septuagint. Thackeray may also be quoted in favor of the view that it found early favor in Palestine. This question will come up for fuller discussion at a later stage in this study. (Note 16) Also see p. 222f.

But, whatever may be our opinion as to the influence of the Septuagint upon the Jews of Palestine, there can be no doubt as to its vital influence upon the early Christians, and upon the New Testament. Swete points out that it is not only the source from which are drawn most of the quotations from the Old Testament, but there are almost innumerable references of a less formal character which may escape notice. Not only the Old Testament, but specifically the Septuagint, has left its mark upon every part of the New Testament, so that at every turn the careful student is confronted by words and phrases which cannot be fully understood without reference to their previous use in the Septuagint. Without its influence the New Testament would have been a widely different book. (Note 17).

Did Jesus himself use the Septuagint? Thomson would answer categorically, he did. Fairweather, on the other hand, who assumes that Jesus used an Aramaic translation of the Scriptures, would say that he did not. Selwyn roundly asserts that the Septuagint was the most important book to Jesus, and that he used it habitually. (Note 18). More need not be said upon this point here. It, too, will come up for fuller discussion at a later stage of this study. See p. ^N But from even this brief consideration of the question, it will readily appear how important it is that in our inquiry into the relation of the synoptic record of the teaching of Jesus to the Book of Isaiah, we make especial reference to the Septuagint version.

Section II. A General Comparison between the Synoptic Record of the Teachings of Jesus, and the Book of Isaiah.

Chapter 2. As to Language and Style.

In an attempt to compare the teachings of Jesus with the Book of Isaiah as regards their language and style, we are faced at the very outset by the almost insurmountable difficulty that the Book of Isaiah is so vast in its range, and so complex in its make up, that we cannot seize upon any definite use of language, nor upon any particular characteristic of style, and look upon it as typical of the whole book. As a matter of fact, there is in it nearly every imaginable type of style, from the simple narrative of such a section as chapter thirty-six, to the highly impassioned oratory of such another section as the taunt of Isaiah beginning in the twenty-first verse of the immediately ensuing chapter.

But even if a very sweeping generalization be made, and it be attempted to seize upon certain characteristics as Isaianic, perhaps the first feeling of the student would be the difference between these two groups of material, rather than any similarity which would entice him to continue his comparison. For it cannot fail to impress one how much simpler, how much less impassioned, how very much more matter of fact, is the method and the manner of Jesus than that of his august predecessor.

There is, however, one characteristic of the Book of Isaiah, which might escape the attention of the casual reader, and which is of the greatest importance to the student seeking to understand the relationship existing between it and the teaching of Jesus. Hidden away beneath the beauty of its poetry, and the impassioned stress of its oratory, there is a simplicity in the use of language which matches

even that of Jesus. For Isaiah shares completely with Jesus their common Semitic heritage of a concreteness of thought and of expression in which is so much of the charm of Semitic literature. Let any one who desires to investigate this question turn at random to any portion of the book, and begin to set down all the figures and concrete touches he finds. Their number will be surprisingly great. Indeed, at times he will find this concreteness of imagery approaching the point of saturation, so that if he endeavors to write down every instance of it, he will be transcribing chapter after chapter practically entire. This is notably true in the case of chapters thirty and forty.

Of especial importance in any attempt to compare the Book of Isaiah with the teaching of Jesus is it to note the range and the minuteness of its acquaintance with nature and life, and its skill in applying the most ordinary as well as the more striking things drawn from these sources to its task of enforcing its lessons, and particularly to the teaching of religious truth.

So outstanding is this feature of the book of Isaiah, that a careful student of it, as Jesus may well have been, would have learned to make full use of his powers of observation as he moved about in the world of nature and of men, and to make full use of this homely material coming to him in such a practise in driving home to the minds and hearts of men the lessons he wished to bring them concerning God and his will. This is one of the outstanding characteristics of the teaching of Jesus. It permeates it all; but it rises to its climax in the parables. Is it not in the parables that we come closest to the actual words of Jesus? The form into which he cast them is such that it would be more likely to stick unchanged in the memory of his hearers, and thus to come down to us as they left his lips, than any others of his sayings.

In order that we may understand how greatly the careful and detailed study of the book of Isaiah would prepare the mind of Jesus for the framing of the parables, it will be necessary to have a comprehensive idea of how widely and intimately that book knew the world of nature and of life, and how largely it used for the embellishment and enforcement of its lessons the concrete and homely materials they furnished. It is here we will find Jesus walking in its footsteps.

In his study of Isaiah Jesus would gain a wide acquaintance with the physical features of the earth and sky. For there he would read of the sun and moon, their

rising and setting, and their occasional obscuration in an eclipse. He would read of the mountains, and hills, the valleys and the plains. In these hills there were rocks, in whose ragged clefts were the entrances to caves, or which had been cleft by some great cataclysm, so that from them limpid waters gushed. Above them at night gleamed the constellations of the heavenly bodies, yielding to the light of oncoming day, and leaving behind them for a few glorious moments the daystar, the son of the morning. In his imagination he would see the sand of the desert, glowing in the fierce heat of the midday sun, suddenly changed by a torrential downpour into a pool of water, while springs of water gushed out upon the thirsty ground. Before him would stretch out an uninhabited waste where there came not even the tents of wandering Arabs, nor the flocks of wandering shepherds, but where all kinds of doleful creatures held sway in abandoned houses; it was the possession of the porcupine; the habitation of wolves and jackals; there ostriches dwelt; there the satyrs danced; while through it all swirled the storm of dust. Or there would meet his eyes the dreadful desolation of the country ravaged by volcanic disturbances, whose dust was brimstone, and whose land, nay, whose very streams, were burning pitch.

Particularly fascinating would be the description of the clouds, piled high in snowy turrets, racing swiftly through the blue of heaven, or again lowering, blotting out the features of the landscape in their thick folds, even cutting off the light of day, finally descending to the earth in a torrential downpour, that might sweep everything before it, or in a gentle shower that would cause the earth to smile back up at the sky in verdure.

Winding through the landscape would go the water-courses, bordered by grasses, reeds, rushes, or broad grassy meadows, while often their banks would be lined by the graceful drooping willows. Sometimes they would go softly, like the sweet, gentle waters of Shiloah, at other times with a rush and a roar of waters that were many and mighty. At times, too, they would be in flood, like the waters of the great river, coming up over all his banks, going out of all his channels, sweeping onward over all puny and futile resistance that might be offered, overflowing all the country side, inundating the surrounding farms and houses, as it passed through on its way to the sea.

There would stretch before him the majestic sweep of the sea, its restless waves beating forever upon the illimitable beaches of sand which bounded it, unable to gain

over them any but the most fleeting mastery, and often for all its troubled turmoil, unable to do any more than vent its spleen by casting up mire and filth. Looking out to sea, there seemed no end to the waters which completely covered it. Beneath its waves there lurked Leviathan, the swift and crooked serpent, and the dragon that is in the sea. Stirred up continually, often to its depths, it gave utterance to to its passion in a continual roar.

Before his eyes would pass the spectacle of the natural forces operating in the world. There would be the gentleness of the rain and snow, coming down, and watering the earth, and making it bring forth and bud. Before him, too, would rage the tempest, tossing everything in its gusty wrath, often accompanied by the icy patter of the hail. As it swept over the mountains it would drive before it great billowy clouds of dust and chaff. Perhaps it would be the rough blast of the east wind, beating in fury against a wall, behind which would crouch men and beasts trying to find a covert from the tempest, or a hiding place from the storm; again it would be a whirlwind from the south, sweeping through from the terrible land of the wilderness. Or again it would be a scorching wind which would seem to dry up the very rivers themselves; the meadows by the Nile would become parched and bare, the grass and all green things would fail; the reeds and flags would wither away; the streams would be diminished, and the river itself would become wasted and dry; and from all its banks would rise the stench of decayed vegetable and animal life whose means of subsistence had been taken away!

Ever before him would be the constant feature of a nearly tropical country, its terrible heat. Now it would be the heat in time of harvest, ameliorated by a cloud of dew; now it would be just clear heat, heat in a dry place; again it would be the heat in the shadow of a cloud bringing low the unfortunate ones who could not stand its rigor. Now and again there might be some shadow into which to escape, at times some great rock would throw its shade athwart a weary land.

Sometimes he would encounter the spectacle of the forest fire, crackling as it kindled in the thickets, roaring as it devoured thorns and briars, rolling upward in thick clouds of smoke.

At times he would see the hills and mountains reeling and tottering in an earthquake which would seem to make the heavens tremble, and to shake the very earth out of its place.

Nor would he miss the magnificent display of a massed attack by the cataclysmal forces of nature. Added to the chaotic upheaval of an earthquake would be the great noise of the thunder; the raging of whirlwind and tempest would be accompanied by a torrent of overflowing waters; fire darting from the clouds, or pouring from the riven hills would complete the terrible devastation.

In his reading of Isaiah Jesus would make a wide acquaintance of the realms of vegetable and animal life. The various trees would throng before him, magnificent in their length of days. There would be the stately cedars of Lebanon, the oaks of Bashan, the willows by the watercourses, the branches of the palms, the myrtles, the accacias, the firs, the sycomores, the pines, the box, the holm tree, the oil tree, and the fig. Here would be a tree of which only the stock was left to send up a shoot the succeeding season, or from whose roots would come new branches in their turn to bear fruit.

There would meet him also a profusion of other plants, the garden causing the things that are sown in it to grow, and the earth bringing forth her bud. He would see the grass of the field, or that growing upon the housetops, the green herb, the tender corn before it had grown up. He would read of tender plants, shoots out of dry ground, or even of the desert blooming as the rose. He would find there grapes cultivated and wild, briars, thorns, nettles, and thistles. There also would be found the reed, the rush, and the flag. He would see the flowers fading, the grass withering, and the faded leaves of the vines and fig trees driven by the wind.

In his study of Isaiah Jesus would be brought into touch with quite an interesting range of animal life. He would see the homely creatures of daily life, the spider weaving its webs, the moles and the bats flitting about in dark deserted places, the grasshoppers and leaping locusts, the caterpillar gathering her store, the moth consuming old garments, the flies and the bees, resting in desolate valleys, and upon thorns and pastures. Nor would the wild beasts be absent, nor the domestic animals upon which they preyed. He would see the young lion come roaring into the midst of the flock, laying hold of its prey, and carrying it away safely, with none to deliver. He could see the wolf tearing the lamb, the leopard devouring the kid, the lion striking down the fatling and the calf, the bear crushing the cow. He would revel in the picture of the prophet's imagination, in which these inveterate enemies would live in peace, the

the lion eating straw like the ox, and the serpent eating dust; no longer need men fear the fierceness of their nature, a little child might play upon the hole of an asp; or put forth his hand on the den of the basilisk, or lead a troupe of the most ravenous beasts.

Particularly fascinating would he find the denizens of the wilderness and the desert, those places abandoned as human habitations, and set aside for dens forever, the joy of wild asses. There would be found the wolf and the jackal, the owl and the raven, the porcupine and the pelican; there would the ostrich dwell, and the satyrs dance; and in the terror of the darkness would lurk the night monster.

On every hand would be met man's sinister foes, the serpents. Here would be the egg which would hatch out into the basilisk, or that which broken open would reveal the viper. There was leviathan, the swift and crooked serpent, and the dragon that dwelt in the sea. Upon the land would be found the asp, and the fiery flying serpent.

There yet remains that anomaly, the arrowsnake, designated by its name as a quick darting serpent, whence its name, but more strongly indicated by its behavior as some species of bird, making her nest, laying, hatching, and gathering her young under her shadow. It may furnish us with a convenient transition to bird life, which so evidently delighted Jesus. For accompanying the arrowsnake, we find undoubted birds, the kites, gathering, every one with her mate.

How intriguing the picture of bird life Jesus would find in Isaiah! Had he listened he could have heard the rustling of their wings, the chattering of the swallow and the crane, the mourning of the dove. Had he looked, he might have seen the eagle majestically mounting with his wings into the skies; innumerable doves flying in clouds around the windows; the care of the parent birds matching that of the "arrowsnake", flying over their nest again and again to protect their little ones, ever and anon darting at some threatening foe. Nor would there be lacking the harsher side, the scavenger birds glutting themselves summer and winter upon the carcasses of the slain.

But Jesus would doubtless be much more deeply interested in the world of human nature and life, which he would also find spread out before him in intimate detail and in lavish profusion. How fully and how exquisitely set forth was that life of men that centered in the home!

He would read much of the life of the family itself. All the joys and sorrows of the conjugal relation,

all of the satisfactions and heartaches of parenthood would come to his attention. In contrast with the bitterness of the disappointment of her whose desire for children had been denied, would ring out the shout of joy of her who had conceived, and now that her travail was over, and her pangs had ceased, was delivered of a man child. He could follow the life of the little one in the happy home, nourished by the milk drawn from its mother's breast, comforted by the tenderness of her love, borne upon the side, or dandled upon the knees. One day a name would be chosen for the child, later it would be weaned. He would hear it lisp its first words of childish prattle, until at last it could say, "my father, my mother". He could see it learning more and more, line upon line, and precept upon precept, until it could write simple sums, such as a few trees. And so the happy days would go by, other children coming to share with it in the parents' love until the home would be filled with young men and virgins. But he would read also of the darker, sadder side. Perhaps the home itself would be broken up, the mother unfaithful to her husband would be divorced, or sold into slavery. Or the children would rebel against the love and the authority of their parents; they would deal corruptly, and their attitude and conduct would lead to a bitter estrangement.

And In Isaiah Jesus would find that these family relationships were definitely used to teach the religious lessons of the relations between God and men. God's love for Israel was the yearning love of the husband for the wife. He is the father of men. Human love should teach us the greatness and the persistence of the divine love. For as the young man rejoiced over the virgin, so would God rejoice over his own; though a mother might forget the little child, which yesterday she had brought forth, and which today is sucking from her breast its life, which is also her life, yet God would not; he could not, forget those who were the objects of his love. And men had been unfaithful to him; they had rebelled against him who had nourished and brought them up; they had allowed themselves to become utterly estranged from him!

From a study of Isaiah Jesus could learn much about the very houses in which men lived. Sometimes it would be a tent, pegs driven in the ground, and its cords stretched tightly against the wind, yet shaken and blown about. But more often it would have substantial walls, into which there could be driven nails, and upon these nails would be hung a great collection of household gear, every small vessel, from

cups to flagons. Sometimes it would be driven in a sure place and bear safely the burden entrusted to it; at other times the wall would not be sound enough to hold it, and this nail would give way, and its load would come crashing down. Or even the wall itself might be insecure; the onlooker might see in it a breach ready to fall, swelling outward, and even in the instant in which it was being watched breaking suddenly into ruins.

In the house would be some small chambers into which one might go, and closing the door behind him be hidden away. Other rooms might be given over to sleeping; there men rested in their beds, if indeed, the beds be not shorter than that a man could stretch himself on them, and the covering narrower than that he could wrap himself in it.

Or here would be the lamp burning brightly, or there the great key, which was carried upon the shoulder.

And how simply, yet how beautifully would the life of the home unroll before him! He could see the women as they ground the corn for bread, or as they swept the house with besoms, or as perchance, they went happily to draw from the well the day's supply of water. Here is one kindling a fire; the spark falls into the ~~to~~ow, and it burns briskly so that none can quench it. As the fire burns up, he puts the kettle to boil, roasts a roast before it, bakes bread in the coals, or just sits idly by, warming himself in the cheery glow. And there in the corner is a large fragment of a broken vessel, saved against the day when he will wish to take a little fire from the hearth, or a little water from the cistern.

And here is an old man tottering about the house, leaning upon his staff. Alas! it was only a bruised reed, for as he leans upon it, it breaks, and goes into his hand, and pierces it. What a shame! for the old man is so gentle he would not have broken that bruised reed, nor would he have quenched a bit of smoking flax. We can see him as he sits before the fire, warming himself at its coals. Now he is writing with a pen upon a tablet, now he is inscribing something in a book, which, upon the completion of his task, he rolls together into a scroll. And to ease his injured hand, he puts upon it a cake of figs, as one would put a plaister on a boil.

When meal time comes the family gathers to eat their frugal fare; there is bread made from corn, with butter and honey; there are the fruits of the vine and fig tree; they drink water from their own cistern, or wine from their own vineyard; or if it is a gala day, there may be raisin

cakes of Kir-hareseth! While in wealthier homes there will be feasting and merrymaking. To the mirth of the tabrets and the pipe, the joy of the harp and the lute, will be added the noise of rejoicing as they drink wine with a song, or as perchance they partake of a feast of fat things, a feast of wine on the lees, well refined. Or it may even be a drunken revel, the debauchees rising early in the morning to follow strong drink, which they mingle through the day, tarrying late at night till wine inflame them, then falling finally into a drunken sleep they lie in stupor until at last the needs of their bodies rouse their sodden minds to dream that they are eating and drinking; but they awake, hungry, thirsty, and faint, and their souls have appetite.

The inmates of homes both rich and poor would concern themselves with the question of personal adornment, girding themselves with their garments, and clothing themselves with what ornaments they could command. There would be the ever recurring tragedy of garments growing old, and being eaten by moths. Men would be shaving with a razor the head, the hair of the feet, even consuming the beard. But as a matter of course, it would be the adornment of the women which would be exhibited in its greatest detail. Jesus could see the haughty daughters of Zion, with their well set hair and wanton eyes, walking with stretched forth neck, walking and mincing as they went, making a tinkling with their feet, and leaving behind them the scent of sweet spices. He could familiarize himself with quite a lengthy catalogue of feminine charms, or wiles, as some might prefer to call them. He would see them in their festival robes, with turbans, veils, and headtires on their heads, with mantles and shawls about their shoulders, and sashes and girdles around their waist. In their hands would be their satchels, their hand mirrors, and their perfume boxes. They would be decked in stomachers of fine linen. They would be encrusted with jewels from head to foot. There would be jewels in their noses, and crescents in their hair. From their necks would hang amulets and pendants; there would be bracelets on their arms, rings upon their fingers, while ankle chains and anklets would complete their adornment.

But little would be found in regard to those inevitable occasions of mirth and grief, weddings and funerals. But he could see the bride clothing herself in her best garments, and adorning herself with her jewels, while the bridegroom made ready for the happy event by decking himself with a garland, and later rejoiced with joy unspeakable over his bride. The funeral itself is not mentioned, but Jesus

would read of the wealthy man hewing out his sepulchre on high, gravating for himself in the rock his last habitation.

Quite closely connected with the life that centers in the home is a feature of human life that made a great impression upon Jesus. That is human health and sickness. The human ill he would encounter in Isaiah would cover the entire range from the very least to the very greatest. It would include the faintness of fatigue, when the smith, worn out by his arduous labors, would feel his strength failing, and become hungry and faint. There would be the fatigue of the warrior, whose knees grow too feeble to sustain his weight, and whose hands are too weak to hold his sword. Or Jesus might read of the poor sufferer whose face was paling because of some malady, in the course of whose development, the whole heart would grow faint, while the fatness of his flesh would wax leaner until it was made thin. Or he would see the poor fellow who had been smitten until his whole head was sick; from the sole of his feet to the crown of his head there would be no sound spot on him; but everywhere wounds, bruises, and festering sores. And how many were the poor ones handicapped by some physical defect! He could see the blind led about by the hand, or groping for the wall. The tongues of some were tied so that they spoke with stammering lips; the ears of others were stopped so that they could not hear; the limbs of still others were shrunken or palsied so that they could not walk. This human misery reached even to the last extremity, those who had been slain or had otherwise gone to death.

But the picture is not unrelieved; Jesus was powerfully attracted by the alleviation of this human misery. For there was the ministry of healing and of restoration. The hurts of the people were bound up, the wounds and festering sores were closed, and mollified with oil, and healed. The blind were not only led, but their eyes were opened, and the darkness became light before them. The tongue of the stammerers was unloosed so that they could speak plainly. The dumb sang, and the lame man leaped as the hart. The ears of the deaf were unstopped.

In his study of Isaiah Jesus would also find quite a vivid and detailed presentation of the life of men in the community. He could see the people massed to construct some great highway, like that which ran out of Egypt to Assyria. He could see them going through the gates of the city, preparing the way, casting up the roadbed, gathering out the stones. In the desert, where nothing hindered, it would be made straight. When difficulties were encountered, they would

be overcome, the rough places would be smoothed, the crooked places straightened out; even the mountains and the hills would be leveled, and the valleys filled. And when it was finished, it would be filled with traffic, some riding upon horses, others upon mules, still others upon swift beasts. Some would ride in chariots, while others would be borne in litters.

How graphic the portraiture of the daily life upon the streets. Children would run at play, tossing a ball from one to the other. Their mothers would be about the day's marketing, buying wine or milk. Throngs about their daily work would be treading down the straw about the dunghills, or the mire that filled the streets. Upon some street corner would stand a young lady shaking her head at one she had despised, and laughing him to scorn. Gathered in some low dive would be a throng of revelers, adding their vomit to the filth that already so filled the tables that there was no place clean. Or some one who had drunken the bowl of the cup of staggering, and drained it, would rise and essay to go home. As he went staggering down the street, he would grope for the wall like blind men, and stumble at noonday as in the twilight. Finally he would fall to rise no more, but to join in the sleep of drunken stupor those who had fainted and were lying at the top of all the streets. Vieing with the strident cries of those who were lifting up their voices and causing them to be heard in the street would be the song of the harlot, who was going about with her harp, making sweet melody, and singing many songs, lest she be forgotten.

Or he might see approaching the city the teller of good tidings, and hear him lift up his voice with strength, to tell his good news forth. Then is the whole city gone up to the housetops, it becomes a tumultuous city, a joyous town. Each one dons a garland in place of ashes, anoints himself with the oil of joy to dispel his mourning, puts on a garment of praise instead of the spirit of heaviness. All give themselves over to revelry, and behold, joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine.

Perhaps the news is bad. There is a crying in the streets because of the wine. The enemy has swept through the countryside, devastating as he went. Rise up, and tremble, ye careless women that are at ease; be troubled, strip you, make you bare, gird sackcloth upon your loins; lament, because the fruitful fields have been laid waste, and the ingathering fails.

Or perchance he sees a delegation of the principal

men going to the palace of the king, with garments rent, to tell him of the insolence of the enemy, and the peril of the state. He sees the king send Shebna, the scribe, and Eliakim, the chief of his household, together with the elders of the priests, all covered with sackcloth, to Isaiah the prophet, while he himself, with garments rent, and likewise girt with sackcloth, makes sorrowful pilgrimage to the house of God, and all the stricken populace give themselves over to weeping, to baldness, and to mourning, all like the king and the principal men, girt with the inevitable sackcloth.

Since the Hebrews were to such a great extent an agricultural people, it is only natural that in his study of Isaiah, Jesus would find much material dealing with the farm. He would read of the larger places, where the cattle fed in wide pastures, with many, perhaps aliens, for their ploughmen and vinedressers, and with their barns in which were the stalls for the oxen, and cribs for the asses. Nor would he fail to find mention of the smaller places, where a man would have just enough ground to nourish a young cow, and two sheep, the abundance of whose milk would keep him in butter. He would read of the hills, digged with the mattock and the hoe, where, if the ground were very fruitful, one might plant a vineyard. He could see them as they dug a trench about it, built a tower for the watchman, hewed out a winepress in the midst of it; then they would gather out the stones, and plant it with the choicest vines. He would feel the desolation of the scene presented in the autumn by the abandoned booths in the vineyards, and the deserted lodges in the gardens of cucumbers, or the greater desolation of the picture of the once fair and fruitful hills, which through neglect, or the ravages of war, had grown up in thorns and briers, being now given over to the grazing of sheep and oxen, where the calves fed and lay down, and consumed the branches of the shrubs.

The interest of Jesus, however, would be more likely to center in the work he could see going on upon the farms. He could see the horse being led carefully, so that it would not stumble; the beast yoked, and burdened, driven with the staff and rod, or guided by the hook in the nose, or the bridle in the lips; the poorer ones, who had no beasts of burden, drawing their cart with a rope. He could see the young asses and the oxen tilling the ground.

How busy the work of preparation for the crop,

and its care! He could see the men going into the thickets of the forest, and cutting them down with iron, and when their boughs were withered, the women would come along, break them off, and set them on fire. Or it would be the thorns that were cut down and burned; or he would watch the tongue of fire devouring the stubble, the dry grass sinking down in the flame, their rotten roots and their blossoms going up as dust. When the ground had once been cleared, he could see the ploughman ploughing the ground to prepare it for his sowing, opening and breaking the clods, making plain the surface, then casting abroad the fitches, scattering the cummin, putting the wheat in rows, and the barley in its place, and sowing spelt in the border. Or perhaps he would see the sower sowing beside the water, sending forth the feet of the ox and the ass. Or it might be one planting a vineyard, planting pleasant plants, and setting it with strange slips, hedging it in, and in the morning making his seed to bloom. Carefully it would be hoed, and then, before the harvest, when the blossom was over and the flower became a ripening grape, the gathering time would come.

Oh, the joy of harvest! Jesus would see the gladness and joy in the fruitful field, he could hear the singing in the vineyards, while over it all there rose the vintage shout. Here was the treader treading out the wine in the winepress, his garments red with the blood of the grapes. No year of leanness this, in which ten acres of vineyard yield only a bath, and a homer of seed an ephah. With what eagerness would they shake the olive tree, leaving only two or three berries in the uppermost boughs, and four or five on the outermost branches! He would see the harvest man gathering the standing corn, reaping the ears with his arm, while the women would follow him, gleaning, as they glean the ears in the vale of Rephaim.

And how vivid the picture of the threshing! The fitches and cummin would be beaten out with a rod or a staff. The corn would be taken to the threshing floor, where it would be trodden out by the feet of cattle, or a cart would be driven over it that the wheel might separate the grain from the chaff. Or there might be used a new sharp threshing instrument, having teeth, which would beat it small. Then it would be winnowed with the shovel and the fan, thrown high in the air that the wind might carry away the chaff, or the whirlwind scatter it.

Isaiah's portrayal of shepherd life would have a peculiarly compelling appeal for Jesus. He would delight in

the stream of cattle going down into some peaceful valley, there to lie down and rest, or in the thought of Sharon as a fold for flocks. With what tender interest would he watch the shepherd at his task, standing to feed his flock, or gathering the lambs in his arm, to carry them in his bosom, the while he led so gently those that gave suck! But shepherd life has its darker, as well as its lighter side. Some sudden storm may sweep the poor shepherd's tent away. Or a lion leaps into the midst of the flock, seizing some helpless sheep, breaking its bones, and then standing growling over its prey. In vain do the shepherds gather and attempt to drive him away by futile shouting. He will not be dismayed at their voice, nor abase himself for all their noise. Even if they escape such a tragedy, the sheep have to face the often cruel shearing, and the lambs are led to the slaughter. But how sad the case of the neglected sheep, utterly gone astray, fleeing, with no man to gather them! The shepherds are without understanding or knowledge; they are seeking their own gain, utterly untrue to the trust that has been committed to them, giving themselves over to strong drink. Their dogs are dumb, and cannot bark at the approach of the ravenous beasts who have come to devour the flock; but having sated their greedy appetites they are lying asleep, dreaming, loving to slumber, oblivious of the helpless sheep they are supposed to guard.

Closely connected with this pastoral life is that of the hunter. In reading Isaiah Jesus could see the hunters going out with their bows and arrow, or setting their gins and snares, in which many a hapless antelope would be snared and taken, lying helpless in the cruel entanglement of the meshes. Or he would see the fully organized hunt, the chased roe fleeing before the noise of the beaters; see, it falls into a pit toward which it was driven, or, seemingly fortunate enough to flounder up out of the pit, is taken in a snare.

Turning his attention to the larger centers, where the population was more congested, Jesus would find many details of the industrial life on the pages of Isaiah. Strolling in his imagination through the outskirts of the town, he would fall in with the feller coming up against the trees with axe and saw; or he would pass the hole of an old pit whence clay had been digged, or a quarry from which rock had been hewn. Or perchance, he might come upon one digging a well. And what a busy hubbub would he encounter as he reached the town! Here would be the mason, burning his lime, or mix-

ing his mortar. Here is one repairing a breach in the wall; there is a group, with line and plummet, laying as a corner stone, a stone which has been carefully tried, and which they are sure will make a good foundation. Further along he might find another group working upon the very foundation of the temple itself. He comes to the weavers' quarter. They are combing their flax, and weaving white cloth; as he passes, one is rolling up a completed piece, and cutting it from the loom. Nearby is the fuller at his task. Next he sees the potter, treading his clay, then fashioning it into divers vessels. Then he stops to watch the smith, who is making an axe. He blows his fire of coals, then working awhile among the coals, he withdraws it to the anvil, where he fashions it with hammers, smiting upon the anvil, and working it with his strong arm. Here is a carpenter, making a god! See him as he stretches out his line, and marks it out with compasses and pencil; then taking his planes, he shapes it, making it into the fashion of a man; then he fastens it with nails, so that it should not be moved! Further along is a goldsmith, engaged upon the same task. He is carefully refining his metal in the furnace, purging away all its dross, taking away its tin. Then a workman melts a graven image, and the goldsmith spreads it over with gold, smoothing it with his hammer, casting for it silver chains, then having soldered it all, he stands back to appraise his work, saying of the soldering, "It is good".

Nor had Isaiah failed to give him a picture of the commercial life of the day, though curiously enough, it is in connection with Tyre, rather than with Jerusalem, that this life is described. However, he could see the ordinary transactions of commerce going on before his eyes. Here would come a caravan from the distance, bringing its wares from afar to the mart of nations. It would consist of multitudes of camels, the dromedaries of Midian and Ephah; perhaps they would come from Sheba, bringing gold and frankincense, carrying their riches on the shoulders of young asses, and their treasures upon the bunches of camels. Or they would be bringing fine gold, the pure gold of Ophir. Or, perchance, they would be laden with the harvest of the Nile. In the city itself he would meet the bickering of the buyer and the seller, the latter measuring out his wine, or weighing some solid commodity in his scale or balance, the former watching solicitously to see that the silver were not dross, nor the wine mixed with water. Here would be the lender and the borrower, the giver and the taker of usury. In Tyre, the commer-

cial classes were the most important ones, for he would see their traffickers deferred to as the honorable ones of the earth, and her merchants accorded the rank of princes, if indeed, the government were not actually in their hands.

Since the Hebrews were not a seafaring people, Jesus would naturally not find in Isaiah very much dealing with the life that was lived in connection with the water. But as he read, he could see the swimmer spreading out his hands to swim, or the fishers, as they cast their angle, or spread their nets upon the waters. He would see the inhabitants of the isle, who depended for the replenishment of their supplies upon the merchants of Zidon, as they passed over the sea. He would read of the ships of Tarshish, of the Chaldeans, and the ships of their rejoicing, of the vessels of papyrus upon the waters, which bore by sea the ambassadors of the land beyond the rivers of Ethiopia. He would read of places of broad rivers and streams, wherein went galleys with cars, or whereby went gallant ships. He would see the ship laboring in the tempest, all her tacklings loosed, and the frantic sailors striving in vain to strengthen the foot of the mast, and to spread the sails.

But perhaps Jesus would be interested the most of all in the religious life of the people, which was so graphically spread upon the pages of Isaiah. With what joy would he watch them, as from one new moon to another, or from one sabbath to another, or at the time of harvest, or of the assembly or solemn meeting, the whole populace would come to worship before God! How dear to his heart the picture of the worshipping throngs, appearing before God, trampling his courts, spreading forth their hands, and making many prayers. The priest would be ministering at the altar, burning frankincense, offering oblations. He would hear them as they sang their songs to stringed instruments in the house of the Lord, joyful in the house of prayer. How sweet the strains of the songs that rang out in the night, as when a holy feast was kept, or those that sounded as when one goeth with a pipe to come into the mountain of the Lord, bringing their offering in a clean vessel into his house. He would see them going through all their scrupulous ceremonial washings, that they might be clean. And after the harvest, he would rejoice with the happy people, as they ate their corn and praised the Lord, and drank their wine in the courts of the sanctuary. He would feel like joining with them as they worshipped with sacrifices and oblations, or as they vowed their vows, and performed them. He would see the meticulous zeal

with which they kept the sabbath, or afflicted their souls in fasting, bowing down their head like a rush, and spreading sackcloth and ashes under them. He would rejoice in the thought of an altar to the Lord in Egypt, and a pillar raised to him at its border.

He could not fail to be impressed with the very scale upon which the sacrifices were offered. It must have seemed that they were so numerous that not even all the beasts of Lebanon would have been sufficient for them, nor would its forests have sufficed for fuel to burn them. For burnt offerings were brought small cattle; the blood of oxen, of bullocks, of lambs, and of goats drenched the altar, while upon it were burnt offerings of rams, the fat of fed beasts, the fatness of wild oxen, and of the kidneys of rams. To the house of the Lord were also brought offerings of sweet cane and money.

While there was no lack of leaders who were faithful and true, his heart would be pained at the sight of the prophets whose eyes were closed, the seers whose heads were covered, so that all vision had become as the words of a book that is sealed, and of the priest and prophet who had erred through strong drink.

False worship mingled with the true. The whole land was full of idols which their fingers had made. How Isaiah delighted in pointing out their nothingness! and in heaping scorn and ridicule upon them! Here is one made of a tree that will not rot, shaped by a cunning workman. He would read of those that lavish gold out of a bag, that weigh silver in a balance; they hire a goldsmith, he maketh a god! Perhaps it is a graven image of silver, or a molten image plated with gold, or even it may have silver chains added to its overlaying with gold. But they are no gods! they are but wood, and stone, and metal, the work of men's hands. They bear them upon their shoulders; they carry them on beasts and cattle; they set them in their place, and there they stand; they shall not be removed. With them are the Asherim, the sun images, the altars, which their fingers have made, and even the smooth stones of the valley, to which they pour out drink offerings, and offer oblations. Sickened by the sight of all this silly worship, Jesus would have turned with joy to the picture of the graven images of Babylon's gods broken unto the ground.

Jesus could see going on before his very eyes the multiform practises of all this false worship. He could see the people in their superstition turning to the sorcerers, the charmers, the enchanters, the soothsayers, the wizards,

the monthly prognosticators, the astrologers, the stargazers. He would see those who had familiar spirits, chirping and muttering, as they communed with the dead, speaking out of the ground, their voices whispering from the dust.

He would see the people as they went to the sanctuaries, and to the high places, sacrificing in the gardens, burning incense upon bricks. He would see them as they prepared a table for Fortune and filled up mingled wine to Destiny. His heart would sicken at the thought of their impurity, setting their bed upon a high and lofty mountain, whether they had gone up to offer sacrifice, or inflaming themselves with lust under every green tree. Revolting to him would be their abominations, as they sanctified themselves, and purified themselves to go into their gardens, there to hide behind a tree in the midst, eating swine's flesh, the abomination and the mouse! Or perchance they would be sitting among the graves, or lodging in secret places, blessing an idol, breaking a dog's neck, offering swine's blood, or eating swine's flesh, with the broth of abominable things in their vessels. Or worst of all, hidden away in the clefts of the rocks in some sombre valley, they would be slaying little children!

It was not merely the surface of life that Jesus would come to know in his study of Isaiah; on the contrary it would flow before him, a limpid stream into whose pellucid depths he could look until he saw much concerning fundamental social conditions. What a picture of government was there! Babylon, the golden city, he would see as the oppressor of the world. The staff of the wicked was the scepter of her rulers; she was continually smiting the people, and ruling the nations in anger and unrestrained persecution. Little wonder that at her downfall, the whole earth is at rest and is quiet, and that the peoples break forth into singing! He sees the Egyptians given over into the hand of a cruel lord, a fierce king ruling over them. And Israel, herself! she is ruled and oppressed by women and children! The land is full of murderers. The elders and princes are not content with the lambs that might lawfully have been brought to them; but they were rebellious, the companions of thieves, lovers of gifts; they ate up the vineyards, and ground the face of the poor, whose spoil was in their houses. How wretched the lot of the people! they were held in wicked bonds, enslaved under the yoke of oppression; they were a people robbed and spoiled, snared in holes, and hid in prison houses!

Wealth wantoned before his eyes. The land was full

of silver and gold, of horses and chariots; the rich kept joining house to house, laying field to field; in their pride they boasted that if the bricks were fallen, they would rebuild with hewn stone; if sycomores were cut down, they would change them into cedars. The women revelled in vanity and luxury, captives being their handmaids and servants. The wealth of the nations might be seen in the glory in which their kings lay sleeping their last sleep. And with wealth went debauchery, the mingling of wine, and the staggering of the drunken man in his vomit.

Justice was utterly corrupt. The courts were full of unrighteous suits, and untrue pleadings. The judges were wresting judgement, especially of the fatherless and widows, were decreeing unrighteous decrees, and writing perverse judgements.

Class lines were sharply drawn, as between priest and people, master and servant, mistress and maid, buyer and seller, lender and borrower, the giver and the taker of usury. Bitter was the lot of the underprivileged, especially of women and children. It were hard to say which was worse, the plight of her to whom attached the shame of being unmarried, or of her that had been put away with a bill of divorcement. Children were sold to creditors to be their slaves. In every community there were the illiterate, the hungry, the naked, the outcast poor.

And finally, stalking through the pages of Isaiah, in the grim nakedness of its horror, Jesus would see the spectre of war, that awful destroyer of man and all his works. He would see nation lifting up sword against nation, no man sparing his brother, Egyptians stirred up against the Egyptians, neighbor fighting against neighbor, and brother against brother, city against city, and kingdom against kingdom. Often there would come up against a people another nation, a fierce people, of a deep speech, and of a strange tongue they could not understand.

He could follow out the preparations of peoples for war in all their graphic details. A great trumpet would be blown, and an ensign set up, as it were upon a mountain. In answer to this, he could hear the noise of a great multitude, the tumult of gathered kingdoms, as the host was mustered for battle. Elam would bare the quiver, with chariots of men and horsemen; Kir would uncover the shield, and all the valleys would be full of chariots. At last they would be mobilized. See! they come swiftly, none are weary or stumble among them; none slumber nor sleep; neither is the girdle

of their loins loosed, nor the latchet of their shoes broken; their horses' hoofs are as flint, and their chariot wheels as a whirlwind.

Awaiting them Jesus would see the strong cities, with their bulwarks, their fenced walls, and their lofty towers. Upon these last watchmen would be set; they would stand continually upon their watchtowers in the day time, and sit in their ward whole nights, declaring at once what they saw. Perhaps they see nothing more dangerous than a troop, horsemen in pairs, a troop of asses, and a troop of camels. The princes are preparing the table; they are eating and drinking. Suddenly, upon the summer fruits, and upon the harvest, the battle shout is fallen. The princes rise up, they annoint the shield; horsemen are set in array at the gate. The battle is joined. The armor of the armed man flashes in the tumult; garments are rolled in blood. There is a noise of people roaring like the roaring of the seas. They are rushing and dashing like many waters. A standard bearer faints. Panic ensues. The vanquished are chased like chaff before the wind, like dust before the storm. At eventide there is terror; before morning, they are not.

He sees the stricken populace fleeing into Jerusalem, strength coming to a little band of heroes, who turn back the battle at the gate. The city is put in a state of siege. Feverishly they look to the armor that is in the house of the forest; they gather the waters of the lower pool, and make a reservoir between the two walls for the water of the lower pool. The breaches in the wall of the city of David are many; they number the houses of Jerusalem, and begin tearing down chosen ones to fortify the wall. The enemy camps against them round about; he comes before them with a shield, and shoots his arrows at them. Then he begins a systematic siege, raising works against it, casting up a mound, or laying siege against it with a fort. Perhaps the siege may continue until the beleaguered are reduced to the dire extremity of eating their own dung, and drinking their own water; they snatch upon the right and the left, and are hungry, every one eating the flesh of his own arm.

How baleful the consequences of war, as Jesus would find them pictured in Isaiah! Of course, there is some rejoicing occasioned by warfare, but very little of it appears in the pages of the prophet. How beautiful upon the mountains the feet of him that bringeth good tidings, and publisheth peace! He would hear the voice of the watchmen as they

sang together, and as they called upon the captive exile to awake, to loose the bands from her neck, to shake herself from the dust, and to put on her beautiful garments; speedily shall she be loosed; she shall not die, nor go down into the pit; neither shall her bread fail.

But the greater part of the picture would be filled with the horror and the desolation of war. How great the toll of death! How the hungry sword devours men! Every one who is taken falls by the sword; infants are dashed in pieces; every one who is found is thrust through. The mighty man, the judge, the prophet, the diviner, the ancient, the captain of fifty, the honorable man, all are cut off. The carcasses of the dead, thrust through with the sword, are piled as refuse in the streets; cast out from their sepulchres, they are trodden under foot. All the streams are running full of blood, in which the very mountains seem to melt. The stink of the carcasses of the slain comes up into the nostrils of all in the land.

Hand in hand with death went spoil! He could see the joy of the victor, as he rejoiced, dividing out the spoil; and the fierceness of him who counted the towers and weighed the tribute, while the vanquished quailed before him in terror! How complete their work! The houses of the ordinary men were spoiled, their wives ravished; the palace of the King was completely looted; everything that was in his house, and everything his fathers had laid up in store was carried away to Babylon; nothing was left.

And with death and spoil stalked desolation! He would see great cities, like Damascus, burnt with fire, laid waste, and brought to nought in a night. Where once had been busy streets and teeming houses, there would be a ruinous heap. The whole country would be desolate; war had made the world a wilderness. Where once had been the strong city, he would see nothing but a forsaken place in the wood, or upon the top of a hill. The vineyards and cultivated lands would be full of briars and thorns, and given over to hunting and grazing. The harvest had fled away in a day of grief and desperate sorrow; the gladness and joy had been taken out of the fruitful field; there was no singing in the vineyards; no treader would tread out wine in the press; the vintage shout had ceased. The once busy highways were lying waste; the wayfaring man had ceased; the miserable remnant were ravaged by lions!

Many were fled away from the drawn sword, the bent bow, and the grievousness of war! Perhaps all the rulers, seeing the hopelessness of the battle, were fled away to-

gether, leaving the people to hopeless rout and confusion. And as they fled, Jesus might perchance see them encountering kindness, since the populace, who themselves knew so well the bitterness of the experience through which they were passing, might meet the fugitives with bread, or bring water to the thirsty; they would hide the poor outcasts away, and would not betray them to their relentless pursuers.

Perhaps bitterest of all would be the lot of the captives. Sometimes the captives of the mighty might be taken away, and the prey of the terrible delivered. But more often, the prisoners would be gathered in the pit, or shut up in prison. Women, with their heads made bald, and girt with sackcloth, would be roped together, sitting upon the ground. The King's sons would be taken away, to serve as eunuchs in the palace of the King of Babylon. The people would be led away, both young and old, naked and bare-foot, with their buttocks uncovered. The women would be forced to remove their veils, strip off their trains, make bare their legs, and pass through the rivers. The populations of the lands through which they were taken would see them pass through, hardly bestead, hungry, fretting themselves, turning their faces upward, and cursing by their King and their God. When they had come to the land of their captors, Jesus would see them settling down into a hard service wherein they were made to serve as servants and hand-maids to their masters, who would not let them go to their homes. He would see them yoked under heavy burdens, and driven by the rod and the staff of their oppressors, or even forced to lay their backs to the ground, and as the street to those that passed over them.

And through it all there would resound in the ears of Jesus the mourning and the lamentation caused by war! He could hear the people weeping and howling, with heads bald, and beards cut, girding themselves in the streets with sackcloth; they would be howling and weeping abundantly upon the housetops, and in the broad places. Even the armed men would be crying aloud! He would see the ambassadors of peace, weeping bitterly as they sought to bring to an end the cursed state of war, which had caused so much suffering and grief.

Such is the picture of nature and of life which Jesus would gain from a careful and extended study of Isaiah. How wide its range! How intimate its detail! And it is set forth without the slightest purpose of describing either life or nature. All of it is merely incidental to the main purpose of teaching the religious messages burn-

ing in the soul of the prophet. Can the influence of such a usage of language upon the part of Isaiah be traced in the words of Jesus?

So far as details are concerned, any such influence was relatively slight. Jesus does not borrow from Isaiah the details he uses to enforce his own lessons. The prophet has influenced him too much for that! From him he had learned the possibilities of such an intelligent appreciation of life and nature, and of the use of details drawn from these sources for the effective teaching of religious truth, as to send him with open eyes and sympathetic heart into the field and street, thence to draw vivid, living, burning material for the embellishment and the reinforcement of his own teaching. Such a thorough and sympathetic mastery of Isaiah as other considerations compel us to posit for Jesus, could not but tend to lay in his mind the foundations for that specific, concrete, picturesque, homely, yet appealing and powerfully compelling method of presenting truth, which reaches its consummation in the parables.

Those who wish to learn what figures Jesus does adopt from Isaiah are referred to the next section of this study, dealing with "A Detailed Comparison of the Teaching of Jesus with the Book of Isaiah", while those desirous of finding for themselves the concrete touches in Isaiah from which our study of his use of language has been constructed are referred to Table 5.

Chapter 3 As to Thought.

When in our general comparison of the teachings of Jesus with the book of Isaiah, we turn from the consideration of those similarities which arise from a similar usage of language, to those which arise rather from a basal community of thought, our task becomes vastly more complex. For the range of thought in Isaiah is so great that the limitations necessarily imposed upon this study render it impossible to deal adequately with all its phases. Thought relationships, moreover, may be so subtle, and so multiform, that only the most searching analysis may reveal them. A detailed analysis of both bodies of material is manifestly out of the question. The reader is referred to the next section of this study, in which he will find the more important of the thought relationships dealt with in detail.

All that can be attempted here is a general analysis of Isaiah, more chapter by chapter than verse by verse, and look at it in the large, the pointing out of those features of its thought which are similar to that of Jesus. There is a great body of thought community between the two. A substantial agreement between them may be noted upon all the major topics with which religious thinking concerns itself. Indeed this agreement is so great that much of the thinking of Jesus appears to rest directly upon that of Isaiah. He did not, of course, use the Isaianic material without due discrimination. Much will be found which did not influence him at all, much from which he reacted, much which he rejected. With that we have here no concern. But he found in Isaiah many deep, true notes, in unison with which his own consciousness vibrated. Some of these we shall endeavor to pick out as illustrative of an agreement in their basal thinking which deserves a much more exhaustive treatment than we can here afford it. Like the wise householder, Jesus himself, a scribe instructed unto the kingdom of heaven, brought forth out of his treasure things both old and new. He had learned to know and to prize this great depository of Old Testament truth, and turned to it repeatedly as a source from which to draw rich treasures, both for his own profit, and for the enrichment of

others.

There is great similarity between the thought of Jesus and that of Isaiah about God. Both speak of him in terms that are frankly human. The anthropomorphisms and anthropopathisms in the thought of Jesus may be less crude than those to be found in Isaiah, but the difference is rather one of degree than of kind. The thought of God's having a body appears more definitely in Isaiah than in Jesus. For we read of his face, which he hides, of his eyes, his ear, his glorious voice, his breath. We read of the strength of his arm, his hand, the palm of his hand, and of his feet, which must have some place to rest, and by means of which he tramples his enemies. There is even mention of the yearning of his bowels.

For to God are ascribed many of the psychological attributes and functions of humanity. Though his thoughts and ways are as high above ours as the heavens are above the earth, yet he has both thoughts and ways. How many human attributes Isaiah assigns to God! He is wise, strong in power, great in might. Though there is no searching of his understanding, he yet has a spirit of which such things may be predicated as guidance and counsel, though no one is sufficient for them. He has indignation, anger, or even fury. He is characterized by zeal, by loving kindness, by great goodness, and by tender mercies.

To him are ascribed many of the reactions of the human spirit. He may remember, or be put in remembrance; he will not forget. He may be full of burnt offerings, delight not in blood, and hate the feasts. He thinks, and purposes, refrains himself, and holds his peace. He may be provoked to his face, and be wroth; or he may joy, love, and rejoice. His bowels may yearn over those who are the objects of his compassion.

Many phases of human behavior are attributed to God in Isaiah. He must have a dwelling place, a throne to sit upon, a footstool upon which to place his feet, a place in which to rest. He is clothed in garments, which may be dyed, and in glorious apparel. He puts on righteousness as a breastplate, and an helmet of salvation on his head; he puts on garments of vengeance for clothing, and is clad in zeal as a cloke. He has a sore, and great, and strong sword. He may be still and behold from his dwelling place, or he may rise up, and arise against evil doers. He rides upon a swift cloud and comes to Egypt. He shaves with a hired razor. He lifts up an ensign and hisses for the nations. He himself takes the part of a man of war. He causes his glorious voice to be heard, a voice of tumult from the city, the Lord rendering recompence to his enemies. He shows forth the lighting down of his arm. He marches upon the thorns and briers; they make peace with him. He goes forth as a mighty man; stirs up

jealousy as a man of war; he cries, yea, he shouts aloud; he does mightily against his enemies; he cries out like a travailing woman; he gasps, and pants together!

He looks; he sees and hears; he swears by himself; he calls, and speaks in righteousness. He may inherit. He afflicts, but in the affliction of his own, he is himself afflicted; he comforts them; he has compassion upon them, and shows them favor. He redeems them, and bears and carries them all the days. He pleads with men; he contends with them; he judges them.

He accomplishes his work, and brings to pass his strange acts. He brings evil. He covers as in the shadow of his hand. He blots out that which he does not wish to remember. He instructs; he teaches. He smites; he binds up, and heals. He mingles a spirit of perverseness as one mingles wine. As a shepherd, he gathers his flock, and tenderly cares for them. As a husbandman, he waters and keeps his vineyard, night and day.

With his own he enters into relations that can be described only in terms that are used to describe similar relations between human beings; he is the husband and the father of his people.

In dealing with those elements in the nature and character of God as set forth by Isaiah, which are most likely to have appealed to Jesus, and to have influenced his own thinking, only the very widest generalizations can be attempted in this study. What we shall have to say may very well be said under the headings of God's power, his mercy, and his spirituality.

The power of God seems to bulk most largely in the Isaianic portrayal of him. This power is seen in the fact of creation. God made the heavens and the earth and all that is in them. He has given life to all. This conception of God is arrived at from many different approaches. Whatever there was in the thought of the prophet which caused him to think about God seems but to have furnished a foundation upon which he built his idea of God's power. Did he approach the thought of God from the standpoint of history? All the forces of history are in his hands. And in history his power is looked at from a double viewpoint. There is first the question of the whole course of human history. A very definite philosophy of history is worked out. God is able to control the whole process in such a manner that he ever guides it to a goal of his own choosing. Many nations may seem to be powerful, and to control not only their own destinies, but also the destiny of the world. But the eye of faith can see that they are merely playing a part given to them, and that when that part is finished, they will be removed from the stage. To the prophet was given the insight that looked below the surface of the troubled stream of human history, and found that beneath it

there ran the steady current of God's control.

The second viewpoint from which history is considered is the place of Israel in the world. Here, too, the power of God is seen as the solution of the problem. If wickedness and rebellion upon their part make it necessary, God will deal very drastically with them. But his power is sufficient utterly to crush the nations that oppress them, and in his own good time he will utterly sweep them away from Israel's path.

God's nature and character are also thrown into relief against the background of idolatry. And here the contrast is very sharply drawn between the impotence and nothingness of idols on the one hand, and the great power and agency of God on the other. Idols are merely wood, and stone, and metal. They are creatures, not creators. They are the work of men's fingers. What have they ever done? What can they tell of things that are past? let alone the things that are yet to come? How deep the scorn Isaiah heaps upon them! How biting the sarcasm he hurls against them!

Against such a background as this it is the agency of God that stands out in the clearest relief. It is contrary to the genius of the Semitic mind to attempt a systematic exposition of any great theological conception such as this. But what a complete statement of it we are able to make by gathering up and piecing together the incidental references Isaiah makes to it! This agency is shown in creation. It is God who has made the universe. His hands stretched out the heavens, and commanded all their host; he formed the earth and made it. He gave life to all upon it. And he controls the universe he has made. In his hands are all the forces of nature, and he will use them to work out his will, whether that will be the gentle ongoing of the orderly processes of nature giving life and food to man, or whether that will be the gathering of the hosts of elemental forces to join in the destruction of Babylon, or anything else opposed to God.

God's agency is seen in history. We have already discussed this from the viewpoint of his control of the forces of national life and international relationships. Another vital viewpoint remains to be noted. In virtue of the fact that all of history is the doing of God, he is able to tell of the things that have already happened. Can the idols tell of the former things? God's servant can because he shares in the counsels of him who has brought these things to pass. The argument from history is made coordinate with the argument from prophecy.

That same agency may be seen in revelation. And by this is meant the revelation not only of God himself, but of his purposes. For as it is he that has brought to pass the former things, it is he that will bring to pass the things that are to come. And since he is going to bring them to pass, since they,

too, are but the expression of his will, it follows that he knows what they are before they come to pass. Can any of the idols tell of the things that are to come? God's servant, he who is in touch with the real agent who will accomplish them, he who is in sympathy with the purposes of which they are to be working out, has a measure of insight into the future.

God's agency is also seen in human life. He not only has power in himself; he gives that power to men. He is interested in all the details of the life of his people. It is he that teaches the husbandman to plow, to sow and to tend his crop. His agency is seen not only in prophetic utterance, but in human reasoning. In his hands are such things as navigation and military movements. Hence what seems human agency is really divine agency. It is in him we live and move and have our being. It is he that lives and works in us.

The power of God is also seen against the background of religion, that is, of the attitude of men toward him. Such a background as this throws into sharp relief other phases of God's character than his power, so that it is hard to confine our discussion to this point. It will inevitably lead us on to the other aspects of God we are soon to discuss. But there is much to be said as to the way in which this background does bring out the idea of God's power.

There is the thought that the wicked are the adversaries of God, and that he will manifest against them all the fury of his wrath! How devastating it is! and how terribly it is pictured! It will be turned equally against the enemies of his people, who are so cruelly, and so wickedly oppressing them, and the evil doers who are among his people **themselves**. God will cut them off; he will utterly root them out; he will completely purify the nation that is his!

Some idea is given as to what wickedness is, what it is that arrays man against God. There are the grosser sins of drunkenness, falsehood, and murder. But there are also the much more innocuous seeming sins such as foolish foreign fads and fancies, idleness, and luxury. There is the cruel inhumanity of man to man manifested in the injustice and oppression that bulked so largely in ancient society. And there is the deadly lack of the realization of God as a factor in life, and of faith in him; but on the contrary, a dependence upon the things of this life and the nations of this world, materialism, and militarism.

Upon all such abideth the wrath of God! Not that he wills it so. But he is driven by the continued indifference and rebellion of his people to punish them with misery and death.

An outstanding feature of Isaiah's conception of God's power is the certainty of it. He will accomplish his will in spite of the seeming impossibility of doing so. He can work from

little things up to great things; from a man to a nation, from a devastated country to an Eden, from captivity to joyous prosperity. This certainty of his power leads to a sure trust in God and in prayer. But this must be put aside for the time being. It leads also to an appreciation of the futility of earthly strength and scheming, and of the ineffectiveness of human devices against his purposes, whether these devices be human wickedness and wisdom, human pride and power, or whether they be the pseudo-science and enchantment that grow out of men's religion.

But Jesus would have been much more interested in the Isaianic portrayal of God's mercy than even in the certainty and the grandeur of the Isaianic conception of his power. This mercy is but the tender side of his wrath. Though a just being, he is still a merciful one. In looking at the world in the large it might be seen that this wrath of God was manifested against the foes of Israel. But even here it had its tender side. He would have mercy toward them. He was yearning not only for a restored saved Israel, but for the salvation of the entire world.

How brightly does God's mercy shine when seen in connection with human sin! For Isaiah had the faith to believe that God's mercy was greater than human sin. His love and power were great enough to break out on man's behalf in spite of all his lack of deserving. Though God knew well the falsity of their pretended righteousness, and the obstinacy of their wickedness, he still strove to win their allegiance and to have mercy upon them. It would be his delight to redeem those who would turn from their transgressions and to make an everlasting covenant with them. He was yearning to heal those he had smitten, and to dwell in contrite hearts. His wrath toward his own was remedial and redemptive. He did but wish to purify and to refine them. Isaiah knew, too, what it was to have his wrath turned away, and to have God a comfort and a joy to his people.

Left to himself, God's attitude toward his people would have been nothing but goodness, and readiness to bring rich blessing to his own. It was his sure purpose to gather, to purify, to increase, and to fructify his people. He was ever active in their cause, eager to bring salvation and cleansing. He wished to bless them both materially and spiritually. He was ever ready to hear and to answer them. He longed to deliver them, to restore them, to redeem them, to establish them, and to manifest to them an everlasting kindness. He is represented as watching over his people, tenderly loving and shielding them, overcoming all their difficulties, supplying all their needs, working wonders for them.

The greatness of that mercy beggars description. It is the faith of Isaiah that the love and power of God will triumph

over all the ills of his own, the clean, whether they be political, temperamental, physical, or spiritual; for they shall return to Zion with joy and singing; eternal gladness shall be upon their heads; the blind shall see; the deaf shall hear; the dumb shall speak; the lame shall walk; and all shall be clean and holy. The same powers that assure the orderly ongoing of nature are available for the blessing of man. Not even death is too much for God.

That mercy of God is even greater when measured in units of tenderness than when measured in units of power. Though continually met with rebellion, how great was the tenderness of the sympathetic love which God manifested toward Israel! Though even a mother might forget the child she had borne and was even then nursing, yet would God never forget them! Could there be any wider comprehension of the yearning tenderness of God's love than that, or any firmer grasp upon it? No matter how great man's demerit, no matter how profound his lack of deserving, no matter how obstinate his rebellion, God is his father still!

The certainty of Isaiah's faith in God's mercy may be seen in the immediacy of his relations with man. Even in the time of the most pressing danger, a child may be named Immanuel, or GOD IS WITH US. His salvation is not something which must be awaited through long periods of time. Its approach is immediate.

In his study of Isaiah Jesus would find little, in comparison with the relative fullness of other bodies of material, to set forth the spirituality of God. But that relatively little would be greatly prized, and would likely reappear in his own thinking. God would appear before him, high and lifted up, worshipped by seraphim, and hymned by the choirs of heaven. He would find the clear assertion of the superiority of God and spiritual forces over earthly and material forces. God himself would be set forth as sufficient to satisfy his people. His spirituality would issue forth in an ethical character which would make humility, contrition, and righteousness the only acceptable worship of him. He could see too deeply into the hidden parts of human nature to be fooled by ceremonies when the heart was unloving. In his loving eagerness to hear and bless his children, he could be estranged only by man's inhumanity to man. The clearest indication of his spirituality is that his nature was conceived so exclusively in terms that were personal that the revelation of his arm was to be seen in the work of his suffering child.

Such is the portrait of God Jesus would find in Isaiah. We need but to study it to see that it is in the main the portrait of his father that was enshrined in his own soul. Practically all the elements of the Isaianic concept of God appear in that of

Jesus. He, too, speaks of God in terms that are frankly human. But his anthropomorphisms and anthropopathisms are much less naive and crude than those of Isaiah. In a much larger measure it is true that it is from the higher personal and spiritual life of man, rather than from his physical life, that the categories of the divine are drawn. God's universal agency is assumed especially in the spheres of nature and human life. Though his wrath does not bulk very large in the thought of Jesus, it is there, and it is pictured with a harshness which we shall later suggest is best to be understood as a reflection of the Isaianic influence upon him. It is the other features of the Isaianic idea of God upon which Jesus lays the greatest stress. How he loves to picture his mercy, ever yearning over his own, longing to deliver them, to restore them, to redeem them, and to bless them with the gift of all good things, even with himself! Supreme in the thought of Jesus about God is the Isaianic conception that in spite of all man's ingratitude, his indifference, his sin, God is a FATHER still.

There is also great similarity in the thought of Isaiah and of Jesus in regard to man. As is true in the case if the thought of God, Jesus would find in his reading of Isaiah much in regard to the character and valuation placed upon man which would appeal to his strongly. In fact, some of his own teaching upon this theme is to be traced directly to this source.

Their essential community of thought appears in their attitude toward human loftiness. No discerning student of human nature can fail to be struck by man's inveterate tendency to pride. Men trust in their riches, in their wisdom, in their power. Throughout Isaiah there will be found the constant scorn of human arrogance. The insufficiency of human devices and instrumentalities is pointed out. Nothing is more transitory than man, his strength and his works. The outcome of pride is calamity. The might of man is only apparent. Trust in human devices is futile. The issue of all this is that the might and wisdom in which man boasts shall be brought to nought; the devices and instrumentalities upon which he depends shall be swept away. He that exalts himself shall be humbled. All human loftiness shall be brought low. God alone is to be exalted.

Man has thus been measured against God. To think of attempting to measure man against God quantitatively! Its only possible result is the sweeping away of his hateful pride and arrogance, and his reduction to a state of abject humility. But in Isaiah man is also measured against God qualitatively. The result can only be the realization of his sinfulness. That experience came to Isaiah himself. When he saw God, he measured himself against him, and was overwhelmed with the realization that

he was a man of unclean lips.

In the book of Isaiah is to be found a remarkable recognition of what sin is, and of the consequences to which it leads. It is primarily a perversion of man's relation to God. Men have sinned in that they have been indifferent toward God, in that they have distrusted him, in that they have rebelled against his leading, or in that they have been disobedient to his will. His blessings have entailed heavy responsibilities, to which they have been recreant. God's proper relation to man is set forth under the figure of the marriage bond. In being unfaithful to this, man has sinned not only against authority, but against love. The prophet penetrates through all their pretensions in religion to the real selfishness that lay at the bottom of it, going their own ways, and doing their own pleasure. The thought of God was obscured in their minds; tradition and formalism had laid their deadening hands upon their religion.

But sin is also a perversion of man's relation to man. It is true that some of the sins to which Isaiah objects seem to be individual, and are such so far as anything human can be purely individual. Among these may be mentioned the prevailing curse of drunkenness, and the senseless joy manifested in what should be times of national solemnity and mourning. But the prophet denounces their snobbishness in religion, each one drawing away from his brother, saying, "I am holier than thou". Their materialism and their indulgence may be regarded from the individual standpoint, but surely they have their social reference, if only from the angle of their lowering of social efficiency. There are also the purely social sins of oppressive monopolies, the wresting of justice, bribery, the oppression of the poor, and the idleness and luxury of the women.

The consequences of sin are clearly pointed out. The works of iniquity are flimsy, and lead to inevitable loss. But there is the thought of direct recompense to the evil. This is set forth in the terms of a wrath of God against the workers of iniquity and their works, which is spoken of as a terror of unrelieved fury. But it is also pointed out that the present miseries of the people are attributable to their sins. They can lead to nothing but grief, destruction, and irretrievable ruin. Wick- edness is burning the whole land, and bringing on utter destitution, starvation, and fratricidal war.

But Isaiah is by no means blind to the splendid possibilities of human nature. Indeed, he is often inclined to spare the average man, and to lay the guilt for the sins of the people upon the shoulders of the leaders. There is a clear insight into the disastrous consequences of current leadership, and a repudiation of it. In his punishment of the drunkards, God will visit

an especially severe condemnation upon their leaders; he will destroy the unjust leaders of his people. Lip service leads to the darkening of wisdom; the displeasure of God had resulted in a darkening of their eyes, the prophets, and a covering of their heads, the seers. How poignant is the sorrow for the plight of the flock, and the denunciation of the recreant shepherds, and the greedy, slumberloving dogs, responsible for the sad condition.

In contrast with the terrible punishments in store for the wicked, Isaiah sets forth the unbounded bounty of God's provision for the righteous, and the sureness of the agelong purposes he has for the good. Though they seem to be cut off unnoticed, there is rest and peace for them, and a sure heritage, which is righteousness. God will comfort and bless his own, and hide them from the wrath he visits so fiercely upon evildoers. Though their anguished sufferings seem to have been futile, he will vouchsafe to them the comfort of refreshment, or even of resurrection.

But Isaiah is not content to set forth the possibilities of human nature merely in terms of what God will do for man. He has also some measure of insight into what man may be in himself. For there is at least latent in the book a faith in the goodness and strength of an unperverted personality. He looks forward to the day when human personality will be raised to a high power, and express itself in true values. With what is perhaps his greatest insight into the real possibilities of man's spirit, the dignity, and the redemptive power of suffering, we shall later deal more at length.

Jesus may be said to have looked at human nature in the concrete and in the particular, while Isaiah may be thought of as looking upon it more in the abstract and the general. For this reason, a comparison of their thought in regard to man is somewhat more difficult than in regard to God. But one can not fail to be struck by the fact that Jesus agrees with Isaiah in the denunciation he visits upon the leaders of the people, while he far outstrips him in his appreciation of the possibilities of human personality, even as manifested in those whom the world accounted the least, the last, and the lost.

Closely connected with the thoughts of God, and of man, indeed, growing out of the relationship between the two, are the thoughts of righteousness and salvation. In Isaiah are to be found at least the bare outlines of the ideas of righteousness we meet with in Jesus. It is primarily a matter of man's inmost personal life. It is not enough that one should be a member of the holy nation, nor even that one should join that nation in its formal loyalty to God as manifested in the institutions and ceremonies of its religion. The inacceptability of mere ceremonialism with God could scarcely be stated in balder terms. He is not pleased by the ritual of the temple, but by humility,

contrition, and right ways. He demands that dross be purged away, and that he be served by an obedient life. The real seat of righteousness is within the inmost being of man. It is traced to its roots in the ways and thoughts which only God can see.

But though real righteousness has its roots in the hidden recesses of man's inner being, it must manifest its fruits in the external relationships of his life. From this point of view we find ceremonialism contrasted with social justice. In God's demand for righteousness perhaps the greater stress is laid upon its social aspects. This social righteousness is the business of kings, and will form the basis for an ideal state and nature. Although their elaborate ceremonial service of God is utterly unsatisfactory to him, so long as they are not in the right social relationships with their fellows, yet, if they will relieve the oppressed, and minister to the needy, along with their observance of the Sabbath, God will hear and bless them.

It is the faith of Isaiah that this seemingly feeble righteousness is greater than all the military power of earth. It is thoroughly feasible as a practical policy of life, and will bring peace and security to those who are faithful and righteous. It is destined to have an ultimate and everlasting triumph in Israel and in the world.

Righteousness will lead to salvation. How clearly do we find brought out the conditional features of God's salvation. Its lack is due, not to any inability upon the part of the Lord, but to their sins, to their lack of truth, security, and justice. It cannot be attained by any human means; dependence upon any human instrumentalities is futile, whether these be the conspirings of peoples, or the occult arts of necromancy. Their only hope is in God. Faith in him, obedience and trust, these are the sufficient means. Obedience to his will would have brought an overflowing and an abounding peace. Sin must be utterly put away.

Because of these conditions it is borne in upon the heart of the prophet with irresistible power that only a few can be saved. But it will not ever be thus. He cannot believe that Israel will forever continue to walk in her perverse ways. There is within her a deeper, truer life, through whose power she will ultimately be restored. God is able to destroy the enemies of his people and to provide all necessary conditions for their blessing. Have they forgotten his former mercies in the Exodus from Egypt? God will work for them an even greater redemption than that. It will be overflowing, like the breaking out of waters in a desert place. It will extend not only to the nation, but to nature. Even the wild beasts will honor him, the heavens and the earth will bring forth righteousness and salvation.

In this salvation God purposes to work, there will be both material and spiritual factors. Much of it will be concerned

with the proper functioning of various agents contributing to their individual and national life. God will give them a king who shall rule in endless power and peace; their teachers shall lead them aright; their idols shall be cast away; God will increase the splendor and the efficiency of natural forces so that they shall contribute sevenfold to their life. The result will be peace, **security**, plenty and prosperity.

But God's salvation is spiritual as well. It is inseparably connected with their putting away of all iniquity, and the eschewing of all social sin. They must be ethically as well as ceremonially clean. Zion can be glorious and secure only as she is righteous and in right relation with God. And this righteousness, prosperity and peace will be the result of God's pouring out his spirit upon them, and giving to them that power which is within himself. God himself is sufficient for his people.

How much greater is this salvation of God than the things of men! It is contrasted with both earth's joys and sorrows, with both its triumphs and its persecutions. The things after which men seek are ephemeral. The wealth, the power, the splendor of earth waste soon away. Over against them is the eternal character of the blessings of God. One should not fret because of the oppression of men; their wrath and their reviling are but for a moment; affliction is a refining influence in the life of men. Over against the sufferings of the moment are the eternal righteousness and salvation of God.

Two other features of this salvation of God, in which Jesus would find much comfort, are its immediacy, and its joy. Man does not have to wait till some far distant time to enjoy God's salvation. He is ready now to bless; his power is available whenever men meet the conditions he has laid down. His righteousness is now made manifest; his salvation is at hand. And how great the joy it brings! The redeemed come to Zion crowned with everlasting joy and gladness. This joy is utterly irrepresentable! How poignant is the sense of its realization! The forgiveness and the salvation of God are so great that they cause even nature to break out into singing.

Isaiah's outlook upon the world, and his thought concerning Israel, and her place in the world, may give us some insight into the apparent struggle between particularism and universalism in the thought of Jesus on these subjects. In Isaiah we see a universalism striving to break through an intense particularism; in Jesus we see, on the contrary, a quasi-particularism imposed upon a fundamental universalism.

The world is looked at primarily from the standpoint of the relation of its various peoples to Israel. And because that relation had been one of conquest, and oppression, of unbrotherliness, and hatred, Isaiah denounces these nations, and foresees

for them doom and destruction. Philistia, Damascus, and Israel are to be utterly ruined. The inveterate hatred of the Hebrew is poured out upon Moab. The Assyrian is to be punished for his hauteur, and for the cruelty he has inflicted upon Israel with disasters such as were brought upon the Egyptians and the Midianites. The Egyptians are to be a prey to fratricidal war, to superstition and idolatry, and are to be given over into the hands of cruel kings. Their resources are to be dried up, their industries are to languish, and their counsel is to fail. They shall stagger under the drink of perverseness which God mingles for them. But especially bitter is the hatred reserved for Babylon. It springs from two sources, the hostility of the spiritually minded Jew toward her idolatry, and the resentment of the patriotic Jew toward the cruelty with which she had oppressed them. For Edom is foreseen a destruction which is so utter that it shall extend to the host of heaven itself, and shall result in the complete and perpetual desolation of her land.

For the accomplishment of these purposes, God has all the movements of history in his hands. He calls Elam and Media to the conquest of Babylon. He assures the victorious way of Cyrus, who is but an instrument in his hands. And he controls those movements of history in the interest of Israel. He will utterly destroy those nations that despoil and rob her. He will subjugate idolatrous nations to her, and make her the suzerain of the world.

But struggling through this intense particularism is to be seen an at least incipient universalism. God's laws are the supreme welfare of all men. There is a broad tolerance of others than Israelites, and a realization that the purpose of God in Israel is not confined to her alone, but that it reaches all nations, even the end of the earth. And in this universalism, the prophet himself shares. There is not only a hostility toward Moab, but also a sympathy for her, a recognition of Israel's responsibility toward her. With the nationalistic hatred of Egypt there mingles a yearning for her to be gathered into the communion of the saints. She is to speak the language of Canaan, and to worship the LORD, who will heal her. She is to enter into a fellowship with Israel, and Assyria, in the common worship of the true God.

Much of Isaiah's thought in regard to Israel has already been set forth in connection with other topics. There are yet to be noticed, however, some of its features with which we find affinities in the thought of Jesus. Neither Isaiah nor Jesus was blind to the hurtful tendencies in the life of the nation, nor to the inevitable consequences to which they led. Throughout the book of Isaiah it is reiterated again and again

that the sins of the people were to lead to a terrible destruction. Jesus appears to be as firmly convinced as was Isaiah that the leadership of the nation was plunging it into ruin. But in Isaiah that ruin is not final. His faith in the ultimate destiny of Israel is unshakable. There will be at least a remnant of the people to weather the storm, and to go on to a glorious destiny. God's wrath is remedial and redemptive, and will issue in a blessed outcome for his people. Through evil and suffering Israel will ultimately be led to turn to the Lord, who will put his spirit upon her, guaranteeing righteousness, prosperity, and peace. Her reproach and widowhood are only temporary; God's kindness toward her is to be everlasting. It is his unshakable purpose to shield her from the worst of her trouble, to give other peoples as her ransom, and to gather her from the ends of the earth. God cannot forget Israel. She shall throw off the yoke of her oppressor, and go out of Babylon under God's protection, clean, bearing the vessels of the Lord.

Certain ideal elements enter into the picture of the destiny of Zion. Her children shall overflow her territory; nations and kings shall help raise them up, and bring them home. It is God's purpose not only to gather them, but to increase and fructify them. The nation so long sundered into Israel and Judah shall be reunited under the glorious reign of a Davidic prince. He shall reign in righteousness, and the conquering power of the reunited nation shall be sufficient to destroy the power of Egypt and to enslave all the surrounding nations. Zion, thus restored, shall be rehabilitated and adorned in great splendor. She shall be secure; no weapon nor pleading shall avail against her. The stumbling block of idolatry shall be taken away, and the people shall inherit the land. Part of this restoration is the healing of physical defects; the blind shall see and the deaf hear. Waste and savage nature shall be reclaimed and transformed; the savagery of wild beasts shall be tamed; nothing shall hurt or destroy. The meek will rejoice, and Israel shall live in the wisdom and fear of the Lord. In short, God will bring in a new day; so new that we may speak of it as the making of a new heaven and a new earth. The final lot of Jerusalem can be only peace, joy, purity, populousness, and permanent security.

In this view of the future of Israel Jesus shared. Not that he hoped in Israel so much as he hoped in God. His was the same sane optimism in distress, growing out of his triumphant faith in God's ultimate purpose for Israel, and his sure ability to accomplish it!

But God has a purpose not only in Israel, but also through her. She is the called and chosen of God, and as such has a place of security, and an active mission. Upheld by the Lord, undismayed and unhurt by her enemies, she shall thresh

hills and mountains. This is an ambiguous figure, but we should not allow our attention to be fastened upon its destructiveness to the point that we miss its saving significance. Threshing is not so much for the purpose of beating small the straw as for the salvaging of the grain. The mission of Israel centers in that of the servant or child of God; centers in it, and in it passes over into something vastly more glorious. Called of God, he is prepared and kept as a chosen weapon. His work is not fruitless. It is too little for him to embark upon a mission that is narrowly nationalistic. He is not only to restore the preserved of Israel; he is to be a light to the Gentiles, and salvation to the end of the earth.

It is in this conception of the ministry of the child of God that we shall find our most significant relationship in the thought of Isaiah with that of Jesus. Practically all the principles which animated Jesus in his ministry might have been found in Isaiah by dint of diligent and sympathetic study. In making our own study of the conception of the ministry to men upon the part of him sent by God for this purpose, let us give our attention to the motives of such a ministry, its methods, and its outcome. In all these spheres we shall find a flood of light thrown upon the consciousness of Jesus in respect to his own mission.

In Isaiah we find that the urge to a mission to men may be found in a sympathy with them. Isaiah realized to the uttermost the condition of his fellows. They were oppressed, spoiled, robbed. They were ground down by crushing poverty. They were misled by their leaders. They were blind, deaf, lame. How often in the book do we find the almost ineffable sadness of a heartbroken sympathy with the people, and of longing for their relief, and redemption. It is out of a realization that they are a people of unclean lips, unfit to come into the presence of God, that the prophet volunteers for his mission. The sense of the people's need has led the prophet to a devotion to their cause, and to a readiness for personal service. And did not Jesus have compassion upon the people, because they were as sheep not having a shepherd?

But the deeper roots of a consciousness of mission to men are ever to be found in a relation to God upon the part of him who is sent, rather than in his relation to men. It is because he is devoted to God that the apostle undertakes the work of God. In Isaiah we shall find that the consciousness of mission grows out of the consciousness of a relationship between the prophet and God. Man shares in God's responsibility for the welfare of men. There is a recognition of the fact that men are responsible for bringing about the righteousness and glory of Zion through exhortation and prayer, though the ultimate responsibil-

ty is God's. But it cannot be left in God's hands. It is laid upon the heart of man almost to the point that it seems to be primarily his rather than God's. He is to keep Zion in God's memory night and day, taking no rest, and giving God no rest until he establish Zion, and make her a praise in the earth.

But there is a much more definite relationship between him who is sent and God who sends him than the mere sharing of the purposes and the responsibilities of God. There is the actual commitment of a task. He who is sent is called by God. He is chosen for a specific purpose. And he is prepared for that purpose as one would prepare a weapon for warfare. He is taught of God that he may teach others. But most of all, he is conscious that God has poured out upon him his own holy spirit.

We have not yet reached the central essence of this relationship. We may assume here what we shall later adduce much evidence to prove, that Jesus knew Isaiah in the Greek, rather than, or certainly in addition to the Hebrew. In the Greek version, he with whom we are familiar as the Servant of God, meets us as his CHILD. The Greek word $\mu\alpha\iota\tau\epsilon\varsigma$, by which the Hebrew word for servant is rendered, may mean child as well as servant. In fact, the former is its natural and primary meaning, while the latter is only a derived and secondary meaning. It was the ministry of the child of God that laid hold upon the imagination of Jesus, and was by him taken to heart. Here is to be found the deepest motive to service that can be brought to bear on the mind and heart of man. It is unquestionably the motive from which Jesus embarked upon his ministry. Who else would share in the purpose of God to the extent that he would who felt himself to be the child of God, and who had been reared by him as his offspring? Upon what other one would the responsibility for God's work rest so heavily? What other one would feel so definitely called, and chosen? What other one would be so carefully and so lovingly prepared? What other one would be so close to the Father, and partake so vitally of his purpose and his nature, that he would feel that his very spirit had been poured out upon him? No one who reads of the ministry of the CHILD ($\mu\alpha\iota\tau\epsilon\varsigma$) of God, undergoing his training ($\mu\alpha\iota\delta\epsilon\iota\alpha$), and who can imagine such a boy as Jesus growing up with such a book in his hand, can fail to see how powerfully it would have influenced him, both as he grew toward a realization of his relationship to God, and as he thought out his relationship to the world. It hardly needs the confirmation of the fact that these great passages rang out in his consciousness in the greatest spiritual moments of his life to show that that which is deepest in the Isaianic conception of a divine mission to men, is the very cornerstone upon which Jesus built his consciousness of his own mission.

If Jesus thus drew the fundamental interpretation of his mission from Isaiah, it is only natural that he should be profoundly influenced by what he would find in Isaiah as to the methods by which that mission should be carried out. Many of the principles which actuated him in the practical accomplishment of his task are to be traced to Isaiah. We may mention those of gentleness, of service to human need, and of suffering.

He who in the light of Isaianic principles embarks upon a divine mission to men will at the very outset eschew all violent methods. He will not cry out, nor lift up his voice nor cause it to be heard in the streets. But he will give himself rather to gentle measures. He will not break a bruised reed, nor quench smoking flax. He will put his trust rather in righteousness, and faith in God. When he is smitten, he will not smite again. But gentle, and unresisting as his striving is, it will be persistent. His face will be set like a flint. He will persist until he establish righteousness in the earth.

His ministry will seek to accomplish its task by ministering to the needs of men. He will expect that the love and power of God shall be great enough to overcome all the ills to which mortal flesh is heir. The endowment of the spirit which he has received was given to him that he might open blind eyes, unstop deaf ears, unloose stammering tongues, restore the halt and the lame, and even to revive the dead. But no one who was steeped in Isaiah could rest content with restricting his ministry to the alleviation of the physical needs of men. There are moral bonds from which the human spirit must be loosed; there are spiritual prisons from which humanity must be liberated.

Therefore the mission must center in the bringing of good tidings to the poor. It must be a ministry of encouragement, of comfort, of inspiration. Though it is not necessarily so in Isaiah, to one of the spiritual penetration of Jesus, this must be the very center of his mission. To him it is primarily a ministry of teaching. It is for this purpose that he underwent the TRAINING of God. His ears were opened as they that were taught in order that he might impart to others the wisdom that was imparted to him. Was not this the purpose of his patient waiting upon God? How his fancy must have kindled to Isaiah, as he saw him gathering his disciples around him, holding fast the law in a group, and witnessing, with his household, for God! It may not be given to every one to open a blind eye, but every one can wait upon God, until instructed by him, he is sent out to teach others what he has learned of God.

Isaiah taught him, too, that a divine mission to men must proceed through suffering. Isaiah did not explain it; Jesus could never grasp its full reason by a study of the book. But

he would learn that he who undertook God's mission for the redemption of men would be stricken for their sins, bruised for his people's iniquities; their healing through his stripes was part of his calling. That ministry must proceed through humiliation, through suffering, and even through the death of him who undertook it. But to this we must recur.

Jesus would also learn much from Isaiah as to the outcome which might be expected for such a divine ministry to men. It would seem ineffective, and lead to incredible heartache. The more persistently the ministry was followed, the more gently and tenderly it was urged upon men, the harder their hearts would grow. The stiff necked and obstinate nation would persist in following the leaders who were hastening them to ruin; they would persist in seeking after the things of earth, and in indulging in practises that were socially unjust, or that were religiously apostate until the land the apostle loved so well would be overwhelmed in a ruin that was all but final. The reading of Isaiah would prepare Jesus for the seeming all but total failure of his work.

Nor would he be left ignorant of the fate which awaited him who embarked upon God's mission. He could expect scorn and persecution. He would be blind and deaf. His visage would be marred more than any of the sons of men; he would be without honor or comeliness; men would hide their faces from him; he would be despised and rejected of men. Scorn would pass over into actual persecution. He would be smitten, bruised, stricken. The suffering inflicted upon him would be pushed to the ultimate; he would be betrayed, or given over to death. How can we feel that Jesus first saw the shadow of the cross come creeping toward himself when he experienced the seeming failure of his own mission, and realized the growing hatred of the rulers of the nation? As he pondered Isaiah, and felt himself impelled to take upon himself the ministry of the suffering child of God, it could not have failed to impress itself upon him that commitment to that task involved a sharing in its failure and its suffering. Perhaps it was in the humble carpenter's shop in Nazareth that the growing boy fashioned a cross, and laid it on his heart.

But no student of Isaiah could rest in failure and suffering as the outcome of a divine mission to men. For there breathes in the book an optimism in the midst of the most distressing circumstances. There is the deep conviction that God will rectify the unhappiness of those persecuted for his sake. He would learn there the secret of persisting in spite of persecution, trusting that God would help him, and that he would consume his adversaries. He would find a divine, rather than a human valuation put upon suffering. For there is in Isaiah the

classic expression, not only of the dignity of suffering, but also of its redemptive power.

From Isaiah Jesus would imbibe a faith that service cannot be in vain, but that God would crown it with success, a trust in the power of the unresisting ministry of one taught and helped of the Lord. He would rest that faith in the purpose which God had for Israel and for the world. He would rest it in Isaiah's belief in the power of a God who had created and given life to all, who destroys iniquity, but comforts and blesses his own. Not even death is too much for him. Could not Jesus have faced all that met him in his ministry, even death itself, in the power of these passages, confident that even though he went to death, his mission would proceed to a certain and glorious consummation?

From Isaiah Jesus would learn something of the range of success which might attend a divine mission to men. God's child, though marred, would accomplish an astonishing work. Kings would shut their mouths at him. He would learn something of the splendor of God's plan, and of his ability to develop it from things that seemed relatively small. He would learn that its consummation might take long periods of time, but that God, if he would, might even bring a nation to birth in a day.

He would learn that there awaited Israel an ultimate restoration, and a glorious destiny. It was God's purpose to destroy the enemies of his nation, to gather it, purify it, increase, and fructify it. No matter how deeply hidden, there was yet within the holy nation an inner life, which would inevitably manifest itself, and would eventuate in an Israel as God would have it to be.

But in Isaiah, too, Jesus would encounter a universalism which struggles to break through the shell of an almost total preoccupation with Israel. There is the recognition of an obligation upon the part of him who takes upon himself God's mission, which extends beyond Israel to the world. For the purpose of God is not in Israel alone, but through her it reaches all nations, even to the end of the earth. It is from the lips of him who had embarked upon an Isaianic mission to men, that there fell the priceless words, "God so loved the WORLD".

Section III.

A Detailed Comparison of the Synoptic Record of the Teaching of Jesus with the Book of Isaiah, according to the Septuagint Version.

Chapter 4.

Isaianic Influences upon the Circle in which Jesus Moved.

In studying the relationship between the Teachings of Jesus and the Book of Isaiah, one is struck at once by the degree to which not only Jesus himself, but all those with whom he came into contact, are impregnated with Isaianic ideas and phraseology. Christianity seems to have grown up in an Isaianic atmosphere.

The Wise Men from the East.

Mt ii:11 προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.

Isa lx:6 ἤξουσιν φέροντες χρυσίον, καὶ λίβανον οἴσουσιν

Mt ii:11 they offered unto him gifts, gold and frankincense and myrrh.

Isa lx:6 they shall bring gold and frankincense.

It may seem at first sight remarkable that these travellers from the East should have brought the gifts specified by Isaiah. It is of course easy to cut the knot by asserting that the specification of these definite gifts is due to the historian, and not in the first instance to those who brought them. But that they came at all seems to indicate that they were under Jewish influence, and that influence appears definitely Isaianic.

Selwyn (Note 1), holds that not only are these the gifts specified by Isaiah, but that the "myrrh" shows quite definitely that the original source from which came the idea of these gifts was undoubtedly Greek.

Apparent Traces of Isaianic Influence in the Thought of John the Baptist.

Mt iii: 7 = Lk iii: 7. γεννήματα ἐχιδνῶν

Isa 1:4 σπέρμα πονηρόν

xiv: 29 ἐκ γὰρ σπέρματος ὄφως ἐξελεύσεται ἔκγονα ἀσπίδων, καὶ τὰ ἔκγονα αὐτῶν ἐξελεύσονται ὄφεις πετάμενοι.

Mt iii: 7 = Lk iii: 7 ye offspring of vipers.

Isa i: 4 a seed of evil-doers

xiv: 29 for out of the serpent's root shall come forth a basilisk, and his fruit shall be a fiery flying serpent.

While the words do not exactly correspond, the idea of the offspring of vipers is quite clearly present in each.

Mt iii: 7 = Lk iii: 7 τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

Isa xliii: 13, 14 ὁ γὰρ οὐρανὸς θυρωθήσεται, καὶ ἡ γῆ σεισθήσεται ἐκ τῶν θεμελίων αὐτῆς, διὰ θυμὸν ὀργῆς κυρίου σαβαώθ, τῇ ἡμέρᾳ ἣ ἂν ἐπέλθῃ ὁ θυμὸς αὐτοῦ. καὶ ἔσονται οἱ καταλελιμμένοι ὡς δορκάδιον φεῦγον

xx: 6 Ἴδοὺ ἡμεῖς ἤμεν πεποιθότες τοῦ φευγεῖν εἰς αὐτοὺς εἰς βοήθειαν..... καὶ πῶς ἡμεῖς σωθησόμεθα;

xxxiii: 14 λήμψεται τόπος τοὺς ἀσεβεῖς· τίς ἀναγγελεῖ ὑμῖν ὅτι πῦρ καίεται; τίς ἀναγγελεῖ ὑμῖν τὸν τόπον τὸν αἰώνιον;

Mt iii: 7 = Lk iii: 7 who warned you to flee from the wrath to come?

Isa. xliii: 13, 14 Therefore I will make the heavens to tremble, and the earth shall be shaken out of her place, in the wrath of the Lord of hosts, in the day of his fierce anger. And it shall come to pass, as the chased roe.....

Note how much closer the thought of the Greek is to the New Testament than is the Hebrew.

xx: 6 Behold such is our expectation, whither we fled for help and we, how shall we escape?

xxxiii: 14 trembling hath surprised the godless ones. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

A close study of these passages will show that from them, in the Greek, John might have derived both the thoughts in the expression quoted from him, warning, and fleeing from a wrath which Isaiah justifies him in interpreting as manifested in fire.



Mt iii: 9 = Lk iii: 8 πατέρα ἔχομεν τὸν Ἀβραάμ

Isa xli: 8 σπέρμα Ἀβραάμ li: 2 Ἀβραάμ τὸν πατέρα ὑμῶν
 lxi: 16 σὺ γὰρ εἶ πατήρ ἡμῶν, ὅτι Ἀβραάμ οὐκ ἔγνω
 ἡμᾶς

Mt iii: 9 = Lk iii: 8 We have Abraham to our father.

Isa xli: 8 the seed of Abraham li: 2 Abraham your father.
 lxi: 16 For thou art our father, though Abraham
 knoweth us not.

Mt iii: 10 = Lk iii: 9 πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν
 καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται

Isa v: 4-7 ἐποίησεν δὲ ἀκάνθας.....ἀφελῶ τὸν φραγμὸν
 αὐτοῦ καὶ ἔσται εἰς διασπαγὴν, καὶ καθελῶ τὸν τοῖχον αὐτοῦ
 καὶ ἔσται εἰς καταπύημα.....ἐποίησεν δὲ ἀνομίαν, καὶ οὐ
 δικαιοσύνην.

Mt iii: 10 = Lk iii: 9 every tree therefore that bringeth
 not forth good fruit is hewn down, and cast into the fire.

Isa v: 4-7 wherefore.... brought it forth wild grapes?...
 I will take away the hedge thereof, and it shall be eaten
 up; I will break down the fence thereof, and it shall be
 trodden down.... and he looked for judgement, and behold
 oppression; for righteousness, but behold a cry.

John is here quite close to the thought of Isaiah; destruction coming because of the failure to bear the good fruit that was expected. It will be noticed that he is not quoting Isaiah, but that he is so steeped in the thought of the prophet that it emerges unconsciously; also that the parallel is much closer in the Greek than in the Hebrew version.

For the thought of punishment by fire (εἰς πῦρ βάλλεται), the reader is referred to the following passages in Isaiah i: 31, v: 24, ix: 18, 19, x: 16, 17, xxvi: 11, xxvii: 4, 11, xxix: 6, xxx: 27, 30, 33, xxxiii: 11, 12, xxxiv: 9, 10, xlviii: 14, l: 11, lxiv: 2, lxvi: 15, 16, 24, in all of which this thought will be found.

Lk iii: 11 ὁ ἔχων δύο χιτῶνας μεταδώτω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.

Isa lviii: 7, 10 διὰθρυπτε πεινῶντι τὸν ἄρτον σου,
 ἐὰν ἴδῃς γυμνόν, περιβάλε ἐὰν δῶς πεινῶντι τὸν ἄρτον
 ἐκ ψυχῆς σου

Lk iii: 11 He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

Isa lviii: 7, 10, Is it not to deal thy bread to the hungry,..... when thou seest the naked that thou cover him... and if thou draw out thy soul to the hungry.

Lk iii: 13, 14 μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πρόσσετε...μηδένα διασεύσητε, μηδένα συκοφαντήσετε, καὶ ἀρκεῖσθε τοῖς ὄψωνοις ὑμῶν

Isa xxxiii: 15 πορευόμενος ἐν δικαιοσύνῃ, λαλῶν εὐθεΐαν ὀδόν, μισῶν ἀνομίαν καὶ ἀδικίαν, καὶ τὰς χεῖρας ἀποσειόμενος ἀπὸ δώρων, βαρύνων τὰ ᾄτια ἵνα μὴ ἀκούσῃ κρίσιν αἵματος, καμνύων τοὺς ὀφθαλμοὺς ἵνα μὴ ἴδῃ ἀδικίαν

Lk iii: 13, 14 Extort no more than that which is appointed you...Do violence to no man, neither exact anything wrongfully; and be content with your wages.

Isa xxxiii: 15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood, and shutteth his eyes from looking upon evil.

This Isaianic advice to the penitents significantly follows, in Isaiah, the verse from which comes the warning to flee from the wrath to come.

The Baptism with the Holy Spirit.

Mt iii: 11 = Mk i: 8 / Lk iii: 16 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ

Isa xi: 2 καὶ ἀναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ θεοῦ

xxxiii: 15 ἕως ἂν ἔλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὑψηλοῦ

xlii: 1 ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν

xliv: 3 ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου

lvii: 16 πνεῦμα γὰρ παρ' ἐμοῦ ἐξελεύσεται

lix: 21 τὸ πνεῦμα τὸ ἐμὸν ὃ ἐστὶν ἐπὶ σοί

lxiii: 11 ποῦ ἐστὶν ὁ θεὸς ἐν αὐτοῖς τὸ πνεῦμα τὸ ἅγιον;

lxiii: 14 κατέβη πνεῦμα παρὰ κυρίου

Mt iii: 11 = Mk i: 8 = Lk iii: 16 he shall baptize you with the Holy Ghost.

Isa xi: 2 And the spirit of the LORD shall rest upon him

xxxiii: 15 Until the spirit be poured upon us from on high

xlii: 1 I have put my spirit upon him

xliv: 3 I will pour my spirit upon thy seed

lvii: 16 for the spirit should fail before me (Gr a spirit shall go out from me)

lix: 21 my spirit that is upon thee

lxiii: 11 where is he that put his holy spirit in the midst of them?

lxiii: 14 the spirit of the LORD caused them to rest (Gr a spirit from the LORD came down)

These passages form a sufficient basis for the expectation, common to John and Jesus, that God would give men his spirit, and for the specific phraseology, the HOLY Spirit. Since in Isaiah God is the source of the spirit,

John, by ascribing the source of the spirit to Jesus, may be witnessing that he is Divine.

Mt iii: 11 = Lk iii: 16 ἐν πνεύματι ἁγίῳ καὶ πυρὶ
Isa iv: 4 καὶ τὸ αἷμα ἐκκαθαριεῖ ἐκ μέσου αὐτῶν ἐν πνεύ-
ματι κρίσεως καὶ πνεύματι καύσεως

Mt iii: 11 = Lk iii: 16 with the Holy Ghost and with fire.
Isa iv: 4 and shall have purged the blood of Jerusalem
from the midst thereof, by the spirit of judgement and by
the spirit of burning.

This quite readily accounts for John's use of
fire in connection with the baptism of the Spirit.

Mt iii: 12 = Lk iii: 17 οὗ τὸ πύρον ἐν τῇ χειρὶ αὐτοῦ
Isa xxx: 24 ἄχυρα ἀναπεποιημένα φάγονται ἐν κοιθῇ λελικ-
μημένη

xli: 16 καὶ λικμήσεις· καὶ ἄνεμος λήμψεται αὐτούς
Mt iii: 12 = Lk iii: 17 whose fan is in his hand
Isa xxx: 24 shall eat savoury provender, which hath been
winnowed with the shovel and the fan.

xli: 16 Thou shalt fan them, and the wind shall carry
them away.

This expression is only possibly Isaianic; the
relationship appearing more clearly in the Hebrew and the
English than in the Greek. But in Isa xli: 16 there is not
only the winnowing, but the attendant destruction of the
chaff, which may identify this passage as the source of
John's thought.

Mt iii: 12 = Lk iii: 17 κατακαύσει πυρὶ ἀσβέστῳ
Isa lxvi: 24 τὸ πῦρ αὐτῶν οὐ σβεσθήσεται
Mt iii: 12 = Lk iii: 17 burn up with unquenchable fire
Isa lxvi: 24 neither shall their fire be quenched.

Although only the very briefest summary of John's
preaching has been preserved, the assumption is perhaps jus-
tified that his most characteristic ideas have come down to us
Even in this brief epitome we have been able to identify at
least nine items as definitely Isaianic. Upon this showing
John's thought and phraseology must have been overwhelmingly
Isaianic. Our conviction of this will be deepened when our
study of the words of Jesus reveals, as it will, that
not only do practically all these Isaianic ideas we have
noted in John's teaching recur in that of Jesus, but that
their intercourse is carried on in terms almost entirely
Isaianic. This attribution of the same sayings to both dis-
counts seriously the theory of assimilation.

Peter's Confession of Sinfulness.

Lk v: 8. Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνήρ ἁματωλός εἰμι, κύριε.

Isa vi: 5 ὦ τάλας ἐγώ, ὅτι κατανένυμαι, ὅτι ἄνθρωπος ὢν καὶ ἀκάθαρτα χεῖλη ἔχων.....καὶ τὸν βασιλέα Κύριον σαβαῶθ εἶδον τοῖς ὀφθαλμοῖς μου

Lk v: 8 Depart from me; for I am a sinful man, O Lord.

Isaiah vi: 5 Woe is me! for I am undone; because I am a man of unclean lips.....for mine eyes have seen the King, the Lord of hosts.

Peter's expression naturally suggests the passage from Isaiah, which we have cited. There is no dependence in the language used, but the probability that both Peter and Jesus had Isaiah in mind is shown by the fact that Jesus reassures him with the Isaianic phrase, "Fear not!" It is worth noting that if the reference be sustained, Peter is using of Jesus language which in Isaiah is used of God, thus ascribing to him divinity. This prepares us for his later confession at Caesarea Philippi.

The Carping Scribes.

Mk ii: 7 = Lk v: 21 τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; (Lk μόνος)

Isa xliiii: 25 ἐγώ εἰμι ἐγώ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου ἕνεκεν ἐμοῦ, καὶ τὰς ἁμαρτίας σου, καὶ οὐ μνησθήσομαι (Note that Theodotion supplies αὐτός after the second εἰμι)

Mk ii: 7 = Lk v: 21 who can forgive sins but one, even God? Isa xliiii: 25 I, even I, am he that blotteth out thy transgression for mine own sake; and I will not remember thy sins.

We shall see later, (p. 75f) that Jesus is impelled in this instance to pronounce forgiveness of sins by Isa xxxiii: 23, 24. That this reference is recognized by the scribes is shown by their attempt to counter in Isaianic phraseology. Jesus accepts their gage by the triumphant proclamation of his divinity through both of the Isaianic details, the healing of the lame, and the forgiveness of his sins. We must notice in this case that the version of Theodotion supplies αὐτός, which is echoed in the Lucan μόνος: as is often the case Luke departs slightly from the parallel account in the direction of a greater fidelity to the underlying Isaianic material.

Peter's Confession of Faith.

Mt xvi: 16 ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος

Isa xxxvii: 4 θεὸν ζῶντα

Mt xvi: 16 the Son of the living God.

Isa xxxvii: 4 the living God.

It is only fitting that Peter should confess his faith that Jesus is the Son of God (υἱός = παῖς) in Isaianic terms. That we are in an Isaianic context is strongly indicated by the reply of Jesus containing the phrases "gates of Hades" (Isa xxxviii: 10) and the "keys of the kingdom" (Isa xxii: 22).

The Sympathetic Scribe.

Mk xii: 32 ὅτι εἷς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ

Isa xxxvii: 16, 20 σὺ εἶ ὁ θεὸς μόνος

xliv: 10, 11 ἐγὼ εἶμι· ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος θεός, καὶ μετ' ἐμὲ οὐκ ἔσται. ἐγὼ ὁ θεός, καὶ οὐκ ἔστιν παρ᾽ ἐμοῦ σῶζων

xliv: 6, 8 πλην ἐμοῦ οὐκ ἔστιν θεός.....εἰ ἔστιν θεός πλην ἐμοῦ;

xliv: 5 καὶ οὐκ ἔστιν ἔτι πλην ἐμοῦ

xliv: 6 ὅτι οὐκ ἔστιν πλην ἐμοῦ

xliv: 14 ὅτι ἐν σοὶ ὁ θεός ἐστὶν καὶ οὐκ ἔστιν πλην σοῦ

xliv: 21 Ἐγὼ ὁ θεός, καὶ οὐκ ἔστιν ἄλλος πλην ἐμοῦ...

οὐκ ἔστιν παρ᾽ ἐμοῦ

xliv: 22 ἐγὼ εἶμι ὁ θεός, καὶ οὐκ ἔστιν ἄλλος

xlvi: 9 ἐγὼ εἶμι ὁ θεός καὶ οὐκ ἔστιν ἔτι πλην ἐμοῦ

Mk xii: 32 that he is one; and there is none other but he.

Isa xxxvii: 16, 20 thou art the God(Lord), even thou alone.

xliv: 10, 11 I am he; before me there was no God formed, (Gr no other), neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour.

xliv: 6, 8 beside me there is no God....Is there a God beside me?

xliv: 5 beside me there is no God.

xliv: 6 there is none else(beside me)

xliv: 14 Surely God is in thee, and there is none else

xliv: 21 and there is no God else beside me...there is none beside me

xliv: 22 for I am God and there is none else.

It is interesting to find a scribe in such sympathy with Jesus that he can be told that he is not far from the kingdom of God (Mk xii: 32), and still more interesting to find him speaking in terms of Isaianic phraseology. Can his being steeped in Isaiah account for his sympathy with Jesus? It is worthy of remark that we find him saying to Jesus, "Thou hast well said etc.", whereas Jesus has been quoting Deuteronomy. Is this an indication that the Deuteronomic quotation is only a gist of the remarks of Jesus, and that the evangelists have shorn them

of their Isaianic phraseology? We must also note that here is an instance of Isaianic terminology being preserved by Mark alone.

The Charge of Claiming to **Be** King.

Mt xxvii: 11= Mk xv: 2 = Lk xxiii: 2,3.

Lk xxiii: 2 "Ἦρξαντο κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὗραμεν.....λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι

(Mt xxvii: 11 = Mk xv: 2)= Lk xxiii: 2,3. ὁ δὲ Πειλᾶτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις

Isa xxiv: 23 ὅτι βασιλεύσει Κύριος ἐκ Σειῶν καὶ ἔκ' Ἱερουσαλήμ

xliv: 6 Οὕτως λέγει ὁ βασιλεὺς Ἰσραὴλ καὶ ὀυσάμενος αὐτόν, θεὸς σαβαώθ

Lk xxiii: 2, 3 And they began to accuse him, saying, We found this man saying,..... that he himself is Christ, a king.

(Mt xxvii: 11 = Mk xv: 2)= Lk xxiii: 3 And Pilate asked him, saying, Art thou the King of the Jews? and he answered him, and said, Thou sayest.

Isa xxiv: 23 for the LORD of hosts shall reign in mount Zion, and in Jerusalem (Cr βασιλεύσει)

xliv: 6 Thus saith the LORD, the King of Israel, and his redeemer the LORD of Hosts

The interesting point about this passage is that Jesus is accused of saying that he is king. This charge, though put by Luke into the mouth of the rabble, is instigated by the rulers, (see context) whose knowledge of Jesus's sayings would be scrupulously exact. The charge of claiming to be king would seem, then, not to be an inference from his having preached the "kingdom", in which God would naturally be expected to be king, but to have resulted from his having ascribed to himself this Isaianic title. He does not deny this; he could **not**. The use of this title in its Isaianic context is an unequivocal assertion of his own divinity.

The Jeering Soldiers, and the Taunting Crowd.

Mt xxvii: 29 = Mk xv: 18 χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων

Isa xxiv: 23; xliv: 6 See Greek in the section immediately preceding.

Mt xxvii: 42 = Mk xv: 32 ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ

Isa xxiv: 23; xliv: 6 See above.

Mt xxvii 29 = Mk xv: 18 Hail, King of the Jews!

Mt xxvii: 42 = Mk xv: 32 He is the King of Israel

Isa xxiv: 23; xliv: 6 See the English in the section

immediately preceeding.

Lk xxiii: 35 εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός

Isa xli: 8 παῖς μου Ἰακώβ ὃν ἐξελεξάμην

xli: 9 Παῖς μου εἶ, ἐξελεξάμην σε καὶ οὐκ ἐγκατέλιπόν σε

xlii: 1 Ἰσραὴλ ὁ ἐκλεκτός μου

Lk xxiii: 35 if this is the Christ of God, his chosen.

Isa xli: 8 my servant (Gr child) Jacob whom I have chosen

xli: 9 Thou art my servant (Gr child) I have chosen thee and not cast thee away.

xlii: 1 my chosen.

For the taunt "the King of Israel", Luke substitutes "the chosen one", another Isaianic expression. They are hurling in his teeth another of his well known claims. We know how vital a place this epithet held in his thinking, for we meet it in both the Baptism and the Transfiguration experiences. We have quoted more of Isa xli: 9 than seems necessary in order that we may raise the question whether Jesus had an Isaianic reference in mind when he cried out "My God, my God, why hast thou forsaken me?" (Mt xxvii: 46). Might not their taunt "chosen" have suggested the rest of the verse, "I have not forsaken thee"?

This survey has shown us something of the extent of the Isaianic influence upon those with whom Jesus came into contact, both as to the number of people affected, and as to the degree to which this factor was operative in their thought and expression. From the Wise Men at his birth to the jeering crowd around his cross, we can trace the almost constant presence of the ideas of Israel's greatest treasure of prophetic lore, if not the very words in which these ideas had been uttered. Whether from the lips of those nearest to him, and in the greatest sympathy with his work, such as John the Baptist, and Simon Peter, or from the lips of those furthest removed from him in his views and aspirations, such as the carping scribes and the taunting mob, there falls still the same vocabulary of Isaianic language. Of course, the nearer to him we get, the greater seems the Isaianic influence. It preponderates in the speech of John the Baptist. He who woke Jesus to the full realization of his mission derived much of his message from Isaiah. And his own enemies bear witness to the extent to which Isaiah had dominated the thought and speech of Jesus. The charge of the rulers and the taunts of the mob fix inescapably upon him expressions that are undeniably Isaianic.

There has already emerged one aspect of the situation upon which we cannot at this point lay too great stress. Much of the material we have discussed has pointed in the

direction of the use of this Isaianic phraseology both by Jesus and by others with a deliberate purpose: upon the part of others of ascribing divinity to him; and upon his own part of claiming it for himself. As our study proceeds, we shall take occasion to point out much material which will seem to indicate that Jesus made large use of the Book of Isaiah, not only in reaching clear views as to his own person and mission, but also in setting forth to others those views which had become so clear to him.

The Spiritual Ministry of Jesus.

There are certain passages, strongly Isaianic in their coloring, which give us some insight into the inner life of Jesus that no other part of his biography gives us. These are, for example, the words which he uttered at the time of his baptism, and those which he spoke at the time of his temptation in the wilderness.

The Baptism.

At this time Jesus was baptized by John the Baptist in the Jordan. The words which he uttered at this time are recorded in the Gospels. They are: "I have need to be baptized of thee, and thou callest me to baptism." This is a very striking statement, and it is one which has attracted the attention of many writers. It is a statement which is very different from anything which we find in the Gospels elsewhere. It is a statement which is very different from anything which we find in the Gospels elsewhere. It is a statement which is very different from anything which we find in the Gospels elsewhere.

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Chapter 5.

The Spiritual Biography of Jesus.

There are certain passages, strongly Isaianic in their colouring, which give us such an insight into the inner life of Jesus that we may call them his spiritual biography. Since some of them are derived from himself, they are autobiographical in character, and hence have a heightened interest for us.

The Baptism.

Mt iii: 16 ἰδοὺ ἀνεψέθησαν οἱ οὐρανοί

Mk i: 10 εἶδεν σχιζομένους τοὺς οὐρανοὺς

Lk iii: 21 ἀνεψέθη τὸν οὐρανόν

Isa lxiv: 1 ἔὰν ἀνοίξῃς τὸν οὐρανόν

Mt iii:16 the heavens were opened unto him (Jesus)

Mk i: 10 he saw the heavens rent asunder

Lk iii: 21 the heaven was opened

Isa lxiv: 1 Oh, that thou wouldst rend the heavens

(Gr if thou wouldst open the heavens)

Matthew and Luke exhibit a verbal dependence not only upon Isaiah, but upon the Septuagint version; this is the more surprising, since in a passage from Q, such as this one, we should expect a dependence upon the Hebrew rather than the Greek. It is equally remarkable that Mark exhibits an equally striking dependence upon the Hebrew. Although these phenomena leave us a little bit at sea as to the version used, they give a very striking testimony that the passage in Isaiah does underlie this one in the gospels.

Although the whole question will come up for full discussion at another point, it may be remarked here that some passages which seem to depend upon the Hebrew are really in agreement with Theodotion. Perhaps this verse shows that in the time of the evangelists there were current two versions of the Septuagint version of Isaiah, one of which may after the manner of Theodotion have been corrected to bring it closer to the Hebrew. Or, of course, Mark may have gone directly to the Hebrew himself.

It may, of course, be objected that this passage is Marcan, rather than from Q. But it has certainly strong Q tendencies, i. e. Matthew and Luke varying identically from Mark, and it is in that very variation in which they agree that they depend upon the Greek rather than the Hebrew.

Mt iii: 16, = Mk i: 10 = Lk iii: 22

Mt εἶδεν πνεῦμα θεοῦ καταβαῖνον.... ἐπ' αὐτόν

Mk and Lk similar.

Isa xi: 2 καὶ ἀναπαύσεται ἐπ' αὐτόν πνεῦμα τοῦ θεοῦ

xxxii: 15 ἕως ἄν ἔλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὑψηλοῦ

xlii: 1 ἔδωκα τὸ πνεῦμα μου ἐπ' αὐτόν

xliv: 3 ἐπιθήσω τὸ πνεῦμα μου ἐπὶ τὸ σπέρμα σου

lvii: 16 πνεῦμα γὰρ παρ' ἐμοῦ ἐξελεύσεται

lix: 21 τὸ πνεῦμα τὸ ἐμὸν ὃ ἐστὶν ἐπὶ σοί

lxi: 1 Πνεῦμα Κυρίου ἐπ' ἐμέ

lxiii: 11 ὁ θεὸς ἐν αὐτοῖς τὸ πνεῦμα τὸ ἅγιον

lxiii: 14 κατέβη πνεῦμα παρὰ Κυρίου

Mt iii: 16 = Mk i: 10 = Lk iii: 22

Mt he saw the Spirit of God, descending.....upon him

Mk and Lk similar.

Isa xi: 2 And the spirit of the LORD shall rest upon him

xxxii: 15 Until the spirit be poured upon us from on high

xlii: 1 I have put my spirit upon him

xliv: 3 I will pour my spirit upon thy seed

lvii: 16 for the spirit would fail before me (Gr a spirit shall go out from me)

lix: 21 my spirit that is upon thee

lxi: 1 The spirit of the Lord God is upon me

lxiii: 11 he that put his holy spirit in the midst of them

lxiii: 14 the spirit of the LORD caused them to rest

(Gr a spirit from the LORD came down)

Every item in the Gospel account, the Spirit of God, descending, coming upon him, may be found in the Isaianic material.

Mt iii: 17 = Mk i: 11 = Lk iii: 22 σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα (Mt has οὗτός ἐστιν.....ἐν ᾧ ἠεδοκῆσα)

Isa xli: 8, 9 Σὺ δέ, Ἰσραὴλ, παῖς μου....σπέρμα Ἀβραὰμ ὃν ἠγάπησα.....ἐκάλεσά σε καὶ εἶπά σοι Παῖς μου εἶ

xlii: 1 Ἰακώβ ὁ παῖς μου,.....προσεδέξατο αὐτόν ἡ ψυχὴ μου (Theodotion Ἰδοῦ ὁ παῖς μου...ὃν ἠεδοκῆσα κ τ λ)

xliv: 2 παῖς μου Ἰακώβ, καὶ ὁ ἠγαπημένος Ἰσραὴλ ὃν ἐξελεξάμην

Mt iii: 17 = Mk i: 11 = Lk iii: 22 Thou art my beloved Son, in thee I am well pleased (Mt This is... in whom etc.)

Isa xli: 8, 9 But thou, Israel, my servant,....the seed of Abraham my friend....I called thee, and said unto thee, Thou art my servant. (Gr But thou, Israel, my child..... the seed of Abraham, whom I have beloved...I called thee, and said unto thee, Thou art my child).

xlii: 1 Behold my servant,....in whom my soul delighteth, (Theodotion has Behold my child....in whom my soul is well pleased).

xliv: 2 O Jacob my servant, and thou, Jeshurun, whom I have chosen. (Gr Jacob my child, and my beloved Israel, whom I have chosen.)

These passages are of crucial importance. They not only show the dominance of Isaiah over the mind of Jesus at the time of one of the greatest of his spiritual crises, but they are decisive of the fact that it was the Greek version of Isaiah which influenced him in this supreme moment.

The wording of the accounts requires us to hold that in the Baptism, as in the Temptation, we are dealing with a subjective spiritual experience of Jesus, the details of which he must himself have revealed to his disciples. Mark says, (i: 10), he saw the heavens rent asunder, and the Spirit descending. Matthew says, (iii: 16), he saw the Spirit descending. None of the Synoptics includes any others among those hearing the voice or seeing the vision. We are, therefore, at the heart of a mystic experience which came to Jesus himself, in which these passages from Isaiah welled up into his consciousness with such vividness that when he reported the experience to his followers he chose to speak of seeing the heavens opened, the Spirit descending, and of hearing the voice of God saying, Thou art my beloved Son. It may be significant that in the account in John, (i: 32), the Baptist is said to have seen the Spirit descending, but ~~is~~ not said to have heard the voice. This may indicate that through an exquisite sympathy with Jesus, John, who knew so well the dominance of Isaiah in his mind, may have shared with him in his great spiritual experience. There may have welled up in his consciousness, too, the verses in Isaiah dealing with the descent of the Spirit, which, in itself, links this passage very closely with his announcement that Jesus was to baptize with the Holy Spirit. Had Jesus already talked over with John his relation to God, and his mission, with its accompanying signs? It is of the utmost significance that in the Fourth Gospel the Baptist continues, "I have seen and bare witness that this one is the Son of God." (i: 34).

Reverting to the voice from heaven, we notice that

all the details therein contained are to be found in the verses we have quoted from Isaiah. First there is the Son. This is very definitely the $\pi\alpha\tilde{\iota}\varsigma$, or CHILD, of Isaiah. It has been usual for those who have compared the Gospels with the Hebrew of Isaiah to go to the second Psalm for this detail of the message of the heavenly voice. In verse seven of this Psalm we find the words, "Thou art my son; this day have I begotten thee." It is needless to point out that there is no trace in the consciousness of Jesus of the latter member of the verse. But if the verses in Isaiah are read in the Greek, and the word $\pi\alpha\tilde{\iota}\varsigma$ is given its natural sense of "child", rather than its derived sense of "servant", the source of the words, Thou art my Son, is found. And we are free from the context in Psalms which only serves to complicate matters.

Then there is the word "beloved", which in the Greek occurs in two of the three passages cited from Isaiah. The other detail given in the voice is that of being "well pleased". This very definitely appears in Isaiah xlii: 1, not only in the Hebrew, but in the Greek version of Theodotion. While the discussion of the version of Theodotion is deferred, it may be pointed out here that this is a very striking instance of what prima facie appears to be a dependence upon the Hebrew really amounting to a dependence upon a postulated Greek version whose characteristics later appear in Theodotion. It may also be noted that in the context of the passages quoted from Isaiah there occurs the further thought of choice. In other words, the thought of Sonship is very closely connected with the thought of mission. Accordingly in the case of Jesus, the Temptation follows upon the Baptism experience. This goes far to clinch the Isaianic character of these experiences of Jesus.

Jesus is evidently under the influence of the Greek rather than the Hebrew of Isaiah. For underlying the word $\pi\alpha\tilde{\iota}\varsigma$ in the Greek versions is the word "servant" in the Hebrew. This does not in the least break through into his consciousness, and though we can trace these great passages in which the word $\pi\alpha\tilde{\iota}\varsigma$ occurs, finding them again and again in the thought of Jesus, there is not the least indication of any trace of the connotation of "servant" in his thinking. If he knew the Hebrew, he preferred the Greek, and built upon it, using the word $\psi\acute{\iota}\delta\varsigma$, concerning which there could be no mistake.

There remains another question. If we are correct in assuming that we are dealing with a subjective experience of Jesus, the details of which he himself reported, we must ask at what stage in his teaching he imparted this information.

There is a view in which Jesus is assumed to have merely carried out a prophetic ministry, stressing the kingdom, but saying very little about himself, until, just through contact with one whom they thought of as a man, the disciples were led to postulate his divinity, the thought being first formulated in the words of Peter at Caesarea Philippi. But we see here that if our view of this experience be correct, Jesus is using very familiar passages from Isaiah to teach the fact that he is the Son of God. From this and other instances we have been forced to assume that Jesus not only himself made use of Isaiah to come to his own full consciousness of his Sonship to God, but that he made use of this Isaianic material in teaching others his own conviction, and that in a measure much wider than can be gathered from a superficial study of the sources. The Baptist's witness (Jn 1: 32) may mean that already Jesus has shared his experience with him. And if he early communicated this to his other disciples, it may have been one of the foundation stones upon which their faith in his Sonship to God was definitely built.

The Temptation.

Mt iv: 4 = Lk iv: 4 οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευμένῳ διὰ στόματος θεοῦ
 Isa lv: 10, 11 ὡς γὰρ ἂν καταβῆ ὁ ὑετὸς...καὶ ἔῤῥ σπέρμα τῷ σπεύουσι καὶ ἄρτον εἰς βοῶσιν· οὕτως ἔσται τὸ ῥῆμά μου ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου, οὐ μὴ ἀποστοαφῆ ἕως ἂν τελεσθῆ ὅσα ἠρέλησα, καὶ εὐδώσω τὰς ὁδοὺς σου καὶ τὰ ἐντάλματά μου

Mt iv: 4 = Lk iv: 4 Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
 Isa lv: 10, 11 For as the rain cometh down...and giveth seed to the sower and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. (Gr it shall not return until the things I will are accomplished, and I will bless thy ways and my commandments.)

This is an instance in which Jesus seems to be quoting directly from another book, but a close examination of the situation and the context, with their implications shows that passage from Isaiah may have been equally influential in his thinking, or even more so. He often turns to other books for his phrasing, because they express the idea more concisely than Isaiah, but the Isaianic material is plainly present, sometimes even dominant.

In this case the quotation is from Deuteronomy,

viii: 8 . Glancing through the context, we see that it deals entirely with the satisfaction of the material needs of the children of Israel. To be sure, there is the question of their loyalty to the Lord, but that loyalty is urged upon them in order that their material goods fail not. If this phase of the temptation of Jesus is really concerned with this situation in Deuteronomy, it will reveal him as vastly more concerned over the problem of subsistence than we otherwise have any warrant for supposing him to be.

Turning to the passage in Isaiah, we see at once how much wider and more worthy are the problems raised in it. For it deals not alone with physical subsistence, but with all the phases of life. "I will bless all thy ways and my commandments". Jesus is facing not only the problem of what he should eat from day to day, but the greater problem of the outcome of his work, and the possibility of his accomplishing that for which God had called him. He had learned from Isaiah that the Providence of God was able not only to give seedtime and harvest, thus providing for man's physical needs; but also to accomplish the moral and spiritual purposes which might be thought of as summed up in God's commands. In the light of the greater problem, the physical temptation at once lost its poignancy. His answer to the tempter was, then, in effect, "I am trusting in God's power to accomplish his eternal purposes in and for his people; apart from this, my own subsistence does not matter".

It may be remarked that throughout this study we must face the question of assimilation. Are the phenomena which seem to indicate the very great influence upon Jesus of Isaiah, and especially of the Greek version, to be taken at their face value, or are they due to the fact that the evangelists were so influenced, and have merely assimilated the sayings of Jesus to that which dominated them? The possibility of this must be admitted, and its influence must to some extent be reckoned with. But it is a poor rule that will not work both ways. We must face also the question whether, in view of the great influence Isaiah unquestionably had upon Jesus, there might not have been assimilation away from Isaiah, as well as toward it, and the genuinely Isaianic character of some of Jesus's sayings have been obscured, or lost altogether through assimilation to some other source. This question becomes particularly urgent in cases where the Isaianic context seems better to suit the situation, or where the gospel context is definitely under the influence of Isaiah.

Mt iv: 5 εἰς τὴν ἁγίαν πόλιν
 Isa xlviii: 2 τῆς πόλεως τῆς ἁγίας
 lii: 1 πόλις ἡ ἁγία
 Mt iv: 5 into the holy city
 Isa xlviii:2 of the holy city
 lii:1 the holy city.

This is an added Isaianic detail in the gospel context.

Mt iv: 7 = Lk iv: 12 οὐκ ἐκπειράσεις κύριον τοῦ θεοῦ σου
 Isa vii: 12 οὐδὲ μὴ πειράσω κύριον
 Mt iv: 7 = Lk iv: 12 Thou shalt not tempt the Lord thy God.
 Isa vii: 12 neither will I tempt the LORD.

This is another instance in which the context of Isaiah seems much more suitable, though the actual quotation seems to come from Deuteronomy vi: 16. The Deuteronomic context concerns itself with the murmuring of the children of Israel, and their chiding of Moses, when they found themselves without water to drink, so that they doubted whether the Lord were with them. (Ex. xvii: 7-12.)

Put in Isaiah, as in the gospel situation, the question is demanding from God a miraculous sign. Ahaz is bidden to ask a sign of the Lord, whether in the depth below, or more significantly, in the height above. But he refuses, saying that he will not ask, thus tempting the Lord. Jesus is bidden throw himself from the pinnacle of the temple, thus either ending his life, or forcing God to intervene in his behalf with a miraculous display of power. His study of the Isaianic situation, in which he thoroughly agreed with Ahaz, has led him to regard such a demand as a tempting of God, and he therefore refuses.

It may be possible that here, too, we may have an instance of an Isaianic saying being assimilated to Deuteronomy.

Mt iv: 8, 9 = Lk iv: 5, 6 καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ εἶπεν αὐτῷ ταῦτά σοι πάντα δώσω (Lk σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν)

Isa lii: 10 ἐνώπιον πάντων τῶν ἐθνῶν, καὶ ὄψονται πάντα ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἡμῶν.

lxi: 6 ὑμεῖς δὲ ἱερεῖς κυρίου κληθήσεσθε, λειτουργοὶ θεοῦ· ἰσχύς ἐθνῶν κατέδεσθε καὶ ἐν τῷ πλούτῳ αὐτῶν θαυμασθήσεσθε.

Mt iv: 8, 9 = Lk iv: 5, 6 and showeth him all the kingdoms of the world, and the glory of them; And he said unto him, All these things will I give thee (Lk To thee will I give all this authority, and the glory of them).

Isa lii: 10 in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

lxi: 6 Put ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves.

The source of the idea in the mind of Jesus that to him should be given all the kingdoms of the world is seen to have a basis in the Isaianic teaching of God's salvation reaching to the ends of the earth. He, as God's Son, having given himself to God's service, could claim the Isaianic promise that to God's ministers should be given the wealth and power of the nations. It should be noticed that the doublet in Luke, "authority and glory" (ἐξουσίαν καὶ δόξαν) corresponds to a like doublet in Isaiah, "wealth, and glory" (ἰσχύν... πλοῦτον). Luke's variation from Matthew may be caused by the underlying Isaianic material.

Lk iv: 5 ἐν στιγμῇ χρόνου

Isa xxix: 5 ὡς στιγμῇ παραχοῆμα

Lk iv: 5 in a moment of time

Isa xxix: 5 at an instant suddenly.

An added variation from Matthew which may have an Isaianic basis.

Our study of the Temptation thus reveals the facts that although the citations are directly from Deuteronomy not only are two of the three phases of the temptation readily resolved in Isaianic terms, but the narrative, in the details in which Matthew and Luke differ from each other, is interlarded with details whose origin may be discovered in Isaiah. Our impression of Isaianic dependence is heightened by the realization of the large part played in Isaiah by the insistence upon the solity of God, and the denunciation of the worship of any other. This may have been present to the mind of Jesus when he said, "Thou shalt worship the Lord thy God, and him only shalt thou serve". (Mt iv: 10 = Lk iv: 8).

A still more cogent argument for Isaianic influence upon the temptation experience may be seen in the occurrence of the words, "If thou art the Son of God". (Mt iv: 6 = Lk iv: 9). This is the great Isaianic phrase in which the full consciousness of his Sonship had burst upon him in the Baptism experience. It is the indissoluble link between the two passages, and is our warrant for assuming that in the Temptation we are dealing with the implications for Jesus of the Baptism exper-

ience. Since that was so exclusively in Isaianic terms, it is only natural to suppose that much of his thinking during these forty days of intense spiritual struggle would be upon materials coming from the same source. He would endeavor to get the full message of Isaiah in regard to the significance of the task that had been so vividly thrust upon him in the words of that book. This would make it all the more surprising if it should be found that his record of the experience did not contain traces of Isaianic influence.

The Transfiguration.

Mt xvii: 5 = Mk ix: 7 = Lk ix: 35.

Mk οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ

Lk substitutes ὁ ἐκλεκτός for ὁ ἀγαπητός

Mt adds ἐν ᾧ εὐδόκησα after ἀγαπητός

Isa xli: 8, 9 Σὺ δέ, Ἰσραὴλ, παῖς μου Ἰακώβ ὃν ἐξελεξάμην, σπέρμα Ἀβραάμ ὃν ἠγάπησα Παῖς μου εἶ, ἐξελεξάμην σε

xlii: 1 Ἰακώβ ὁ παῖς μου. . . Ἰσραὴλ ὁ ἐκλεκτός μου, (Theodotion ὃν εὐδόκησεν ἡ ψυχὴ μου)

xliv: 1, 2 Ἰακώβ ὁ παῖς μου, καὶ Ἰσραὴλ ὃν ἐξελεξάμην. . μὴ φοβοῦ, παῖς μου Ἰακώβ, καὶ ὁ ἠγαπημένος Ἰσραὴλ ὃν ἐξελεξάμην

xlix: 7 πιστός ἐστιν ὁ ἅγιος Ἰσραὴλ, καὶ ἐξελεξάμην σε Mt xvii: 5 = Mk ix: 7 = Lk ix: 35.

Mk This is my beloved Son: hear ye him.

Lk This is my Son, my chosen: hear ye him.

Mt adds in whom I am well pleased, after Son.

Isa xli:8, 9 Put thou, Israel, my servant, (Gr my child), Jacob whom I have chosen, the seed of Abraham my friend, (Gr my beloved)..... Thou art my servant(Gr my child), I have chosen thee.

xlii: 1 Behold, my servant....my chosen, in whom my soul delighteth. (Gr Jacob my child, Israel my chosen) (Theodotion adds in whom my soul is well pleased)

xliv: 1, 2 Jacob my servant(Gr my child), and Israel, whom I have chosen.....Fear not O Jacob my servant(Gr my child), and thou, Jeshurun, whom I have chosen(Gr and my beloved Israel, whom I have chosen).

xlix: 7 that is faithful, even the Holy One of Israel, who hath chosen thee.

The Transfiguration experience is of vast significance, especially if it be studied in close connection with the Baptism. It will be seen that the voice from heaven is almost identical in the two incidents. If the Theodotonic reading be taken into account, the entire content is found in Isa xlii: 1. It is interesting that

the Lucan variation "chosen" for "beloved" is also Isaianic.

As in the case of the Baptism, it is probable that this is a subjective experience upon the part of our Lord, whose details he himself reported to the disciples. This is likely because of its identical content with the voice at the Baptism. A careful examination of the gospel accounts will reveal that Matthew testifies to the great agitation and fear upon the part of the disciples, and that Luke very definitely states that this fear fell upon them as they entered into the cloud. It is possible that they did share in the experience of Jesus, but that not being as accustomed as he to these moments of great spiritual exaltation, they carried away a confused impression of the incident, and that the clear account of it comes from the mouth of Jesus himself.

In that case we see how great the dominance of these Isaianic passages over the mind and heart of Jesus in the moments of his greatest spiritual exaltation. His thinking of himself, his relation to the Father, and his mission, must have centered in them. And it is the Greek rather than the Hebrew upon which he builds. That he was the "servant" of God might have scarcely moved him; but as he thinks of himself as the "child" of God, he is caught up into the heavenly places where he can see the Father's face and hear his very voice!

These passages which reverberated in his consciousness in his greatest moments must have filled many of his lesser ones. We may have wondered what he thought about those many nights he prayed upon the mountain tops. We have here the most probable answer. His heart was feeding upon these great Isaianic passages, which strengthened him to regard himself as the beloved, the chosen one, God's CHILD.

And when he explains to others those moments which meant most to him, he turns to Isaiah. Here they have had foreshadowed that which has become real in him. As we can think of his own faith strengthened by them, we can think of them as the best possible means available to him of awakening in others the faith that was all to him. This is a striking confirmation of our theory that he not only himself conceived his person and mission in terms that were almost entirely Isaianic, but that he consistently used those terms in revealing himself as the "Messiah", and the "Child" of God.

The Eunuch Saying.

Mt xix: 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθη-

σαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.

Isa lvi: 3, 4, 5 μὴ λεγέτω ὁ εὐνοῦχος ὅτι Ἐγὼ εἶμι ξύλον ἄηρόν. τάδε λέγει Κύριος τοῖς εὐνούχοις ὅσοι ἐὰν φυλάξωνται τὰ σάββατά μου καὶ ἐκλέξωνται ἃ ἐγὼ θέλω καὶ ἀντέχωνται τῆς διαθήκης μου, δώσω αὐτοῖς ἐν τῷ οἴκῳ μου καὶ ἐν τῷ τείχῳ μου τόπον ὀνομαστόν, κρεῖττω υἱῶν καὶ θυγατέρων

Mt xix: 12, For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake.

Isa lvi: 3, 4, 5 neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD of the eunuchs that keep my sabbaths, and choose the things that please me, and hold fast by my covenant: Unto them will I give in mine house and and within my walls a memorial and a name better than of sons and daughters.

It is easy to see the parallel between the eunuchs in Isaiah giving themselves to the sabbaths, the things God willed, and to his covenant, and those in the words of Jesus giving themselves to the kingdom of heaven.

This saying might, and probably should, have been taken up among the incidental or detached sayings of Jesus showing Isaianic influence. It is put under his spiritual biography, though, to raise the question whether it had no meaning for his own spiritual life. Was he not a normal human being with a longing for the joys of the home, willingly though he gave them up in order that he might give himself to the kingdom? And did he not see through Isaianic eyes the greater blessedness of those called to sacrifice for the things of God the greatest and best things of the world?

Gethsemane.

Mt xxvi: 38 = Mk xiv: 34 περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου

Isa liii: 12 παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ

Mt xxvi: 38 = Mk xiv: 34 My soul is exceeding sorrowful, even unto death

Isa liii: 12 he poured out his soul unto death

The phraseology his soul unto death is common to both passages. The words exceeding sorrowful may be from Psalms xlii:11, xliii: 5, but in this case the words of Isaiah struggle with them, and break through into Jesus's expression.

Mt xxvi: 39 = Mk xiv: 36 = Lk xxii: 42 πᾶτερ,.....παρελ-

θάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο

Markan and Lucan variations are not significant.

Isa li: 22, 23 οὕτως λέγει Κύριος ὁ θεός... Ἴδου εἴληφα ἐκ τῆς χειρός σου τὸ ποτήριον τῆς πτώσεως, τὸ κόνδυ τοῦ θυμοῦ μου, καὶ οὐ προσθήσῃ ἔτι πιεῖν αὐτό· καὶ δώσω αὐτὸ εἰς τὰς χεῖρας τῶν ἀδικησάντων σε καὶ ταπεινωσάντων σε
cf with these verses Mt xxvi: 42 εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῶ

Mt xxvi: 39 = Mk xiv: 36 = Lk xxii: 42

Mt Father... let this cup pass away from me.

Markan and Lucan variations are not significant.

Isa li: 22, 23 Thus saith thy Lord the LORD.... Behold, I have taken out of thy hand the cup of staggering, even the bowl of the cup of my fury; thou shalt no more drink it again: and I will put it into the hand of them that afflict thee

cf with these verses Mt xxvi: 42 if this cannot pass away, except I drink it

These verses in Isaiah may explain a double question. Why was there such a struggle in the Garden? and why does Jesus choose to set forth that struggle in the terms of a cup to be drunk?

It is evident that here again we are dealing with an experience in which Jesus was so left alone that the report must be in his own words. He took with him only Peter, and James, and John, and they forthwith went to sleep. Following the clue that in the moments of his greatest spiritual stress Jesus turns to Isaiah, we find in our verses a very ready source for the figure of a cup to be drunk. And if these verses be in the mind of Jesus, there occurs at once a suggested explanation of the intensity of the struggle. He has foreseen his end, and foretold it in Isaianic terms. Why then does he struggle against it? Because he is not sure it is inevitable. The clue is found in the words, "If thou wilt", and "if it be possible". For there is in Isaiah the thought of his humiliation, betrayal, suffering and death; but there is also the thought of a triumphant reversal of the fortune of the people who have to drink the cup of God's wrath. It would be taken from them, and given to those wronging and humiliating them. Which was God's will for him? just now? We can not think of his sweating blood in an effort to evade the issue, but upon it depended life and death; how great his anguish, then, until God's will be determined!

Mt xxvi: 39 = Mk xiv: 36 = Lk xxii: 42

Mt πλην οὐχ ὡς ἐγὼ θελω ἀλλ' ὡς σὺ

Mk and Lk similar.

Isa 1: 5 Ἡ παιδεία κυρίου κυρίου ἀνοίγει μου τὰ ὦτα, ἐγὼ δὲ οὐκ ἀπέθω οὐδὲ ἀντιλέγω

Mt xxvi: 39 = Mk xiv: 36 = Lk xxii: 42

Mt nevertheless, not as I will, but as thou wilt.

Mk and Lk similar.

Isa 1: 5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away backward. (Gr the discipline of the Lord GOD etc.)

The experience of the Garden having construed it-
self in his mind in the Isaianic terms of a cup to be drunk
or to be taken away, his thinking most naturally continues
along Isaianic lines. What has the prophet to say to him?
How often has he urged others who have ears to hear! Why
should not his own ears be opened? Our further study will
show that he has used this same context to urge those doing
God's work to submit to the ill treatment it brings(p. ^ ^
How much more should God's child submit. That this is in
his mind is indicated by his address to God as "Father",
Mk vs. 36 ἀββᾶ ὁ πατήρ, and by the occurrence in the Græek
of the word παιδεία which is properly the education or bring-
ing up of children.

The Cry From the Cross.

Mt xxvii: 46 = Mk xv: 34 θεέ μου θεέ μου ἵνατί με ἐγκατέ-
λιπες;

Isa liv: 7, 8, χρόνον μικρὸν ἐγκατέλιπόν σε, καὶ μετ' ἐλέους
μεγάλου ἐλεήσω σε· ἐν θυμῷ μικρῷ ἀπέστρεψα τὸ πρόσωπόν
μου ἀπὸ σοῦ, καὶ ἐν ἐλέει αἰωνίῳ ἐλεήσω σε

Mt xxvii: 46 = Mk: xv: 34 My God, my God, why hast thou
forsaken me?

Isa liv: 7, 8 For a small moment have I forsaken thee;
but with great mercies will I gather thee(Gr pity thee)
In overflowing wrath(Gr little wrath) I hid my face from
thee for a moment; but with everlasting kindness will I
have mercy upon thee.

The cry of our Lord is a direct quotation from
Ps xxii: 1; but often other books are cited because of the
conciseness of their phrasing when an Isaianic situation
is at least in the background. We have seen(p ^) that ^
the taunting crowd has hurled into his teeth characteristic
Isaianic phrases. That would suffice to raise the question
in his mind, "Was he God's chosen?"(Lk xxiii: 35), or had God
forsaken him? How naturally, then, would this great Isaianic
passage come to him! Forsaken! but only for a moment!

Chapter 6.

Jesus's Conception and Announcement of His Mission.

The Announcement at Nazareth.

Lk iv: 18, 19 πνεῦμα κυρίου ἐπ' ἐμέ, οὐ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρῦξαι αἰχμαλώτοις ἄφουσι καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, κηρῦξαι ἐνιαυτὸν κυρίου δεκτόν

Isa lxi: 1, 2 Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρῦξαι αἰχμαλώτοις ἄφουσι καὶ τυφλοῖς ἀνάβλεψιν, καλέσαι ἐνιαυτὸν Κυρίου δεκτόν

lviii: 6 ἀποστελλε τεθραυσμένους ἐν ἀφέσει

xi: 2 καὶ ἀναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ θεοῦ

xxix: 18, 19 ὀφθαλμοὶ τυφλῶν ὄψονται, καὶ ἀγαλλιῶσονται πτωχοὶ διὰ κύριον ἐν εὐφροσύνῃ

xxxv: 5 τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν

xliv: 7 ἀνοῖξαι ὀφθαλμοὺς τυφλῶν, ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους καὶ ἐξ οἴκου φυλακῆς καθημένους ἐν σκότει

xlvi: 9 λέγοντα τοῖς ἐν δεσμοῖς Ἐξέλθατε, καὶ τοῖς ἐν τῷ σκότει ἀνακαλυφθῆναι

xliii: 1 ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν

xlviii: 16 καὶ νῦν κύριος κύριος ἀπέστειλέν με καὶ τὸ πνεῦμα αὐτοῦ

Lk iv: 18, 19 The Spirit of the Lord is upon me, because he annointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To proclaim the acceptable year of the Lord.

Isa lxi: 1, 2 The spirit of the Lord GOD is upon me; because the LORD hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD,

lviii: 6 to let the oppressed go free (Or set at liberty them that are bruised).

xi: 2 And the spirit of the LORD shall rest upon him

Isa xxix: 18, 19 the eyes of the blind shall see out of obscurity and out of darkness, The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

xxxv: 5 Then the eyes of the blind shall be opened

xlvi: 7 To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house.

xlix: 9 Saying to them that are bound, go forth; to them that are in darkness, Shew yourselves.

lv: 1 I have put my spirit upon him

lviii: 16 and now the Lord GOD hath sent me, and his spirit.

In announcing his mission to his fellow-townsmen Jesus seizes upon passages from Isaiah. Luke iv: 18, 19 is an exact quotation from the Septuagint version of Isaiah lxi: 1, 2, with the exception that the clause "to bind up the brokenhearted" is omitted, and in its place is substituted from the Septuagint version of Isaiah lviii: 6 the clause "to set at liberty them that are bruised". Three explanations for the substitution may be advanced. It may have been made in the version from which Jesus read; it may be due to Luke; or it may have been made deliberately by Jesus himself because he wished to include in the announcement of his mission this Isaianic detail which appeared in other passages of Isaiah, but was missing in the one he was reading. It is not necessary to determine the reason for this definitely. There is quite evident the testimony of the passage to the dominance of Isaiah in the thinking of Jesus about his mission, and to the familiarity with the Septuagint on the part of Luke, if not on the part of Jesus himself.

The other passages from Isaiah have been quoted to show how characteristic of Isaiah these conceptions are. Under our study of the message of Jesus to John the Baptist which follows shortly (p 76), we shall show how these conceptions ruled the ministry of Jesus.

The Urge to Preach.

Mk i: 38 ἵνα καὶ ἐκὼν κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον

Lk iv: 43 ὅτι καὶ ἐν ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ.... ὅτι ἐπὶ τοῦτο ἀπεστάλην

Isa lxi: 1 εὐαγγελίσασθαι....ἀπέσταλκέν με.....κηρῦξαι

Mk i: 38 that I may preach there also; for to this end came I forth.

Lk iv: 43 I must preach the good tidings... to the other cities also: for therefore was I sent.

Isa lxi: 1 to preach good tidings...he sent me...to preach.

This is a most instructive instance of a phenomenon we often meet with in studying the Isaianic phraseology of Jesus. In Luke it is easy to recognize the dependence upon the Septuagint of Isaiah. Every significant word may be directly traced. But in Mark, the influence is less apparent. There is a distinct obscuring of the Isaianic phraseology; yet the Isaianic influence is so strong that even Mark's variation partly follows it.

This saying also shows us the perspective in which Jesus saw the different Isaianic elements in his conception of his mission. As we learn from the announcement in Nazareth, and from his message to John the Baptist, he felt that he must minister to the physical needs of men; but it was the preaching of the good tidings in which his mission centered.

The Forgiveness of the Paralytic.

Mt ix: 2 = Mk ii: 5 = Lk v: 20 εἶπεν τῷ παραλυτικῷ
θάσσει τέκνον, ἀφέενται σου αἱ ἁμαρτίαι

Isa xxxiii: 28, 24 τοῖνον πολλοὶ χωλοὶ προνομὴν ποιήσουσιν.
καὶ οὐ μὴ εἴπωσιν Κοπιῶ ὁ λαὸς ἐνοικῶν ἐν αὐτοῖς· ἀφέθη
γὰρ αὐτοῖς ἡ ἁμαρτία

Mt ix: 2 = Mk ii: 5 = Lk v: 20 said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.

Isa xxxiii: 28, 24 the lame took the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Two questions occur to us as we study this incident. What suggested to Jesus that he should forgive the sin of the paralytic? And how did his healing him of his paralysis prove that he had power to forgive sins? The answer to these questions does not appear in the passage itself, although many answers have been imported into it by the commentators. Isaiah has been looking forward to an ideal time, of which two features are, the healing of people who are sick, and lame, and the forgiveness of their sins. The Græek reads, "I am exhausted", rather than, "I am sick". If the bringing of this poor paralytic to Jesus suggested to him this passage in Isaiah, we have the answer to both our questions. The very sickness, exhaustion, powerlessness, of the man stirred his heart. Isaiah had conjoined forgiveness with healing: the lame were to take the prey; their sin was to be forgiven. Accordingly Jesus pronounced forgiveness. The spiritual was more to him than the physical. And when his authority to forgive was questioned, he asserted it because of his power to heal. He who brought

in the new day of Isaiah's dreams could both heal and forgive. This passage should teach us that Jesus conceived himself as the Messiah, through whom God's purposes were to be fulfilled; that he conceived that Messiahship in Isaianic terms; and that among the elements of the Messiahship he found in Isaiah, he set the highest valuation upon the spiritual.

The Message of Jesus to John the Baptist.

Mt xi: 5 = Lk vii: 22 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν..... καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται

Isa xxvi: 19 ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις,

xxix: 18, 19 καὶ ἀκούσονται ἐν τῇ ἡμέρᾳ ἐκείνῃ κωφοὶ λόγους βιβλίου, καὶ οἱ ἐν τῇ σκότει καὶ οἱ ἐν τῇ ὀμίχλῃ ὀφθαλμοὶ τυφλῶν ὄψονται, καὶ ἀγαλλιάσονται πτωχοὶ διὰ Κύριον

xxiii: 23, 24 τοῖνυν πολλοὶ χωλοὶ προνομὴν ποιήσουσιν. καὶ οὐ μὴ εἴπωσιν Κοπιῶ ὁ λαὸς ἐνοικῶν ἐν αὐτοῖς· ἀφέθη γὰρ ἡ ἁμαρτία

xxxv: 5, 6 τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ καὶ ὄτα κωφῶν ἀκούσονται. τότε ἀλείται ὡς ἔλαφος χωλός

xlii: 7 ἀνοῖξαι ὀφθαλμοὺς τυφλῶν

xlii: 18 Οἱ κωφοί, ἀκούσατε, καὶ οἱ τυφλοί, ἀναβλέψατε ἰδεῖν

xliii: 8 καὶ ἐξήγαγον λαὸν τυφλόν, καὶ ὀφθαλμοὶ εἰσιν ὡσαύτως τυφλοί, καὶ κωφοὶ τὰ ὄτα ἔχοντες

lxi: 1 εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με...κηρῦξαι.... τυφλοῖς ἀνάβλεψιν

Mt xi: 5 = Lk vii: 22 The blind receive their sight, and the lame walk....and the deaf hear, and the dead are raised up, and the poor have good tidings preached unto them.

Isa xxvi: 19 Thy dead shall live; my dead bodies shall arise (Gr the dead shall rise, and those in the tombs shall be raised)

xxix: 18, 19 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the LORD

xxxiii: 23, 24 the lame took the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

xxxv: 5, 6 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart

xlii: 7 To open blind eyes

xlii: 18 Hear, ye deaf; and look, ye blind, that ye may see.

Isa xliii: 8 Bring forth the blind people that have eyes, and the deaf people that have ears.

lxi: 1 to preach good tidings unto the meek (poor); he hath sent me..... to preach..... (Gr the receiving of sight to the blind)

It will be seen that every detail in this message which Jesus sends to the Baptist is to be found in the book of Isaiah, with the exception of the cleansing of the lepers. Many of them are characteristic of Isaiah. The message to John merely amounts to this, "Go tell John that all these things which Isaiah promised are actually taking place". The importance of this passage lies in its confirmation of the tendency of Jesus to interpret his mission in Isaianic terms, and in its exhibition of the thoroughness with which John and Jesus understood each other upon the basis of Isaiah.

For convenience of reference the details of the message are here listed with their Isaianic sources.

The blind see: Isa xxix: 18, 19; xxxv: 5, 6; xlii 7, 18; xliiii: 8; lxi: 1.

The lame walk: Isa xxxiii: 23, 24; xxxv: 5, 6;

The deaf hear: Isa xxix: 18, 19; xxxv: 5, 6; xliii: 7, 18.

The dead are raised: Isa xxvi: 19.

The poor are evangelized: Isa xxix: 18, 19; xxxiii: 23, 24; lxi: 1.

Mt xi: 6 = Lk vii: 23 καὶ μακάριός ἐστιν ὁ εὐεργετῆς ἂν μὴ σκανδαλοποιῆ ἐν ἐμοί.

Isa viii: 14 καὶ ἐπ' αὐτῷ πεποιθὼς ἦς, ἔσται σοι εἰς ἀγίασμα, καὶ οὐχ ὡς λίθου προσκόμματος συναντήσεσθε οὐδὲ ὡς πέτρας πτώματι.

Mt xi: 6 = Lk vii: 23 And blessed is he, whosoever shall find none occasion of stumbling in me!

Isa viii: 14 And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense (Gr and if thou hast trusted in him, he shall be to thee for a sanctuary, and thou shalt not meet him as a stone of stumbling or a rock of falling.)

Our attention is directed to this passage in Isaiah when we seek some antecedent for Christ's figure of stumbling, or of himself as a stumbling stone, for that is the real meaning of this cryptic message to John. Since the rest of the message has been in Isaianic terms, it is only fair that we should search for the origin of this figure, too, in that book. And how perfectly does this Isaianic situation fit the situation in which Jesus finds himself. For in Isaiah, in the Greek, God himself is to his people either a sanctuary, or a stumbling block, according to their faith in him, or its absence.

John has sent to Jesus asking, "Art thou he that cometh, or look we for another?" The answer of Jesus has often been thought ambiguous, but to one so steeped in Isaiah as was John, its meaning could scarcely be clearer. There is the direct challenge to faith in himself, and by substituting himself for God in the original context, there is the delicate assertion of his own divinity. Can this Isaianic answer have failed to call up in the mind of John his earlier faith in Jesus as God's CHILD, his chosen one, Spirit-endued, and Spirit-giving? Is it any wonder that from John we hear no further whisper of doubt, but that the desert preacher retreated into the Shadow of the Great Rock, into the sanctuary of a true faith in God's Son?

This passage so construed bears further testimony to Jesus's interpretation of his person and his mission in Isaianic terms, and his habit of using those terms to set forth to others his Messiahship and Divinity.

The Influence of Isaiah's Use of Pathological Phraseology upon Jesus in the Interpretation of his Mission.

This will be as convenient a place as any to point out that the actions of Jesus were also very largely influenced by Isaiah's expectation that the salvation to be wrought for the people of God would include the alleviation of their physical ills as well as the satisfaction of their spiritual needs.

See Isa xxvi: 19; xxix: 18; xxxii: 3, 4, xxxiii: 23, 24; xxxv: 5, 6; xlii: 7, 18; xlii: 8; xliv: 18; lix: 10; lxi: 1. In these passages we encounter blindness, deafness, stammering, lameness, sickness, and even death. Sometimes the reference seems to be merely to physical ills, in other passages, notably xliv: 18, and lix: 10, these ills symbolize a spiritual condition. In many of the passages, though not in all, the prophet is looking forward to the healing of these ills.

With these compare Mt viii: 13, 16, 17; ix: 18-25; ix: 27-30, 32, 33, 35; xii: 10-13, 15, 22; xv: 29-31; xvii: 14-21; xx: 29-34; xxi: 14. Mk i: 31-34; iii: 1-5, 10-12; v: 22-42; vii: 31-37; viii: 22-26; ix: 14-29; x: 46-52; Lk iv: 40, 41; vi: 6-11, 17-19; vii: 11-21; viii: 40-48; ix: 37-48; xi: 14; xviii: 35-43. In these passages we encounter as in Isaiah blindness, deafness, stammering, dumbness, lameness, sickness, and death. Jesus deals with them all triumphantly.

No effort has been made to deal with the whole of

the healing ministry of Jesus, but merely to notice that portion of it for which he found warrant in Isaiah. It is interesting to note, however, that practically the whole of his healing ministry has been included. The healing of lepers is the only outstanding detail which has been omitted. We must also notice that Jesus uses this pathological phraseology to indicate moral and spiritual needs, notably in Mt xxiii: 13-29 where the moral condition of the Pharisees is referred to as blindness, and in Lk xv: 32, where he designates the wandering and return of the Lost Son as being dead, and living again.

While Jesus dealt with all manner of sickness, Mt ix: 35, Mk i: 31-34; Lk iv: 40, 41; and other places, the strength of the Isaianic tradition is seen in the fact that those cases which come under the Isaianic terminology are the ones most frequently selected by the evangelists for record.

Both Jesus and Isaiah have used this pathological phraseology, as we have pointed out, with a definitely figurative meaning. The question has sometimes been raised whether Jesus did not always use it so, and whether these seeming miracles of physical healing were not really only his dealing with outstanding cases of spiritual derangement and need. In the light of our knowledge to-day of neuroses and their cure, this hypothesis does not seem at all necessary. It is true that the interest of Jesus centered in his spiritual ministry, but his faith would not hesitate when he was confronted with the havoc wrought in the lives and bodies of these defeated, divided selves; his personality and his faith were sufficient to rouse them to a like faith, and to restore them to that completeness or wholeness in which they would find both peace and health.

The Silencing of Demons.

Mt xii: 16 = Mk iii: 12 (cf Mk i: 34 = Lk iv: 41) καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν
Isa xliv: 2 οὐ κερᾶσται οὐδὲ ἀνῆσει, οὐδὲ ἀκουσθήσεται ἔξω ἢ φωνῆ αὐτοῦ

Mt xii: 16 = Mk iii: 12 (cf Mk i: 34 = Lk iv: 41) And charged them that they should not make him known

Isa xliii: 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

This incident never fails to raise the question why did Jesus rebuke these sick ones, or as Mark definitely says, these demons, and charge that they should not make him known? The answer is often given that at this time he did

not wish people to think of him as the Messiah. Put this runs counter to the facts as we find them. He announced himself very definitely as the Messiah in his sermon at Nazareth, and in his message to John the Baptist. In fact, his very ministry of healing is an announcement of his Messiahship in Isaianic terms. We have many reasons for supposing that the proclamation of his Messiahship and Divinity in terms of Isaianic phraseology was a constant feature of his teaching.

Why, then, should he object to it upon the part of these poor sufferers he had healed? They were crying out that he was the Son of God (Mk iii: 11). Does this give us an insight into his therapeutic methods? Did these poor sufferers come to wholeness through their faith in him as God's Son? However that may be, their cry could not but suggest to him the Isaianic passages in which his own consciousness of Sonship to God had burst upon him in his experience of Baptism. Put in the immediate Isaianic context the ministry of the CHILD or Son of God is characterized as one of gentleness. His credentials were not to consist in the strenuousness of his own self assertion. He would not cry out, nor lift up his voice, nor cause it to be heard in the street. He accordingly rebukes the boisterousness of those who had experienced his power. Herein he is acting quite in the spirit of this Isaianic passage. It is entirely sufficient to account for his action.

Comforting the Bereaved Widow.

Lk vii: 12, 13 καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς μονογενῆς υἱὸς τῆ μητρὶ αὐτοῦ....καὶ εἶπεν αὐτῇ, μὴ κλαῖε

Isa xxv: 8 κατέπιεν ὁ θάνατος ἰσχύσας (Theodotion κατέπθην ὁ θάνατος εἰς νῆκος), καὶ πάλιν ἀφεῖλεν Κύριος ὁ θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου

Lk vii: 12, 13 behold there was carried out one that was dead, the only son of his mother....and said unto her, Weep not.

Isa xxv: 8 He hath swallowed up death for ever (Theodotion Death is swallowed up in victory), and the Lord GOD will wipe away tears from off all faces.

There is nothing in the Gospel context to suggest why Jesus should address the widow, "Weep not". Put in the Isaianic context, death is not only swallowed up in victory but the Lord GOD is said to wipe away every tear from every face. Did not, then, Jesus, by bidding her not to weep, and raising her son, play the part ascribed in Isaiah to God? If so, this would be another instance of the use of Isaianic terminology to proclaim his Divinity.

The Betrayal and Passion.

- Mt xvi: 21 = Mk viii: 31 = Lk ix: 22 ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι...καὶ ἀποκτανθῆναι
- Mt xvii: 22 = Mk ix: 31 = Lk ix: 44 μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων
- Mt xx: 18, 19 = Mk x: 33 = Lk: xviii: 32, 33 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται...καὶ κατακρινοῦσιν αὐτὸν θάνατον καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, καὶ ἐμπαίξουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν
- Mt xxvi: 2 ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
- Mt xxvi: 21 = Mk xiv: 18 εἷς ἐξ ὑμῶν παραδώσει με
- Lk xxii: 21, 22 ἡ χεὶρ τοῦ παραδιδόντος με....δι' οὗ παραδίδοται
- Mt xxvi: 24 = Mk xiv: 21 ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
- Mt xxvi: 23 οὗτός με παραδώσει
- Mt xxvi: 45, 46 = Mk xiv: 41, 42 ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται.....ὁ παραδιδούς με
- Lk xxii: 48 φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω;
- Isa 1: 6 τὸν νῶτόν μου ἔδωκα εἰς μαστίγας,...τὸ δὲ πόσωπόν μου οὐκ ἀπέστορεψα ἀπὸ αἰσχύνης ἐμπυσομάτων
- Isa liii passim, esp. vss. 2, 3, 5, 6, 8, 12.
- 3 ἠτιμάσθη
- 6 καὶ Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν
- 8 ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἦχθη εἰς θάνατον
- 12 ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ,...καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη
- Mt xvi: 21 = Mk viii: 31 = Lk ix 22 The Son of man must suffer many things, and be rejected....and be killed
- Mt xvii: 22 = Mk ix: 31 = Lk ix: 44 The Son of man shall be delivered up into the hands of men
- Mt xx: 18, 19 = Mk x: 33 = Lk xviii: 32, 33 and the Son of man shall be delivered...and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him
- Mt xxvi: 2 the Son of man is delivered up
- Mt xxvi: 21 = Mk xiv: 18 one of you shall betray me
- Lk xxii: 21, 22 the hand of him that betrayeth me...through whom he is betrayed
- Mt xxvi: 24 = Mk xiv: 21 the Son of man is betrayed
- Mt xxvi: 23 the same shall betray me
- Mt xxvi: 45, 46 = Mk xiv: 41, 42 the Son of man is betrayed...that betrayeth me
- Lk xxii: 48 betrayest thou the Son of man with a kiss?
- Isa 1: 6 I gave my back to the smiters(Gr to blows)...I hid not my face from shame and spitting.

Isa liii: passim, esp. vss. 2, 3, 5, 6, 8, 12.

3 he was despised (dishonored).

6 and the LORD hath laid on him the iniquity of us all
(Gr and the LORD delivered him up for our sins)

8 who among them considered that he was cut off from
the land of the living? for the transgression of my people
was he stricken. (Gr that his life is taken away from the
earth, by reason of the transgressions of my people he was
led to death).

12 because he poured out his soul unto death....and
made intercession for the transgressors. (Gr instead of
whom his soul was delivered unto death....and because of
their sins he was delivered up).

It must be noted that the word παραδιδόναι means
deliver, deliver up, or betray, according to the context,
and however it may be translated, it is the word used in the
Greek of Isaiah liii: 6, 12, and in the gospels for deliver
up, and for betray. The underlying Hebrew word is quite
different, "made intercession" for the transgressors. The
crucial point is certainly that the records represent Jesus
as under the influence of the idea of betrayal, and as making
repeated and unequivocal references to it. This idea comes
from the Greek, and not from the Hebrew. It is possible,
because we labor under the preconceived notion that Jesus
knew the Hebrew, and not the Greek, to excise from his sayings
all references to the betrayal, and to attribute them to the
evangelists. This proceeding is in the highest degree arbi-
trary and unwarranted. Dissection of the documents for rea-
sons that are purely subjective is perhaps the greatest curse
of criticism. Betrayal seems to run through all the sources
from which our documents are drawn, save Q, and can be elim-
inated only by attacking the trustworthiness of those sources
as well as the finished documents. There seems to be no es-
cape, then, from the position that in this detail, at least,
Jesus is building his conception of the outcome of his mission
upon the Greek version of Isaiah.

Chapter 7.
Detached Sayings (Verbal).

There are many places in the teaching of Jesus where the influence of Isaiah upon his thought or phrasing appears merely in the choice of a word, or in the carrying over from Isaiah of a bit of picturesque phraseology. We here notice those that are merely verbal in character, the longer sayings being reserved for the next section.

Fear Not. Mt x: 26, 28, 31; xiv: 27; xvii: 7; xxviii: 10; Mk v: 36; vi: 50; Lk v: 10; viii: 50; xii: 4, 7, 32.

Isa. vii: 4; viii: 12; x: 24; xii: 2; xxxv: 4; xxxvii: 6; xl: 9; xli: 10, 14; xliii: 1, 5; xliv: 2; li: 7; liv: 4, 14.

With these should be collated Mt xxiv: 6; Mk xiii: 7, Lk xxi: 9, where there is similarity of idea, though the definite Isaianic diction does not appear.

A mere glance at the passages indicated will show how characteristic this thought and diction is of both Isaiah and Jesus.

Men the Children of God.

Mt v: 9 ὅτι υἱοὶ θεοῦ κληθήσονται

Mt xv: 26 οὐκ ἔξεστιν λαβεῖν τὸ γάλακτος τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις

Mk vii: 27 ἄφες πρῶτον χορτασθῆναι τὰ τέκνα

Lk xx: 36 καὶ υἱοὶ εἰσιν θεοῦ

Isa i: 2, 4 υἱοὺς ἐγέννησα..... υἱοὶ ἄνομοι

xxx: 9 υἱοὶ ψευδεῖς

xliii: 6 ἄγε τοὺς υἱοὺς μου ἀπὸ γῆς πόρωθεν

xliv: 11 περὶ τοὺς υἱοὺς μου

lxiii: 8 τέκνα, οὐ μὴ ἀθετήσωσιν

Mt v: 9 for they shall be called sons of God.

Mt xv: 26 It is not meet to take the children's bread and cast it to the dogs.

Mk vii: 27 Let the children first be filled

Lk xx: 36 and are sons of God

Isa i: 2,4 I have nourished and brought up children..... children that deal corruptly

xxx: 9 lying children

xliii: 6 bring my sons from far

xlvi: 11 concerning my sons

lxiii: 8 children that will not deal falsely

Both of the Isaianic expressions, "sons", and "children", are found in the words of Jesus.

God the Father of Men.

Mt v: 16, 45, 48; vi: 1,4,6(bis), 8, 14, 15, 18, 26, 32; vii: 11; x: 20,29; xxi: 31; xxiii: 9; Mk xi: 25,26; Lk vi: 36; xi: 12,13; xii: 30,32; xv: 12, 17, 18(bis), 20(bis), 21, 22, 27, 28, 29.

This most characteristic mode of thinking and speaking of God on the part of Jesus may be found in

Isa lxiii: 16 οὐ γὰρ εἶ πατήρ ἡμῶν.....πατήρ ἡμῶν

lxiv: 8 καὶ νῦν, κύριε, πατήρ ἡμῶν σύ,

Isa lxiii: 16 For thou art our father....thou, O LORD art our father.

lxiv: But now, O LORD, thou art our father;

In That Day

Mt vii: 22; x: 15; xxiv: 19, 22, 36, 38; xxvi: 29; Mk ii: 20; xiii: 17, 19, 24, 32; xiv: 25; Lk v: 35; vi: 28; x: 12; xvii: 31; xxi: 28.

Isa ii: 11, 17, 20; iii: 7, 18; iv: 2; v: 30; vii: 18, 20, 21, 23; x: 17, 20, 27; xi: 10, 11; xii: 1, 4; xvii: 4, 7, 9; xix: 16, 18, 19, 21, 23, 24; xx: 6; xxii: 8, 12, 20, 24; xxiii: 15; xxv: 9; xxvi: 1; xxvii: 2, 12, 13; xxviii: 5; xxix: 18; xxx: 23, 25, 26; xxxi: 7; xxxviii: 13; lii: 6.

Day of Judgement Mt xv:15; xi: 22, 24; xii: 36.

Isa xxiv: 8

The day of the Son of Man Lk xvii: 24, 26, 30.

Days will come Mt ix: 15; Mk ii: 20; Lk v: 35; xvii: 22; xix: 43; xxiii: 29

Isa xxxix: 6.

Day of Vengeance Lk xxi: 22 =Isa xxiv:8; lxiii:4; lxvi: 15.

Day of visitation Lk xix: 44 = Isa x: 3; xxiii: 17; xxiv: 22; xxix: 6.

Lie down (as at a banquet)

Mt viii: 11 = Lk xiii: 29 ἀνακλιθήσονται

Isa xxv: 6 καὶ ποιήσει Κύριος σαβαώθ πᾶσι τοῖς ἔθνεσιν ἐπὶ τὸ ὄρος τοῦτο πίνονται εὐφροσύνην, πίνονται οἶνον

Mt viii: 11 = Lk xiii: 29 and shall sit down (Gr shall lie down)

Isa xxv: 6 And in this mountain shall the LORD of hosts make unto all peoples a feast. (Gr they shall drink..wine)

The graphic touch of the many from the east and the west lying down at the banquet with Abraham shows that there is in the mind of Jesus the picture of a feast. In the passage from Isaiah we find that the Lord is making a feast to all the nations. The passages are linked by their universalism as well as by the imagery of the banquet board.

It may be worth while to linger for a moment on this passage, since the reference seems to be more clearly to the Hebrew than to the Greek. For the Greek is somewhat vague, while the Hebrew is very clear as to the making of the feast. But it must be remarked that the sense of the Greek is plainly enough the making of a feast to render it unnecessary to demand a reference to the Hebrew, and that the reference to the passage is in any case too general to build upon it the theory that Jesus knew his Isaiah in the Hebrew rather than the Greek.

Lost Sheep

Mt x: 6; xv: 24 τὰ πρόβατα τὰ ἀπολωλότα

Isa liii: 6 πάντες ὡς πρόβατα ἐπλανήθημεν

Mt x: 6; xv: 24 the lost sheep

Isa liii: 6 All we like sheep have gone astray.

It is possible, in the light of the large room in our Lord's thinking occupied by this chapter in Isaiah, that it is the origin of his reference to straying Israelites as "lost sheep", especially since the next phrase is also probably Isaianic.

House of Israel

Mt x: 6; xv: 24 οἴκου Ἰσραήλ

This phrase, or the closely allied one, "house of Jacob", is quite characteristic of Isaiah. Isa ii: 5, 6; v: 7; viii: 14, 17, 18; xiv: 1; xxix: 22; xli: 3; xlviii: 1; lxiii: 7.

Without Your Father

Mt x: 29 ἄνευ τοῦ πατρὸς ὑμῶν

Isa xxxvi: 10 ἄνευ Κυρίου
 Mt x: 29 without your Father
 Isa xxxvi: 10 without the Lord

Woe.

Mt xi: 21; xviii: 7; xxiii: 13- 29; xxiv: 19;
 xxvi: 24; Mk xiii: 17; xiv: 21; Lk vi: 24-26; x: 13;
 xi: 42-52; xvii: 1; xxi: 28; xxii: 22
 Isa v: 8-22; x: 1.

Sackcloth and Ashes.

Mt xi: 21 ἐν σάκκῳ καὶ σποδῷ parallel Lk x: 13
 Isa lviii: 5 καὶ σάκκον καὶ σποδὸν ὑποστρώσῃ
 Mt xi: 21 in sackcloth and ashes parallel Lk x: 13
 Isa lviii: 5 to spread sackcloth and ashes under him.

Desecrate the Sabbath.

Mt xii: 5 τὸ σάββατον βεβηλοῦσιν
 Isa lvi: 2 τὰ σάββατα μὴ βεβηλοῦν
 Mt xii: 5 profane the sabbath
 Isa lvi: 2 (that keepeth) the sabbath from profaning it.

The Age to Come.

Mt xii: 32 οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι
 Mt xiii: 39, 40, 49 συντέλεια αἰῶνος....ἐν τῇ συντελείᾳ
 τοῦ αἰῶνος
 Mt xix: 28 ἐν τῇ καινῇ γενεᾷ
 Mk x: 30 = Lk xviii: 30 καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν
 αἰῶνιον
 Lk xx: 34, 35 οἱ υἱοὶ τοῦ αἰῶνος τούτου....οἱ δὲ καταξι-
 ωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν
 Mt xxviii: 20 ἕως τῆς συντελείας τοῦ αἰῶνος
 Isa xxxiv: 4 καὶ τακῆσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν,
 καὶ ἐλιγῆσεται ὡς βιβλίον ὁ οὐρανός, καὶ πάντα τὰ ἄστρα
 πεσεῖται
 li: 6 ὁ οὐρανός ὡς καπνός ἐστερεώθη, ἡ δὲ γῆ ὡς ἱμάτιον
 παλαιωθήσεται
 lxv: 17 Ἔσται γὰρ ὁ οὐρανός καινός καὶ ἡ γῆ καινὴ
 lxvi: 22 ἐν τρόπῳ γὰρ ὁ οὐρανός καινός καὶ ἡ γῆ καινὴ
 Mt xii: 32 neither in this world(Gr age), nor in that which
 is to come.
 Mt xiii: 39, 40, 49 the end of the world(Gr age)....in the
 end of the world(Gr age).
 Mt xix: 28 in the regeneration
 Mk x: 30 = Lk xviii: 30 and in the world(Gr age) to come
 eternal life.
 Lk xx: 34, 35 The sons of this world(Gr age)...but they that

are accounted worthy to attain to that world(Gr age).

Mt xxviii: 20 even unto the end of the world(Gr age).

Isaxxxiv: 4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fade away

li: 6 for the heavens shall vanish away like smoke, and the earth shall wax old like a garment.

lxv: 17 For, behold, I create new heavens and a new earth.

lxvi: 22 For as the new heavens and the new earth.

The thought of the end of this world or age, and the coming of the new one, while mediated to Jesus through current apocalyptic literature, may possibly go back to these Isaianic expressions in connection with the end of these heavens and this earth, and the coming of new ones.

The Gates of Hades

Mt xvi: 18 πύλαι ᾗδου

Isa xxxviii: 10 ἐν πύλαις ᾗδου

Mt xvi: 18 the gates of Hades

Isa xxxviii: 10 into the gates of the grave(Gr Hades)

Little Flock

Lk xii: 32 τὸ μικρὸν ποίμνιον

Isa xl: 11 ὡς ποιμὴν ποιμανεῖ τὸ ποίμνιον αὐτοῦ

Lk xii: 32 Fear not, little flock.

Isa xl: 11 He shall feed his flock like a shepherd

It is probable that the figure, "little flock", goes back to Isaiah, especially in view of its being coupled with the Isaianic phrase "fear not".

The Seed of Abraham

Lk xiii: 16 ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν

Lk xvi: 24, 30 πᾶτερ Ἀβραάμ

Lk xix: 9 καθότι αὐτὸς υἱὸς Ἀβραάμ

Isa xli: 8 σπέρμα Ἀβραάμ ὃν ἠγάπησα

li: 2 εἰς Ἀβραάμ τὸν πατέρα ὑμῶν

lxiii: 16 σὺ γὰρ εἶ πατὴρ ἡμῶν, ὅτι Ἀβραάμ ἡμᾶς οὐκ ἔγνω

Lk xiii: 16 being a daughter of Abraham

Lk xvi: 24, 30 Father Abraham

Lk xix: 9 forasmuch as he also is a son of Abraham.

Isa xli: 8 the seed of Abraham my friend

li: 2 unto Abraham your father,

lxiii: 16 for thou art our father, though Abraham knoweth us not.

Give Glory to God.

Lk xvii: 18 δοῦναι δόξαν τῷ θεῷ

Isa xlii: 12 δώσουσιν τῷ θεῷ δόξαν

Lk xvii: 18 to give glory to God

Isa xlii: 12 Let them give glory unto the LORD(Gr to God)

This Stranger

Lk xvii: 18 εἰ μὴ ὁ ἀλλογενὴς οὗτος;

Isa lvi: 3, 6 μὴ λεγέτω ὁ ἀλλογενὴς ὁ προσκεῖμενος πρὸς Κύριον.....καὶ τοῖς ἀλλογενέσι τοῖς προσκειμένοις Κυρίῳ

Lk xvii: 18 save this stranger

Isa lvi: 3, 6 neither let the stranger, that hath joined himself to the LORD, speak,.....Also to the strangers, that join themselves to the LORD

It is possible that the word "stranger" upon the lips of Jesus has no source other than the fact that the grateful leper was such. But the preceding phrase, "to give glory to God", is possibly Isaianic. Then, too, Jesus would have been much more likely to have used the word "Samaritan", which would have been much stronger. His failure to do so probably betrays an influence, which we may find in Isaiah's noble picture of the strangers who joined themselves to the Lord, and thus entered into the richest blessings of God's people. This probability is strengthened when we recall that the entire healing ministry of Jesus is a following out of Isaianic ideas, and that therefore Isaianic influences are to be expected in all such instances.

From the Beginning ἀπ' ἀρχῆς

Mt xix: 4 = Mk x: 6; Mt xxiv: 21 = Mk xiii: 19

Isa xli: 4; xliii: 13; xliv: 8; xlviii: 8, 16; lxiii: 16, 19.

This is an interesting instance of a phrase that is characteristically Isaianic coming to us through Mark, and adopted by Matthew, but not by Luke.

Throne of Glory.

Mt xix: 28 ἐπὶ θρόνου δόξης αὐτοῦ

Mt xxv: 31 τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ

Isa xxii: 23 καὶ ἔσται εἰς θρόνον δόξης

Mt xix: 28 upon the throne of his glory

Mt xxv: 31 then shall he sit on the throne of his glory

Isa xxii: 23 and he shall be for a throne of glory

This phrase perhaps depends more directly upon the book of Enoch(lxii:5; cviii: 12) than upon Isaiah. But the Isaianic origin is evident, even though the direct mediation be through Enoch.

Elect or Chosen.

Lk xviii: 7 ὁ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ...;

Mt xxii: 14 ὀλίγοι δὲ ἐκλεκτοί

Mt xxiv: 22 = Mk xiii: 20

Mt διὰ δὲ τοὺς ἐκλεκτούς

Mk ἀλλὰ διὰ τοὺς ἐκλεκτούς οὓς ἐξελέξατο

Mt xxiv: 24 = Mk xiii: 22 καὶ τοὺς ἐκλεκτούς

Mt xxiv: 31 = Mk xiii: 27 καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτούς

Isa xiv: 1 καὶ ἐκλέξεται ἔτι τὸν Ἰσραὴλ

xli: 8, 9 παῖς μου Ἰακώβ ὃν ἐξελεξάμην... Παῖς μου εἶ, ἐξελεξάμην σε

xlii: 1 Ἰσραὴλ ὁ ἐκλεκτός μου

xliiii: 10 καὶ ὁ παῖς ὃν ἐξελεξάμην

xliiii: 20 ποτίσαι τὸ γένος μου τὸ ἐκλεκτόν

xliv: 1, 2 Ἰσραὴλ ὃν ἐξελεξάμην(bis)

xlv: 4 καὶ Ἰσραὴλ τοῦ ἐκλεκτοῦ μου

xlix: 7 καὶ ἐξελεξάμην σε

lxv: 9 καὶ κληρονομήσουσιν οἱ ἐκλεκτοί μου

lxv: 15 εἰς πληθμονὴν τοῖς ἐκλεκτοῖς μου

lxv: 23 οἱ ἐκλεκτοί μου οὐ κοπιήσουσιν εἰς κενόν

Lk xviii: 7 And shall not God avenge his elect...?

Mt xxii: 14 but few are chosen

Mt xxiv: 22 = Mk xiii: 20

Mt but for the elect's sake

Mk but for the elect's sake, whom he chose

Mt xxiv: 24 = Mk xiii: 22 even the elect

Mt xxiv: 31 = Mk xiii: 27 they shall gather together his elect

Isa xiv: 1 and will yet choose Israel

xli: 8, 9 my servant(Gr child) Jacob whom I have chosen...Thou art my servant(Gr child), I have chosen thee

xlii: 1 my chosen

xliiii: 10 and my servant(child) whom I have chosen.

xliiii: 20 to give drink to my people, my chosen.

xliv: 1, 2 Israel(vs 2 Jeshurun) whom I have chosen.

xlv: 4 and Israel my chosen

xlix: 7 who hath chosen thee

lxv: 9 and my chosen shall inherit it

lxv: 15 for a curse unto my chosen

lxv: 23 They(Gr my chosen) shall not labor in vain.

It will be readily seen how thoroughly characteristic this expression, "chosen or elect" is of Isaiah, and if the so-called Synoptic Apocalypse be held to be authentic as a report of Jesus's sayings, of Jesus, too. But we are not dependent upon that for Jesus's use of the term. Both Lk xviii: 7, and Mt xxii: 14, and possibly also Mt xxiv:24 =

Mk xiii: 22 fall outside that portion which is most strongly suspected. The solution of the critical question of the authenticity of these passages does not greatly affect our argument. Our results lead us to think that the strongly Isaianic character of the suspected passages is a presumption of their genuineness. It at least points to primitiveness and strength of the Isaianic tradition that these passages so early ascribed to Jesus should be so greatly influenced by Isaiah.

The parallel Mt xxiv: 22 = Mk xiii: 20 is instructive. This is another instance of an Isaianic detail coming through Mark, and adopted by Matthew, but not by Luke. This of course shows the probability of Luke's being influenced by another source. But it will be noticed that Matthew also varies from Mark. Matthew has "for the elect's sake", to which Mark adds "whom he chose". Matthew's verbs for "shorten" are passive while Mark's are active. Does not this show the influence of another source pulling Matthew away from Mark? If so it either confirms the Isaianic influence, or is not strong enough to destroy it, though it is perhaps somewhat obscured. It is important to note these instances of possible obscuration of Isaianic influence, for they will go far toward refuting the contrary hypothesis that the apparent Isaianic influence is the result of assimilation.

Chapter 8.

Longer Detached Sayings

Mt v: 14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου

Isa xlii: 6 (margin) καὶ ἔδωκά σε... εἰς φῶς ἐθνῶν

xliv: 6 ἰδοὺ ἐδὲδώκα σε... εἰς φῶς ἐθνῶν

lx: 1 φωτίζου, Ἰερουσαλήμ, ἦκει γὰρ σου τὸ φῶς

lx: 3 καὶ πορεύσονται βασιλεῖς τῷ φωτί σου, καὶ ἔθνη
τῆ λαμπρότητί σου

Mt v: 14 Ye are the light of the world.

Isa xlii: 6 and give thee....for a light of the Gentiles;

xliv: 6 I will also give thee for a light to the Gentiles,

lx: 1 shine; for thy light is come,

lx: 3 And nations shall come to thy light, and kings
to the brightness of thy rising.

Jesus here defines the mission of the disciples in the same Isaianic terms he elsewhere (Jn viii: 12) defines his own. In both Isa xlii and xliv the term παῖς is in the context. It is the task of God's child to be the light of the world; as the Father has sent him, so does he send his own.

Mt v: 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς

Isa xlix: 23 ἀλλ' ὅταν ἴδωσιν τὰ τέκνα αὐτῶν τὰ ἔργα μου, δι' ἐμὲ ἀγιάσωσιν τὸ ὄνομά μου, καὶ ἀγιάσωσιν τὸν ἅγιον Ἰακώβ

lx: 21 καὶ ὁ λαός σου πᾶς δίκαιος ... τὸ φύτευμα, ἔργα χειρῶν αὐτοῦ εἰς δόξαν

lxi: 3 καὶ κληθήσονται γενεαὶ δικαιοσύνης, φύτευμα Κυρίου εἰς δόξαν

lxii: 1, 2 ἕως ἄν ἐξέλθῃ ὡς φῶς ἡ δικαιοσύνη αὐτῆς, τὸ δὲ σωτήριόν μου ὡς λαμπὰς καυθήσεται. καὶ ὄψονται ἔθνη τὴν δικαιοσύνην σου καὶ βασιλεῖς τὴν δόξαν σου

Mt v: 16 Even so let your light shine before men, that

they may see your good works, and glorify your Father which is in heaven.

Isa xxix: 28 Put when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, yea, they shall sanctify the Holy One of Jacob.

(Gr Put when they see their children, my works; or better Put when their children see my works, through me they shall sanctify my name, and sanctify the Holy One of Jacob)

lx: 21 Thy people also shall be all righteous,...the branch of my planting, the work of my hands, that I may be glorified.

lxi: 8 that they might be called trees(Gr generations) of righteousness, the planting of the LORD, that he might be glorified.

lxii: 1, 2 until her righteousness go forth as brightness,(Gr light), and her(Gr my) salvation as a lamp that burneth. And the nations shall see thy righteousness, and all kings thy glory.

Matthew v: 15, 16 appear to be an epitome of the above given Isaianic passages, for every essential idea in the Matthean verses appears in the Isaianic citations. For in them righteousness is compared with a lamp, or light, which is seen of all, and redounds to the glory of God. The two documents are linked not only by similarity of thoughts, but by identity of words, e. g. "seeing" "works".

It must also be remarked that the words of Jesus are on the whole closer to the Greek than to the Hebrew version of Isaiah.

Mt v: 18 = Lk xvi: 17 ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μίσα κεράσα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου (Lk similar)

Isa xxxiv: 4 καὶ τακῆσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ ἐλιγῆσεται ὡς βιβλίον ὁ οὐρανός,

xi: 8 τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

li: 6 ὁ οὐρανὸς ὡς καπνὸς ἐστερεώθη, ἡ δὲ γῆ ὡς ἱμάτιον παλαιωθήσεται.....τὸ δὲ σωτήριόν μου εἰς τὸν αἰῶνα ἔσται, ἡ δὲ δικαιοσύνη μου οὐ μὴ ἐκλείπῃ

lxv: 17 Ἔσται γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ

lxvi: 22 ὃν τροπὸν γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ ἃ ἐγὼ ποιῶ

Mt v: 18 = Lk xvi: 17 Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law

Isa xxxiv: 4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll:

xi: 8 but the word of our God shall stand forever.

li: 6 for the heavens shall vanish away like smoke, and the earth shall wax old like a garment.....but my salva-

tion shall be forever, and my righteousness shall not be abolished.

Isa lxxv: 17 For behold, I create new heavens and a new earth

lxvi: 22 For as the new heavens and the new earth which I will make

It is easy to see in these Isaianic passages the origin of the idea that the heaven and the earth will pass away; and also to see that Jesus is predicating of the law the enduring quality ascribed to God's righteousness, word, and salvation. This substitution of some other term in a quotation from Isaiah, or an allusion to Isaiah, is a very common usage of Jesus.

Mt v: 29 Εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν.

Isa xxxiii: 14, 15 τίς ἀναγγελεῖ ὑμῖν ὅτι πῦρ καίεται;καρμύων τοῦς ὀφθαλμοῦς ἵνα μὴ ἴδῃ ἀδικίαν

Mt v: 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

Isa xxxiii: 14, 15 Who among us shall dwell with the devouring fire?(Gr Who warned you that fire burns?)(he that) shutteth his eyes from looking upon evil.

The link between these passages is the thought of temptation coming through the eye issuing in the disaster of hell fire. Their only difference is that Jesus is more picturesque and radical in his remedy, which, however, may be regarded as a mere strengthening of the figure in Isaiah.

Mt v: 34, 35 μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστὶν τῶν ποδῶν αὐτοῦ.

Isa lxxvi: 1 Οὕτως λέγει Κύριος Ὁ οὐρανὸς μου θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου.

Mt v: 34, 35 neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet;

Isa lxxvi: 1 Thus saith the LORD The heaven is my throne, and the earth is my footstool:(Gr the footstool of my feet)

This is a quotation so direct as to be unmistakable. The words of Jesus follow the Greek, "the footstool of my feet", rather than the Hebrew, "my footstool", though of course this may be due to assimilation.

Mt v: 35 μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·

Isa xxiv: 28 ὅτι βασιλεύσει Κύριος ἐκ Σειῶν καὶ εἰς Ἱερουσαλήμ,

xliv: 6 Οὕτως λέγει ὁ βασιλεὺς Ἰσραήλ...θεὸς σαβαώθ

Mt v: 35 nor by Jerusalem, for it is the city of the great King.

Isa xxiv: 28 for the LORD of hosts shall reign (Gr shall be king) in mount Zion, and in Jerusalem.

xliv: 6 Thus saith the LORD, the King of Israel,... the LORD of hosts.

Mt v: 39, 40 ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα, στορέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι κοιθῆναι...

Isa 1: 6, 7, 8 τὸν νῶτόν μου ἔδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα..... τίς ὁ κρινόμενός μοι (bis)

Mt v: 39, 40 but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee...

Isa 1: 6, 7, 8 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face.... who will contend with me? who is mine adversary.

The Greek is quite different from the Hebrew; we must translate: I gave my back to scourges, and my cheeks to smitings: my face I did not turn away....who is he that contends with me? To show how completely this saying of Jesus rests upon the Greek of Isaiah, it must be noted that not only are all the ideas of Jesus found in Isaiah, but every significant word of Jesus is also found in Isaiah.

The central idea of non-resistance is very plain in each passage; the details are also the same, the smiting of the cheeks, the face turned toward rather than from the persecution, the attempt to sue at law.

The words exactly correspond, though their form is slightly different. ῥαπίζει= ῥαπίσματα; σιαγόνα= σιαγόνας στορέψον= ἀπέστρεψα; κοιθῆναι= κρινόμενος : literary dependence is unmistakable.

This gives us important insights into our problem of the relationship between the teaching of Jesus and the book of Isaiah. The facts to be explained demand an intimate and detailed acquaintance with Isaiah upon the part of Jesus. The very words of Isaiah have been assimilated so thoroughly that he just naturally uses them to express a thought which is undoubtedly Isaianic. It is like the welling up of waters which have sunk deep into the subsoil. It is hardly to be thought that we have necessarily here to deal

with a conscious reference to Isaiah, or with an intended use of Isaianic phraseology. The hold of Isaiah upon Jesus was so great that he was prone to lapse unconsciously, and unintentionally into his idiom.

And it is the Greek, rather than the Hebrew version of Isaiah upon which Jesus depends. The closeness of correspondence, and the completeness with which the words of one passage are used in the other leave us no choice. We are forced to posit a direct dependence. Fortunately, the Greek and Hebrew versions differ markedly. In the Hebrew it is the back that is smitten, and the beard is plucked from the cheeks; neither of these ideas comes over into the thought of Jesus. The dependence is unmistakably upon the Greek.

But is this due to Jesus? or to the evangelist who has preserved his words? It is unquestionably due to Jesus. This follows from the depth of assimilation which has taken place. The Isaianic phraseology is no dress thrown around the saying: it is the very skeleton of the saying itself. To attribute this phrasing to the evangelist is to attribute to him the saying itself. That it is due to Jesus follows also from the freedom with which the Isaianic details are used. It is utterly improbable that assimilation upon the part of the evangelist would have resulted in such free and creative use of the Isaianic idiom. That it is due to Jesus also follows from the fact that the next saying after that about turning the other cheek is bound to it not only by a community of thought, non-resistance- but also by a word that is rather remote in the Isaianic context. And that the two sayings were indeed coupled is shown by the fact that they are so coupled in Luke, in whose account, however, the Isaianic link has disappeared.

A glance will show us that the Isaianic character of these two sayings has been greatly obscured in Luke. That will at once warn us that the Isaianic character they have in Matthew does not come from Q, but rather from M. It is important that we note these cases of the obscuring of Isaianic phraseology, for they are weighty counterpoises to the theory that the presence of that phraseology is due to assimilation. It is not due to any discoverable tendency upon the part of Luke, for he often quite strikingly preserves Isaianic phraseology which is obscured in other sources. The facts in this case are very much more probably that Matthew has been pulled away from Q by an Isaianic tradition which is peculiarly strong and vivid.

And in the case of Matthew we should expect any assimilation on the part of the evangelist to be in the di-

rection of the Hebrew rather than the Greek. For the variations of Matthew which are due to himself as opposed to those which are words of Jesus, or part of the history, show a bias toward the Hebrew. Swete, in his Introduction to the Old Testament in Greek (Cambridge, 1900), page 398, says, "Matthew more or less distinctly throws off the yoke of the Septuagint.....only in passages which proceed from himself". T. K. Abbott may be quoted as follows (Essays chiefly on the Original Texts of the Old and New Testaments, London, 1891, pp. 157, 158.) "...the striking difference in the treatment of the quotations from the Old Testament occurring as part of the history, and in the comments of the evangelist (Mt) respectively, which was pointed out by Credner. The former, which, except in one instance in the history of the Temptation, are all by the Lord himself, with few exceptions agree with the text of the Septuagint either exactly, or with slight variation. These variations can hardly be accounted for by the use of the Hebrew text. With the quotations of the evangelist (Mt) himself it is entirely different. These never agree exactly with the Septuagint, and their variations sometimes are clear approximations to the Hebrew". In Matthew, then, any variation in the direction of the Greek is certainly to be attributed to his sources rather than to the handling of them by the evangelist.

It remains to be noted that in the Isaianic context we have the word παιδία in both verses 4 and 5. This is quite significant in view of the great influence upon Jesus exercised by the Isaianic conception of the παῖς or child of God. He was peculiarly sensitive to all the Isaianic passages in which this conception occurred. Non-resistance to evil, under certain conditions, is part of the discipline through which God trains his child.

The Isaianic character of this saying puts us in possession of the key to its interpretation. It is manifestly a "hard saying". Shall we dismiss it as merely hyperbolic? That is the easiest, though by no means the best, way of dealing with these troublesome sayings of Jesus. Or shall we accept it as a universally binding rule of conduct? The objection to this is that Jesus did not so regard it in his own life. When he was smitten by one of the officers during his trial before the high priest, instead of turning the other cheek, he remonstrated with the offender. (Jn xviii:23).

The riddle is solved when we turn to the Isaianic context. The passage has to do with the ministry of the CHILD (servant) of God. He is instructed of the Lord, and in his teaching ministry, he will meet with resistance and

persecution. These must be unresistingly borne, for resistance will militate against the success of the ministry. And God will aid his child in time of persecution, enabling him to set his face like a flint, so that he will not be turned away from his work.

This maxim is not, then, to be regarded as a universal rule of conduct. It was addressed to his disciples in their capacity of sharing in his ministry of prophetic teaching. It was not to be binding upon them in other circumstances, as it was not upon him when his ministry had been completed. He who in the Hebrew of Isaiah meets us as the Servant of God, but in the Greek, as his Child, giving himself to the task of teaching his brethren the will of God, and in that task willingly suffering shame, persecution, and even death, is held up before the disciples as the pattern of their prophetic ministry.

Mt vi: 6 εἰσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου
Isa xxvi: 20 εἰσελθε εἰς τὰ ταμεῖά σου, ἀπόκλεισον τὴν θύραν σου

Mt vi: 6 enter into thine inner chamber, and having shut thy door,

Isa xxvi: 20 enter into thy chambers, and shut thy doors.

This is a verbally direct quotation, the variations being incidental and insignificant. It is a case where the phraseology alone attracted Jesus, the context being utterly different in the two instances.

Mt vi: 7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡπερ οἱ ἔθνικοι· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ εἰσακουσθήσονται

Isa i: 15 καὶ ἐὰν πληθύνθητε τὴν δέησιν, οὐκ εἰσακούσομαι ὑμῶν

Mt vi: 7 And in praying use not vain repetitions, as the Gentiles do: for they think they shall be heard for their much speaking.

Isa i: 15 yea, when ye make many prayers, I will not hear:

Jesus has seized upon the Isaianic thought, although he has expanded the saying until the phraseology has all but disappeared; showing through only in εἰσακουσθήσονται.

Mt vi: 8 οἶδεν γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτεῖσαι αὐτόν

Isa lxn: 24 καὶ ἔσται πρὶν κεκοῦσθαι αὐτοὺς ^{ἐγὼ} ἀπακούσομαι αὐτῶν

Mt vi: 8 for your Father knoweth what things ye have need of before ye ask him.

Isa lkv: 24 And it shall come to pass that, before they call, I will answer.

Common to both passages is not only the thought of the certainty of answered prayer, but the fact that God will hear and answer before we pray.

Mt vi: 16 "Όταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποὶ· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες·

Isa lviii: 5 οὐ ταύτην τὴν νηστείαν ἐξελέξαμην,....οὐδ' ἄν κάμψῃς ὡς κείκον τὸν τράχηλόν σου, καὶ σάκκον καὶ σποδὸν ὑποστρώσῃ

Mt vi: 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast.

Isa lviii: 5 Is such the fast that I have chosen?....Is it to bow down the head as a rush, and to spread sackcloth and ashes under him?

Both Jesus and Isaiah protest against the externalism and unreality of current fasting.

Mt vi: 19, 20 = Lk xii: 33

Mt μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βοῶσις ἀφανίζει.....θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ ὅπου οὔτε σῆς οὔτε βοῶσις ἀφανίζει

Lk ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλιπτον ἐν τοῖς οὐρανοῖς, ὅπου....οὐδὲ σῆς διαφθείρει

Isa l: 9 ἰδὲδὺ πάντες ὑμεῖς ὡς ἱμάτιον παλαιωθήσεσθε, καὶ σῆς καταφάγεται ὑμᾶς.

li: 8 ὡς γὰρ ἱμάτιον βρωθήσεται ὑπὸ χροῦνου, καὶ ὡς ἔρια βρωθήσεται ὑπὸ σιτῶς

With these verses may be compared Isa xxxiii: 6 ἐν θησαυροῖς ἡ σωτηρία ἡμῶν, ἦκει σοφία καὶ ἐπιστήμη καὶ εὐσέβεια πρὸς τὸν κύριον· οὗτοι εἰσιν θησαυροὶ δικαιοσύνης
Mt vi: 19, 20 Lay not up for yourselves treasures upon earth, where moth and rust doth consume...But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume,

Lk xii: 33 make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where...neither moth destroyeth.

Isa l: 9 behold, they shall all wax old as a garment; the moth shall eat them up.

li: 8 For the moth shall eat them up like a garment, and the worm shall eat them like wool. (Gr For as a garment is eaten by time, and as wool is eaten by the moth).

With these passages may be compared Isa xxxiii: 6

And there shall be stability in thy times, abundance of salvation, wisdom and knowledge: the fear of the LORD is his treasure. (Gr In treasures is our salvation, there cometh wisdom and understanding and reverence toward God; these are the treasures of righteousness).

In this saying of Jesus there is not only the Isaianic thought of the corruption of earthly things by earthly forces, but the Isaianic phraseology shows through. Both "moth" and "consume" are paralleled by "moth" and some form of "eating" which is from the same root as Jesus's word for "rust".

Luke's phrasing is strange and instructive. The word "grow old" in Isaiah comes over into Luke, but it is strangely enough connected with "purses" instead of garments. It is quite evident that he has preserved an Isaianic touch which has in Matthew been obscured.

We can have no assurance that Isa xxxiii: 6 was present to the mind of Jesus at this time; it may possibly give us some insight into what he might have meant by "treasures in heaven". In this connection the Greek would be much more significant than the Hebrew.

Mt vi: 23 = Lk xi: 35 εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν

Isa v: 20 οἱ τιθέεντες τὸ σκότος φῶς καὶ τὸ φῶς σκότος

Mt vi: 23 = Lk xi: 35 If therefore the light that is in thee be darkness.

Isa v: 20 that put darkness for light and light for darkness.

This saying of Jesus depends so directly upon Isaiah that it is practically a direct quotation.

Mt vi: 33 = Lk xii: 31 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

Isa xxxiii: 15, 16 πορευόμενος ἐν δικαιοσύνῃ..... ἄριστος αὐτῷ δοθήσεται, καὶ τὸ ὕδωρ αὐτοῦ πιστόν.

Mt vi: 33 = Lk xii: 31 But seek ye first his kingdom, and his righteousness; and all these things (to eat and to drink etc.) shall be added unto you.

Isa xxxiii: 15, 16. He that walketh righteously,.... his bread shall be given him; his waters shall be sure.

The dependence of the saying of Jesus upon Isaiah is very probable; the thought of the certainty of the subsistence of the righteous, which in Isaiah is to be maintained under the most trying of conditions, a state of siege, is the point upon which the saying of Jesus turns. It is important to note that the things about which his followers are exhorted not to worry are, among others, what to eat and what to drink, (Mt vi: 25, 31), which are paralleled by the bread and water of Isaiah which are to be given to him and sure.

Lk vi: 38 μέτρον.....δώσουσιν εἰς τὸν κόλπον ὑμῶν

Isa lxx: 6, 7 Οὐ σιωπήσω ἕως ἂν ἀποδώσω εἰς τὸν κόλπον αὐτῶν τὰς ἀμαρτίας αὐτῶν

Lk vi: 38 good measure....shall they give into your bosom

Isa lxx: 6, 7 I will not keep silence, but will recompense,into their bosom Your own(Gr their) iniquities.

The parallel is very clear in the Greek.

Mt vii: 7-11 = Lk xi: 9- 13 may be compared with Isa xxx: 19, and lxx: 24, for the thought of the certainty of answered prayer.

Mt vii: 7 = Lk xi: 9 ζητεῖτε καὶ εὑρήσετε

Isa lv: 6 Ζητήσατε τὸν κύριον, καὶ ἐν τῷ εὑρίσκειν αὐτόν

Mt vii: 7 = Lk xi: 9 seek, and ye shall find;

Isa lxx: 6 Seek ye the LORD while he may be found(Gr Seek ye the LORD, and in finding him)

Although in slightly different form, the two words used by Jesus are identical with those used by Isaiah. It is of interest that the Isaianic context of seeking the LORD may possibly rob the statement of Jesus of some of its absoluteness; it is only as we seek the Lord that we may be sure we will find.

Mt vii: 11 = Lk xi: 13 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ (Lk πνεῦμα ἅγιον) τοῖς αἰτουῦσιν αὐτόν.

Isa xlix:15 μὴ ἐπιλήσεται γυνὴ τοῦ παιδίου αὐτῆς, ἢ τοῦ μὴ ἐλεῆσαι τὰ ἔκγονα τῆς κοιλίας αὐτῆς; εἰ δὲ καὶ ταῦτα ἐπιλάθειτο γυνή, ἀλλ' ἐγὼ οὐκ ἐπιλήσομαι σοῦ, εἶπεν Κύριος.

For the Lucan phraseology, "give the Holy Spirit"

Isa xxxii: 15 ἕως ἂν ἔλθῃ, ἐφ' ὑμᾶς πνεῦμα ἀφ' ὑψηλοῦ

xlii: 1 ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν

xliv: 3 ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου

lxiii: 11 ποῦ ἐστὶν ὁ θεὸς ἐν αὐτοῖς τὸ πνεῦμα τὸ ἅγιον;

Mt vii: 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Lk xi: 13 Same save "give the Holy Spirit etc."

Isa xlix: 15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will not I forget thee.

For the Lucan phraseology, "give the Holy Spirit"

Isa xxxii: 15 Until the spirit be poured upon us from on high

xlii: 1 I have put my spirit upon him

xliv: 3 I will pour my spirit upon thy seed

Isa lxi: 11 where is he that put his holy spirit in the midst of them?

Jesus quite possibly had in mind Isaiah's noble expression of the measure in which the love of God exceeded that of our parents. The Lucan variation "give the Holy Spirit" rather than "give good things" is evidently affected by the thoroughly Isaianic idea of the gift of the Spirit, for which other Isaianic passages might have been quoted (p

Mt vii: 15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δεξιῶν εἰσὶν λύκοι ἄρπαγες
Isa ix: 15, 16 καὶ προφήτην διδάσκοντα ἄνομα...καὶ πλανῶσιν ὅπως καταπίνωσιν αὐτούς.

Mt vii: 15 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves.

Isa ix: 15, 16 and the prophet that teacheth lies.....and they that are led of them are destroyed. (Gr and they deceive that they may swallow them up).

Although Jesus has made the phraseology more concrete and picturesque, it is not hard to see the Greek of Isaiah protruding through his words. The lying prophet, deceiving that he may swallow up, becomes the false prophet, who, though in sheep's clothing, is inwardly the ravening wolf. Needless to say, the parallel hardly appears in the Hebrew.

Mt vii: 21 = Lk vi: 46 Οὐ πᾶς ὁ λέγων μοι κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.

Isa xlviii: 1, 2 οἱ ἐμνύοντες τῷ ὀνόματι Κυρίου Θεοῦ Ἰσραὴλ, μισητοὶ καὶ ἐμίσητοι οὐ μετὰ ἀληθείας οὐδὲ μετὰ δικαιοσύνης, καὶ ἀντεχόμενοι τῷ ὀνόματι τῆς πόλεως τῆς ἁγίας, καὶ ἐπὶ τῷ Θεῷ Ἰσραὴλ ἀντιστοιχοῦμενοι

Mt vii: 21 = Lk vi: 46 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven.

Isa xlviii: 1, 2 which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness, For they call themselves of the holy city, (Gr and which hold to the name of the holy city), and stay themselves upon the God of Israel;

The contrast between profession and life is quite evident in both Jesus and Isaiah, though the phraseology is not at all close. The whole context Mt vii: 21-23, with the Lucan parallel, xiii: 26, 27, may be compared with these verses in Isaiah.

Mt viii: 11 = Lk xiii: 29 πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν (Lk ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου κ.τ.λ.)

Isa ii: 2, 3 καὶ ἔξουσιν ἐπ' αὐτὸ πάντα τὰ ἔθνη. καὶ πορεύσονται ἔθνη πολλὰ καὶ ἐροῦσιν Δεῦτε καὶ ἀναβῶμεν εἰς τὸ ὄρος Κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ἰακώβ

xi: 11, προσθήσει ὁ κύριος τοῦ δεῖξαι τὴν χεῖρα αὐτοῦ τοῦ ζηλῶσαι τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ, ὃ ἂν καταλειφθῆ, ὑπὸ τῶν Ἀσσυρίων καὶ ἀπὸ Αἰγύπτου καὶ ἀπὸ Βαβυλωνίας καὶ Αἰθιοπίας καὶ ἀπὸ Αἰλαμειτῶν καὶ ἀπὸ ἡλίου ἀνατολῶν καὶ ἐξ Ἀραβίας.

xvii: 13 καὶ ἔξουσιν οἱ ἀπολόμενοι ἐν τῇ χώρᾳ τῶν Ἀσσυρίων καὶ οἱ ἀπολόμενοι ἐν Αἰγύπτῳ, καὶ προσκυνήσουσιν τῷ κυρίῳ ἐπὶ τὸ ὄρος τὸ ἅγιον Ἱερουσαλήμ.

xli: 25 ἐγὼ δὲ ἔγειρα τὸν ἀπὸ βορρᾶ καὶ τὸν ἀπ' ἡλίου ἀνατολῶν, κληθήσονται τῷ ὀνόματί μου.

xliiii: 5, 6, 7 ἀπὸ ἀνατολῶν ἔξω τὸ σπέρμα σου, καὶ ἀπὸ δυσμῶν συνάξω σε. ἐρῶ τῷ βορρᾶ "Ἄγε, καὶ τῷ λιβί Μὴ κώλυε· ἔγε τοὺς υἱοὺς μου ἀπὸ γῆς πόρωθεν, καὶ τὰς θυγατέρας μου ἀπ' ἄκρων τῆς γῆς, πάντας ὅσοι ἐπικέκληνται τῷ ὀνόματί μου.

xlv: 6 ἵνα γινῶσιν οἱ ἀπ' ἀνατολῶν ἡλίου καὶ οἱ ἀπὸ δυσμῶν ὅτι οὐκ ἔστιν πλὴν ἐμοῦ.

xlix: 12 ἰδοὺ οὗτοι πόρωθεν ἔξουσιν, οὗτοι ἀπὸ βορρᾶ καὶ θαλάσσης, ἄλλοι δὲ ἐκ γῆς Περσῶν.

lix: 19 καὶ φοβηθήσονται οἱ ἀπὸ δυσμῶν τὸ ὄνομα Κυρίου, καὶ οἱ ἀπ' ἀνατολῶν ἡλίου τὸ ὄνομα τὸ ἔνδοξον.

Mt viii: 11 = Lk xiii: 29 many shall come from the east and the west, (Lk adds and from the north and south), and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Isa ii: 2, 3 and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob;

xi: 11 the Lord shall set his hand again the second time to recover the remnant of his people, which shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. (Gr reads....from Egypt, and from Babylonia, Aethiopia, and from the Elamites, and from the rising of the sun, and from Arabia.)

xvii: 13 and they shall come which were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship the Lord in the holy mountain at Jerusalem.

xli: 25 I have raised up one from the north, and he is come; from the rising of the sun one that calleth upon my name. (Gr I have raised up him from the north, and him from

the rising of the sun, they shall be called by my name).
 Isa xliii: 5, 6, 7 I will bring thy seed from the east, and
 gather thee from the west; I will say to the north, Give up;
 and to the south, Keep not back; bring my sons from far,
 and my daughters from the end of the earth; Every one that
 is called by my name,

xliv: 6 That they may know from the rising of the sun,
 and from the west, that there is none beside me:

xlix: 12 Lo, these shall come from far: and, lo, these
 from the north and from the west;

lix: 19 So shall they fear the name of the LORD from
 the west, and his glory from the rising of the sun:

From these Isaianic passages we have gathered here,
 we can see how the universalism of the old prophet is re-
 flected in Jesus. It is true that in many of the cases cited
 Isaiah is thinking only of the nationalistic hope that the
 dispersed of Israel shall be gathered home, but others of them
 have the note of true universalism, which Jesus seizes upon.
 The salvation of Israel has become with him the redemption
 of all mankind.

Jesus has not only seized upon the thought of univer-
 salism; he expresses it in terminology which betrays its Isa-
 ianic origin. Luke has preserved this more fully, having not
 only "from the east and the west", but also "from the north
 and south". We seem to see the sayings of Jesus passing
 through the media through which they have come down to us,
 and part of the Isaianic phraseology being filtered out in
 the process. It would be interesting to raise the question
 whether in this passage Matthew has omitted this Isaianic
 phrase from Q, or whether Luke has been pulled away from Q
 in the direction of another source, which preserved it. In
 either case we can see the obscuring of Isaianic phraseology,
 whether we locate this obscuration in the record of Q, or in
 Matthew's handling of it.

Mt ix: 13 = Mt xii: 7 ἔλεος θέλω καὶ οὐ θυσίαν I desire
 mercy and not sacrifice.

While this is a direct citation of Hosea vi: 6,
 a reference to Isa i: 10-17; xliii: 23, 24; lviii: 1-8,
 (the Greek is of no particular significance, hence is not
 given), will show that the very same thoughts of the inac-
 ceptability of ritual with God, and his demand rather for
 well doing, especially in the sense of relief for the op-
 pressed, are thoroughly Isaianic. Hosea is perhaps quoted be-
 cause the thought is there so much more concisely expressed.

Mt ix: 15 = Mk ii: 19, 20 = Lk v: 34, 35 μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφὸς; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφὸς, καὶ τότε νηστεύσουσιν.

Isa lxii: 5 καὶ ἔσται ὃν τρόπον εὐφρανθήσεται νυμφὸς ἐπὶ νύμφῃ, οὕτως εὐφρανθήσεται Κύριος ἐπὶ σοί.

Mt ix: 15 = Mk ii: 19, 20, = Lk v: 34, 35 Can the sons of the bride-chamber mourn, so long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then they will fast.

Isa lxii: 5 and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

We notice here the Isaianic thought of the joy of the relationship between Jesus and the disciples being nuptial joy. Is there any significance in the fact that Jesus is the bridegroom, while Isaiah pictures God as the bridegroom? Have we here a delicate substitution of himself for God, in order to direct their thought to the fact that he was Divine? Such is quite usual with Jesus.

Can we not notice the influence of the Isaianic original in Matthew's version of the saying? The question raised is not one of rejoicing, but one of fasting; both Mark and Luke have "fast" where Jesus has "mourn" in Matthew. This word was probably used by Jesus because of the "rejoicing" which is found in Isaiah. This is another case where we can see a slight filtering out of Isaianic phraseology.

Mt x: 9 = Mk vi: 8 = Lk ix: 3 Μὴ κτήσηθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν (Mk has only χαλκόν, Lk only ἀργύριον)

Isa lx: 9 ἀγαγεῖν τὰ τέκνα σου μακρόθεν καὶ τὸν ἄργυρον καὶ τὸν χρυσὸν αὐτῶν μετ' αὐτῶν

Mt x: 9 = Mk vi: 8 = Lk ix: 3 Get you no gold, nor silver, nor brass in your purses; (Mk has only brass; Lk only money)

Isa lx: 9 to bring thy sons from far, their silver and their gold with them,

We are confronted first with a question of the interpretation of the Isaianic passage. Whose silver and gold is brought? The context is very clearly the ministering of strangers and enemies to Israel, and in conformity with it, we must read that the ships of Tarshish are bringing the gold and silver of Tarshish.

We must next examine our Synoptic passages. How are we to account for the differences in their wording? The "money" of Luke may be a deliberate condensation of the longer phrase of Matthew; the brass of Mark may be all that he originally had, and the "gold and silver" of Matthew may be the

showing through of underlying Isaianic material, in this case either obscured in Luke by his handling of Q, (if we regard the longer phrase as standing originally in a source common to Mt and Lk, but not in Mk, i. e. in Q), or preserved for us in a source peculiar to Matthew, i. e. in M.

It is easy to see why this verse from Isaiah should be in the mind of Jesus at this time. Isaiah has been writing of a future ideal age for Israel, of which we may speak as the Messianic age. One of its features is that foreigners and enemies are to provide God's people with gold, and silver. In sending out his followers to preach the gospel of the kingdom, i. e. to bring in the Messianic age, Jesus bids them not provide for their monetary needs. Knowing the Isaianic material as they did, the disciples would not be likely to take his saying as literal, but merely as a figurative proclamation that he was sending them on a Messianic mission. This interpretation would tend to strengthen our impression that the verse in Isaiah does really underlie this saying of Jesus, and would **show** Jesus making use of Isaianic materials to proclaim his Messianic interpretation of his mission.

Mt x: 14 = Mk vi: 11 = Lk ix: 5 ἐκτινάξατε τὸν χοῦν (Mt and Lk κονιόσπον) (Lk ἀποτινάσσετε)

Isa lii: 2 ἐκτινάξατε τὸν χοῦν

Mt x: 14 = Mk vi: 11 = Lk ix: 5 shake off the dust

Isa lii: 2 Shake thyself from the dust (Gr shake off the dust).

The phenomena of this Synoptic passage are very interesting. Mark reproduces exactly the Greek of Isaiah, while Matthew uses another word for "dust", and Luke, while joining Matthew in the use of the word for "dust", also slightly changes the word for "shake off" in which Matthew and Mark had agreed.

With what have we to do here? a growing assimilation to Isaiah as we pass from Luke through Matthew to Mark? or a growing obscuration of Isaianic phraseology as we pass from Mark through Matthew to Luke? This question is raised because we are certain to meet the hypothesis that the apparent Isaianic character of the sayings of Jesus is due wholly to the fact that the evangelists have assimilated them to Isaiah. We can only point out that in this case it is Mark who is closest to Isaiah, and this time literally exact, and that Luke is farthest away. If we have to do with assimilation, it should always be the same document which exhibits the greatest similarity to Isaiah, or the greatest difference. That is not true; on the contrary it is first one document, then another, which either preserves, or obscures, the Isaianic phraseology.

And it is the Greek, rather than the Hebrew, which Mark exactly reproduces.

Why should Jesus use this Isaianic phraseology in this connection? Mark and Luke agree that the action is to be symbolic, "for a witness to them". To what would this shaking off of the dust bear witness? The Isaianic context has to do with the freeing of the captives from Babylon. Israel was to shake off the dust, and rise in strength and beauty from her humiliation and degradation. Similarly these disciples were to witness that whether the people received it or not, God was at this time redeeming and restoring Israel. They were the true Israel, redeemed and glorified, and in the light of the Isaianic passage, they were to shake off the dust before the unbelieving world as a token of their being the true Israel, and redeemed.

Mt x: 15; xi: 23, 24; Lk:x: 12, xvii: 29.

Isa i: 9; iii: 9; xiii: 19 .

Sodom and Gomorrah referred to as instances of wickedness and its punishment in destruction.

Mt x: 18 εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν·

Isa lv: 4 ἰδοὺ μαρτύριον ἐν ἔθνεσιν ἕδωκα αὐτόν.

Mt x: 18 for a testimony to them and to the Gentiles.

Isa lv: 4 for a witness to the peoples.

Matthew's "testimony to the Gentiles" is exactly Isaiah's "witness to the peoples". Isaiah is apparently referring to David, by whom is meant David's greater son, the Messiah. Jesus is here sending his followers upon his own mission, i. e. a Messianic one.

Mt x: 28 = Lk xii: 4, 5 Lk μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσώτερόν τι ποιῆσαι. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβηθῆτε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβηθῆτε.

Isa viii: 12, 13 τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε οὐδὲ μὴ ταραχθῆτε· Κύριον αὐτὸν ἀγιάσατε, καὶ αὐτὸς ἔσται σου φόβος.

li: 7, 12, 13 μὴ φοβεῖσθε ὄνειδισμὸν ἀνθρώπων.... γνῶτε τίς οὖσα ἐφοβήθη ἀπὸ ἀνθρώπου θνητοῦ καὶ ἀπὸ υἱοῦ ἀνθρώπου,καὶ ἐπελάθου θεὸν τὸν ποιήσαντά σε, τὸν ποιήσαντα τὸν οὐρανὸν καὶ θεμελιώσαντα τὴν γῆν·

Mt x: 28 = Lk xii: 4, 5 Lk Be not afraid of them which kill the body, and after that have no more that they can do.

Put I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Isa viii:12, 13 neither fear ye their fear, nor be in dread thereof. The LORD of hosts, him shall ye sanctify, and let him be your fear

li: 7, 12, 13 fear ye not the reproach of men....who art thou, that thou art afraid of man that shall die, and of the son of man...and hast forgotten the LORD thy Maker, that stretched forth the heavens and laid the foundations of the earth?

The three points of Jesus, the futility of fearing men, God's power, and the propriety of fearing him, are all to be found in Isaiah.

Mt x: 29 = Lk xii: 6 Lk οὐχὶ πέντε στρουθία πωλοῦνται ἀσ-
σαρῶν δού; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιληησόμενον ἐνώπιον
τοῦ θεοῦ. (Mt οὐ πεσεῖται...ἀνευ τοῦ πατρὸς ὑμῶν)

Isa xlix: 15, 16 μὴ ἐπιλήσεται γυνὴ τοῦ παιδίου αὐτῆς...;
εἰ δὲ καὶ ταῦτα ἐπιλάβοιτο γυνή, ἀλλ' ἐγὼ οὐκ ἐπιλήσομαι σοῦ,
εἶπεν Κύριος....ἐνώπιόν μου εἶ διὰ παντός

Mt x: 29 = Lk xii: 6 Lk Are not five sparrows sold for two
farthings? and not one of them is forgotten in the sight of
God. (Mt shall fall...without your Father).

Isa xlix: 15, 16 Can a woman forget her sucking child,....?
yea, these may forget, yet will not I forget thee.... thy
walls are continually before me (Gr thou art always in my
sight)

Why should Luke replace Matthew's "shall fall...
without your Father" with "is forgotten in the sight of God"?
In the verse we have cited from Isaiah there is found both
Matthew's idea of the parent's love, and the Lucan phraseology
"forgotten", and in the following verse (16), the expression
"in sight of". Luke has thus clearly preserved a bit of Is-
aianic phraseology, which is obscured, though hinted at, in
Matthew.

Mt x: 35 = Lk xii: 51-53. Lk δοκεῖτε ὅτι εἰρήνην παρεγενόμην
δοῦναι ἐν τῇ γῆ; οὐχὶ λέγω ὑμῖν ἀλλ' ἢ διαμερισμόν. ἔσονται
γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμερισμένοι· τρεῖς ἐπὶ
δυοῖν καὶ δύο ἐπὶ τοιοῖν διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ....
The rest of Luke and all of Mt x: 35 are quoted from Micah
vii: 6.

Isa iii: 5 καὶ συμπεσεῖται ὁ λαός, ἄνθρωπος πρὸς ἄνθρωπον
καὶ ἄνθρωπος πρὸς τὸν πλησίον αὐτοῦ· προσκόψει τὸ παιδίον
πρὸς τὸν πρεσβύτερον, ὁ ἄτιμος πρὸς τὸν ἐντιμόν.

ix: 19-21 ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ οὐκ ἐλεήσει,
ἀλλὰ ἐκκλινεῖ εἰς τὰ δεξιὰ, ὅτι πεινάσει, καὶ φάγεται ἐκ
τῶν ἀριστερῶν, καὶ οὐ μὴ ἐμπλησθῇ ἄνθρωπος ἔσθων τὰς σάρκας
τοῦ βραχίονος αὐτοῦ. φάγεται γὰρ Μανασσῆ τοῦ Ἐφραῖμ, καὶ

'Εφάρτιμ τοῦ Μανασσή, ὅτι ἅμα πολιορκήσουσιν τὸν Ἰούδαν.

Isa xix: 2 καὶ ἐπεγεροθήσονται Αἰγύπτιοι ἐπ' Αἰγυπτίους, καὶ πολεμήσει ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ, πόλις ἐπὶ πόλιν, καὶ νομὸς ἐπὶ νομόν.

Mt x: 35 = Lk xii 51-53 Lk Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: For there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son....The rest of the verse, and all of Mt x: 35 are quoted from Micah vii: 6.

Isa iii: 5 And the people shall be oppressed, every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable.

ix: 19-21 no man spareth his brother. And one shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim, and Ephraim, Manasseh: and they together shall be against Judah.

Matthew has given us only the quotation from Micah; Luke has gone much beyond it in the graphic description he has given of the division upon the earth, even among those nearest and dearest to each other. Although the passages quoted from Isaiah do not give us the clue to the phraseology of Jesus, they do have the same vivid picture of strife between those near and dear that lies at the basis of the saying.

The fragmentary character of the gospel records, the evangelists having rarely, if ever, preserved all that Jesus said on any occasion, lends probability to the assumption that oftentimes he may have given an exposition of the teaching of more than one of the prophets, but only the most striking of his phraseology would be remembered. Here, although Micah is quoted by both Luke and Matthew, the fuller treatment of the former may preserve the supplemental matter from Isaiah with which the saying of Micah was driven home.

Mt xi: 15; xii: 9, 48; Mk iv: 9, 28; (viii: 18); Lk viii: 8, xiv: 35. ὁ ἔχων ὦτα ἀκούτω. ὅς ὃς ἔχει ὦτα ἀκούειν, ἀκούτω. Isa xxxii: 3 καὶ οὐκέτι ἔσονται πεποιθότες ἐπ' ἀνθρώποις ἀλλὰ τὰ ὦτα ἀκούειν θάσουσιν.

xlii: 20 ἤνοιγμένα τὰ ὦτα, καὶ οὐκ ἤκούσατε.

xliiii: 8 καὶ κωφοὶ τὰ ὦτα ἔχοντες

1: 4, 5 προσέθηκέν μοι ὦτιον ἀκούειν, καὶ ἡ παιδεία κυρίου κυρίου ἀνοίγει μου τὰ ὦτα, ἐγὼ δὲ οὐκ ἀπειθῶ οὐδὲ ἀντιλέγω.

Isa lv: 3 προσέχετε τοῖς ὠσὶν ὑμῶν

lxv: 12 ὅτι ἐκάλεσα ὑμᾶς καὶ οὐχ ὑπηκούσατε, ἐλάλησα καὶ παρηκούσατε, καὶ ἐποιήσατε τὸ πονηρὸν ἐναντίον ἐμοῦ

lxvi: 4 similar to lxv: 12.

Injunctions to hear are also found in Isa i: 10, vii: 18, xxi: 10, xxviii: 14, 28, xxxii: 9, xxxiv: 1, xxxix: 5, xliv: 1, xlvi: 3, 12, xlviii: 1, 12, xlix: 1, l: 10, li: 1, 4, 7, 21, lxvi: 5.

Mt xi: 15; xiii: 9, 48; Mk iv: 9, 23; (viii: 18); Lk viii: 8; xiv: 35. He that hath ears to hear, let him hear.

Isa xxxii: 3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. (Gr and they shall no longer have trusted in men, but they shall give their ears to hearken.)

xlvi: 20 his ears are open, but he heareth not.

xliii: 8 and the deaf that have ears.

l: 4, 5 he wakeneth mine ear to hear as they that are taught. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away backward. (Gr he hath given me an ear to hear, and the discipline-as of a child- of the Lord GOD openeth mine ears etc.)

lv: 3 Incline your ear (Gr give heed to your ears)

lxv: 12 because when I called ye did not answer; when I spake, ye did not hear; but ye did that which was evil in mine eyes,

Other instances of injunctions to hear are given immediately preceding the list of English references above.

This is one of the most thoroughly Isaianic of the sayings of Jesus. We have given twenty six instances of injunctions to hear in Isaiah. Truly it is one of the dominant notes of the prophecy.

The Isaianic connotations are of great interest in any attempt to interpret this cryptic saying of Jesus. There are those who have ears, and yet are deaf (xlvi: 20, xliii: 8); others whose ears are opened to hear, (xxxii: 3, l: 4, 5); others, again, are exhorted to give heed to their ears (lv: 3). It follows, then, that hearing is not a necessary consequence of having ears, but that we can use them or not as we choose. Hearing is also equivalent to faith, (xxxii: 3, where the alternative in the Greek is trusting in men); and to obedience (lxv: 12, and lxvi: 4). This cryptic saying of Jesus, then, is a summons to a voluntary use of the moral senses, to trust in God, and obedience to him.

Although the evidence is by no means decisive, it will be noted that in at least two or three of the quoted passages, the Greek is of much more significance in connection with the saying of Jesus, than is the corresponding Hebrew.

Mt xi: 21, 22 = Lk x: 13, 14 ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν... μετενόησαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν.

Isa xxiii: toto esp. vss. 16-18 καὶ ἔσται...ἐπισκοπὴν ποιήσει ὁ θεὸς Τύρου, καὶ πάλιν ἀποκαταστήσεται εἰς τὸ ἀρχαῖον,...καὶ ἔσται ἡ ἐμπορία αὐτῆς καὶ ὁ μισθὸς ἅγιον Κυρίῳ

Mt xi: 21, 22 for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago...Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you.

Isa xxiii: toto esp. vss. 17(Gr 16)-18. And it shall come to pass...that the Lord shall visit Tyre, and she shall return to her hire, (Gr she shall be restored to her ancient estate),....and her merchandise and her hire shall be holiness to the LORD.

The Master's optimistic attitude toward Tyre is an exact reflection of Isaiah's own.

Mt xi: 23 = Lk x: 15 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψηθήσῃ; ἕως ᾗδου καταβιβασθήσῃ.

Isa xiv: 11, 13, 15 κατέβη εἰς ᾗδου ἡ δόξα σου....σὺ δὲ εἶπας τῇ εἰανοῖᾳ σου εἰς τὸν οὐρανὸν ἀναβήσομαι,.....νῦν δὲ εἰς ᾗδην καταβήσῃ

lvii: 9 καὶ ἐταπεινώθης εἰς ᾗδου

Mt xi: 23= Lk: x: 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades:

Isa xiv: 11, 13, 15 Thy pomp is brought down to hell.... And thou saidst in thine heart, I will ascend into heaven... Yet thou shalt be brought down to hell(Hades).

lvii: 9 and didst debase thyself even unto hell(Hades).

This practically amounts to a direct quotation from Isaiah. The Isaianic, "thou saidst in thine heart" is reflected in the question into which Jesus has put the first member of his saying.

The only question of interpretation is whether the condemnation of these cities to hell(Hades) by the Master amounts to any more than a retention of Isaianic phraseology. Many seeming touches of severity in his teaching resolve themselves to this. It is true that he did not see fit to eliminate this feature of the Isaianic phraseology, but the question is insistent whether he would have meant it literally, or would have said it at all or not, had it not been in Isaiah.

Mt xi: 25, 26 = Lk x: 21 ἔξομολογοῦμαι σοι, πάτερ,....
ὅτι ἔκρουσας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας
αὐτὰ νηπίοις· ναὶ ὁ πατήρ

Isa v: 21 Οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς καὶ ἐνώπιον αὐτῶν
ἐπιστήμονες

xxix: 10-14, 18, 19 καὶ καμύσει τοὺς ὀφθαλμοὺς αὐτῶν
καὶ τῶν προφητῶν καὶ τῶν ἀρχόντων αὐτῶν, οἱ ὄρωντες τὰ
κρυπτά. καὶ ἔσται ὑμῖν τὰ ῥήματα πάντα ταῦτα ὡς οἱ λόγοι
τοῦ βιβλίου τοῦ ἐσφραγισμένου.....καὶ μεταθήσω αὐτούς,
καὶ ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συν-
ετῶν κούψω....καὶ ἀκούσονται....κωφοὶ λόγους βιβλίου, καὶ...
ὀφθαλμοὶ τυφλῶν ὄψονται, καὶ ἀγαλλιάσονται πτωχοὶ διὰ Κυ-
ριον ἐν εὐφροσύνῃ, καὶ οἱ ἀηλιτισμένοι τῶν ἀνθρώπων ἐμπλησ-
θήσονται εὐφροσύνης.

xliv: 25, 26 τίς ἕτερος....ἀποστρέφων φρονίμους εἰς τὰ
ὀπίσω καὶ τὴν βουλήν αὐτῶν μωρεύων, καὶ ἰσθῶν ῥήματα παιδὸς
αὐτοῦ, καὶ τὴν βουλήν τῶν ἀγγέλων αὐτοῦ ἀληθεύων;

Mt xi: 25, 26 I thank thee, O Father,...that thou didst
hide these things from the wise and understanding, and didst
reveal them unto babes: Yea, Father....

Isa v: 21 Woe unto them that are wise in their own eyes, and
prudent in their own sight!

xxix: 10-14, 18, 19 and hath closed your eyes, the pro-
phets, and your heads, the seers, hath he covered.(Gr and
shall close their eyes, and those of their prophets and rulers
who see the hidden things). And all vision is become unto
you as a book that is sealed,.....and the wisdom of their
wise men shall perish, and the understanding of their prudent
men shall be hid(Gr And all these sayings shall be to you
as the words of a book that is sealed....and I will change
them, and I will destroy the wisdom of the wise, and the
understanding of the understanding will I hide.)And
the deaf shall hear the words of the book, and the eyes of
the blind shall see....The meek also shall increase their
joy in the Lord, and the poor among men(Gr the despaired of
among men) shall rejoice in the Holy One of Israel(Gr shall
be filled with rejoicing).

xliv: 25, 26 (Gr who else is he) that turneth wise men
backward, and maketh their knowledge foolish: that confirmeth
the word of his servant(Gr child), and performeth the counsel
of his messengers(?).

The close linking of these Isaianic passages with
the saying of Jesus is very easily seen. Most of the phrase-
ology in the latter is identical with that of the former.
In contrast with the wise and understanding Jesus uses "babes"
while Isaiah uses such expressions as the "deaf", the "blind",
the "meek", the "despaired of". Jesus often makes such use

of "little ones" e. g. Mt x: 42, xxv: 40, 45.

It is also to be noted that in Isa xlv: 25,26, we have "establishing the word of his child(servant)" instead of "revealing them unto babes". In this passage the Lord makes foolish the counsel of the understanding. That this passage, too, is in the mind of Jesus at this time, is probable because of the strength of his filial consciousness, the "CHILD" of Isaiah being answered by the reiterated "Father" of Jesus.

Mt xi: 28, 29 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ἴσατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

Isa xi: 10 καὶ ἔσται ἡ ἀνάπαυσις αὐτοῦ τιμὴ.

xiv: 3 Καὶ ἔσται τῇ ἡμέρᾳ ἐκείνῃ ἀναπαύσει σε Κύριος ἀπὸ τῆς ὀδύνης καὶ τοῦ θυμοῦ σου τῆς δουλείας σου τῆς σκληροῦς...

xiv: 30 πτωχοὶ δὲ ἄνθρωποι ἐπὶ εἰρήνης ἀναπαύσονται

xxv: 10 ἀνάπαυσιν δώσει ὁ θεὸς ἐπὶ τὸ ὄρος τοῦτο,

xxviii: 12 Τοῦτο τὸ ἀνάπαυμα τῶ πεινῶντι

xxxii: 17, 18 καὶ ἔσται τὰ ἔργα τῆς δικαιοσύνης εἰρήνη, καὶ κρατήσει ἡ δικαιοσύνη ἀνάπαυσιν...καὶ ἀναπαύσονται...

xl: 28,—31 θεὸς αἰώνιος,....οὐ πεινάσει οὐδὲ κοπιάσει,.... διδοὺς τοῖς πεινῶσιν ἰσχύον...πεινάσουσιν γὰρ νεώτεροι, καὶ κοπιάσουσιν νεανίσκοι, καὶ ἐκλεκτοὶ ἀνίσχυες ἔσονται· οἱ δὲ ὑπομένοντες τὸν θεὸν ἀλλάξουσιν ἰσχύον,...καὶ οὐ πεινάσουσιν.

lv: 1-3 Οἱ διψῶντες πορεύεσθε ἐφ' ὕδωρ,...καὶ φάγεσθε ἀγαθὰ, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. προσέχετε τοῖς ὤσιν ὑμῶν καὶ ἐπακολουθήσατε ταῖς ὁδοῖς μου· εἰσακούσατε μου, καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν,

Mt xi: 28, 29 Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Isa xi: 10 and his resting place(Gr his rest) shall be glorious. (Note that "his"="of the root of Jesse".)

xiv: 3 And it shall come to pass in that day that the LORD shall give thee rest from thy sorrow, and from thy trouble, and from thy hard service

xiv: 30 and the needy shall lie down in safety(Gr poor men shall rest in peace)

xxv: 10 For in this mountain shall the hand of the LORD rest(Gr God will give rest upon this mountain)

xxviii: 12 This is the rest, give ye rest to him that is weary(Gr This is the rest to the famished, or weary)

xxxii: 17, 18 And the work of righteousness shall be peace and the effect of righteousness quietness and confidence ...

(Gr and the works of righteousness shall be peace, and righteousness shall secure rest....and they shall rest..)

Isa xl: 28-31 the everlasting God.....fainteth not, neither is weary....He giveth power to the faint,....Even the youths shall faint and be weary, and the young men shall utterly fall (Gr for youths shall faint, and young men shall labor, and chosen ones shall be without strength), but they that wait on the Lord shall renew their strength.....they shall not faint.

lv: 1-3 Ho, every one that thirsteth, come ye to the waters,....come ye, buy, and eat....eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live(Gr Give heed to your ears, and follow my ways; hear me, and your soul shall live in good things).

In addition to these passages, we may, by going to the Hebrew, find such expressions as these, "laden with iniquity"(Isa i: 4), the meekness and gentleness of God's child(servant), which appears equally clearly in the Græek, (xlili: 2, 3), "knowing how to sustain the weary with a word", (l: 4), and the linking together of "yoke and burden" (ix: 4, x: 27, xiv: 25). Of these only the last item seems definite enough to raise the question of dependence. It may possibly lie at the basis of the figure Jesus uses, though that figure may have been taken from his observation of the agricultural life of the day. It furnishes rather weak evidence for acquaintance with the Hebrew version on the part of Jesus.

The thought of these verses from the lips of Jesus is quite in conformity with the verses cited from Isaiah, but of the phraseology used we would trace to Isaiah only the phrase, "I will rest you", and possibly the expression "to your souls". An examination of the Greek of the passages cited will show how characteristic of them are the thoughts of rest for the faint, the oppressed, the troubled, the needy; of God as the giver of this rest; and of this rest coming through righteousness.

This will suggest to us that Jesus conceived the duty of giving rest to be part of his mission; that in proposing to give this rest himself, instead of pointing to God as its source, he was consciously substituting himself in the place of God; and that he meant by learning of him, not so much humility, as wearing the yoke of righteousness.

This lends color to the idea that it was characteristic of Jesus to intimate to others his own conception of his sonship to God by this substitution of himself for God in passages which were familiar to his hearers.

Lk vi: 24, 25 Πλὴν οὐαὶ τοῖς πλουσίοις...οὐαὶ ὑμῖν οἱ ἐμπληρομένοι νῦν, ὅτι πεινάσετε. οὐαὶ οἱ γελοῦτες νῦν, ὅτι πενήθετε καὶ κλαύσετε.

Isa v: 8- 10 Οὐαὶ οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν, καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες,...μὴ οἰκῆσετε μόνοι ἐπὶ τῆς γῆς; ἤκουσθη γὰρ εἰς τὰ ᾄτια Κυρίου σαβαώθ ταῦτα· ἐὰν γὰρ γένωνται οἰκίαι πολλαί, εἰς ἔρημον ἔσονται κ. τ. λ.

xxii: 12-14 καὶ ἐκόλεσεν κύριος Κύριος σαβαώθ ἐν τῇ ἡμέρᾳ ἐκεῖνη κλαυθμὸν καὶ κοπιτὸν καὶ ξύρησιν καὶ ζῶσιν σάκκων, αὐτοὶ δὲ ἐποίησαντο εὐφροσύνην καὶ ἀγαλλίσματα..... καὶ ἀνακεκαλυμμένα ταῦτά ἐστιν ἐν τοῖς ᾄσιν Κυρίου σαβαώθ, ὅτι οὐκ ἀφεθήσεται ὑμῖν αὕτη ἡ ἀμαρτία ἕως ἂν ἀποθάνητε

xxiv: 7-12 πενήθει οἶνος πενήθει ἄμπελος στενάξουσιν πάντες οἱ εὐφροαίνόμενοι τὴν ψυχὴν·...ὀλολύζετε...πέπαιται πᾶσα εὐφροσύνη κ. τ. λ.

lxv: 13, 14 Ἴδου οἱ δουλεύοντές μοι εὐφρανθήσονται, ὑμεῖς δὲ αἰσχυρθήσεσθε· Ἴδου οἱ δουλεύοντές μοι ἀγαλλιάσονται ἐν εὐφροσύνῃ, ὑμεῖς δὲ κεκοάξεσθε διὰ τὸν πόνον τῆς καρδίας, καὶ ἀπὸ συντριβῆς πνεύματος ὑμῶν ὀλολύξετε.

Lk vi: 24, 25 But woe unto you that are rich!...Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep.

Isa v: 8- 10 Woe to them that join house to house, that lay field to field, till....ye be made to dwell alone in the midst of the land! In mine ears saith the Lord of hosts(Gr for this hath been heard in the ears of the Lord of hosts), Of a truth many houses shall be desolate, even great and fair etc.

xxii: 12-14 And in that day did the Lord, the LORD of hosts, call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness..... And the LORD of hosts revealed himself in mine ears(Gr and these things have been revealed in the ears of the LORD of hosts) Surely this iniquity shall not be purged from you till ye die(Gr that this sin shall not be forgiven you till ye die)

xxiv: 7-12 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.....There is a crying in the streets(Gr ye wail).....all joy is darkened etc.

lxv: 13, 14 behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of Spirit.

If any words upon the lips of our Lord have the ring of unreality, it is these which seem to be unqualified denunciation of the rich and the joyful. Were wealth and joy in themselves hateful to him? Certainly he who shared wedding joys(Jn ii: 1-11), would never condemn mere laughter.

It cannot be said too often that in our records of

the teaching of Jesus we have by no means complete reports of all he said. The sayings were set in larger wholes, the preservation of which might often have illumined the darkness which seems to obscure the meaning of certain of them.

We have in this study discovered many instances in which that larger whole seems to be some passage or situation in Isaiah. Can Isaiah help us here? We find that the prophet, too, denounces the rich, but not as rich, but because of their deprivation of the poor of all means of livelihood. The prophet, too, denounces mirth, not as mirth, but because the circumstances were such as to call for mourning and repentance. The army of the enemy is at the gates of the city; the whole earth is being stricken for its sins; it is they who are not serving the Lord who shall give themselves over to shame and wailing. Jesus, then, is denouncing predatory wealth, and a flippant mirth which is insensible of national calamity, or human sin.

Mt xii: 29 = Mk iii: 27 = Lk xi: 21, 22 Lk "Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ, τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ, ἐστὶν τὰ ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελεύων νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ἣ ἐπεπόθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

Isa xliv: 24, 25 μὴ λήμψεται τις παρὰ γίγαντος σκῦλα; καὶ ἐὰν αἰχμαλωτεύσῃ τις ἀδίκως, σωθήσεται; οὕτως λέγει Κύριος· Ἐὰν τις αἰχμαλωτεύσῃ γίγαντα, λήμψεται σκῦλα· λαμβάνων δὲ παρὰ ἰσχυρόντος σωθήσεται· ἐγὼ δὲ τὴν κοίτιν σου κοινῶ, καὶ ἐγὼ τοὺς υἱοὺς σου ῥύσομαι·

liii: 12 καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα·

With these may be compared Isa xl: 10 Ἴδοὺ κύριος Κύριος μετὰ ἰσχύος ἔρχεται, καὶ ὁ βραχίων μετὰ κυρίας

Mt xii: 29 = Mk iii: 27 = Lk xi: 21, 22 Lk When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils.

Isa xliv: 24, 25 Shall the prey be taken from the mighty, or the lawful captives be delivered? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. (Gr Will one take spoils from a giant, and if any one shall take captive unjustly, shall he be saved? Thus saith the LORD, if any one takes a giant captive, he shall take spoils, and taking from a strong man, he shall be saved: for I will decide thy contest, and I will save thy sons).

liii: 12 and he shall divide the spoil with the strong, (Gr of the strong).

With these may be compared Isa xl: 10 Behold the Lord GOD will come as a mighty one, and his arm shall rule for him: (Gr Behold the Lord GOD cometh with strength, and his arm with power).

This is an instance in which a saying of Jesus is built solidly upon Isaianic passages, but with rather faint traces of Isaianic phraseology. It is easy to see Isaiah's figure of the giant despoiled at the basis of the thought of Jesus. The strength of the giant, and his taking captives as in war emerges in Jesus's thought of the strong man, fully armed, and confidently trusting in his equipage. The overthrow of the giant, the delivering of the captives, and the division of his spoils is seen in the coming of the stronger than he, who takes away from him his armour, and divides his spoils. It is certainly important to note that it is God himself who takes the part of his children, and saves them. In the Greek, the injustice of strong man's cause is stressed. His captives are unjustly held.

Though the phraseology is faint, its influence is nevertheless unmistakable. οὐλα is used by Isaiah twice in chapter xlix: 24, 25, and once in liii: 12. Jesus's choice of ἰσχυρός instead of γίγας may be due to a conscious intention to link together the two Isaianic passages. In the expression "the stronger one coming upon him" we may see the influence of Isaiah's expression, "the Lord cometh with strength". We must note that Luke alone has preserved the traces of phraseology which allow the basal Isaianic passages to be identified. Is it significant that he has in verse 20 that Christ cast out demons "by the finger of God" where Matthew has by "the spirit of God"? Can "finger" be a weak reminiscence of the Isaianic "arm"?

Interpreted in the light of the Isaianic material Jesus's answer to the Pharisees is this: "Satan is strong; his unjust sway has brought men misery and suffering. But God is stronger than he. Therefore I am going to conquer him, and deliver his captives, and divide his spoils. This is what Isaiah has written of me." It will be evident, then, that Jesus is reading his commission in Isaianic terms, and is using that phraseology to indicate to them, whose knowledge of these passages must have been minute and exact, that he is the one whom Isaiah expected to come, and that he is at least to this degree God, that he plays the role attributed to God by the prophet.

Mt xii: 31, 32 = Mk iii: 29 = Lk xii: 10 Mk δὲ δ' ἂν βλασφημίᾳ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα,

ἀλλὰ ἔνοχος ἔσται αἰωνίου ἁμαρτήματος.

Isa lxiii: 10, 11 αὐτοὶ δὲ ἠπεύθησαν καὶ παρώξυναν τὸ πνεῦμα τὸ ἅγιον αὐτοῦ· καὶ ἐστορέφη αὐτοῖς εἰς ἔχθραν, αὐτὸς ἐπολέμησεν αὐτούς· καὶ ἐμνήσθη ἡμέρων αἰωνίων·

Isa xxii: 14 οὐκ ἀφεθήσεται ὑμῖν αὕτη ἡ ἁμαρτία ἕως ἂν ἀποθάνητε.

Mt xii: 31, 32 = Mk iii: 29 = Lk xii: 10 Mk But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:

Isa lxiii: 10 But they rebelled, and grieved his holy spirit, therefore he was turned to be their enemy, and himself fought against them. Then he remembered the days of old (Gr eternal)

xxii: 14 Surely this iniquity shall not be purged from you till ye die. (Gr this sin shall not be forgiven ye till ye die).

Since both the thought and the term "Holy Spirit" are taken from Isaiah by Jesus, it is only natural to look for an Isaianic basis for anything he may have to say concerning him. The context of Isaiah lxiii fits quite closely into the situation Jesus faced. God had been pouring out upon Israel his mercies and blessings through his holy spirit; but they had rebelled and grieved the spirit to the point of forcing him to turn from a benefactor into an active enemy. In the presence of such an outpouring of God's power as they had witnessed, the Pharisees refused to recognize it, but attributed it to Beelzebub. Was not this another manifestation of the age-long ingratitude and rebellion of those whom God sought to bless? The second member of the saying also rests upon a thought in Isaiah that it was possible to be guilty of sin so heinous that it would not be forgiven as long as life might last. We must note, too, that the word αἰώνιος appears in the immediate context of the passage in which Isaiah has spoken of the sin against the holy spirit. In interpreting the saying of Jesus we must ask whether he would have used that word in this connection if it had not been for its use by Isaiah, and had it not been for the Isaianic expression of an unforgivable sin.

Mt xii: 34 γεννήματα ἔχιδνων See on Mt iii: 7 (p. 51)

Mt xii: 33, 34 = Lk vi:43, 45. Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν..... πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

Isa ix: 17 ὅτι πάντες ἄνομοι καὶ πονηροί, καὶ πᾶν στόμα λαλεῖ ἄδικα.

lv: 7 ἀπολιπέτω ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ, καὶ ἀνὴρ ἄνομος

τὰς βουλὰς αὐτοῦ

Isa lix: 13 ἐλαλήσαμεν ἄδικα καὶ ἠπειθήσαμεν, ἐκύομεν καὶ ἐμελετήσαμεν ἀπὸ καρδίας ἡμῶν λόγους ἀδικούς,

Mt xii: 38, 34 = Lk vi: 43, 45 Either make the tree good, and its fruit good;....how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Isa ix: 17 for every one is profane and an evil-doer, and every mouth speaketh folly (evil, Gr)

lv: 7 Let the wicked forsake his way, and the unrighteous man his thoughts:

lix: 13 speaking oppression and revolt, conceiving and uttering from the heart words of falsehood (Gr evil words).

Jesus takes from Isaiah the thought that outward conduct is the reflection of our inner natures; the source of evil is the heart. The Isaianic influence is apparent in that this conduct is phrased as "speaking evil from the heart".

Mt xii: 39 = Lk xi: 29; γενεὰ πονηρὰ καὶ μοιχαλὶς
cf Mt xii: 45; Mt xvi: 4; Mk viii: 38 (ἀματωλῶ)

Isa i: 4 σπέρμα πονηρόν

i: 21 Πῶς ἐγένετο πόρνη πόλις πιστῆ Σειῶν

lvii: 3 υἱοὶ ἄνομοι, σπέρμα μοιχῶν καὶ πόρνης·

lxii: 5 καὶ ἔσται ὃν τόπον εὐφρανθήσεται νυμφίος ἐπὶ νύμφῃ, οὕτως εὐφρανθήσεται Κύριος ἐπὶ σοί.

Mt xii: 39 = Lk xi: 29 An evil and adulterous generation
cf Mt xii: 45; Mt xvi: 4; Mk viii: 38 (sinful)

Isa i: 4 a seed of evil-doers (Gr evil seed)

i: 21 How is the faithful city become an harlot!

lvii: 3 ye sons of the sorceress (Gr lawless sons), the seed of the adulterer and the whore.

lxii: 5 and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

In this instance the literal phrasing does not come over, though in the light of the Isaianic originals, Jesus is amply justified in characterising the generation as both evil and adulterous. He adopts the prophetic figure of God as the husband of Israel, and of unfaithfulness to him as adultery.

Mt xii: 43 = Lk xi: 24 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ οὐχ εὕρισκει.

Isa xliii: 21 καὶ ἀναπαύσονται ἐκεῖ θηρία.....καὶ ἀναπαύσονται ἐκεῖ σειρήνες, καὶ δαιμόνια ἐκεῖ δοχῆσονται,

xxxiv: 14 ἐκεῖ ἀναπαύσονται ὄνοκένταυροι εὐρόντες αὐτοῖς ἀνάπαυσιν

Mt xii: 48 = Lk xi: 24 Put the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.

Isa xiii: 21 Put wild beasts of the desert shall lie there, (Gr rest there)...and ostriches shall dwell there(Gr shall rest there), and satyrs shall dance there.

xxxiv: 14 yea, the night-monster shall settle there, and shall find her a place of rest(Gr and satyrs shall rest there, finding themselves rest)

The fancy of Jesus has been caught by this vivid picture of Isaiah's imagination. The key to the phraseology is the thought of the spirits "seeking and finding rest".

Mt xv: 8, 9 = Mk vii: 6, 7 ὁ λαὸς οὗτος(Mk οὗτος ὁ λαὸς) τοῖς χείλεσιν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ μάτην δὲ σέβονται με διδάσκοντες διδασκαλίαις ἐντάλματα ἀνθρώπων.

Isa xxix: 13 Ἐγγίξει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτοῦ, καὶ ἐν τοῖς χείλεσιν αὐτῶν τιμῶσίν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίαις:

For the same thought of the unacceptability of formal worship cf. also Isa i: 11-15; lviii: 1-3.

Mt xv: 8, 9 = Mk vii: 6, 7 This people honoureth me with their lips; but their heart is far from me. Put in vain do they worship me, teaching as their doctrines the precepts of men.

Isa xxix: 13 Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honour me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them. (The Greek is almost verbally the same as the New Testament).

We have here a case in which Jesus is formally quoting Isaiah. If his quotation has been exactly preserved, he either had a slightly different text from ours, or, as is more probable, quoted from memory, and his memory was not verbally exact. But the important thing for us to note is that he follows the Greek more closely than the Hebrew, and that his whole point is based upon just that part of the Greek which is different from the Hebrew. Unless his saying has been garbled by the evangelist in a way that amounts to a happy stroke of genius, Jesus knew and used the Greek. This presupposes that the Greek does not preserve an older and truer form of the original of Isaiah than we now have in the Hebrew.

The other passages cited for the same thought of the unacceptability of formal worship(Isa i: 11-15; lviii: 1-3),

merely show how characteristically Isaianic it is.

Mk vii: 9 καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ

Isa xxiv: 16 Οὐαὶ τοῖς ἀθετοῦσιν· οἱ ἀθετοῦντες τὸν νόμον,

Mk vii: 9 Full well do ye reject the commandment
of God,

Isa xxiv: 16 the treacherous dealers have dealt treacherously;
yea, the treacherous dealers have dealt very treacherously.
(Gr Woe to those who reject, who reject the law).

The denunciation which Jesus levels at the scribes and Pharisees is couched in language neither they nor the people would fail to understand and recognize. It is built almost verbally on the Greek, which departs widely here from the Hebrew.

Mt xv: 13 πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου.....

Isa lx: 21 φυλάσσω τὸ φύτευμα, ἕργα χειρῶν αὐτοῦ εἰς δόξαν.

lxi: 3 φύτευμα Κυρίου εἰς δόξαν.

Mt xv: 13 Every plant which my heavenly Father planted not

Isaiah lx: 21 the branch of my planting, the work of my hands,
that I may be glorified (Gr guarding the plant, the work of his
hands, for glory)

lxi: 3 the planting of the Lord, that he might be glorified
(Gr the plant of the Lord for glory)

It is easy to see the underlying Isaianic phrase in the saying of Jesus. It might rest indifferently upon either the Greek or the Hebrew.

Mt xv: 14 = Lk vi: 39 ὁδηγοὶ εἰσὶν τυφλοὶ τυφλῶν· τυφλὸς δὲ
τυφλὸν ἐὰν ὀδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται

Isa ix: 15, 16 καὶ προφήτην διδάσκοντα ἄνομα.....καὶ ἔσονται
οἱ μακαρίζοντες τὸν λαὸν τοῦτον πλανῶντες, καὶ πλανῶσιν ὅπως
κατακλίνωσιν αὐτούς.

xxiv: 18 ἐμπεσεῖται εἰς τὸν βόθυνον·

lvi: 10 ἴδετε ὅτι ἐκτετύφλωνται πάντες, οὐκ ἐγνώσαν,
κύνας ἐνεοί, οὐ δύνησονται ὑλακτεῖν, ἐνυπνιαζόμενοι κοίτην,
φιλοῦντες νυστάξαι.

Mt xv: 14 = Lk vi: 39 they are blind guides. And if the
blind guide the blind, both shall fall into a pit.

Isa ix: 15, 16 and the prophet that teacheth lies....For
they that lead this people cause them to err; and they that
are led of them are destroyed. (Gr and the ones who call this
people blessed shall be the ones deceiving them, and they
deceive them that they may swallow them up.

xxiv: 18 shall fall into the pit

lvi: 10 His watchmen are blind, they are all without
knowledge; they are all dumb dogs, they cannot bark; dreaming,

lying down, loving to slumber. (Gr See that they have all been blinded, they know not, dumb dogs, they cannot bark, dreaming of sleep, loving to slumber).

Isa xxxi: 8, and xlii: 19 may also be cited, the former telling of those who came to help wearying themselves, and helper and helped perishing together; the latter characterizing the people as blind, and their leaders as deaf.

Is this saying of Jesus derived from Isaiah? It is in an Isaianic context, following immediately upon the saying, "Every plant which my Father hath not planted". And the latter member, "shall fall into the ditch" is certainly Isaianic, being found verbally in Isa xxiv: 18. It is interesting that Luke has even preserved the form ἐμπεσοῦνται, as in Isaiah.

But the figure of one blind man leading another is nowhere to be found in Isaiah. It is most probably the product of Jesus's observation of the leading of the blind, and his vivid imagination supposing the results of the attempt of one blind man to lead another. We do have the figure of the people being deceived by their leaders, the false prophets, and this deception issuing in their destruction, but the ones so leading them do not share in their fate (Isa ix: 15, 16). There is also the thought of the Egyptians coming to their help, and both the helpers and the helped falling together. (Isa xxxi: 8). And there is the vivid picture of the beasts of the field summoned to come eat the helpless sheep whose keepers are blind, and whose watchdogs are dumb (lvi: 10).

These instances should be studied with care, for their thought is slightly clearer in the Hebrew than in the Greek. But they contribute nothing whatever to the figure of a blind guide of the blind. The most they can lend is the thought of the impotence, the remissness, the guilt, of those whose duty it was to guard and guide the people. And that would linger in the mind and heart of Jesus from the study of Isaiah in either the Greek or the Hebrew. It would be gathered from these passages if read in the Greek. Since no traces of their characteristic phraseology comes over into the saying of Jesus, we are forced to conclude that these passages afford no evidence that Jesus knew his Isaiah in the Hebrew.

Mt xv: 18, 19 = Mk vii: 21-23.

Isa lv: 7; lix: 7, 13.

See on Mt xii: 33, 34 on p.

The tracing of evil to the heart, which is characteristic of these passages, is there set forth.

Mk viii: 17, 18 τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε; Isa xxix: 10-14 esp. 10 Κύριος...καμύσει τοὺς ὀφθαλμοὺς αὐτῶν

xxxi: 8 καὶ οὐκέτι ἔσονται πεποιθότες ἐπ' ἀνθρώποις, ἀλλὰ τὰ ὦτα ἀκούειν θώσουσιν·

xlii: 20 εἶδετε πλεονάκεις, καὶ οὐκ ἐφυλάξασθε· ἠνοιγμένα τὰ ὦτα, καὶ οὐκ ἤκούσατε

xliii: 8 καὶ ἐξήγαγον λαὸν τυφλόν, καὶ ὀφθαλμοὶ εἰσιν ὡσαύτως τυφλοί, καὶ κωφοὶ τὰ ὦτα ἔχοντες

xliv: 18 οὐκ ἔγνωσαν φρονῆσαι, ὅτι ἀπημαυρώθησαν τοῦ βλέπειν τοῖς ὀφθαλμοῖς αὐτῶν καὶ τοῦ νοῆσαι τῇ καρδίᾳ αὐτῶν. Mk viii: 17, 18 Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not?

Isa xxix: 10-14 esp. 14 the LORD hath closed your eyes

xxxii: 8 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. (Gr and no longer shall they have trusted in men, but they shall give their ears to hear). vs 4 proceeds, The heart also of the rash shall understand knowledge.

xlii: 20 Thou seest many things, but thou observest not; his ears are open, but he heareth not.

xliii: 8 Bring forth the blind people that have eyes, and the deaf that have ears. (Gr And I led out a blind people, and their eyes are as blind, and deaf, though having ears).

xliv: 18 They know not, neither do they consider: for he hath shut their eyes, and they cannot see; and their hearts, and they cannot understand. (Gr They did not know how to understand; for they have been darkened from seeing with their eyes, and understanding with their heart.)

It is easy to find in Isaiah the thought Jesus here makes use of, eyes, ears, and hearts not functioning. And there are some traces of the phraseology coming over, though they are faint. There is no one passage upon which the saying seems to depend.

Here, again, it may be thought that the Hebrew is closer to the thought of Jesus than the Greek. In Isa xxxii: 8 we have in the Hebrew the conjunction of eyes, ears, and heart, but the verse has to do with their functioning, not with their failure to do so. In xliii: 8 the Hebrew has both blind people who have eyes; and deaf who have ears, while the Greek has only the latter. But the saying of Jesus might easily rest upon the Greek of all the passages we have quoted, taken together. He may also have taken the phrase, "the deaf

who have ears" from the Greek of this verse, and have made the phrase, "have ye eyes and see not?" correspond to it. We conclude, therefore, that while there may be some indication here that Jesus knew and used the Hebrew, the case for this theory would be very weak in the absence of more conclusive evidence upon which to rest.

Mt xvi: 17 ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς

Isa liv: 18 καὶ πάντα τοὺς υἱοὺς σου διδακτοὺς θεοῦ

Mt xvi: 17 for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Isa liv: 18 And all thy children shall be taught of the LORD.

There is merely a close similarity of thought between these passages. Does Jesus see in Peter's grasp of the truth the coming to pass of this detail of Isaiah's Messianic vision?

Mt xvi: 19 δώσω σοὶ τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν ἐήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς

Isa xxii: 22 (margin) καὶ δώσω αὐτῷ τὴν κλεῖδα οἴκου Δαυὶδ ἐπὶ τῷ ὄμφῳ αὐτοῦ· καὶ ἀνοίξει καὶ οὐκ ἔσται ὁ ἀποκλείων, καὶ κλείσει καὶ οὐκ ἔσται ὁ ἀνοίγων.

Mt xvi: 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Isa xxii: 22 And the key of the house of David will I lay upon his shoulder; and he shall open and none shall shut; and he shall shut, and none shall open. (Gr margin And I will give him the key of the house of David upon his shoulder etc.)

The basis of this striking and troublesome saying of Jesus is quite evidently the verse cited from Isaiah. The whole context is saturated with Isaianic phraseology. The details of Jesus's words answer quite closely to the Isaianic original. Taking them in order, "I will give", and "key" are identical, though Jesus pluralizes "key". For "the house of David" he substitutes "the kingdom of heaven"; for "opening and shutting" he substitutes "binding and loosing". The reasons for the substitution are obvious. It is one of the main tasks of the ministry of Jesus to substitute the conception of a spiritual and heavenly kingdom for a national and earthly one. To have retained the "house of David" would have been to stress the very phase of the kingdom he wished to eradicate from the thinking of his contemporaries. "Binding and loosing" are expressions currently used for the

teaching functions of permitting and forbidding (See Commentaries in loco). Is it not significant that when Jesus had before him the conception of "opening and shutting" he should have changed it to "binding and loosing"? The authority in a spiritual kingdom must be an inward rather than an outward authority. He who is "taught of God" may lead his brethren to a discernment of truth and error; but no human hands shall ever shut and open the doors to the kingdom of heaven.

It is not necessary to discuss the textual question as to why these clauses in Isaiah are relegated by Swete to the margin. In the Oxford edition of the Septuagint they are read in the body of the text. But what is more to our purpose, they are given by Swete as standing in Theodotion's version. (See Cambridge Septuagint in loco). We must remember that Theodotion's version is a revision of the Septuagint upon the basis of the Hebrew text. Since Jesus often agrees with him in important passages, we must assume that in these cases, at least, Theodotion did but gather up renderings which had been current in Palestine in the time of Christ.

This saying of Jesus may have been iterated and reiterated. It recurs in Matthew xviii: 18, and in John xx: 23, though in these cases the Isaianic setting and phraseology have quite dropped out. It is possible that Jesus himself omitted the Isaianic details on occasions when he was not so deeply under the spell of the prophet; but it is also possible that they may have become obscured in transmission, filtered out, as it were, before they reached the evangelist who recorded the saying.

In interpreting the saying, the Isaianic context suggests that Jesus meant to give Peter a place of undoubted and secure leadership in the band of believers; but the terminology might not have been as sweeping as it is were he not making use of his literary heritage in Isaiah. It is evident from his deliberate change of the phraseology that he wished to impose greater limitations upon the authority than had Isaiah, confining it to an inward spiritual sphere, rather than to the outward, physical one. We must also note that in Matthew xviii: 18 the same authority is given to the entire group, the context suggests by virtue of their agreement in spiritual things; and that in John xx: 23 this authority is definitely interpreted as the forgiveness of sins, and is a consequence of their having received the Holy Spirit, which is itself an Isaianic concept.

Mt xvi: 25 = Mk viii: 35 = Lk ix: 24 ὁ γὰρ ἐὰν θέλη τὴν
 ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν.

Isa xliv: 20 καὶ οὐδεὶς δύναται ἐξελεῖσθαι τὴν ψυχὴν αὐτοῦ

Isa xlvii: 14, 15 καὶ οὐ μὴ ἐξέλωνται τὴν ψυχὴν αὐτῶν....
 σοὶ δὲ οὐκ ἔσται σωτηρία

Mt xvi: 25 = Mk viii: 35 = Lk ix: 24 For whosoever would
 save his life shall lose it.

Isa xlv: 20 he cannot deliver his soul(his life).

xlvii: 14, 15 they shall not deliver themselves(Gr their
 life).....(Gr there shall be no salvation for thee).

Mt xvi: 27 καὶ τότε ἀποδώσει ἕκαστῳ κατὰ τὴν προᾶξιν αὐτοῦ.

Isa iii: 10, 11, εἰπόντες Δῆσωμεν τὸν δίκαιον, ὅτι εὐσχοητος
 ἡμῖν ἔστιν· τούτων τὰ γενήματα τῶν ἔργων αὐτῶν φάγονται. οὐαὶ
 τῷ ἀνόμῳ· πονηρὰ κατὰ τὰ ἔργα τῶν χειρῶν αὐτοῦ συμβήσεται αὐτῷ

lxv: 6, 7 Οὐ σιωπήσω ἕως ἂν ἀποδώσω εἰς τὸν κόλπον αὐτῶν
 τὰς ἀμαρτίας αὐτῶν

lxvi: 4 καὶ τὰς ἀμαρτίας ἀνταποδώσω αὐτοῖς.

Mt xvi: 27 and then shall he render to every man according to
 his deeds.

Isa iii: 10, 11 Say ye of the righteous, that it shall be well
 with him:(Gr saying, Let us bind the righteous, for he is of
 ill use to us): for they shall eat the fruit of their doings.
 Woe unto the wicked! it shall be ill with him: for the reward
 of his hands shall be given him. (Gr Woe to the lawless! evil
 shall befall him according to the work of his hands).

lxv: 6, 7 I will not keep silence, but will recompence....
 into their bosom, your own (Gr their) iniquities.

lxvi: 4 and will bring their fears upon them(Gr and I will
 repay or render to them their sins).

The thought that men shall be repaid according to
 their sins is thoroughly Isaianic; the complementary thought
 of reward according to their good deeds is fainter, especial-
 ly in the Greek. There is, however, sufficient Isaianic basis
 for the saying of Jesus. The phraseology seems to be reflect-
 ed in his word ἀποδώσω. The same thought, more concretely
 expressed, occurs in his parable of the Last Judgement, Mt xxv:
 33ff.

Mt xvii: 17 = Mk ix: 19 = Lk ix: 41 ἕως πότε ἀνέξομαι ὑμῶν;

Isa xlii: 14 μὴ καὶ ἀεὶ σιωπήσομαι καὶ ἀνέξομαι;

Mt xvii: 17 = Mk ix: 19 = Lk ix: 41 how long shall I bear
 with you?

Isa xlii: 14 I have been still, and refrained myself(Gr shall
 I always keep silent and forbear?)

It is possible that Jesus's use of ἀνέξομαι is an
 echo of Isaiah.

Mt xvii: 20 ἑορεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ
 μεταβήσεται

Mt xxi: 21 = Mk xi: 23 ἀλλὰ κἄν τῷ ὄρει τούτῳ εἶπητε· ἄρθητι καὶ βληθήτι εἰς τὴν θάλασσαν, γενήσεται

Isa liv: 9, 10 μηδὲ ἐν ἀπειλῇ σου τὰ ὄρη μεταστῆσθαι, οὐδ' οἱ βουνοὶ σου μετακινήσονται (Theodotion τὰ γὰρ ὄρη σαλευθήσονται καὶ οἱ βουνοὶ κλιθήσονται)

Mt xvii: 20 ye shall say unto this mountain, Remove hence to yonder place; and it shall remove;

Mt xxi: 21 = Mk xi: 23 but even if ye shall say unto this mountain, be thou taken up and cast into the sea, it shall be done.

Isa liv: 9, 10 For the mountains shall depart, and the hills be removed; (Septuagint neither in threatening thee would I remove the mountains, neither shall thy hills be moved) (Theodotion for the mountains shall be shaken, and the hills shall swerve).

Jesus is not merely conjuring up the acme of impossibility; he is taking from Isaiah one of the details of that ideal age of which the prophet wrote so much. Needless to say the poetic soul of Jesus was fully alive to the artistry of Isaiah's use of this striking figure. He would have been the last to literalize it.

We must also note that the Septuagint has used the very opposite of the expression used by Isaiah, "the mountains shall not be removed". The saying of Jesus appears to rest rather on the Hebrew. Really it seems to rest upon the rendering of Theodotion who has corrected the Septuagint to a very close correspondence to the Hebrew.

Mk ix: 48 εἰς τὸ πῦρ τὸ ἄσβεστον

Isa i: 31 καὶ οὐκ ἔσται ὁ σβέσων

lxvi: 24 καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται

Mk ix: 48 into the unquenchable fire

Isa i: 31 and none shall quench them

lxvi: 24 neither shall their fire be quenched.

The quotation from Isaiah which we consider next indicates that we are in an Isaianic context. The unquenchable fire is a thoroughly Isaianic idea. It is worthy of comment that Mark alone preserves these two touches of Isaianic colour.

Mk ix: 48 ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται·

Isa lxvi: 24 ὁ γὰρ σκόληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται

Mk ix: 48 Where their worm dieth not, and the fire is not quenched.

Isa lxvi: 24 for their worm shall not die, neither shall their

fire be quenched.

This is a verbal quotation, there being just enough difference to indicate that the quotation is from memory. There is some textual support for τελευτῶ for τελευτήσῃ:

Lk x: 16 (Mt x:40) ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

Isa i: 2 αὐτοὶ εἶ με ἠθέτησαν

vii: 18 μὴ μικρὸν ὑμῖν ἀγῶνα παρέχειν ἀνθρώποις, καὶ πῶς Κυρίῳ παρέχετε ἀγῶνα;

xxxiii: 1 ὁ ἀθετῶν ὑμᾶς οὐκ ἀθετεῖ· ἀλώσονται οἱ ἀθετοῦντες καὶ παραδοθήσονται

Lk x: 16 and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

Isa i: 2 they have rebelled against me(Gr rejected me)

vii: 18 is it a small thing for you to weary(Gr contend with) men, that ye will weary(Gr contend with) my God also?

xxxiii: 1 and dealest treacherously, and they dealt not treacherously with thee! When thou hast ceased to spoil, thou shalt be spoilt(Gr he that rejecteth doth not reject you, or he that rejecteth you doth not reject, the rejecters shall be taken, and betrayed).

Jesus follows Isaiah's declaration to Ahaz that the sent is identified with the sender to the extent that in contending with the prophet the recreant king was actually contending with God. So he assures his disciples that a rejection of them was really a rejection of himself, and a rejection of him was a rejection of God. In the word he uses for "reject", we have an echo of the heart-break of Isaiah i: 2; the beginning of the saying is an almost literal taking over of Isaiah xxxiii: 1. We should not overlook the accompanying destruction that comes to those rejecters.

Finally, we must not fail to notice that it is with the Greek, rather than the Hebrew of the latter two verses that the wording of Jesus corresponds.

Lk x; 18 ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα

Isa xiv: 12 πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος

Lk x: 18 I beheld Satan fallen as lightning from heaven.

Isa xiv: 12 How art thou fallen from heaven, O day star,

The expression "fallen from heaven" is taken literally from Isaiah. The disciples were so used to hearing Jesus speak of the realization of Isaianic expectations, that this vivid piece of imagination upon which he seizes, conveyed to them nothing more than the idea that "the time of which Isaiah wrote is now upon us."

Lk x: 19 ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ

Isa xi: 6-9, esp. vss. 8, 9 καὶ παιδίον νήπιον ἐπὶ τρωγλῶν ἀσπίδων, καὶ ἐπὶ κοίτην ἐκγόνων ἀσπίδων τὴν χεῖρα ἐπιβάλει. καὶ οὐ μὴ κακοποιήσουσιν οὐδὲ μὴ εὐνῶνται ἀπολέσαι οὐδένα ἐπὶ τὸ ὄρος τὸ ἅγιόν μου.

lxxv: 25 τότε λύκοι καὶ ἄγρια βοσκηθήσονται ἅμα, καὶ λέων ὡς βοῦς φάγεται ἄχυρα, ὄφις δὲ γῆν ὡς ἄρτον· οὐκ ἀδικήσουσιν οὐδὲ λυμανοῦνται ἐπὶ τῷ ὄρει τῷ ἁγίῳ μου, λέγει Κύριος

Lk x: 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.

Isa xi: 6-9, esp. vss. 8, 9 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain. (Gr substantially the same).

lxxv: 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the ox: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Another feature of the ideal age foreseen by Isaiah and now held to be present by Jesus was a transformation of nature, so radical that all the beasts that preyed on man would lose their desire to harm them. Especially are the serpents cited; little children shall play with them unafraid; they are to eat the dust rather than to bite man. This is what Jesus in his rapture promises the disciples. The phraseology of his saying links it with Isaiah lxxv: 25 both ὄφις and ἀδικέω coming over.

That Jesus did not mean all these rapturous sayings literally is evident from other passages. He promises his own nothing but hardship. They shall be hated, betrayed, and even put to death. The expression "Nothing shall in any wise hurt you" can be nothing but a vivid poetic enforcement of the idea "You are now living in the ideal time Isaiah foretold". (Cf. Mt x: 17-25; xxiv: 9; Mk xiii: 9-13; Lk xxi: 12-17).. This apparent contradiction in his sayings makes it very evident that this one is influenced by Isaiah, and that we must be prepared to make allowance for that influence in our endeavour to understand his meaning.

Lk x: 20 χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.

Isa iv: 3 ἅγιοι κληθήσονται πάντες οἱ γραφέντες εἰς ζωὴν ἐν Ἱερουσαλὴμ.

Lk x: 20 but rejoice that your names are written in heaven.

Isa iv: 3 he... shall be called holy, even every one that is written among the living in Jerusalem. (Gr written unto life in Jerusalem).

It is possible that this may be the original of Jesus's saying. It becomes more probable that this one is Isaianic, because of the saturation of the context with Isaianic phraseology. If so, then "names written in heaven" might be interpreted as "written unto life", i. e. as life eternal.

Lk xiii: 4, 5 ἢ ἐκεῖνοι οἱ δεκαοκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ; οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσετε, πάντες ὡσαύτως ἀπολειθεε.

Isa xxx: 25 ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅταν ἀπόλωνται πολλοί, ὅταν πέσωσιν πύργοι

Lk xiii: 4, 5 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem! I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Isa xxx: 25 in the day of the great slaughter, when the towers fall.

This is a striking instance of dependence upon Isaiah. Jesus, who had recognized so many of the expectations of Isaiah as coming to pass in the events of his time, immediately seizes upon the falling of this tower. For in Isaiah xxx: 25, read in the Greek, the falling of towers was to be an event of "that day". It was to be a day of God's wrath and of his mercy, a day of slaughter, and a day of healing. Accordingly we find in the saying of Jesus the possibility of repentance, but apart from that, the certainty of destruction. "That day is here! Many shall perish! Repent while there is yet time!"

In regard to the phraseology we find the words for "towers", "fall", and "perish" coming over into the saying of Jesus.

Lk xiii: 16 ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδησεν ὁ σατανᾶς ἰδοὺ δεκά καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου....;

Isa xlii: 7 (ἐγὼ Κύριος ἐκάλεσά σε)... ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους

Lk xiii: 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond....?

Isa xlii: 7 (I the Lord have called thee)... to bring out the

prisoners from the dungeon, (Gr to lead out of bonds those that are bound).

It is true that Jesus is arguing whether the act of healing this poor woman should have been performed on the Sabbath or not. But he very skillfully centers attention on the value of the woman as a daughter of Abraham, and the worthwhileness of her cure. By referring to it as a bond he made it evident in the light of Isaiah xlii: 7 that she ought to have been led out of it. It is worth noting that he here takes upon himself an Isaianic mission, that the term "daughter of Abraham" is itself Isaianic (p. 87), and that the saying of Jesus rests upon the Greek rather than the Hebrew of Isaiah.

Lk xiv: 13 ἀλλ' ὅταν ποιῆς δευχήν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς,

Isa lviii: 7 διάβουπτε πεινῶντι τὸν ἄστον σου, καὶ πτωχοὺς ἀστεγούς εἴσαγε εἰς τὸν οἶκόν σου· ἐὰν ἴδῃς γυμνόν, περίβαλε

lviii: 10 (ἐὰν)... εἴπῃς πεινῶντι τὸν ἄστον ἐκ ψυχῆς σου, καὶ ψυχὴν τεταπεινωμένην ἐμπλήσῃς, τότε ἀνατελεῖ ἐν τῷ σκότει τὸ φῶς σου

Lk xiv: 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

Isa lviii: 7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him;...?

lviii: 10 And if thou draw out thy soul to the hungry, (Gr if from thy soul thou givest bread to the hungry) and satisfy the afflicted soul, then shall thy light rise in darkness.

Jesus has here merely seized upon the thought of Isaiah, and has used it to enforce a lesson in the circumstances in which he chanced to be placed. Isaiah has proclaimed the duty of feeding the hungry, and of sheltering the outcast poor, promising a reward, which he describes in terms of light rising in darkness. Jesus merely reminds his host that whenever he gives a feast, he has the opportunity of carrying out this Isaianic injunction. In this case the phraseology does not come over from Isaiah into the saying of Jesus.

Lk xvi: 15 ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν, ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.

Isa i: 10-17 esp. vs. 13 θυρίσμα, βδέλυγμά μοι ἐστίν

Lk xvi: 15 Ye are they that justify yourselves in the sight

of men; but God knoweth your hearts; for that which is exalted among men is an abomination in the sight of God.

Isa i: 10-17, esp. vs. 13 incense is an abomination unto me;

When Jesus denounces the Pharisees for justifying themselves in the sight of men, while they are really abominable in God's sight because of the state of their hearts, we immediately think of the Great Arraignment, in which Isaiah denounces those who are scrupulously observing the ritualistic requirements of the law, but are hateful unto God because of their cruel oppression of the defenseless. The saying of Jesus is quite in the spirit of Isaiah. The probability of dependence is strengthened by the fact that both Jesus and Isaiah have designated such a condition as an "abomination"; Isaiah applying the word to incense, as an example of the whole ritualistic service; Jesus applying it to their whole manner of life, so high in the sight of men, but an "abomination" in the sight of God. Both passages turn upon an economic situation.

Mt xx: 22, 23 = Mk x: 38, 39 δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν;...τὸ μὲν ποτήριόν μου πῖνετε

Isa li: 17 ἡ πιούσα ἐκ χειρὸς Κυρίου τὸ ποτήριον τοῦ θυμοῦ αὐτοῦ· τὸ ποτήριον γὰρ τῆς πτώσεως, τὸ κόνδυ τοῦ θυμοῦ ἐξέπλεε καὶ ἐξεκένωσας

li: 22 Ἴδοὺ εἴληφα ἐκ τῆς χειρὸς σου τὸ ποτήριον τῆς πτώσεως, τὸ κόνδυ τοῦ θυμοῦ μου καὶ οὐ προσθήσῃ ἔτι πιεῖν αὐτό

Mt xx: 22, 23 Are ye able to drink the cup I am about to drink?...My cup indeed ye shall drink:

Isa li: 17 (Jerusalem) which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the bowl of the cup of staggering, and drained it.

li: 22 Behold I have taken out of thine hand the cup of staggering, even the bowl of the cup of my fury; thou shalt no more drink it again:

Jesus uses the Isaianic figure of "a cup to be drunk" as a symbol of the fate awaiting him. That he uses it again in the garden of Gethsemane(p. shows how deeply it has sunk into his mind.

Mt xx: 25 = Mk x: 42 = Lk xxii: 25 ἄρχοντες (Lk οἱ βασιλεῖς) τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν

Isa xix: 4 καὶ παραδώσω Αἴγυπτον εἰς χειρὰς ἀνθρώπων κυρίων σκληρῶν, καὶ βασιλεῖς σκληροὶ κυριεύσουσιν αὐτῶν.

xlix: 7 τῶν ἐθνῶν τῶν δούλων τῶν ἀρχόντων

Mt xx: 25 = Mk x: 42 = Lk xxii: 25 the rulers(Lk the kings) of the Gentiles lord it over them, and their great ones ex-

ercise authority over them.

Isa xix: 4 And I will give over the Egyptians into the hand of a cruel lord; and a fierce king shall rule over them

xlix: 7 to him whom the nation abhorreth, to a servant of rulers(Gr the nations the servants of rulers)

Jesus has learned from Isaiah the spirit in which the rulers of the nations bore rule. It is interesting to study the coming over of the phraseology. Luke may be attracted away from the "rulers" of Matthew by the "cruel kings" of Isaiah xix: 4. The κατα- which describes the spirit of their rule in Matthew and Mark may be a reflection of the cruelty of the same kings, and of the fact that Isaiah xlix: 7 describes the nations as "servants" of rulers. This latter passage must have been read in the Greek to convey this impression.

Mt xx: 28 = Mk x: 45 (cf Lk xxii: 27) ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτροον ἀντὶ πολλῶν.

Isa liiii: 10-12 ἔὰν δῶτε περὶ ἁμαρτίας,.....δικαιῶσαι δίκαιον εὖ δουλεύοντα πολλοῖς, καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει....ἀντ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ...καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη.

Mt xx: 28 = Mk x: 45 (cf. Lk xxii: 27) but to minister, and to give his life a ransom for many.

Isa liiii: 10-12 when thou shalt make his soul an offering for sin....by his knowledge shall my righteous servant justify many; and he shall bear their iniquities....because he poured out his soul unto death,....yet he bare the sin of many and made intercession for the transgressors.(Gr if ye give(sc. sacrifices) for sins.....to justify a just one serving many well, and their sins he himself will bear....instead of whom his soul was given over unto death....and he himself bore the sins of many, and for their sins he was delivered up, or betrayed).

This saying of Jesus is but a vivid summary of the closing verses of the Greek version of Isa liiii. Every term he uses is found there either in a corresponding term, or in a corresponding idea. "To minister"(διακονῆσαι) = "serving" (δουλεύοντα); "to give his life"(δοῦναι τὴν ψυχὴν αὐτοῦ) = "if ye give(sacrifices) for sins" (ἔὰν δῶτε περὶ ἁμαρτίας), and "his soul was given over unto death"(παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ); "ransom" occurs as the idea "instead of" (ἀντ'), and in the idea of "bearing their sins", and being "delivered up for their sins". "Many" occurs twice in Isaiah.

This analysis shows how thoroughly Jesus is dominated by the thought and language of Isaiah. Put this saying of his shows how freely he could use the Isaianic idiom.

It is worth noting that even when Jesus paraphrases Isaiah as freely as he does in this instance, his saying is yet more representative of the Greek than of the Hebrew. It should also be remarked that this characteristically Isaianic saying seems to have been preserved in Mark rather than in Q, and that though Luke preserves a somewhat similar saying, the Isaianic phraseology, and even the Isaianic ideas, have been completely obscured.

Lk xix: 40 οἱ λίθοι κράξουσιν.

Isa xliv: 28 εὐφράνθητε, οὐρανοί, ὅτι ἠλέησεν ὁ θεὸς τὸν Ἰσραήλ· σαλπίζατε τὰ θεμέλια τῆς γῆς, βοήσατε ὄρη εὐφροσύνην, οἱ βουνοὶ καὶ πάντα τὰ ξύλα τὰ ἐν αὐτοῖς, ὅτι ἐλυτρώσατο ὁ θεὸς τὸν Ἰακώβ,

xlix: 13 εὐφραίνεσθε, οὐρανοί, καὶ ἀγαλλιᾶσθε ἡ γῆ, ὁηξάτωσαν τὰ ὄρη εὐφροσύνην, ὅτι ἠλέησεν ὁ θεὸς τὸν λαὸν αὐτοῦ

lii: 9 ὁηξάτω εὐφροσύνην ἅμα τὰ ἔρημα Ἱερουσαλήμ, ὅτι ἠλέησεν Κύριος αὐτήν

lv: 12 τὰ γὰρ ὄρη καὶ οἱ βουνοὶ ἐξαλοῦνται προσδεχόμενοι ὑμᾶς ἐν χαοῶ, καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐπικροτήσῃ τοῖς κλάδοις,

Lk xix: 40 the stones will cry out.

Isa xliv: 28 Sing, O ye heavens, for the LORD hath done it; (Gr for the LORD hath had mercy upon Israel); shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob,

xlix: 13 Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted his people,

lii: 9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people,

lv: 12 the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Isaiah's thought is that the joy caused by God's salvation is so great that the resources of human praise are inadequate to its expression. Hence nature, the trees, the hills, the mountains, would break forth into song and gladness. The Pharisees must recognize the source of this thought and they could not but remember the context, "God is now redeeming his people". Only Luke has preserved this saying.

This is a characteristic device of Jesus to so utilize the Isaianic material as to enforce a lesson indirectly, yet with tremendous force. He is teaching as clearly as though he himself had put it into words, "Behold, thy King cometh!"

Lk xix: 42 εἰ ἔγνων καὶ σὺ καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ,
τὰ πρὸς εἰρήνην σου

Isa xlviii: 18 καὶ εἰ ἤκουσας τῶν ἐντολῶν μου ἐγένετο ἄν
ὡσεὶ ποταμὸς ἡ εἰρήνη σου

Lk xix: 42 If thou hadst known in this day, even thou,
the things which belong unto peace!

Isa xlviii: 18 Oh that thou hadst hearkened unto my com-
mandments! then had thy peace been as a river.

It is barely possible that the Isaianic passage is the basis of the saying of Jesus, the only connecting word being "peace". It is, however, significant that he may have been comparing their rejection of him to the rejection by their fathers of the commandments of God; both of them would have brought peace.

Lk xix: 43, 44 ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ, καὶ παρεμβалоῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοὶ καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί,

Isa iii: 8 ὅτι ἀνεῖται Ἱερουσαλήμ καὶ ἡ Ἰουδαία συμπέτωκεν

iii: 25, 26 καὶ οἱ υἱὸς σου ὁ κάλλιστος ὃν ἀγαπᾷς μαχαίρᾳ πεσεῖται, καὶ οἱ ἰσχύοντες ὑμῶν μαχαίρᾳ πεσοῦνται καὶ ταπεινωθήσονται· καὶ πενθήσουσιν αἱ θῆκαι τοῦ κόσμου ὑμῶν, καὶ καταλειφθήσῃ μόνῃ καὶ εἰς τὴν γῆν ἐδαφισθήσῃ.

xliii: 16, 18 καὶ τὰ τέκνα αὐτῶν ῥάξουσιν ἐνώπιον αὐτῶν.... καὶ τὰ τέκνα ὑμῶν οὐ μὴ ἐλεήσωσιν οὐδὲ ἐπὶ τοῖς τέκνοις σου φείσονται οἱ ὀφθαλμοὶ αὐτῶν

xlv: 12 καὶ τὸ ὕψος τῆς καταφυγῆς τοῦ τοιχοῦ σου ταπεινώσει, καὶ καταβήσονται ἕως τοῦ ἐδάφους

xlv: 5 πόλεις ὄχυράς καταβαλεῖς ἕως ἐδάφους

xlix: 3, 4 καὶ κυκλώσω ὡς Δαυεὶδ ἐπὶ σέ, καὶ βαλῶ περὶ σέ χάρακα,.....καὶ ταπεινωθήσονται εἰς τὴν γῆν οἱ λόγοι σου,..... καὶ πρὸς τὸ ἔδαφος ἡ φωνή σου ἀσθενηήσει

xlxvii: 38 οὐδὲ μὴ κυκλώσῃ ἐπ' αὐτὴν χάρακα

Lk xix: 43, 44 For the days shall come upon thee, when thine enemies shall cast up a bank against thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and shall not leave in thee one stone upon another;

Isa iii: 8 For Jerusalem is ruined, and Judah is fallen:

iii: 25, 26 Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn, and she shall be desolate and sit on the ground. (Or and thy son, the most beautiful one, whom thou lovest, shall fall by the sword, and thy mighty shall fall by the sword and be brought low; and the graves of thy world shall mourn, and thou shalt

be left alone, and to the ground shalt thou be dashed)

Isa xiii: 16, 18 Their infants also shall be dashed in pieces before their eyes;.....and they shall have no pity on the fruit of the womb, and their eye shall not spare children.

xxv: 12 And the fortress of the high fort of thy walls hath he brought down, laid low, and brought to the ground, even to the dust?

xxvi: 5 the lofty city:....he layeth it low, even to the ground.

xxix: 3, 4 And I will camp against thee round about,... and I will raise seige works against thee, and thou shalt be brought down, and shalt speak out of the ground,..... and thy speech shall whisper out of the dust.(Gr and I will encircle round as David,and I will throw around thee a bank,and thy words shall be brought down to the earth,..... and toward the ground shall thy voice be weak).

xxxvii: 38 nor cast a mount against it.

In this saying directed against Jerusalem, Jesus has but gathered together details he has found in Isaiah. There we find the ruin of Jerusalem, the slaughter of her children, her being razed to the ground, after her enemies had surrounded her and cast up against her the usual bank. The words reminiscent of Isaiah are "cast up a bank", "compass thee round", "dash thee to the ground". The inclusion of "thy children within thee" is distinctly Isaianic.

While the difference is not striking, this saying is somewhat closer to the Greek than to the Hebrew, especially the passages Isaiah iii: 25, 26; and xxix: 3, 4.

Mt xxi: 13 = Mk xi: 17 = Lk xix: 46 Mk ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν

Isa lvi: 7 ὁ γὰρ οἶκος μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν

Mt xxi: 13 = Mk xi: 17 = Lk xix: 46 Mk My house shall be called a house of prayer for all the nations.

Isa lvi: 7 for my house shall be called a house of prayer for all peoples.

In this case we are dealing with a quotation that is verbally exact. It is of interest that Mark alone preserves the full quotation, Matthew omitting the phrase "for all the nations", and Luke shortening the entire quotation to "And my house shall be a house of prayer". Since we should expect universalistic touches in Luke, it is evident that the variation is due to his underlying source. If assimilation were to be relied on to explain the Isaianic phraseology of Jesus, surely it ought to have functioned here.

Mt xxi: 22 = Mk xi: 24 πάντα ὅσα ἂν αἰτήσῃτε ἐν τῇ προσευχῇ πιστεύοντες λήψετε

Isa xxx: 19 τὴν φωνὴν τῆς κραυγῆς σου ἤνικα εἶδεν, ἐπήκουσέν σου.

lxv: 24 καὶ ἔσται πρὶν κεκοῦξαι αὐτοῦς ἐγὼ ὑπακούσομαι αὐτῶν, ἔτι λαλούντων αὐτῶν ἐοῶ τί ἐστίν;

Mt xxi: 22 = Mk xi: 24 And all things, whatsoever ye ask in prayer, believing, ye shall receive.

Isa xxx: 19 at the voice of thy cry: when he shall hear, he will answer thee (Gr when he heard, lit. saw, the voice of thy cry, he answered thee).

lxv: 24 And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.

From Isaiah Jesus derives only the assurance that God will hear and answer prayer. He gives this his own expression, the phraseology failing to come over in the least degree.

Mt xxii: 30 = Mk xii: 25 = Lk xx: 35, 36 ἐν γὰρ τῇ ἀναστάσει
Lk οὔτε γὰρ ἀποθανεῖν ἔτι δύναται

Isa xxv: 8 κατέπιεν ὁ θάνατος (Theodotion κατεπόθη ὁ θάνατος εἰς νῆκος) ἰαχύσας, καὶ πάλιν ἀφεῖλεν Κύριος ὁ θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου

xxvi: 19 ἀναστήσονται οἱ νεκροί, καὶ ἐγεροθήσονται οἱ ἐν τοῖς μνημείοις,

Mt xxii: 30 = Mk xii: 25 = Lk xx: 35, 36 For in the resurrection

Lk For neither can they die any more

Isa xxv: 8 He hath swallowed up death forever; and the Lord GOD will wipe away tears from off all faces; (The Greek is very interesting; the Septuagint has: death was strong, and swallowed (them) up. Theodotion corrects this in accordance with the Hebrew: Death is swallowed up in victory)

xxvi: 19 Thy dead shall live; my dead bodies shall arise. (Gr the dead shall arise; and those in the tombs shall be raised).

For the colorless allusion to the resurrection in Matthew and Mark, nothing more is necessary than the unequivocal statement of resurrection contained in Isaiah xxvi: 19. But how can we account for Luke's shout of exultation, "Neither can they die any more"? Would not the finality and completeness of God's victory over death as pictured in Isaiah xxv: 8 be sufficient? It is evident that Luke has been pulled away from the other evangelists by some source material they do not use. While we cannot be certain that it rests upon this Isaianic verse, it is certainly in the same spirit; and the triumph of Jesus's faith in the certainty of the res-

urrection is adequately explained by his having made this verse his sure possession.

The Septuagint has given the verse a sense exactly contrary to that of the Hebrew, rendering "Death was strong, and swallowed them up". It would seem that Jesus rested on the Hebrew rather than on this perversion of it. But the reading of Theodotion restores the correct sense of the Hebrew, "Death is swallowed up". This makes it seem reasonable that the version of Isaiah available to Jesus was one in which had been made corrections of the Hebrew text which were afterwards gathered up into the work of Theodotion.

Mt xxiii: 12 = Lk xiv: 11 and xviii: 14 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται

Cf Mt xviii: 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὕτως ἐστὶν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Isa ii: 11, 12 οἱ γὰρ ὀφθαλμοὶ Κυρίου ὑψηλοί, ὁ δὲ ἄνθρωπος ταπεινός· καὶ ταπεινωθήσεται τὸ ὕψος τῶν ἀνθρώπων, καὶ ὑψωθήσεται Κύριος μόνος.... ἡμέρα γὰρ Κυρίου σαβαὼθ ἐπὶ πάντα ὑβριστήν καὶ ὑπερήφανον καὶ ἐπὶ πάντα ὑψηλὸν καὶ μετέωρον, καὶ ταπεινωθήσονται

v: 15 καὶ ταπεινωθήσεται ἄνθρωπος, καὶ ἀτιμασθήσεται ἄνθρω, καὶ οἱ ὀφθαλμοὶ οἱ μετέωροι ταπεινωθήσονται

x: 12 ἐπάξει ἐπὶ τὸν νοῦν τὸν μέγαν, ἐπὶ τὸν ἄρχοντα τῶν Ἀσσυρίων, καὶ ἐπὶ τὸ ὕψος τῆς ἐσέτης τῶν ὀφθαλμῶν αὐτοῦ

x: 33 Ἴδου ὁ δεσπότης Κύριος σαβαὼθ συνταράσσει τοὺς ἐνδόξους μετὰ ἰσχύος, καὶ οἱ ὑψηλοὶ τῇ ὕψει συντοιβήσονται, καὶ οἱ ὑψηλοὶ ταπεινωθήσονται

xiii: 11 καὶ ἀπολωῶ ὕβριν ἀνόμων, καὶ ὕβριν ὑπερηφάνων ταπεινώσω

xv: 11, 12 ὃν τρόπον καὶ αὐτὸς ἐταπεινώσεν τοῦ ἀπολέσαι, καὶ ταπεινώσει τὴν ὕβριν αὐτοῦ ἐφ' ἃ τὰς χεῖρας ἐπέβαλεν· καὶ τὸ ὕψος τῆς καταφυγῆς τοῦ τοίχου σου ταπεινώσει, καὶ καταβήσονται ἕως τοῦ ἐδάφους

xvi: 5 ὃς ταπεινώσας κατήγαγε τοὺς ἐνοικοῦντας ἐν ὑψηλοῖς· πόλεις ὄχυράς καταβαλεῖς καὶ κατὰξεις ἕως ἐδάφους,

lii: 13-15 Ἴδου συνήσει ὁ παῖς μου, καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα. ὃν τρόπον ἐκοτήσονται ἐπὶ σὲ πολλοί, οὕτως ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδος σου, καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων. οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ, καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν· ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.

lxvi: 2 καὶ ἐπὶ τίνα ἐπιβλέψω ἄλλ' ἢ ἐπὶ τὸν ταπεινὸν καὶ ἡσύχιον καὶ τρέμοντα τοὺς λόγους μου;

Mt xxiii: 12 = Lk xiv: 11 and xviii: 14 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

Cf Mt xviii: 4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

Isa ii: 11, 12 The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted...For there shall be a day of the LORD of hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low:

v: 15 And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled.

x: 12 I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

x: 33 Behold, the Lord, the LORD of hosts, shall lop the boughs with terror: and the high ones of stature shall be hewn down, and the lofty shall be brought low.

xiii: 11 and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

xxv: 11, 12 as he that swimmeth spreadeth forth his hands to swim: (Gr as he himself brought low to destroy) and he shall lay low his pride together with the craft of his hands. And the fortress of the high fort of thy walls hath he brought down, laid low, and brought to the ground, even to the dust.

xxvi: 5 For he hath brought down them that dwell on high, the lofty city: he layeth it low, he layeth it low even to the ground; he bringeth it even to the dust.

lii: 13-15 Behold, my servant (Gr Child) shall deal wisely, he shall be exalted and lifted up, and shall be very high. Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men,) So shall he sprinkle amny nations (Gr So shall many nations wonder at him) and kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

lxvi: 2 but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.

As he has done in the saying, "He that hath ears to hear, let him hear", Jesus has here epitomized in a striking epigram the gist of many characteristic Isaianic passages. It needs no labored argument to establish the fact that the principle of the humiliation of the proud, the high, the lofty is thoroughly Isaianic. It is true that the prophet has not made as much of the converse that the self-abasing shall be lifted up. It is however to be found in the whole conception of the ministry of the CHILD of God, who undertakes the work God has given him in lowly gentleness, and who is exalted in the very fact that he is God's child, and that he is entrusted

with a mission from God. And it appears specifically in the two noteworthy passages cited. In the first of these is set forth the dishonor and mutilation of God's Child, yet he shall be so exalted that many nations shall wonder at him, and kings shall shut their mouths. In the second of these passages is the thought so familiar to us, but so strange in the days of both Isaiah and Jesus, that the creator of all will dwell in the heart of the poor, the man of contrite spirit, that trembleth at his word.

The variations between the Greek and the Hebrew are for the most part insignificant. The thoughts which Jesus has seized upon could easily be gathered from either version. But in the case of Isaiah lii:13-15, the Greek would serve as a basis of his saying slightly better than the Hebrew.

Mk xii: 40 = Lk xx: 47 Οἱ κατασθρόντες τὰς οἰκίας τῶν χηρῶν

Isa x: 2 ὥστε εἶναι αὐτοῖς χήραν εἰς ἀπαγήν

Mk xii: 40 = Lk xx: 47 They which devour widows' houses

Isa x: 2 that widows may be their spoil.

In addition to a passage denouncing the Pharisees for their pretended righteousness, moral blindness, and rapacity, (Mt xxiii: 13-29 = Lk xi: 42-52) which may be compared with such passages as Isaiah v: 8-22; xxviii: 7, 8; lvi: 10, Jesus joins Isaiah in the detailed specification of robbing defenseless widows.

Mt xxiii: 21 καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν

Isa viii: 18 παρὰ κυρίου σαβαώθ, ὃς κατοικεῖ ἐν τῷ ὄρει Σιών.

Mt xxiii: 21 And he that sweareth by the temple sweareth by it, and by him that dwelleth therein.

Isa viii: 18 from the LORD of hosts, which dwelleth in mount Zion.

This phraseology looks very much like a reminiscence of Isaiah. The substitution of the "temple" for "mount Zion" would be very easy. The center of interest in mount Zion was so definitely the temple that one might easily represent the other.

Mt xxiii: 22 καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ

Isa lxvi: 1 Οὕτως λέγει Κύριος ὁ οὐρανός μου θρόνος

Mt xxiii: 22 And he that sweareth by the heaven, sweareth by the throne of God

Isa lxvi: 1 Thus saith the LORD, The heaven is my throne.

Here we have a direct quotation, making the Isaianic character of the preceding verse more probable.

Mt xxiii: 30, 35 = Lk xi: 48, 50 καὶ λέγετε· εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον (Lk τὸ αἷμα πάντων τῶν προφητῶν τὸ) ἐκχυννόμενον ἐπὶ τῆς γῆς

Isa xiv: 21 ἐτοίμασον τὰ τέκνα σου σφαγῆναι ταῖς ἁμαρτίαις τοῦ πατρὸς αὐτῶν

xxvi: 21 Ἴδοὺ γὰρ Κύριος ἀπὸ τοῦ ἀγίου ἐπάγει τὴν δογὴν ἐπὶ τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς· καὶ ἀνακαλύψει ἡ γῆ τὸ αἷμα αὐτῆς, καὶ οὐ κατακαλύψει τοὺς ἀνηρημένους.

lxv: 6, 7 Οὐ σιωπήσω ἕως ἂν ἀποδώσω εἰς τὸν κόλπον αὐτῶν τὰς ἁμαρτίας αὐτῶν καὶ τῶν πατέρων αὐτῶν

Mt xxiii: 30, 35 = Lk xi: 48, 50 And say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.....That upon you may come all the righteous blood(Lk the blood of all the prophets) shed on the earth.

Isa xiv: 21 Prepare ye slaughter for his children for the iniquity of their fathers;

xxvi: 21 For behold, the LORD cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

lxv: 6, 7 I will not keep silence, but will recompense, yea, I will recompense into their bosom, Your own iniquities, and the iniquities of your fathers together,

A study of these passages from Isaiah makes it very evident that from them Jesus could have drawn the distinctive thoughts he has here voiced; i. e. that blood poured out on the earth would not be covered, but must be avenged, and that they were guilty not only of their own sins, but of those of their fathers which they so glibly disavowed.

Mt xxiii: 33(See on Mt iii: 7, p. 51)

Mt xxiii: 37 = Lk xiii: 34 Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους ποδὸς αὐτῆν, πόσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄνεις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε·

Isa xxx: 15 Ὅταν ἀποστραφῆς στενάξῃς, τότε σωθήσῃ.....καὶ οὐκ ἠβούλευθε ἀκούειν

xxxii: 5 ὡς ὄνεια πετόμενα, οὕτως ὑπερασπιεῖ Κύριος σαβαώθ, ὑπὲρ Ἱερουσαλήμ ὑπερασπιεῖ καὶ ἐξελεῖται, καὶ περιποιήσεται καὶ σώσει.

xxxiv: 15 ἐκεῖ ἐνόσσευσεν ἐχθίνος, καὶ ἔσωσεν ἡ γῆ τὰ παιδία αὐτῆς μετὰ ἀσφαλείας·

Isa xliiii: 2- 5, esp. vs. 5 ἀπὸ ἀνατολῶν ἄξω τὸ σπέρμα σου, καὶ ἀπὸ δυσμῶν συνάξω σε.

lii: 12 καὶ ὁ ἐπισυνάγων ὑμᾶς θεὸς Ἰσραήλ.

lvi: 8 εἶπεν Κύριος ὁ συνάγων τοὺς διεσπαρμένους Ἰσραήλ, ὅτι συνάξω ἐπ' αὐτὸν συναγωγὴν.

Mt xxiii: 37 = Lk xiii: 34 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Isa xxx: 15 In returning and rest shall ye be saved,....and ye would not.(Gr when thou shalt turn and sigh, thou shalt be saved,.... and ye would not hear.)

xxxi: 5 As birds flying, so will the LORD of hosts protect Jerusalem; he will protect and deliver it, he will pass over and preserve it.

xxxiv: 15 There shall the arrowsnake make her nest, and lay, and hatch, and gather under her shadow:

xliiii: 2-5, esp. vs. 5 I will bring thy seed from the east, and gather thee from the west.

lii: 12 and the God of Israel will be your rearward(Gr and he that gathereth thee the God of Israel.

lvi: 8 The Lord GOD which gathereth the outcasts of Israel saith Yet will I gather others to him, beside his own that are gathered.(Gr I will gather to him a gathering.)

A study of these Isaianic passages will show that in them Jesus would find the ideas of God's wishing to save his people, and their unwillingness to hear him. The idea of GOD gathering Israel is frequent.

But did Jesus find in Isaiah the specific figure of a bird, or hen, sheltering her chickens? We think at once of the passage, "As birds flying, so will the LORD protect Jerusalem". This has in it the thought of protection, and the figure of the bird protecting the city, the same word ὄρνις= ὄρνεον, being used. This passage is almost identically the same in the Greek and the Hebrew, and would not throw much light upon the version of Isaiah used by Jesus.

Turning to the passage xxxiv: 15, we have the figure of an arrowsnake making her nest, laying, hatching, and, of the greatest importance for our figure, gathering under shadow. The behavior of the creature under discussion is certainly that of some species of bird, though the word is commonly thought to mean a small darting snake. It may well be that the creature was a bird, and that our present text is corrupted. In that case this passage may be looked upon as a most probable original of the saying of Jesus, especially that portion of it concerning the gathering of the chickens under the wings of their mother.

But we must notice that the Greek of the passage is quite

different from the Hebrew, reading, "There shall the serpent hatch, and the ground shall save her little ones with safety". From this reading Jesus could not have derived his figure. Is this instance then a witness to his use of the Hebrew, rather than the Greek version?

But before we decide that such is the case, several things must be taken into consideration. The figure Jesus uses may depend upon Isaiah xxxi: 5, "As birds flying," in which we have both the same word for bird, and the thought in "flying", of protecting with wings. We must remember, too, that even if Jesus used the Greek version in his private reading and study, he may well have heard the Hebrew version read in the synagogue. This beautiful figure may have struck his fancy, and have been cherished in his memory. In that case, we should expect the phraseology to exhibit a general, rather than a specific, dependence. This is just what we have. The name of the postulated bird is not preserved, the generic term "bird" taking its place. The chicks are gathered under her wings, instead of as in Isaiah "under her shadow". Again we must bear in mind that the sayings of Jesus often seem to rest upon a version, lost to us, whose readings were later preserved in the version of Theodotion. Unhappily Theodotion has not come down to us intact. Until it shall be recovered in full, we shall not be able to decide finally in any case whether a saying of Jesus, which seems to rest upon the Hebrew, does not in reality rest upon a correction of the Septuagint which later finds its way into Theodotion. There are striking instances in which this is true. And such a bald misrendering of the Hebrew as we have here is just the very type of passage which would first be corrected. In view of these facts, our conclusion is that this saying of Jesus does not bear witness to anything beyond, at most, such a general acquaintance with the Hebrew as Jesus might get from hearing it read in the synagogue, and it may rest upon a corrected version of the Septuagint.

Mt xxiii: 38 (cf Lk xiii: 35) ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος
Isa i: 7 ἡ γῆ ὑμῶν ἔρημος

v: 9 εἰς ἔρημον ἔσονται·

lxiv: 10, 11 πόλις τοῦ ἁγίου σου ἐγενήθη ἔρημος Σειῶν· ὡς ἔρημος ἐγενήθη Ἱερουσαλήμ· εἰς κατάραν ὁ οἶκος τὸ ἅγιον ἡμῶν.

Mt xxiii: 38 (cf Lk xiii: 35) Behold, your house is left unto you desolate(Lk omits desolate).

Isa i: 7 Your country is desolate

v: 9 Of a truth many houses shall be desolate(Gr for even if there be many houses, they shall be desolate).

lxiv: 10, 11, Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation. Our holy and beautiful house,.....is....laid waste.

Why should Jesus switch so suddenly in his figures from the sphere of bird life to human? We should certainly expect "Your nest is left desolate"; why "your house"? If we turn to Isaiah in search of a reason we find that desolation is often threatened in punishment, and in two cases, v: 9, and lxiv: 10, 11, it is a house or houses which are to be desolate. The latter passage, especially, dealing with the desolation of Jerusalem, and the destruction of "our holy house", i. e. the temple, is almost certainly in the mind of Jesus at this time, and is the basis of his saying, the word "house" being specifically due to its influence.

If this be true we are forced to interpret this verse as a threat that because of their failure to receive him, Jerusalem would be laid waste, and the temple destroyed. It would thus be understood by those who heard him.

It must be remarked in passing that Luke's omission of the word "desolate" is an obvious obscuring of Isaianic phraseology. For Matthew has doubtless preserved the true saying of Jesus, which was just that their house would not be left them, as Luke has it.

Mt xxiv: 2 = Mk xiii: 2 = Lk xxi: 6 Lk ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφελήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται
Isa ii: 15 (vs. 12 ἡμέρα γὰρ Κυρίου σαβαώθ) ἐπὶ πάντα πύργον ὑψηλόν, καὶ ἐπὶ πᾶν τεῖχος ὑψηλόν

iii: 8 ὅτι ἀνεῖται Ἱερουσαλήμ καὶ ἡ Ἰουδαία συμπέτωκεν

lxiv: 10, 11 πόλις τοῦ ἁγίου σου ἐγενήθη ἔρημος. Ζειὼν ὡς ἔρημος ἐγενήθη Ἱερουσαλήμ. εἰς κατάραν ὁ οἶκος τὸ ἅγιον ἡμῶν, καὶ ἡ δόξα ἣν εὐλόγησαν οἱ πατέρες ἡμῶν ἐγενήθη πυρκαυστος, καὶ πάντα ἔνδοξα ἡμῶν συνέπεσε.

Mt xxiv: 2 = Mk xiii: 2 = Lk xxi: 6 Lk the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

Isa ii: 15 (vs. 12 For there shall be a day of the LORD of hosts)and upon every lofty tower, and upon every fenced(Gr high) wall;

iii: 8 For Jerusalem is ruined, and Judah is fallen.

lxiv: 10, 11, Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation. Our holy and beautiful house, where our fathers praised thee, is burned with fire; and all our pleasant things are laid waste.

The only Isaianic basis for this saying of Jesus is the recurring thought of the desolation of Jerusalem, and the other thought of a day of the LORD upon every high tower and every high wall. This latter may have been suggested to him by the wonder in the disciples' mind caused by the great buildings of the temple. The thought of the coming destruction of the Holy City seems to have weighed heavily upon his mind in the latter days of his life.

Luke's "the days will come", which he alone preserves, may be reminiscent of the "day of the Lord" in Isaiah ii: 12.

Mt xxvi: 24 = Mk xiv: 21 = Lk xxii: 22. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ

Mt xxvi: 54 πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ γενέσθαι;

Mt xxvi: 56 = Mk xiv: 49 ἵνα πληρωθῶσιν αἱ γραφαί τῶν προφητῶν.

Mt v: 17, 18 Μὴ νομίζετε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται

Lk iv: 21 σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὤσιν ὑμῶν

Mk ix: 12 καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου; ἵνα πολλὰ πάθῃ καὶ ἐξουθενωθῇ.

Lk xviii: 31 καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.

Lk xxiv: 26, 27 οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ.

Lk xxiv: 44, 46 οἱ λόγοι μου, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ... ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστόν

Isa xl! 8 τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα

xl! 21 Κύριος ὁ θεὸς ἐβουλεύσατο ἵνα δικαιωθῇ καὶ μεγαλύνῃ αἴνεσιν.

xliv: 26 καὶ ἰστῶν ῥήματα παιδὸς αὐτοῦ, καὶ τὴν βουλήν τῶν ἀγγέλων αὐτοῦ ἀληθεύων

l: 5-7 καὶ ἡ παιδίᾳ κυρίου Κυρίου ἀνοίγει μου τὰ ὦτα, ... τὸν νῶτόν μου ἔδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ραπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνῃς ἐμπτυσμάτων, καὶ κύριος Κύριος βοηθός μοι ἐγενήθη.

lii: 13-15 Ἴδου· συνήσει ὁ παῖς μου, καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα. ὃν τρόπον ἐκστήσονται ἐπὶ σέ πολλοί, οὕτως ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδος σου καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων. οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ, καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν

liii passim, esp. as specified, (2) οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα. καὶ εἶδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος, (3) ἀλλὰ τὸ εἶδος αὐτοῦ ἄπιμον καὶ ἐκλιπὸν παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων· ἄνθρωπος ἐν πληγῇ ὧν καὶ εἰδὼς φέρειν μαλακίαν, ... ἠτιμάσθη καὶ οὐκ ἐλογίσθη (4) ... καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτόν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει. (5) αὐτὸς δὲ ἐτραυματίσθη... καὶ μεμαλάχισται... τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν. (8) ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον. (12) ... ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, ... καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη.

Isa lxi: 1 and 2

Mt xxvi: 24 = Mk xiv: 21 = Lk xxii: 22. The Son of man goeth, even as it is written of him:

Mt xxvi: 54 How then should the Scriptures be fulfilled, that thus it must be?

Mt xxvi: 56 = Mk xiv: 49 that the scriptures of the prophets might be fulfilled.

Mt v: 17, 18 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

Lk iv: 21 Today hath this scripture been fulfilled in your ears.

Mk ix: 12 and how is it written of the Son of man, that he should suffer many things, and be set at nought?

Lk xviii: 31 and all things that are written by the prophets shall be accomplished unto the Son of man.

Lk xxiv: 26, 27 Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

Lk xxiv: 44, 46 These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.....Thus it is written, that the Christ should suffer,

Isa xl: 8 but the word of our God shall stand for ever.

xlii: 21 It pleased the LORD, for his righteousness' sake, to magnify the law, and make it honorable. (Gr The Lord God took counsel that he might be justified, and exalted in praises).

xliv: 26 that confirmeth the word of his servant(Gr child), and performeth the counsel of his messengers;

l: 5-7 The Lord GOD hath opened mine ear....I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me;

lii: 13-15 Behold, my servant(Gr child) shall deal wisely, he shall be exalted and lifted up, and shall be very high. Like as many were astonished at thee(his visage was so marred more than any man, and his form more than the sons of men,) So shall he sprinkle many nations,(Gr So shall many nations wonder at him); kings shall shut their mouths at him:

liii passim esp. as specified, (2) he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. (3) He was despised and rejected of men; a man of sorrows, and acquainted with grief:(Gr but he seemed(lit. his appearance was) dishonored and forsaken beyond the sons of men a man under a stroke, and seeming to bear weakness)....he was despised, and we esteemed him not. (4) and carried our sorrows:(Gr and for us he suffered), yet we did esteem him stricken,

smitten, of God, and afflicted. (Gr and we did esteem him to be in pain, under a stroke, and in misfortune) (5) But he was wounded he was bruised.....and with his stripes we are healed. (8) who among them considered that he was cut off out of the land of the living? for the transgression of my people was he stricken. (Gr because his life is taken away from the earth, by reason of the sins of my people was he led to death) (12) because he poured out his soul unto death (Gr for whom his soul was given over unto death) and made intercession for the transgressors. (Gr and because of their sins was he delivered up, - or betrayed-).

These passages, which all have to do in a general way with Jesus's conception of the fulfillment of the Scriptures, fall into two very clearly defined classes. The first of these is his conviction that all Scripture is to be fulfilled, and corresponds to such passages as Isaiah xl: 8, "the word of our God shall stand forever", or xlii: 26, that God "confirmeth the word of his servant (Gr child), and performeth the counsel of his messengers". The second class has to do with the conviction of Jesus that the events of his own life are a fulfillment of Scripture, especially his being despised, betrayed, shamefully treated, caused to suffer, and above all, his being killed. All these details are to be found in Isaiah in the passages quoted. These Isaianic details seem to have burned deep into his consciousness, and to have prepared him for the course events actually took.

The only passage which looks in the direction of a dependence of Jesus on the Hebrew is xlii: 21, in which the Hebrew reads that the Lord "will magnify the law, and make it honorable". while the Greek refers to the Lord being justified and exalted in praises. It is true that this verse in the Hebrew does carry the sense of the dignity and importance of the Scripture; but there are other Isaianic passages, which have been quoted, from which Jesus could have gotten his idea that the Scripture must be fulfilled, and there is not the slightest trace of specific dependence upon this one. Among those passages in which Jesus read the details of his own experience, those having to do with betrayal must have been familiar to him in the Greek; he could not have gotten that sense from the Hebrew. None of them looks in the direction of his dependence upon the Hebrew, but on the whole the sense in which he seems to have understood them is, if anything, just a little clearer in the Greek.

Mt xxvi: 28 = Mk xiv: 24 = Lk xxii: 20 τοῦτο γὰρ ἐστὶν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.
Isa xlii: 6 καὶ ἔδωκά σε εἰς διαθήκην γένους

xlix: 6, 8 ἰδοὺ δέδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς....ἔδωκά σε εἰς δια-

θήκην ἐθνῶν

Isa liii: 4-12. (4) οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν οδυνᾶται.... (5) αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν, καὶ μεμαλάκισται διὰ τὰς ἁνομίας ἡμῶν.... τῷ μάλωπι αὐτοῦ ἡμεῖς ἰάθημεν (6) καὶ Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν... (7) ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη,.... (8) ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἁνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον..... (11) δικαιοῦσαι δίκαιον εἰς δουλεύοντα πολλοῖς, καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει (12) διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς,.... ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ,.... καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν, καὶ διὰ τὰς ἁνομίας αὐτῶν παρεδόθη.

lv: 3 καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον

lvi: 4, 6 καὶ ἀντέχωνται τῆς διαθήκης μου,..... καὶ ἀντεχομένους τῆς διαθήκης μου

lix: 21 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, εἶπεν Κύριος

lxi: 8 καὶ διαθήκην αἰώνιον διαθήσομαι αὐτοῖς

Mt xxvi: 28 = Mk xiv: 24 = Lk xxii: 20 For this is my blood of the covenant, which is shed for many unto remission of sins.

Isa xlii: 6 and give thee for a covenant of the people, xlix:6,8; I will also give thee for a light to the Gentiles, (Gr I have given thee for a covenant of a race, for a light of the nations), that thou mayest be my salvation unto the end of the earth... and give thee for a covenant of the people,

liii: 4-12, (4) Surely he hath borne our griefs(Gr our sins), and carried our sorrows(Gr and suffered for us)....(5) he was wounded for our transgressions(Gr sins), he was bruised for our iniquities,....with his stripes we are healed. (6) and the LORD hath laid on him the iniquity of us all (Gr and the LORD delivered him up for our sins) (8) who among them considered that he was cut off out of the land of the living? for the transgression of my people was he stricken. (Gr because his life is taken away from the earth, because of the sins of my people was he led to death) (11) by his knowledge shall my righteous servant justify many,(Gr to justify a just one serving many well) and he shall bear their iniquities (Gr sins). (12) Therefore will I divide him a portion with the great(Gr wherefore shall he cause many to inherit,) because he poured out his soul unto death (Gr for whom his soul was given over to death),...yet he bare the sin of many, and made intercession for the transgressors(Gr and he himself bare the sins of many, and and for their sins he was delivered up,-or betrayed).

lv: 3 and I will make an everlasting covenant with you

lvi: 4, 6, and hold fast by my covenant....and holdeth fast by my covenant.

lix: 21 this is my covenant with them, saith the LORD:

lxi: 8 and I will make an everlasting covenant with them

For other Isaianic passages dealing with the thought of the forgiveness of sins, see p. 163, 164.

This saying of Jesus which we have before us shows how thoroughly his whole being was steeped in Isaiah, especially in the fifty-third chapter. The only term not found in this chapter, mostly in the Greek, is that of the covenant. For this we have adduced nine separate occurrences in Isaiah. All the others occur many times in that crucial chapter.

"My blood,...shed" may be read in the expressions, "wounded for our transgressions, bruised....with his stripes... his life is taken away....led to death...his soul was given over unto death....he was delivered up". "for many" is found in "suffered for us,...for the sins of my people....serving many wellshall cause many to inherit....bare the sins of many", and "for the remission of sins" is found in "wounded for our sins, bruised for our iniquities....delivered him up for our sins.... because of the sins of my people was he led to death....and he shall bear their iniquities....yet he bare the sin of many and for their sins he was delivered up".

We may accordingly regard this saying of Jesus as an epitome of this fifty-third chapter of Isaiah, with the idea added that this was to be a new covenant. Since Jesus is so steeped in the phraseology and thought of Isaiah, especially in the moments of supreme tension of spirit, this Isaianic phraseology itself may be taken as a criterion of his words. It is for this reason that we should be inclined to regard the Matthean form of the saying as nearest to the actual words of Jesus, and to see in the others a slight obscuring of the Isaianic phraseology.

We cannot pass on without remarking that Luke has it "This cup is the new testament in my blood" Lk xxii: 20. Many would regard the idea of the redemptive significance of the death of Jesus as foreign to his mind, and added to his message by the early church. Surely this is to ignore the great hold of this fifty-third chapter of Isaiah upon him. We take it to be unquestioned that he read there that this new covenant was to be to the remission of sins through his death. We have no New Testament save in HIS BLOOD.

Lk xxii: 37 και μετὰ ἀνόμων ἐλογίσθη

Isa liii: 12 και ἐν τοῖς ἀνόμοις ἐλογίσθη

Lk xxii: 37 And he was reckoned with transgressors

Isa liii:12 and was numbered with the transgressors.

It is to be noted that in the Greek the two passages are identical with the exception that Luke uses μετά where Isaiah has ἐν. Luke alone attributes this saying to Jesus.

Mt xxviii: 19, 20 πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη... διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν.

Lk xxiv: 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεςιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρχάμενοι ἀπὸ Ἱερουσαλήμ.

Isa ii: 3 καὶ πορεύσονται ἔθνη πολλὰ καὶ ἐροῦσιν Δεῦτε καὶ ἀναβῶμεν εἰς τὸ ὄρος Κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ἰακώβ, καὶ ἀναγγελεῖ ἡμῖν τὴν ὁδὸν αὐτοῦ, καὶ πορεύσόμεθα ἐν αὐτῇ. ἐκ γὰρ Σειῶν ἐξελεύσεται νόμος, καὶ λόγος Κυρίου ἐξ Ἱερουσαλήμ.

xlii: 6 καὶ ἔδωκά σε εἰς διαθήκην γένους, (mg. + εἰς φῶς ἐθνῶν)

xlix: 6, 8 ἰδοὺ δέδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν... καὶ ἔδωκά σε εἰς διαθήκην ἐθνῶν,

lii: 10 καὶ ἀποκαλύψει Κύριος τὸν βραχίονα τὸν ἅγιον αὐτοῦ ἐνώπιον πάντων τῶν ἐθνῶν, καὶ ὄψονται πάντα ἅκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἡμῶν.

lv: 4 ἰδοὺ μαρτύριον ἐν ἔθνεσιν ἔδωκα αὐτόν

lx: 3 καὶ πορεύσονται βασιλεῖς τῷ φωτί σου, καὶ ἔθνη τῇ λαμπρότητί σου

lxi: 1 κηρῦξαι... ἄφεςιν

lxvi: 19 καὶ ἐξαποστελῶ ἐξ αὐτῶν σεσωσμένους εἰς τὰ ἔθνη.

Mt xxviii: 19, 20 Go ye therefore, and make disciples of all the nations.... Teaching them to observe all things whatsoever I commanded you

Lk xxiv: 47 And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

Isa ii: 3 And many peoples shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

xlii: 6 and give thee for a covenant of the people, a light of the Gentiles, (Gr nations)

xlix: 6, 8 I will also give thee for a light to the Gentiles, (Gr behold, I have given thee as a covenant of a race, for a light of nations) -note that the verse continues in both Hebrew and Greek "that thou mayest be my salvation unto the end of the earth"--and give thee for a covenant of the people.

lii: 10 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

lv: 4 Behold, I have given him for a witness to the peoples, (Gr nations)

lx: 3 And nations shall come to thy light, and kings to the brightness of thy rising.

lxi: 1 to proclaim liberty (to preach...remission, -or release).

lxvi: 19 and I will send such as escape of them unto the nations (Gr and I will send the saved among them unto the nations)

In connection with these passages, we may refer to Isaiah xix: 24, 25, in which Egypt and Assyria are classed with Israel as belonging to the Lord, and Isaiah lvi: 1-8, in which great blessings are promised the foreigners who cleave to the Lord, and do his will, and the temple is presented as a house of prayer for all nations. We shall also find the thought of the forgiveness of sins in Isaiah i: 18, vi: 7, xxvii: 9, xxxiii: 24, xxxviii: 17, xl: 2, xliii: 25, xliv: 22, liii: 4-12, lv: 7, lix: 20.

Turning now to a study of our sayings to determine the extent of their Isaianic phraseology, we think at once of Isaiah ii: 3, in which we find "the nations" "going" "to Jerusalem" to learn "the law" of the Lord and "to walk" in his way. These expressions are paralleled by "go ye" "to all the nations" "beginning from Jerusalem" teaching them as though a law, to observe all things whatsoever I have commanded you. It seems evident that Jesus's presentation of his message as a law to be observed is but the showing through of the underlying Isaianic verse in which the nations are represented as walking in his way, and receiving the proclamation of his law. Quite striking is the occurrence of "go ye", which occurs three times in the verse in Isaiah. This shows that Jesus was so deeply steeped in Isaiah that he was influenced by the most incidental features in the context. Luke's "remission...preached" is found exactly in Isaiah lxi: 1. We need not dwell upon the frequency with which we meet in Isaiah both thoughts of God's salvation being for all the world, and the remission or forgiveness of sins. Both are thoroughly Isaianic.

One of the most interesting features of this saying of Jesus is that although we have it in such totally different versions, each one has preserved characteristic touches of Isaianic phraseology, which have been obscured in the other. We may say, then, that what we know most certainly in regard to this Great Commission is that it was couched in Isaianic terms.

Mt xxviii: 20 καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι

Isa xli: 10 μετὰ σοῦ γάρ εἰμι

xliii: 5 ὅτι μετὰ σοῦ εἰμι

Mt xxviii: 20 and lo, I am with you (always,)

Isa xli: 10 for I am with thee

xliii: 5 for I am with thee.

This assurance is but an added Isaianic detail. In this moment of great exaltation, as in all his great spiritual experiences, Jesus most naturally breaks out in Isaianic idiom. We must notice two features of the Isaianic context. In both places, the assurance of God's presence is accompanied by a note of cheer, "fear not!", and in each case it is God who tells them he is with them. How fitting this is for Jesus's parting message! Putting himself in God's place, he says, "Fear not, I, thy God, am with thee"

Lk xxiv: 48 ὑμεῖς μάρτυρες τούτων

Isa xliiii: 10, 12 γένησθέ μοι μάρτυρες...λέγει Κύριος ὁ θεός
.....ὑμεῖς ἐμοὶ μάρτυρες, καὶ ἐγὼ Κύριος ὁ θεός

xliv: 8 μάρτυρες ὑμεῖς ἐστε

lv: 4 ἰδοὺ μαρτύριον ἐν ἔθνεσιν ἔδωκα αὐτόν

Lk xxiv: 48 Ye are witnesses of these things.

Isa xliiii: 10, 12 Ye are my witnesses, saith the LORD,.... there-
fore ye are my witnesses, saith the Lord,

xliv: 8 and ye are my witnesses.

lv: 4 Behold, I have given him for a witness to the peoples,
(Gr nations).

Though Luke omits the Matthean, "I am with you", he gives this touch, "ye are witnesses", which is just as thoroughly Isaianic, and which very strikingly carries with it the identical connotation of Jesus's having substituted himself for God that we find in the Matthean logion. Here again, we have two separate accounts, utterly different in their details, yet bearing united testimony to the fact that uppermost in the mind of Jesus at this supreme moment of his last parting from his own, are passages from Isaiah, and that running through these passages is the thought of his own divinity. As in Isaiah, God had appointed his witnesses to the nations, so now does Jesus appoint his witnesses. Could we ask for more striking confirmation of our supposition that it was characteristic of Jesus to use Isaianic passages, not only to reach his own conception of his relationship to God, but to impart this conception to others?

It must be noted that Isaiah xliiii: 10 continues, καὶ ἐγὼ μάρτυς...καὶ ὁ παῖς ὃν ἐξελέξαμην, "I and I am witness, saith the Lord, and the servant-or CHILD- whom I have chosen." This is an indication that this great Isaianic conception of himself as God's CHILD, whom God had chosen, was present with him not only at his baptism, his temptation, his transfiguration, but at this moment when he bids farewell for the last time, in bodily presence, to the earth and to his own.

Lk xxiv: 49 ἀγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ, ἐνδύσησθε ἐξ ὕψους δύν-
αμιν.

Isa xxxii: 15 ἕως ἂν ἔλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὕψηλοῦ

lii: 1 ἔνδυσαι τὴν ἰσχύν σου, Σειῶν, καὶ σὺ ἔνδυσαι τὴν δόξαν σου, Ἱερουσαλήμ,

Lk xxiv: 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

Isa xxxii: 15 Until the spirit be poured upon us from on high,
(Gr Until there come upon you a spirit from on high)

lii: 1 put on thy strength, O Zion, put on thy beautiful gar-

ments, O Jerusalem

What is this "promise of the Father", which Jesus says he is sending upon his own? The phraseology of the verse is easily recognized as Isaianic. "Clothed with power" points directly to Isaiah lii: 1 where Jerusalem, in the Greek, is urged to "clothe herself with strength, and glory". "From on high" is reminiscent of Isaiah xxxii: 15 where "a spirit" comes "upon you from on high", this latter phrase being very similar in each passage.

Our Isaianic clues, then, indicate that the "promise of the Father", and the "power from on high" both refer to the same thing, which we must identify with the Holy Spirit coming upon them. Turning to Acts i: 4, 5, we find another account of this parting scene, also supposed to be from the pen of the author of the gospel of Luke, in which the "promise of the Father" is very definitely said to be, "ye shall be baptized with the Holy Spirit". Our Isaianic clues have, therefore, proved to be eminently trustworthy.

The baptism with the Holy Spirit is a thoroughly Isaianic idea which Jesus shared with John the Baptist. For its Isaianic ground see p. 52.

The Beatitudes and the Lord's Prayer.

These well known and well loved groups of sayings of Jesus are little more than summaries of Isaianic materials. We shall give the verse numbers in the Greek and the English as they occur in A. Huck, *Synopse der drei ersten Evangelien*, Tuebingen, 1916, and in the English Revised Version, Oxford, 1924, respectively.

Mt v: 3 = Lk vi: 20 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν

Isa xiv: 32 ὅτι Κύριος ἐθεμελίωσεν Σειῶν, καὶ δι' αὐτοῦ σωθήσονται οἱ ταπεινοὶ τοῦ λαοῦ.

xxix: 19 καὶ ἀγαλλιάσονται πτωχοὶ διὰ Κύριον ἐν εὐφροσύνῃ, καὶ οἱ ἀπηλπισμένοι τῶν ἀνθρώπων ἐμπλησθήσονται εὐφροσύνης

xli: 17 καὶ ἀγαλλιάσονται οἱ πτωχοὶ καὶ οἱ ἐνδεεῖς

lvii: 15 Ὑψιστος ἐν ἀγίοις ἀναπαυόμενος, καὶ ὀλιγοψύχοις διδοὺς μακροθυρίαν, καὶ διδοὺς ζωὴν τοῖς τὴν καρδίαν συντετριμμένοις

lxi: 1 εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με

lxvi: 2 καὶ ἐπὶ τίνα ἐπιβλέψω ἄλλ' ἢ ἐπὶ τὸν ταπεινὸν καὶ ἡσύχιον καὶ τρέμοντα τοὺς λόγους μου;

Mt v: 3 = Lk vi: 20 Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Isa xiv: 32 That the LORD hath founded Zion, and in her shall the afflicted (Gr the humble) of his people take refuge (Gr be saved)

xxix: 19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

xli: 17 The poor and the needy (Gr shall rejoice)

lvii: 15 I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. (Gr the Highest dwelling among the holy, giving patience to the faint-

hearted, and giving life to the broken hearted.)

Isa lxi:1 to preach good tidings unto the meek(Gr poor).

lxvi: 2, but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

Throughout these Isaianic passages rings the word "poor", with the variants, "humble", "gentle", "despaired of", "needy", "faint-hearted", "broken-hearted", "trembling". To them is promised "joy", "patience", rejoicing" "salvation", "life", "good tidings", and the favor of God. How could these expressions better be summarized than in the words of Jesus, promising the all-inclusive good of "the kingdom of heaven" to the "poor in spirit". Luke substitutes the "poor" for the "poor in spirit". Either is possible on the basis of the Isaianic originals, though, judging from the free and creative way in which Jesus often uses Isaianic materials, we should prefer to regard Matthew's version, which summarizes a wider range of passages, as more likely to have been what Jesus really said. It is, of course, possible that these expressions which have come down to us in the Beatitudes were often upon the lips of Jesus, and he may have frequently used the word "poor" to stand for the entire range of words which he here summarizes in the expression, "poor in spirit".

Mt v: 4 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

Isa xiv: 2 καὶ λήψονται αὐτοὺς ἔθνη καὶ εἰσάξουσιν εἰς τὸν τόπον αὐτῶν, καὶ κατακληρονομήσουσιν

xiv: 21 ἐποίμασον τὰ τέκνα σου σφαγῆναι... ἵνα μὴ ἀναστῶσιν καὶ τὴν γῆν κληρονομήσωσιν

xxvi: 6 καὶ πατήσουσιν αὐτοὺς(πόλεις ὄχυράς) πόδες πραέων καὶ ταπεινῶν

xliv: 8 καὶ ἔδωκά σε εἰς διαθήκην ἔθνῶν, τοῦ καταστῆσαι τὴν γῆν καὶ κληρονομῆσαι κληρονομίας ἐρήμους,

liv: 3 καὶ τὸ σπέρμα σου ἔθνη κληρονομήσει

liv: 17 ἔστιν κληρονομία τοῖς θεραπεύουσιν Κύριον, καὶ ἔσεσθέ μοι δίκαιοι, λέγει Κύριος

lvii: 13 οἱ δὲ ἀντεχόμενοί μου κτήσονται γῆν, καὶ κληρονομήσουσιν τὸ ὄρος τὸ ἅγιόν μου,

lx: 21 καὶ ὁ λαός σου πᾶς δίκαιος, δι' αἰῶνος κληρονομήσουσιν τὴν γῆν

lxi: 7 οὕτως τὴν γῆν ἐκ δευτέρας κληρονομήσουσι,

lxiii: 18 ἵνα μικρὸν κληρονομήσωμεν τοῦ ὄρους τοῦ ἁγίου σου

lxv: 9 καὶ κληρονομήσει τὸ ὄρος τὸ ἅγιόν μου, καὶ κληρονομήσουσιν οἱ ἐκλεκτοί μου καὶ οἱ δοῦλοί μου

Mt v: 5 (4) Blessed are the meek: for they shall inherit the earth (better-the land).

Isa. xiv: 2 And the peoples shall take them, and bring them to their place: and the house of Israel shall possess them, (Gr to their place, and cause them to inherit)

Isa xiv: 21 Prepare ye slaughter for his children....that they rise not up, and possess the earth(Gr inherit the land)

xxvi: 6 The foot shall tread it(the lofty city) down; even the feet of the poor, and the steps of the needy. (Gr the feet of the meek and humble)

xlix: 8 and give thee for a covenant of the people, to raise up the land, and to make them inherit the desolate heritages;

liv: 3 and thy seed shall possess(Gr inherit) the nations

liv: 17 This is the heritage of the servants of the LORD, and their righteousness which is of me, saith the LORD.

lvii: 13 but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

lx: 21 Thy people also shall be all righteous, they shall inherit the land forever;

lxi: 7 therefore in their land shall they possess double (Gr thus shall they inherit the land a second time)

lxiii: 18 Thy holy people possessed it but a little while (Gr that we may inherit for a little while thy holy mountain.)

lxv: 9 an inheritor of my mountains: and my chosen shall inherit it, and my servants (shall dwell there)

The words of Jesus here are an almost direct quotation of Psalm xxxvii: 11, but we trust that we have given enough examples to show that the expression "inherit the land" is thoroughly and characteristically Isaianic. Jesus often quotes another book than Isaiah merely because the same thoughts found in Isaiah are there more concisely put, and are therefore more quotable. In the beatitude concerning "the poor in spirit", Jesus himself summarizes the Isaianic material; here he finds it already summarized for him in the Psalms.

Mt v: 5 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται

Isa xii: 1 διότι ὠργίσθης μοι, καὶ ἀπέστρεψας τὸν θυμὸν σου καὶ ἠλέησάς με

xcn: 8 καὶ πάλιν ἀφεῖλεν Κύριος ὁ θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου·

xxx: 19 καὶ Ἱερουσαλήμ κλαυθμῷ ἔκλαυσεν Ἐλέησόν με· ἐλεήσει σε, τὴν φωνὴν τῆς κραυγῆς σου ἤνικα εἶδεν, ἐπήκουσέν σου. (Theodotion has οὐ κλαύετε for ἔκλαυσεν)·

xxxv: 10 καὶ ἀποστραφήσονται καὶ ἤξουσιν εἰς Σειῶν μετ' εὐφροσύνης, καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν, αἴνεσις καὶ ἀγαλλίαμα, καὶ εὐφροσύνη καταλήμψεται αὐτούς· ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός.

xl: 1 Παρακαλεῖτε, παρακαλεῖτε τὸν λαόν μου, λέγει ὁ θεός

xlix: 13 ὅτι ἠλέησεν ὁ θεὸς τὸν λαόν αὐτοῦ, καὶ τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ παρεκάλεσεν.

li: 11 καὶ ἤξουσιν εἰς Σειῶν μετ' εὐφροσύνης καὶ ἀγαλλιάματος αἰωνίου· ἐπὶ κεφαλῆς γὰρ αὐτῶν αἴνεσις, καὶ εὐφροσύνη καταλήμψεται αὐτούς, ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός.

Isa lvii: 18 τὰς ὁδοὺς αὐτοῦ ἔδρακα, καὶ ἰασάμην αὐτὸν καὶ παρεκάλεσα αὐτὸν, καὶ ἔδωκα αὐτῷ παράκλησιν ἀληθινήν.

lxi: 1-3 ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν,..... παρακαλέσαι πάντας τοὺς πενθοῦντας, δοθῆναι τοῖς πενθοῦσιν Σειῶν αὐτοῖς δόξαν ἀντὶ σποδοῦ, ἄλιμμα εὐφροσύνης τοῖς πενθοῦσι, καταστολήν δόξης ἀντὶ πνεύματος ἀκηδίας

lxv: 19 καὶ οὐκέτι μὴ ἀκουσθῆ ἔν αὐτῇ φωνῇ κλαυθμοῦ καὶ φωνῇ κραυγῆς

lxvi: 10 Εὐφράνθητι Ἱερουσαλήμ, καὶ πανηγυρίσατε ἐν αὐτῇ πάντες οἱ ἀγαπῶντες αὐτήν, χάρητε ἅμα αὐτῇ χαρᾷ πάντες ὅσοι πενθεῖτε ἐπ' αὐτῇ

lxvi: 12, 13 τὰ παιδιά αὐτῶν ἐπ' ὤμων ἀρθήσονται καὶ ἐπιγονάτων παρακληθήσονται. ὡς εἶ τινα μήτηρ παρακαλέσει, οὕτως κἀγὼ παρακαλέσω ὑμᾶς, καὶ ἐν Ἱερουσαλήμ παρακληθήσεσθε.

Lk vi: 21 μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

Isa lxv: 13, 14 ἰδοὺ οἱ δουλεύοντές μοι εὐφρανθήσονται, ὑμεῖς δὲ αἰσχυνθήσεσθε· ἰδοὺ οἱ δουλεύοντές μοι ἀγαλλιάσονται ἐν εὐφροσύνῃ, ὑμεῖς δὲ κεκράξεσθε διὰ τὸν πόνον τῆς καρδίας,

Mt v: 4 (5) Blessed are they that mourn: for they shall be comforted.

Isa xii: 1 for though thou wast angry with me, thine anger is turned away, and thou comfortest me (Gr pitiedst me).

xxv: 8 and the Lord GOD will wipe away tears from off all faces

xxx: 19 thou shalt weep no more; he will surely be gracious: unto thee at the voice of thy cry; when he shall hear, he will answer thee. (Gr and Jerusalem in her weeping cried out Pity me: he pitied thee; when he saw the voice of thy cry, he listened to thee). (Theodotion has "weep not", for "cried out".)

xxxv: 10 (And the ransomed of the LORD) shall return, and come with singing to Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

xl: 1 Comfort ye, comfort ye my people, saith your God.

xlix: 13: for the LORD hath comforted his people, and will have compassion on his afflicted.

li: 11 and come with singing unto Zion; and everlasting joy shall be upon their heads: and they shall obtain gladness and joy, and sorrow and sighing shall flee away.

lvii: 18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. (Gr and I will comfort him, and I gave him true comfort.)

lxi: 1-3: to bind up the brokenhearted,.....to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;

lxv: 19 and the voice of weeping shall be heard no more in her, nor the voice of crying.

Isa lxvi: 10 Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her:

lxvi: 12, 13 ye shall be borne upon the side, and shall be dandled (Gr comforted) upon the knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

Lk vi: 21 Blessed are ye that weep now: for ye shall laugh.

Isa lxx: 13, 14 behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart.

Comfort for the mourners, the replacement of sorrow by rejoicing, is one of the dominant notes of Isaiah; it appears several times in the first part of the book, and is very frequent indeed in the latter part. One who drew so largely as did Jesus upon Isaiah for his own understanding of his mission, and for interpreting to others himself, and the new order he had come to found, could scarcely fail to include in the principles of the kingdom that which bulked so largely in the prophetic writings.

In this saying Jesus has summarized so much Isaianic material that he has perforce had to speak in such general terms that we cannot be sure that he is resting upon any one specific passage, still less can we be sure as to which version of Isaiah, the Greek or the Hebrew, is the source from which he draws. In Isaiah xii: 1 we do have the specific word "comfort" in the Hebrew, where "pity" appears in the Greek. Were this the only passage under consideration, it might argue that Jesus in this instance depended upon the Hebrew. But there are so many other passages in which the Greek has not only the thought here expressed, but also the specific word "comfort" here used, that we cannot press any argument from this one passage. In fact, if one verse were to be sought as the source of this saying, we should incline to turn to Isaiah lxi: 1, in which one of the objects of the enduement with the spirit is "to comfort those that mourn". For this is the verse that Jesus seized upon to interpret his mission to his fellow townsmen in Nazareth.

Mt v: 6 = Lk vi: 21 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται (Lk μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε).

Isa xxv: 6 ἐπὶ τὸ ὄρος τοῦτο πίνονται εὐφροσύνην, πίνονται οἶνον.

xxxv: 6, 7 ὅτι ἐρράγη ἐν τῇ ἐρήμῳ ὕδωρ καὶ φάραξ ἐν γῆ διψῶσιν, καὶ ἔσται ἡ ἀνυδρος εἰς ἔλη, καὶ εἰς τὴν διψῶσαν γῆν πηγὴ ὕδατος ἔσται

xli: 17, 18, ζητήσουσιν γὰρ ὕδωρ καὶ οὐκ ἔσται, ἡ γλῶσσα αὐτῶν ἀπὸ τῆς δίψης ἐξηράνθη! . . . ἀλλὰ ἀνοίξω ἐπὶ τῶν ὀρέων ποταμοὺς καὶ ἐν μέσῳ πεδίων πηγὰς, ποιήσω τὴν ἔρημον εἰς ἔλη ὑδάτων καὶ τὴν διψῶσαν γῆν ἐν ὑδραγωγοῖς,

Isa xliiii: 19, 20 και ποιήσω... ἐν τῇ ἀνύδρῳ ποταμούς... ὅτι ἔδωκα ἐν τῇ ἐρήμῳ ὕδωρ και ποταμούς ἐν τῇ ἀνύδρῳ, ποτίσαι τὸ γένος μου το εκλεκτον,

xliv: 3 ὅτι ἐγὼ δώσω ὕδωρ ἐν δίψει τοῖς πορευομένοις ἐν ἀνύδρῳ, ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου, και τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου,

xlvi: 21 και ἐὰν διψήσωσιν, δι' ἐρήμου ἄξει αὐτοῖς ὕδωρ, ἐκ πέτρας ἐξάξει αὐτοῖς, σχισθήσεται πέτρα και ῥυήσεται ὕδωρ, και πίεται ὁ λαός μου.

xlix: 10 οὐ πεινάσουσιν, οὐδὲ διψάσουσιν,... διὰ πηγῶν ὑδάτων ἄξει αὐτούς.

lv: 1, 2 Οἱ διψῶντες πορεύεσθε ἐφ' ὕδωρ,... και φάγετε... και φάγεσθε ἀγαθά, και ἐντροφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν

lxv: 13 Ἴδου οἱ δουλεύοντές μοι φάγονται, ὑμεῖς δὲ πεινάσετε Ἴδου οἱ δουλεύοντές μοι πίονται, ὑμεῖς δὲ διψήσετε.

And as perhaps deserving especial attention, Isa xxxiii: 15, 16 πορευόμενος ἐν δικαιοσύνῃ,... ἄρτος αὐτῷ δοθήσεται, και τὸ ὕδωρ αὐτοῦ πιστόν.

Mt v: 6 = Lk vi: 21 Blessed are they that hunger and thirst after righteousness: for they shall be filled. (Lk Blessed are ye that hunger now: for ye shall be filled.)

Isa. xxv: 6 And in this mountain... a feast... of fat things full of marrow, of wines on the lees well refined. (Gr upon this mountain they shall drink joy; they shall drink wine.)

xxxv: 6, 7 for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool. and the thirsty ground springs of water:

xli: 17, 18 The poor and needy seek water and there is none, and their tongue faileth for thirst;... I will open rivers on the bare heights, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

xliiii: 19, 20 I will make... rivers in the desert... because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen:

xliv: 3 For I will pour water on him that is thirsty, and streams upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thy offspring:

xlvi: 21 and they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

xlix: 10 They shall not hunger nor thirst;... even by the springs of water shall he guide them.

lv: 1, 2 Ho, every one that thirsteth, come ye to the waters, ... and eat; ... and eat that which is good, and let your soul delight itself in fatness.

lxv: 13 Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty:

And as perhaps deserving especial attention, Isa xxxiii: 15, 16 He that walketh righteously,.....his bread shall be given him; his waters shall be sure.

In view of the frequency with which there occurs in Isaiah the thought that the hungry and thirsty shall be satisfied, it is surely not worth while to pause overlong in an endeavor to point out the Isaianic character of this saying of Jesus. But it should be asked whether the form of the saying as we have it in Matthew, or that in Luke, is more likely to be the form in which it was uttered by Jesus.

It is doubtful whether Isaiah ever meant that the giving of material food and drink should be taken as more than an ideal and figurative way of describing the spiritual blessings God intended to bestow upon his people. It must be remembered that at the basis of Isaiah's thought there probably lie the facts of the wilderness experiences succeeding the Exodus. He is anticipating an outpouring of God's blessings which shall eclipse even that exceptional period of his favor.

But there are many places where the satisfaction is that of spiritual needs, even though the terminology is physical, or where the physical and the spiritual are so closely tied together as to be inseparable, e. g. xliv: 3, lv: 1, 2, lxv: 13, xxxiii: 15, 16. For this reason, we incline to the position that the Matthean form is more likely to be that in which this saying fell from the lips of Jesus, and that the Lucan form represents an obscuring of phraseology originally present, which is needed to bring out the whole force of the underlying Isaianic material.

As to version, there is certainly no evidence that in this instance Jesus was dependent upon the Hebrew.

Mt v: 7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται

Isa lviii: 10, 11 (ἐάν): δῶς πεινῶντι τὸν ἄρτον ἐκ ψυχῆς σου, καὶ ψυχὴν τεταπεινωμένην ἐμπλήσῃς, τότε ἔσται ὁ θεός σου μετὰ σοῦ διὰ παντός· καὶ ἐμπλησθήσῃ καθάπερ ἐπιθυμεῖ ἡ ψυχὴ σου κ. τ. λ.

Mt v: 7 Blessed are the merciful: for they shall obtain mercy.

Isa lviii: 10, 11 And if thou draw out thy soul to the hungry, (Gr if thou givest bread to the hungry from thy soul), and satisfy the afflicted soul; then.....the Lord shall guide thee (Gr thy God will be with thee) continually, and satisfy thy soul in dry places (Gr according to thy desire).

The saying of Jesus is little more than a generalization of Isaiah's specific statement, "if thou satisfy the hungry, thou shalt be satisfied". The thought is identical; there is no correspondence in phraseology.

Mt v: 11, 12 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξουσιν καὶ εἰπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ. χαίrete

καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.

Lk vi: 22, 23 similar.

Isa li: 7, 8 λαὸς οὗ ὁ νόμος μου ἐν τῇ καρδίᾳ ὑμῶν, μὴ φοβεῖσθε ὄνειδισμὸν ἀνθρώπων, καὶ τῷ φαυλισμῷ αὐτῶν μὴ ἠτῶσθε. ὡς γὰρ ἱμάτιον βρωθήσεται ὑπὸ χρόνου, καὶ ὡς ἔρια βρωθήσεται ὑπὸ σιτοῦ, ἡ δὲ δικαιοσύνη μου εἰς τὸν αἰῶνα ἔσται, τὸ δὲ σωτήριόν μου εἰς γενεὰς γενεῶν.

liv: 4 μὴ φοβοῦ ὅτι κατησχύνθης, μηδὲ ἐντραπῆς ὅτι ὠνειδίσθης, ὅτι αἰσχύνῃν αἰῶνιον ἐπιλήσῃ, καὶ ὄνειδος τῆς χηρείας σου οὐ μὴ μνησθήσῃ.

lxvi: 5 εἶπατε, ἀδελφοὶ ἡμῶν, τοῖς μισοῦσιν ὑμᾶς καὶ βδελυσσομένοις, (Theodotion εἶπαν οἱ ἀδελφοὶ ὑμῶν, οἱ μισοῦντες ὑμᾶς, οἱ ἀποβαλλόμενοι ὑμᾶς) ἵνα τὸ ὄνομα Κυρίου δοξασθῆ καὶ ὁφθῆ ἐν τῇ εὐφροσύνῃ αὐτῶν (Theodotion διὰ τὸ ὄνομά μου, δοξασθήτω (Κυριος) καὶ ὁψόμεθα ἐν τῇ εὐφροσύνῃ ὑμῶν.)

Mt v: 11, 12 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven:

Lk vi: 22, 23 similar.

Isa li: 7, 8 the people in whose heart is my law; fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation unto all generations.

liv: 4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and the reproach of thy widowhood shalt thou remember no more.

lxvi: 5 Your brethren that hate you, that cast you out for my name's sake, have said, Let the Lord be glorified, that we may see your joy (Gr Say, our brethren, to them that hate you and detest you, that the name of the LORD may be glorified and seen in their joy.)

In this saying of Jesus there are three principal elements which may be paralleled in Isaiah. The hatred of men, its being counteracted, and its being "for his sake". The first two of these are found in all three of the verses quoted from Isaiah. The last, being hated "for his name's sake" appears quite clearly in the Hebrew of Isaiah lxvi: 5, though it is completely obscured in the Septuagint. But when we turn to Theodotion, we find that he follows the Hebrew almost exactly. Thus again we have a striking example of what appears a prima facie dependence upon the **Hebrew** being resolved into an agreement with Theodotion, which may be interpreted as being in fact a dependence upon a corrected version of the Septuagint, whose readings finally found their way into the version of Theodotion.

The phraseology seems to bear out the supposition of an Isaianic origin. Luke seems nearer Isaiah than Matthew. For he has preserved not only the word for "reproach", but also for "hate"; the phrase "cast out your name" is surprising until we compare it in the Greek with Theodotion's "cast you out for my name's sake" (cf ἐκβάλλωσιν τὸ ὄνομα ὑμῶν with οἱ ἀποβαλλόμενοι ὑμᾶς διὰ τὸ ὄνομά μου). It is quite probable that this strange phraseology of Luke rests upon some survival of the Isaianic language in his source. Far from being an instance of assimilation, it appears rather as the persistence of Isaianic phraseology in spite of obscuration and possible correction.

The Lord's Prayer

Turning now to the Lord's Prayer, we find it saturated with Isaianic phraseology fully as much as the Beatitudes.

Mt vi: 9 = Lk xi: 2. πᾶτερ ἡμῶν

Isa lxiii: 16 πατήρ ἡμῶν, ὅτι Ἀβραὰμ οὐκ ἔγνω ἡμᾶς, ...πατήρ ἡμῶν

lxiv: 8 Καὶ νῦν, Κύριε, πατήρ ἡμῶν σύ

Mt vi: 9 = Lk xi: 2 Our Father

Isa lxiii: 16 For thou art our father, though Abraham knoweth us not, ...thou art our father.

lxiv: 8 But now, O LORD, thou art our father;

The very words with which God's Child looked up into the Father's face may have been learned from the lips of Isaiah.

Mt vi: 9 ὁ ἐν τοῖς οὐρανοῖς

Isa xl: 22 ὁ στήσας ὡς καμάραν τὸν οὐρανὸν καὶ διατείνας ὡς σκηνὴν κατοικεῖν

lxvi: 1 Οὕτως λέγει Κύριος ὁ οὐρανός μου θρόνος

Mt vi: 9 which art in heaven

Isa xl: 22 that stretcheth out the heavens as a curtain, (Gr vault), and spreadeth them out as a tent to dwell in

lxvi: 1 Thus saith the LORD, The heaven is my throne

This designation, "which art in heaven" is also Isaianic. It has dropped out of the Lukan version.

Mt vi: 9 = Lk xi: 2 ἁγιασθήτω τὸ ὄνομά σου

Isa vi: 3 Ἅγιος ἅγιος ἅγιος Κύριος σαβαώθ

viii: 13 Κύριον αὐτὸν ἁγιάσατε, καὶ αὐτὸς ἔσται σου φόβος

xxix: 23 δι' ἐμὲ ἁγιάσωσιν τὸ ὄνομά μου, καὶ ἁγιάσωσιν τὸν ἅγιον

Ἰακώβ

lvii: 15 Ἅγιος ἐν ἁγίοις ὄνομα αὐτῷ, Ὑψιστος ἐν ἁγίοις ἀναπαύμενος

Mt vi: 9 = Lk xi: 2 Hallowed be thy name

Isa vi: 3 Holy, holy, holy, is the LORD of hosts:

viii: 13 The LORD of hosts, him shall ye sanctify; and let him

be your fear,

Isa xxix: 23 they shall sanctify my name; yea, they shall sanctify the Holy One of Jacob,

lviii: 15 the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place (Gr Holy among the holy ones is his name, the Highest dwelling among the holy ones.

The very words, "sanctify, or hallow, my name" are found in Isaiah xxix: 23. This petition comes to the lips of Jesus straight out of Isaiah's heart.

Mt vi: 10 γενθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς

Isa xlv: 18 Οὕτως λέγει Κύριος ὁ ποιήσας τὸν οὐρανὸν, οὗτος ὁ θεὸς ὁ καταδείξας τὴν γῆν καὶ ποιήσας αὐτήν

Mt vi: 10 Thy will be done, as in heaven, so on earth.

Isa xlv: 18 For thus saith the LORD that created the heavens; he is God; that formed the earth and made it

Jesus found in Isaiah the thought that it was the same creative power of God that had made the heavens, which had also created the earth. If his physical power reigned in earth as well as in heaven, would it not be easy to infer that his moral power should also reign in earth as it did in heaven; that as the earth had sprung into being equally with the heavens in answer to his creative act, so equally with heaven should it obey his will? It is only possible that this passage is the basis of Jesus's thought; the phraseology does not come over **at** all, save the very obvious "heaven and earth".

Mt vi: 11 = Lk xi: 3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον

Isa xxxiii: 16 ἄρτος αὐτῷ δοθήσεται, καὶ τὸ ὕδωρ αὐτοῦ πιστόν

lv: 10, 11 ὡς γὰρ ἂν καταβῆ ὁ ὑετὸς ἢ χιῶν ἐκ τοῦ οὐρανοῦ..... καὶ δῶ σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν· οὕτως ἔσται τὸ ῥῆμά μου ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου

lxii: 8, 9 Εἰ ἔτι δώσω τὸν σῖτόν σου καὶ τὰ βρώματα τοῖς ἐχθροῖς σου,.....ἀλλ' οἱ συναγαγόντες **φάγονται αὐτὰ** καὶ αἰνέσουσιν Κύριον

Mt vi: 11 = Lk xi: 3 Give us this day our daily bread.

Isa xxxiii: 16 his bread shall be given him; his waters shall be sure

lv: 10, 11 For as the rain cometh down and the snow from heaven,and giveth seed to the sower and bread to the eater; So shall my word be that goeth forth out of my mouth:

lxii: 8, 9 Surely I will no more give thy corn to be meat for thine enemies (Gr and thy meat-lit. food- to thine enemies)...But they that have garnered it shall eat it, and praise the LORD.

This phrase, "Give us our bread", goes back to Isaianic originals which are very interesting. It will be noticed that we have the exact wording both in Isaiah xxxiii: 16, "Bread shall be given", and in lv: 10, "give..bread". In lxii: 8, "give" occurs, but not "bread"

This petition, then, makes no advance upon the Isaianic material, and Jesus is urging us to claim only what Isaiah had promised. It is the non-Isaianic element, "this day our daily" bread which puzzles us.

If we look to the Isaianic context for those things which Jesus may have had in mind when urging this simple request, it becomes probable that he is suggesting a prayer for peace, (cf. Isa lxii: 8, 9); that he is urging us to rest our faith in the sure ongoing of God's providence as we see it in the work of nature, (cf. Isa lv: 10, 11); and that he is reminding us that we can hope for the supply of our material needs only as we walk in righteousness, and do that which is well pleasing in the sight of God, (cf. Isa xxxiii: 15, 16).

Mt vi: 12 = Lk xi: 4 και ἄφες ἡμῖν τὰ ὀφειλήματα (Lk τὰς ἁμαρτίας) ἡμῶν

Isa i: 18 και ἐὰν ᾧσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα λευκανῶ, ἐὰν δὲ ᾧσιν ὡς κόκκινον, ὡς ἔριον λευκανῶ.

vi: 7 και ἀφελεῖ τὰς ἀνομίας σου, και τὰς ἁμαρτίας σου περικαθαριεῖ.

xxvii: 9 διὰ τοῦτο ἀφαιρεθήσεται ἀνομία Ἰακώβ, και τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι αὐτοῦ τὴν ἁμαρτίαν,

xxxiii: 24 ἀφέθη γὰρ αὐτοῖς ἡ ἁμαρτία

xxxviii: 17 και ἀπέριψας ὀπίσω μου πάσας τὰς ἁμαρτίας.

xl: 2 λέλυται αὐτῆς ἡ ἁμαρτία

xliii: 25 ἐγὼ εἶμι ἐγὼ εἶμι ὁ ἐξαλείφων τὰς ἀνομίας σου ἕνεκεν ἑμοῦ, και τὰς ἁμαρτίας σου, και οὐ μνησθήσομαι.

xliv: 22 ἰδοὺ γὰρ ἀπῆλειψα ὡς νεφέλην τὰς ἀνομίας σου και ὡς γνόφον τὰς ἁμαρτίας σου.

liii: 4-12 (4) οὗτος τὰς ἁμαρτίας ἡμῶν φέρει.....(5) αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν, και μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν.....(6) και Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν.....(8) ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον.....(10) ἐὰν δῶτε περὶ ἁμαρτίας.....(11) και τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει.....(12) και αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν, και διὰ τὰς ἀνομίας αὐτῶν παρεδόθη.

lv: 7 ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἁμαρτίας ὑμῶν.

lix: 20 και ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

Mt vi: 12 = Lk xi: 4 And forgive us our debts(Lk sins),

Isa i: 18 though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

vi: 7 and thine iniquity is taken away, and thy sin purged.

xxvii: 9 Therefore by this shall the iniquity of Jacob be purged, and this is all the fruit of taking away his sin(Gr and this is his blessing, when I take away his sin);

xxxiii: 24 (the people) shall be forgiven their iniquity.(Gr for their sin is forgiven them).

Isa xxxviii: 17 for thou hast cast all my sins behind thy back
 xl: 2 her iniquity is pardoned(Gr her sin is loosed)
 xliii: 25 I, even I, am he that blotteth out thy transgressions
 for mine own sake; and I will not remember thy sins.

xliv: 22 I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins:

liii: 4-12 (4) Surely he hath borne our griefs(Gr sins).....
 (5) But he was wounded for our transgressions(sins), he was bruised for our iniquities:.....(6) and the LORD hath laid on him the iniquity of us all. (Gr and the LORD delivered him up for our sins)....
 (8) for the transgression of my people was he stricken.
 (10) when thou shalt make his soul an offering for sin.....(11) and he shall bear their iniquities(Gr sins).....(12) yet he bare the sin of many, and made intercession(Gr was delivered up-or betrayed) for the transgressors(Gr because of their sins).

lv: 7 for he will abundantly pardon(Gr adds "your sins").

lix: 20 and unto them that turn from transgression in Jacob (Gr and he will turn away ungodliness from Jacob),

From this long list of passages we can see how often there rang out in Isaiah the note which is echoed in the petition, "forgive our sins". The Matthean "debts" has nothing upon which to rest in Isaiah; Luke is undoubtedly closer than Matthew to Isaiah, and hence closer to what Jesus probably said, though his continuation, "as we forgive every one that is indebted to us" shows how strong is the tradition of "debts", and "indebtedness", in the sources. Was this the witness of Q, from which Luke has been pulled by L? The partial agreement of Matthew and Luke in this phrase would seem to indicate that it was.

The large place occupied in the thinking of Jesus by this Isaianic conception of "forgiveness of sins" may be seen by comparing also Mt ix: 2, 5, 6; xii: 31; xxvi: 28; Mk ii: 5, 9, 10; iii: 28; Lk v: 20, 23, 24; vii: 47, 48; xxiv: 47.

Mt vi: 13 ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

Isa xxv: 4 ἀπὸ ἀνθρώπων πονηρῶν ῥύσῃ αὐτοῦς

xliv: 6 καὶ ῥυσάμενος αὐτόν, θεὸς σαβαώθ

xlvii: 4 ὁ ῥυσάμενός σε Κύριος σαβαώθ

xlvi: 17 Κύριος ὁ ῥυσάμενος ἅγιος Ἰσραὴλ

xlvi: 20 Ἐρρύσατο Κύριος τὸν δοῦλον αὐτοῦ Ἰακώβ

xliv: 7 Κύριος ὁ ῥυσάμενός σε θεὸς Ἰσραὴλ

xliv: 25, 26, καὶ ἐγὼ τοὺς ὑλοὺς σου ῥύσσομαι, ὅτι ἐγὼ Κύ-

ριος ὁ ῥυσάμενός σε

l: 2 μὴ οὐκ ἰσχύει ἡ χεὶρ μου τοῦ ῥύσασθαι;

lii: 9 ὅτι ἠλέησεν Κύριος αὐτὴν καὶ ἐρρύσατο Ἱερουσαλήμ

liv: 5 καὶ ὁ ῥυσάμενός σε, αὐτὸς θεὸς Ἰσραὴλ

liv: 8 εἶπεν ὁ ῥυσάμενός σε Κύριος

lix: 20 καὶ ἤξει ἕνεκεν Σειῶν ὁ ῥυόμενος

Isa lxiii: 5 και ἐρρύσατο αὐτοὺς ὁ βραχίον μου

lxiii: 16 πατήρ ἡμῶν· ῥῦσαι ἡμᾶς

Mt vi: 13 But deliver us from the evil one.

Isa xxv: 4 a refuge from the storm(Gr thou dost deliver them from evil men)

xliv: 6 and his redeemer, the LORD of hosts

xlvii: 4 our redeemer, the LORD of hosts

xlviii: 17 the LORD, thy redeemer, the Holy One of Israel

xlviii: 20 The LORD hath redeemed his servant Jacob

xlix: 7 the LORD, the redeemer of Israel

xlix: 25, 26, and I will save(deliver) thy children

I the LORD am thy saviour, and thy redeemer

l: 2 Is my hand shortened at all, that it cannot redeem?

lii: 9 for the LORD hath comforted his people, he hath redeemed

Jerusalem

liv: 5 the Holy One of Israel is thy redeemer

liv: 8 the LORD thy redeemer

lix: 20 And a redeemer shall come to Zion

lxiii: 5 therefore mine own arm brought salvation unto me(Gr redeemed or delivered them)

lxiii: 16 thou O LORD, art our father; our redeemer(Gr our father, deliver us).

In all the above cases, where the English reads, "redeem", or "redeemer", the Greek has some form of the same word used by Jesus, "deliver". In this petition Jesus has but seized upon a note which rings through and through the latter part of the book of Isaiah. It is significant that within the compass of four words, (Isa lxiii: 16), Jesus found the basis for two items in this prayer, "Our Father" opens the prayer; "deliver us" closes it. This whole concluding petition is lacking in the account of Luke.

The Parabolic Teachings of Jesus.

Houses Built on Sand and Rock.

Mt vii: 24, 25 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσαν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. (cf Lk vi: 47, 48).

Isa xxxii: 2 καὶ ἔσται ὁ ἄνθρωπος κρύπτων τοὺς λόγους αὐτοῦ, καὶ κρυβήσεται ὡς ἀφ' ὕδατος φερομένου·

lvi: 2 μακάριος ἀνὴρ ὁ ποιῶν ταῦτα

lviii: 12 καὶ ἔσται τὰ θεμέλιά σου αἰῶνια γενεῶν γενεαῖς·

Mt vii: 24, 25 Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock: (cf Lk vi: 47, 48).

Isa xxxii: 2 And a man shall be as an hiding place from the wind, and a covert from the tempest (Gr and there shall be the man who hides his words, and he shall be hidden as from rushing water.)

lvi: 2 Blessed is the man that doeth this

lviii: 12 thou shalt raise up the foundations of many generations (Gr and thy foundations shall be eternal, for generations of generations).

In seeking an Isaianic basis for the words of Jesus, we find the context of xxxii: 2 has to do with a king reigning in righteousness. "Hiding his words" might have been taken as nearly equivalent to "keeping his (whose ?) words". This one shall be protected as from "rushing water", which may be taken as the equivalent of the "floods" in the words of Jesus. This passage departs from the Hebrew so markedly that we are forced to conjecture whether it might not have been corrected in the version which Jesus used; but unfortunately, Theodotion does not help us here.

The contribution of Isaiah lvi: 2 is its insistence upon "doing" through which happiness comes. But when we turn to chapter lviii, we find that the whole chapter is taken up with "doing" deeds of mercy in contrast to a formal religion. It is through this that "eternal foundations" are laid. This is the germ from which the parable of Jesus was probably developed.

Mt vii: 27 (of Lk vi: 49) καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκεῖνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη

Isa xl: 24 ἔπνευσεν ἐπ' αὐτοὺς καὶ ἐξηράνθησαν, καὶ καταγιγίσκει ὡς φρύγανα λήμψεται αὐτοὺς

Mt vii: 27 (of Lk vi: 49) and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

Isa xl: 24 moreover he bloweth upon them and they wither, and the whirlwind taketh them away as stubble.

There is in this verse in Isaiah a graphic touch of the power of the wind, which Jesus may have seized upon and worked into his vivid description of the insecurely founded house. It is significant that the word "blew" in the words of Jesus is matched by the same word in Isaiah.

The Parable of the Sower.

Mt xiii: 3 = Mk iv: 3 = Lk viii: 5 ἰδοὺ ἐξῆλθεν ὁ σπεύρων τοῦ σπεύρειν (Lk + τὸν σπόρον αὐτοῦ)

Isa lv: 10 ὡς γὰρ ἂν καταβῆ ὁ ὑετὸς ἡ χιῶν ἐκ τοῦ οὐρανοῦ..... καὶ δῶ σπέρμα τῷ σπεύροντι

Mt xiii: 3 = Mk iv: 3 = Lk viii: 5 Behold, the sower went forth to sow; (Lk + his seed).

Isa lv: 10 For as the rain cometh down and the snow from heaven,.... and giveth seed to the sower.

This verse in Isaiah and the following one lay stress upon the ongoing of God's providence in nature providing for the material needs of men, and likened to it the provision for their spiritual needs in the words of God. The phrase of Jesus, "The sower went forth to sow his seed" may well be an echo of the phrase of Isaiah "give seed to the sower". That Jesus has this Isaianic passage in mind becomes very probable when he explains it, "The seed is the word of God" (Lk viii: 11 = Isa lv: 11).

Mt xiii: 7 = Mk iv: 7 = Lk viii: 7 ἀλλὰ δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αὐτὰς ἀκάνθαι καὶ ἐπνίξαν αὐτά, (MK + καὶ καρπὸν οὐκ ἔδωκεν)

Isa v: 6 καὶ ἀναβήσονται εἰς αὐτὸν ὡς εἰς χέρσον ἄκάνθαι

Mt xiii: 7 = Mk iv: 7 = Lk viii: 7 And others fell upon the thorns; and the thorns grew up and choked them:

Isa v: 6 but there shall come up briers and thorns

It is, of course, impossible to be sure that imagery as simple as that of this parable did not come from the everyday observation of life, rather than rest upon an Isaianic original. But

not only do we have the specific words "thorns" "grew up" which are identical in Isaiah and Jesus, and therefore probably came over from the former to the latter, but for some reason Luke changes from "come up" to "grew with". Was the wording of Mark and Matthew unusual? and unusual because it rested upon the Greek of Isaiah?

Explanation of the Parable of the Sower.

Mt xiii: 10-17 = Mk iv: 10-12 = Lk viii: 9, 10. This whole paragraph should be compared with Isa xxix: 10-14.

Mt xiii: 11 = Mk iv: 11 = Lk viii: 10 ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται (Lk τοῖς δὲ λοιποῖς ἐν παραβολαῖς Mk similar)

Isa viii: 16 Τότε φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν νόμον τοῦ μὴ μαθεῖν.

xxix: 11 καὶ ἔσται ὑμῖν τὰ ῥήματα πάντα ταῦτα ὡς οἱ λόγοι τοῦ βιβλίου τοῦ ἐσφραγισμένου, καὶ ἐρεῖ Οὐ δύναμαι ἀναγνῶναι, ἐσφραγίσται γὰρ.

Mt xiii: 11 = Mk iv: 11 = Lk viii: 10 Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given (Lk but to the rest in parables Mk similar).

Isa viii: 16 Bind thou up the testimony, seal the law among my disciples. (Gr Then shall they be manifest who are sealed not to learn the law).

xxix: 11 And all vision is become unto you as the words of a book that is sealed,.....and he saith, I cannot(read it), for it is sealed:

It is merely the basal idea of an esoteric teaching which Jesus may have derived from Isaiah. Whatever the Hebrew version of Isaiah viii: 16, "Bind up the testimony, seal the law", may mean, the meaning of the Greek version is very plain, certain ones were very plainly sealed not to learn the law. The picture in Isaiah xxix: 11 is striking, and could not have failed to be impressed deeply upon the mind of one who so appreciated artistry as did Jesus. The "vision", which represents prophetic teaching, is as a book which is sealed, so that it is unavailable, not only to the unlearned, because of their inability to read, but also to the learned, because it is sealed. This is the very idea we find in this saying of Jesus. His teaching is hidden from those outside, not only because of their lack of sympathy with it, but also because of the form of the teaching itself.

It is the more probable that this idea is Isaianic because the material immediately following is so thoroughly saturated with Isaianic phraseology.

Mt xiii: 13 = Mk iv: 12 = Lk viii: 10 ὅτι βλέποντες οὐ βλέπουσιν (Mk + καὶ μὴ ἴδωσιν) καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιοῦσιν

(Mk + μήποτε ἐπιστρέψωσιν καὶ ἀφέθῃ αὐτοῖς).

Isa vi: 9, 10 Ἄκοῦ ἄκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδῃτε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.

xlii: 20 εἶδετε πλεονάκις, καὶ οὐκ ἐφυλάξασθε· ἠνοιγμένα τὰ ὄτα, καὶ οὐκ ἤκούσατε.

xliv: 18 οὐκ ἔγνωσαν φρονῆσαι, ὅτι ἀπημαυρώθησαν τοῦ βλέπειν τοῖς ὀφθαλμοῖς αὐτῶν καὶ τοῦ νοῆσαι τῇ καρδίᾳ αὐτῶν.

Matthew continues with the direct quotation of Isa vi: 9, 10.

Mt xlii: 14, 15 Ἄκοῦ ἄκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδῃτε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.

Mt xlii: 13 = Mk iv: 12 = Lk viii: 10 because seeing they see not, (Mk + and not perceive), and hearing they hear not, neither do they understand. (Mk + lest haply they should turn again, and it should be forgiven them).

Isa vi: 9, 10 Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed.

xlii: 20 Thou seest many things, but thou observest not; his ears are open, but he heareth not.

xliv: 18 They know not, neither do they consider: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

Matthew continues with the direct quotation of Isa vi: 9, 10.

Mt xlii: 14, 15 By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and in no wise perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.

In this saying of Jesus, which turns upon the failure of men's faculties to function spiritually, we rest upon a solid Isaianic foundation. It occurs three times in Isaiah, in two of which occurrences, the dimness of eyes, heaviness of ears, and grossness of heart is attributed to the agency of God.

The fullest rendering of the Isaianic material is found in Matthew, the least in Luke. Mark quite strikingly corroborates Matthew's preservation of the longer quotation, for though he does

not give it in full, his two additions to the shorter form of the saying as given in Mt xiii: 13 = Mk iv: 12 = Lk viii: 10, "and not perceive", and "lest haply they should turn again, and it should be forgiven them", are transparent reflections of the longer quotation which immediately follows in Matthew.

As to the version, it must be remarked that the quotation of Matthew follows the Greek with the most trifling variations; yet the Greek is so close to the Hebrew version that the agreement of the gospel with the former might well be due to assimilation. Hence the witness of this passage, while favoring the Greek version, is not to be regarded as decisive.

It remains only to notice the surprising attribution to Jesus of the thought that he was purposely so teaching as to make it impossible for men to turn to him and be healed. Two explanations may be brought forward. Either this attribution is a mistaken one, the result of assimilation of the gospel material to the Isaianic original; or the use of this phraseology is an Isaianic coloring of the thought and speech of Jesus, an expression which he would not have used had it not been in the original. It is of interest to ask in the latter case whether the influence of Isaiah were so great in his thinking that he himself adopted the Isaianic idea that God, and now he, actually made it difficult for those outside to grasp the truth and be healed, or whether he did not count upon the fact that those who heard him were well aware of the source of his saying, and therefore would assign the difficulty raised by his words to the interpretation of the prophet's message, a difficulty which he purposely left with them in order to rouse them to deeper thinking, that ultimately they might turn and be healed. That this is more likely to be the true explanation appears from the fact that Mark proceeds after the explanation of the parable, "For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear".

Mt xiii: 17 = Lk x: 24 ἀμὴν λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδαν (Lk προφῆται καὶ βασιλεῖς)

Isa xxix: 10 καὶ καμύσει τοὺς ὀφθαλμοὺς αὐτῶν καὶ τῶν προφητῶν αὐτῶν καὶ τῶν ἀρχόντων αὐτῶν, οἱ ὄρωντες τὰ κρυπτά.

Mt xiii: 17 = Lk x: 24 For verily I say unto you that many prophets and righteous men desired to see the things which ye see, and saw them not; (Lk prophets and kings)

Isa xxix: 10 (the LORD) hath closed your eyes, the prophets, and your heads, the seers, hath he covered. (Gr and he will close their eyes, and those of their prophets, and of their rulers, which see hidden things.)

This saying furnishes quite satisfactory evidence of

three different things; the dependence of Jesus upon Isaiah; the preservation of Isaianic diction in one of the gospel accounts when it has been obscured in another; and the dependence of Jesus upon the Greek rather than the Hebrew version.

We have here a passage in which Matthew and Luke rest on Q, but in which Luke departs from Matthew in one very significant word. Where Matthew has many "prophets and righteous men" Luke has "many prophets and kings". What is the reason for this substitution? Turning to Isaiah xxix: 10 we read that God would close "the eyes of their prophets, and of their rulers". Hence both prophets and rulers or "kings" were classed as those who saw visions, and both were balked in their desire to see. This explains instantly why Jesus should have included kings with prophets, and why he should have spoken of them as desiring a vision which was denied to them. The evidence on our first two points is in; Jesus here rests upon Isaiah; the Isaianic diction has been preserved in Luke, and quite obscured in Matthew. Luke has been pulled away from Q by Isaiah.

Comparing the Greek version of Isaiah xxix: 10 with the Hebrew, we find that the latter could not possibly have been the source of the inclusion of "kings" with "prophets"; for the Hebrew reads "hath closed your eyes, the prophets, and your heads, the seers hath he covered". In translation the Greek has rendered the word "heads" as "rulers," and "seers" as "seeing", and "covered" as "hidden things". The saying of Jesus rests upon these very places where the Greek has misrendered the Hebrew. It even appears that Jesus could not have been very familiar with the Hebrew, for it would have been naïve, to say the least, for him to have rested his meaning on this rendering of the Isaianic passage had he known how far it was from its true sense.

Mk iv: 14 = Lk viii: 11 Lk ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ

Isa lv: 10, 11 ὡς γὰρ ἂν καταβῆ ὁ ὑετὸς ἢ χιῶν.....καὶ δῶ σπέρμα τῷ σπεύροντι.....οὕτως ἔσται τὸ ῥῆμά μου ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου

Mk iv: 4 = Lk viii: 11 The seed is the word of God.

Isa lv: 10, 11 for as the rain cometh down and the snow....and giveth seed to the sower..... So shall my word be that goeth forth out of my mouth

This correspondence between the two passages makes it probable that the one in Isaiah furnished Jesus with the basal idea of the Parable of the Sower.

Mk iv: 22 = Lk viii: 17 (cf Mt x: 26; Lk xii: 2) οὐ γὰρ ἔστιν τι κρυπτόν, ἐὰν μὴ ἵνα φανερώθῃ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.

Isa xlv: 3 καὶ δώσω σοι θησαυροὺς σκοτινοὺς ἀποκρύφους, ἀοράτους ἀνοίξω σοι

xlv: 19 (cf xlvi: 16) οὐκ ἐν κρυφῇ λελάληκα οὐδὲ ἐν τόπῳ

γῆς σκοτεινῆ·

Mk iv: 22 = Lk viii: 17 (cf Mt x: 26; Lk xii: 2) For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. Isa xlv: 3 And I will give thee the treasures of darkness, and hidden riches of secret places, (Gr and I will give thee obscure hidden treasures, unseen ones will I open to you).

xliv: 19 (cf xlvi: 16) I have not spoken in secret, in a place of the land of darkness;

Although there is very little trace of the phraseology coming over from the passages in Isaiah to the saying of Jesus, the thought that secret things shall be revealed is very prominent in both. And this revelation of secrets is not fortuitous; it is a part of the triumph of God's purposes. It is to Cyrus as he moves forward to carry out God's will that the hidden things are revealed (Isa xlv: 3). And how well does this thought of the triumph of God's purposes fit into the situation faced by Jesus! He has been saying that the truth was hidden from those without. Was it to remain hidden from them, and was the purpose of God in his child to be thwarted? No! the lamp would light all in the house (Lk viii: 16); that which was now hidden should be revealed; God's purpose should go on to triumphant consummation!

The Fruit-Bearing Earth.

Mk iv: 28 αὐτομάτη ἡ γῆ καρποφορεῖ

Isa lxi: 11 καὶ ὡς γῆν αὐξουσὴν τὸ ἄνθος αὐτῆς

Mk iv: 28 The earth beareth fruit of herself;

Isa lxi: 11 For as the earth bringeth forth her bud;

The common point in these two passages is that the earth herself bringeth forth her fruit. It is scarcely possible that one so well acquainted with Isaiah as Jesus should miss this striking statement. His saying may rest directly upon it. It is of interest that the entire parable is preserved by Mark alone.

The Wheat and the Tares.

Mt xiii: 30 συλλέξατε ποῦτον τὰ ζιζάνια καὶ ἔθρατε αὐτὰ εἰς δεσμὸς ποδῶν τῶν κατακαῦσαι αὐτὰ

Isa i: 31 καὶ κατακαυθήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα, καὶ οὐκ ἔσται ὁ σβέσων

v: 24 διὰ τοῦτο ὃν τὸ σπῆνον καυθήσεται καλὰ μὴ ὑπὸ ἄνθρωπος πυρός, καὶ συνκαυθήσεται ὑπὸ φλογὸς ἀνειμένης, ἡ ῥίζα αὐτῶν ὡς χνοῦς ἔσται

Isa ix: 18, 19 Καὶ καυθήσεται ὡς πῦρ ἡ ἀνομία, καὶ ὡς ἄγρο-
 τικὸς ξηρὰ βρωθήσεται ὑπὸ πυρός· καὶ καυθήσεται ἐν τοῖς δάσεσι
 τοῦ δρομοῦ, καὶ συνκαταφάγεται τὰ κύκλω τῶν βουνῶν πάντα·
 διὰ θυμὸν ὀργῆς Κυρίου συγκεκαυται ἡ γῆ ὅλη, καὶ ἔσται ὁ
 λαὸς ὡς ὑπὸ πυρός κατακεκαυμένος.

x: 16, 17 ἀλλὰ ἀποστελεῖ Κύριος.....εἰς τὴν σὴν δόξαν
 πῦρ καιόμενον καυθήσεται· καὶ ἔσται τὸ φῶς Ἰσραὴλ εἰς πῦρ,
 καὶ ἀγιάσει αὐτὸν ἐν πυρὶ καιομένῳ, καὶ φάγεται ὡσεὶ χόρτον
 τὴν ὕλην.

xxvi: 11 καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται

xxvii: 4 κατακέκαυμαι

xxvii: 11 καὶ μετὰ χρόνον οὐκ ἔσται ἐν αὐτῇ πᾶν χλωρὸν
 διὰ τὸ ξηρανθῆναι. γυναῖκες ἐρχόμεναι ἀπὸ θέας, δεῦτε·

xxix: 6 ἐπισκοπὴ γὰρ ἔσται μετὰ...φλόξ πυρός κατεσθίουσα

xxx: 27 καὶ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται

xxx: 30 καὶ τὸν θυμὸν τοῦ βραχίονος αὐτοῦ δεῖξαι μετὰ
 θυμοῦ καὶ ὀργῆς καὶ φλογὸς κατεσθίουσης,

xxx: 33 μὴ καὶ σοὶ βασιλεύειν ἠτοιμάσῃ, φάραγγα βαβεῖαν,
 ξύλα κεῖμενα, πῦρ καὶ ξύλα πολλά; ὁ θυμὸς Κυρίου ὡς φάραγγε
 ὑπὸ θεοῦ καιομένη

xxxi: 11, 12 πῦρ κατέδεται ὑμᾶς, καὶ ἔσονται ἔθνη
 κατακεκαυμένα ὡς ἄκανθα ἐν ἀγρῷ ἐρριμμένη καὶ κατακεκαυμένη.

xxxi: 9, 10 καὶ στραφήσονται αὐτῆς αἱ φάραγγες εἰς
 πῖσσαν, καὶ ἡ γῆ αὐτῆς εἰς θεῖον· καὶ ἔσται ἡ γῆ αὐτῆς ὡς
 πῖσσα καιομένη νυκτός καὶ ἡμέρας, καὶ οὐ σβεσθήσεται εἰς τὸν
 αἰῶνα χρόνον, καὶ ἀναβήσεται ὁ καπνὸς αὐτῆς ἄνω,

xlii: 14 Ἴδου πάντες ὡς φρύγανα ἐπὶ πυρὶ κατακαυθήσονται,
 καὶ οὐ μὴ ἐξέλωνται τὴν ψυχὴν αὐτῶν ἐκ φλογός· ὅτι ἔχεις ἄν-
 θρακας πυρός, κάθισαι ἐπ' αὐτούς.

l: 11 Ἴδου πάντες ὑμεῖς πῦρ καίετε καὶ κατισχύετε
 φλόγα· πορεύεσθε τῷ φωτὶ τοῦ πυρός ὑμῶν καὶ τῇ φλογὶ ἧ ἐξ-
 εκαύσατε

lxiv: 2 (καὶ τακῆσονται) ὡς κηρὸς ἀπὸ πυρός τήκεται, καὶ
 κατακαύσει πῦρ τοὺς ὑπεναντίους,

lxvi: 15, 16 Ἴδου γὰρ Κύριος ὡς πῦρ ἤξει,....ἀποδοῦναι
 ἐν θυμῷ ἐκδίκησιν αὐτοῦ καὶ ἀποσκορακισμόν αὐτοῦ ἐν φλογὶ
 πυρός. ἐν γὰρ τῷ πυρὶ Κυρίου κριθήσεται πᾶσα ἡ γῆ,

lxvi: 24 καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται

Mt xliii: 30 Gather up first the tares, and bind them into
 bundles to burn them:

Isa i: 31 And they shall both (Gr the lawless ones and the
 sinners) burn together, and none shall quench them.

v: 24 Therefore as the tongue of fire devoureth the
 stubble, and as the dry grass sinketh down in the flame,
 so shall their root be as rottenness,

Isa ix: 18, 19 For wickedness burneth as the fire; it devoureth the briers and thorns; yea, it kindleth in the thickets of the forest, and they roll upward in thick clouds of smoke. Through the wrath of the LORD of hosts is the land burnt up: the people also are as the fuel of fire;

x: 16, 17 Therefore shall the Lord send....a burning like the burning of fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day.

xxvi: 11 yea, fire shall devour thine adversaries.

xxvii: 4 I would burn them up together. (Gr I am burnt up)

xxvii: 11 When the boughs thereof are withered, they shall be broken off; the women shall come and set them on fire:(Gr and after a time there shall not be in her anything green, because of its being withered. Ye women coming from a spectacle, come,)

xxix: 6 She shall be visited of the Lord...with..... the flame of a devouring fire.

xxx: 27 and his tongue (Gr the wrath of his anger) is as a devouring fire.

xxx: 30 (and the LORD) shall shew the lighting down of his arm(Gr to show the anger of his arm) with the indignation of his anger, and the flame of a devouring fire,

xxx: 38 yea for the king it is made ready; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

xxxiii: 11, 12 your breath is a fire that shall devour you. And the peoples shall be as the burnings of lime: as thorns cut down, that are burned in the fire.

xxxiv: 9, 10 and the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever:

xlviii: 14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: it shall not be a coal to warm at, nor a fire to sit before(Gr because thou hast coals of fire, sit on them).

l:11 Behold, all ye that kindle a fire, that gird yourselves about with firebrands: walk ye in the flame of your fire, and among the brands that ye have kindled.

lxiv: 2 As when fire kindleth the brushwood, and the fire causeth the waters to boil:(Gr (and they shall melt) as wax is melted by the fire, and fire shall burn up the adversaries.)

Isa lxvi: 15, 16 For, behold, the LORD will come with fire,....to render his anger with fury, and his rebuke with flames of fire. For by fire will the LORD plead (Gr for in the fire of the LORD shall all the earth be judged)

lxvi: 24 neither shall their fire be quenched.

These passages furnish abundant Isaianic justification for the figure of punishment by fire, which Jesus uses so often. (See in addition to Mt xiii: 30 also Mt iii: 12; v: 22; vii: 19; xiii: 40, 42, 50; xviii: 8, 9; xxv: 41; Mk ix: 48, (44), 48; Lk iii: 17; xvii: 29). Is not this a touch of "frightfulness" which comes over into his teaching from the Isaianic background, which might not have entered it at all, save for its being found in Isaiah? It is noteworthy that this figure appears most frequently in Matthew, rarely in the other Synoptists; and also that it is not the only figure that Jesus uses for the punishment of the wicked (See Mt xxv: 30).

Since this thought occurs in so many passages in Isaiah, and is so clear in both the Greek and the Hebrew, it cannot be used to argue a greater familiarity upon the part of Jesus with either the one version or the other.

Mk iv: 30 = Lk xiii: 18 Lk τίνι ὁμοία ἐστὶν ἡ βασιλεῖα τοῦ Θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν;

Isa xl: 18 τίνι ὁμοιώσατε Κύριον, καὶ τίνι ὁμοιώματι ὁμοιώσατε αὐτόν;

Mk iv: 30 = Lk xiii: 18 Lk Unto what is the kingdom of God like, and whereunto shall I liken it?

Isa xl: 18 To whom then will ye liken God? or what likeness will ye compare unto him.

In the fuller form of Luke there is the possibility that the phraseology of Jesus is influenced by his memory of the passage in Isaiah.

Mt xiii: 42, 50 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βουγμὸς τῶν ὀδόντων

Isa lxv: 14 ὑμεῖς δὲ κεκοάξεσθε διὰ τὸν πόνον τῆς καρδίας, καὶ ἀπὸ συντριβῆς πνεύματος ολολύξετε.

Mt xiii: 42, 50 there shall be the weeping and gnashing of teeth.

Isa lxv: 14 but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

This saying of Jesus, with its unrelieved gloom, seems to be a translation of the words of Isaiah into another setting, although no trace of the phraseology comes over.

This same expression occurs also Mt viii: 12, xii: 12, xxiv: 51, xxv: 30; Lk xiii: 28.

The Lost Sheep.

Mt xviii: 12, 14 = Lk xv: 4-6. Lk τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνεσθῆκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; καὶ εὕρων ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, καὶ ἐλθὼν εἰς τὸν οἶκον συνακαλεῖ τοὺς φίλους καὶ τοὺς γειτόνας λέγων αὐτοῖς· συνχάρητέ μοι, ὅτι εὕρον τὸ πρόβατόν μου τὸ ἀπολωλός.

Isa xl: 11 ὡς ποιμὴν ποιμανεῖ τὸ ποίμνιον αὐτοῦ, καὶ τῷ βραχίονι αὐτοῦ συναῖξει ἄρνας,

xliv: 22 καὶ ἄξουσιν τοὺς υἱοὺς σου ἐν κόλπῳ, τὰς δὲ θυγατέρας σου ἐπ' ὤμων ἄροῦσιν

liii: 6 πάντες ὡς πρόβατα ἐπλανήθημεν,

lx: 4 ἤμασιν πάντες οἱ υἱοὶ σου μακρόθεν, καὶ αἱ θυγατέρες σου ἐπ' ὤμων ἀρθήσονται

lxii: 5 καὶ ἔσται ὃν τρόπον εὐφρανθήσεται νυμφίος ἐπὶ νύμφῃ, οὕτως εὐφρανθήσεται Κύριος ἐπὶ σοί.

lxvi: 12 τὰ παιδιά αὐτῶν ἐπ' ὤμων ἀρθήσονται

Mt xviii: 12--14 = Lk xv: 4-6 Lk What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which is lost.

Isa xl: 11 He shall feed his flock like a shepherd (Gr shall shepherd his flock like a shepherd), he shall gather the lambs in his arm,

xliv: 22 and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders.

liii: 6 All we like sheep have gone astray;

lx: 4 thy sons shall come from far, and thy daughters shall be carried in the arms (Gr upon the shoulders)

lxii: 5 and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

lxvi: 12 ye shall be borne upon the side (Gr their children shall be carried upon the shoulders).

This beautiful little parable is full of Isaianic touches. That the idea of the lost sheep comes from Isaiah liii: 6 is evident from the fact that Matthew has "gone astray" instead of "lost" as in Luke. But it is in Luke that there has been preserved the characteristically Isa-

ianic touch of "bearing it on his shoulder". In Luke also appears a more extravagant joy than in Matthew; one lost sheep, though perhaps causing more rejoicing than the ninety and nine which had not gone astray, is hardly worth a celebration in which all the friends and neighbors are called together. Do we not see shining through here a reference to the wedding joy with which the Lord rejoices over his own?

Though the phrase "upon his shoulder" favors the Greek rather than the Hebrew version, the difference is not great enough to serve as the basis of an argument.

It should be remarked, however, that the merely incidental way in which the Isaianic material is employed—seeming, as it does, just naturally to grow out of the subject matter in hand—shows how completely it has been assimilated by Jesus.

The Good Samaritan.

Lk x: 30-34 πληγὰς ἐπιθέντες.....καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον,

Isa i: 6, 7 ἀπὸ ποδῶν ἕως κεφαλῆς οὔτε τραῦμα οὔτε μώλωψ οὔτε πληγὴ φλεγμαίνουσα, οὐκ ἔστιν μάλαγμα ἐπιθεῖναι οὔτε /[^] καταδέσμούς.

Lk x: 30-34 beat him (lit. inflicted blows).....And came to him, and bound up his wounds, pouring on them oil and wine,

Isa i: 6, 7 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores: they have not been closed neither bound up, neither mollified with oil. (Gr from the feet to the head neither hurt, nor stripe, nor festering wound, there is none to put on salve, nor oil, nor dressings (lit bindings up)).

It is truly remarkable how much of the phraseology of Isaiah has come over into the saying of Jesus. πληγὰς = πληγὴ, ἐπιθέντες = ἐπιθεῖναι, κατέδησεν = καταδέσμούς, τραύματα = τραῦμα, ἔλαιον = ἔλαιον. Out of eight significant words in this verse in Luke, five have come over from Isaiah practically without change. Surely no better proof could be desired that Jesus was saturated in the phraseology of the Greek version of Isaiah.

It is worthy of remark that since this saying of Jesus rests so evidently upon this verse in Isaiah, he has intended the man who fell among thieves to represent the moral and spiritual ills of humanity, rather than physical ills.

Lk x: 31, 32 κατὰ συγκυρίαν δὲ ἱερός τις κατέβαινον ἐν τῇ

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ὁδῷ ἐκεῖνη καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. ὁμοίως δὲ καὶ Λευ-
εΐτης....ἔλθων καὶ ἰδὼν ἀντιπαρῆλθεν.

Isa lviii: 7 καὶ ἀπὸ τῶν οἰκείων τοῦ σπέρματός σου οὐχ
ὑπερόψη

Lk x: 31, 32 And by chance a certain priest was going down
that way: and when he saw him, he passed by on the other side.
And in like manner a Levite also,...came...and saw him,...
passed by on the other side!

Isa lviii: 7 and that thou hide not thyself from thine own
flesh(Or thou shalt not overlook the connexions of thy own
seed).

This verse furnishes the germ from which the par-
able of the Good Samaritan might very naturally have been
developed. Jesus has but taken Isaiah's general command
not to overlook, or despise, any of one's blood-kinsmen, and
made it concrete and dramatic. This gives a very ready ex-
planation of his choice of the leading character in the dra-
ma. The casting of the Samaritan in the chief role has
given an excruciatingly poignant touch to the prophetic in-
junction. The reference to Isaiah i: 6, which we have just
made, also explains why Jesus introduces the priest and the
Levite into this little drama. As the spiritual leaders
of the people they are the ones who should have been most
interested in the moral and spiritual hurts of the nation.
The artistry of Jesus is complete; the priest and the Levite
pass by on the other side; he who shows mercy is a Samar-
itan, not blood-kin at all.

Surely in this parable we are not dealing with
an incidental and extemporaneous saying of Jesus. The way
in which he has utilized the Isaianic materials, five spe-
cific words having come over from Isaiah i: 6 into Luke x:
verses 30 and 34, and the exquisite touch of the Good Samar-
itan coming from Isaiah lviii: 7, it appears that this par-
able is the result of mature reflection upon these Isaianic
passages. Although it seems to spring unbidden into life,
and to fit perfectly into the concrete situation in which it
is utilized, like many another shaft from the lips of a pub-
lic speaker, it had been carefully forged in moments of quiet
study, and laid away in the quiver to wait for the proper
occasion for its use. This seems to be the only adequate
way to explain how thoroughly this and other sayings of Je-
sus utilize the Isaianic material upon which they
rest, and yet how completely the Isaianic phraseology has
been assimilated, and how naturally it seems to fit into the
situation in which it is used.

The Prodigal Son

Lk xv: 18 (cf vs 21) ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἔρω αὐτῷ· πᾶτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου
 Isa xlii: 24 οὐχὶ ὁ θεὸς ᾧ ἡμάτοσαν αὐτῷ, καὶ οὐκ ἐβούλοντο ἐν ταῖς ὁδοῖς αὐτοῦ πορεύεσθαι οὐδὲ ἀκούειν τοῦ νόμου αὐτοῦ;

Lk xv: 18 (cf vs 21) I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight:

Isa xlii: 24 did not the LORD, he against whom we have sinned, and in whose ways they would not walk, neither were they obedient unto his law.

The essential point in these two passages is that sin is against God. Is Jesus alluding to Isaiah in this? thus seeking to appeal to their consciences by bringing before his hearers their national and ancestral sins which had brought such a train of woes into their history? Read thus, the parable would have a deeper meaning than just the portrayal of the Father's forgiving love. Israel is the straying prodigal; but God is yearning over him, and waiting for him to come to himself, and return to the Father's love.

Lk xv: 20 ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.

Isa xxx: 19 τὴν φωνὴν τῆς κραυγῆς σου ἤνικα εἶδεν, ἐπήκουσέν σου.

lv: 6, 7 Ζητήσατε τὸν κύριον, καὶ ἐν τῷ εὐρίσκειν αὐτὸν ἐπικαλέσασθε· ἤνικα δ' ἂν ἐγγίξῃ ὑμῖν, ἀπολιπέτω ὁ ἄσεβης τὰς ὁδοὺς αὐτοῦ καὶ ἄνθρωπος ἄνομος τὰς βουλὰς αὐτοῦ καὶ ἐπιστραφήτω ἐπὶ Κύριον, καὶ ἐλεηθήσεται, ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἁμαρτίας ὑμῶν.

lxv: 24 καὶ ἔσται πρὶν κεκοῦσθαι αὐτοὺς ὑπακούσομαι αὐτῶν, ἔτι λαλούντων αὐτῶν ἔρω τί ἐστίν;

Lk xv: 20 But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

Isa xxx: 19 he will surely be gracious unto thee at the voice of thy cry; when he shall hear, he will answer thee. (Gr when he heard, -lit. "saw"-, the voice of thy cry, he listened unto thee).

lv: 6, 7, Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him

return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Isa lxx: 24 And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.

The picture which Jesus draws of the Father, seeing the prodigal a long way off, running to meet him, and falling on his neck and kissing him, is already found in germ in Isaiah in the God who not only hears their cry, but abundantly pardons, and hears before they call. Jesus has but taken the Isaianic idea of God's abundant mercy, and made it concrete and dramatic.

Lk xv: 22 ἐξενέγκατε στολήν τὴν πρώτην καὶ ἐνδύσατε αὐτόν
Isa lxi: 10 ἐνέδυσεν γὰρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης

Lk xv: 22 Bring forth quickly the best robe, and put it on him;

Isa lxi: 10 for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. (Gr For he hath put on me the garment of salvation, and a tunic of joy).

It is possible that the idea of clothing the prodigal in the best robe is only a reflection of this passage in Isaiah. The definite dependence of the phraseology is doubtful; the word for "robe" in Luke is not that used by Isaiah for either "garment" or "tunic"; but the word for "put on" does seem to come over.

Lk xv: 28 καὶ φέρετε τὸν μόσχον τὸν σιτυετόν, θύσατε, καὶ φάγοντες εὐφρανθῶμεν,

Isa xxii: 18 αὐτοὶ δὲ ἐποίησαντο εὐφροσύνην καὶ ἀγαλλίαμα, σφάζοντες μόσχους καὶ θύοντες πρόβατα, ὥστε φαγεῖν κοῆα καὶ πιεῖν οἶνον φάγωμεν καὶ πίωμεν

Lk xv: 28 And bring the fatted calf, and kill it, and let us eat, and make merry:

Isa xxii: 18 And behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink,

Here again it is necessary to notice how completely the phraseology of Jesus rests upon that of Isaiah. μόσχον = μόσχους, θύσατε = θύοντες, φάγοντες = φαγεῖν, φάγωμεν. εὐφρανθῶμεν = ἐποίησαντο εὐφροσύνην. The saying of Jesus is evidently built out of materials found in the verse

of Isaiah. This would seem to mark this parable as the result of mature reflection, with the Greek version of Isaiah as the basis of the meditation.

Lk xv: 32 εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, ἀπολωλὼς καὶ εὐρέθη.

Isa xxxv: 9, 10 ἄλλὰ πορεύσονται ἐν αὐτῇ λελυτωμένοι..... καὶ ἤξουσιν εἰς Σιὼν μετ' εὐφροσύνης, καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν, αἴνεσις καὶ ἀγαλλίαμα, καὶ εὐφροσύνη καταλήμψεται αὐτούς.

li: 11 very similar.

Lk xv: 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Isa xxxv: 9, 10 But the redeemed shall walk there:..... and come with singing unto Zion; and everlasting joy shall be upon their heads: and they shall obtain gladness and joy,

li: 11 very similar.

The joy of the prodigal's return may also be Isaianic. By itself, the similarity might not be thought great enough to warrant the supposition of dependence, but the Isaianic character of other details of the parable strengthen the probability that this is also such.

The Unjust Steward.

Lk xvi: 1-3 ἄνθρωπος τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον..... ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνη ἔτι οἰκονομεῖν..... ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ;

Isa xxii: 19-21 καὶ ἀφαιρεθήσεται ἐκ τῆς οἰκονομίας σου..... καὶ τὴν οἰκονομίαν σου δώσω εἰς τὰς χεῖρας αὐτοῦ

Lk xvi: 1-3 There was a certain rich man, which had a steward....render the account of thy stewardship.....my lord taketh away the stewardship from me.

Isa xxii: 19-21 And I will thrust thee from thine office, (Gr stewardship)....and I will commit thy government(Gr stewardship) into his hand.

It is with rather meagre probability that we seek the germ of this parable of the unjust steward in the passage we have quoted from Isaiah. There is, however, a possibility such is the case, this possibility being strengthened by the apparent coming over, almost exactly, (from the Greek, rather than from the Hebrew), of the words for "stewardship", and "take away".

Lk xvi: 9 εἰς τὰς αἰωνίους σκηνάς.

Isa xxxiii: 20 σκηναὶ αὐτῶν οὐ μὴ σεισθῶσιν, οὐδὲ μὴ κινήσῶσιν οἱ πάσσαλοι τῆς σκηνῆς αὐτῆς εἰς τὸν αἰῶνα χρόνον,

Lk xvi: 9 (they may receive you) into the eternal tabernacles
Isa xxxiii: 20 a tent that shall not be removed, the stakes whereof shall never be plucked up (Gr tabernacles which shall not be shaken, neither shall the pegs of her tent be moved forever- lit. "unto eternal time"-).

This queer expression, "eternal tabernacles", bears upon its face its Isaianic origin, coming directly from Isaiah xxxiii: 20, where "tabernacles" are described as "eternal", i. e. as "not being moved unto eternal time".

The Rich Man and Lazarus.

Lk xvi: 24 καὶ αὐτὸς φωνήσας εἶπεν· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ

Isa xli: 17 ζητήσουσιν γὰρ ὕδωρ καὶ οὐκ ἔσται, ἡ γλῶσσα αὐτῶν ἀπὸ τῆς δίψης ἐξηράνθη.

Lk xvi: 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am in anguish in this flame.

Isa xli: 17 seek water, and there is none, and their tongue faileth for thirst (Gr they shall seek water, and there shall be none, their tongue is parched with thirst).

This detail of the parable is rather strongly linked with the Isaianic original by the two details of Dives "seeking water", in vain, and his tongue being "dried with thirst".

Lk xvi: 27-31 esp. vs. 31 εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ακούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται

Isa viii: 19, 20 τί ἐκλήτουσιν περὶ τῶν ζώντων τοὺς νεκρούς; νόμον γὰρ εἰς βοήθειαν ἔδωκεν

Lk xvi: 27-31 esp. vs. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

Isa viii: 19, 20 on behalf of the living should they seek unto the dead? To the law, and to the testimony! (Gr why do they seek the dead on behalf of the living? for he has given them a law for their help).

The Isaianic basis of these latter verses of the parable is very plain. The desire of Dives that one from the dead be sent to his brethren is an instance of the same unhealthy supernaturalism in religion as had produced the wizards and necromancers which Isaiah so unsparingly condemns. Abraham visits a like condemnation upon Dives in the summary refusal of his request. Both Isaiah and Jesus hold up the Scriptures in opposition to the occult as the God-given means of salvation.

Such a correspondence in the very point upon which the two passages turn is much too sharp to be a mere coincidence. Jesus has taken the Isaianic idea, and has made it concrete and dramatic. This shows how thoroughly the parable had been worked out, perhaps long before its use. It joins with others, which we have already pointed out, in furnishing evidence that Jesus used Isaiah as a quarry whence he took much rough material, which he painstakingly trimmed and polished, perhaps keeping a fund of carefully finished parables ready for instant use as occasion might demand.

The Unjust Judge.

Lk xviii: 1-8 The entire parable may be suggested by

Isa i: 17 κρίνατε ὀρφανῶ καὶ δικαιώσατε χήρα

i: 28 οἱ ἄρχοντές σου ἀπειθοῦσιν κοινωνοὶ κλεπτῶν, ἄγαπῶντες δῶρα, διώκοντες ἀνταπόδομα, ὀρφανοῖς οὐ κρίνοντες καὶ κρίσιν χηρῶν οὐ προσέχοντες.

lxii: 6, 7 Καὶ ἐπὶ τῶν τειχῶν σου, Ἱερουσαλήμ, κατέστησα φύλακας ὅλην τὴν ἡμέραν καὶ ὅλην τὴν νύκτα, οἱ διὰ τέλους οὐ σιωπήσονται μιμνησκόμενοι Κυρίου· οὐκ ἔστιν γὰρ ὑμῖν ὅμοιος· ἐὰν διορθώσῃ, καὶ ποιήσῃ Ἱερουσαλήμ ἀγαυρία ἐπὶ τῆς γῆς. (Theodotion after ὅμοιος- καὶ μὴ δῶτε σιγὴν αὐτῷ, ἕως ἐτοιμάσῃ καὶ ἕως θῆ τὴν Ἱερουσαλήμ καύχημα ἐν τῇ γῆ).

Lk xviii: 1-8 The entire parable may be suggested by

Isa i: 17 judge the fatherless, plead for the widow (Gr "justify" instead of "plead for").

i: 28 Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

lxii: 6, 7 I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the LORD'S remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

These Isaianic Passages furnish Jesus with the two foci around which he may be said to have drawn the parable. There is the unjust judge, utterly mercenary, completely indifferent toward the cause of the helpless; there is also the idea of importunity in prayer, "night and day" giving the Lord no rest until the petition be granted. This latter item is somewhat obscured in the Septuagint, but it is quite clear in Theodotion, which follows the Hebrew, as we have it, very closely.

Lk xviii: 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

Isa lviii: 9 τότε βοήσῃ, καὶ ὁ θεὸς εἰσακούσεται σε, ἔτι λαλοῦντός σου ἔρει, Ἰδοὺ πάρεμι

lix: 17 καὶ προτεβάλετο ἱμάτιον ἐκδικήσεως,

Lk xviii: 7 And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them?

Isa lviii: 9 Then thou shalt call, and the LORD shall answer; thou shalt cry, and he shall say, Here am I (Gr whilst thou art yet speaking, he will say, Here am I).

lix: 17 and he put on the garments of vengeance.

The Isaianic details to be noticed in this verse are the word "cry" (Isa lviii: 9), "avenge", which answers to garments of "vengeance", (Isa lix: 17), and the words "day and night", which we have just alluded to as from Isaiah lxii: 6. From Isaiah lviii: 9 also comes the thought of the certainty and the quickness with which God hears and answers those who call unto him. To the latter of these corresponds the "speedily" of Luke xviii: 8.

Lk xviii: 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει.

Isa lxiii: 4 ἡμέρα γὰρ ἀνταποδόσεως ἦλθεν αὐτοῖς, καὶ ἐνιαυτὸς λυτρώσεως πάρεστιν.

Lk xviii: 8 I say unto you, that he will avenge them speedily.

Isa lxiii: 4 For the day of vengeance was in mine heart, and the year of my redeemed is come. (Gr For the day of repayment has come to them, and the year of redemption is here.)

Although the word for "avenge" is different from those used by Isaiah for "repayment", and "redemption", this verse may be added to Isaiah lviii: 9 as furnishing a suitable basis for the conception of the speed with which

God will hear and avenge his own. The year of redemption is already present.

The Pharisee and the Publican.

Lk xviii: 9-14 The whole parable may be suggested by Isa i: 15. ὅταν ἐκτείνητε τὰς χεῖρας ἀποστρέψω τοὺς ὀφθαλμοὺς μου ἀφ' ὑμῶν· καὶ ἐὰν πληθύνητε τὴν δέησιν, οὐκ εἰσακούσομαι ὑμῶν,

lxv: 5. οἱ λέγοντες Πόρρω ἀπ' ἐμοῦ, μὴ ἐγγίσης μοι, ὅτι καθαρὸς εἰμι· οὗτος καπνὸς τοῦ θυμοῦ μου

Lk xviii: 9-14 The whole parable may be suggested by Isa i: 15. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear:

lxv: 5. Which say, Stand by thyself, come not near to me, for I am holier than thou: these are a smoke in my nose, (Gr Which say Far from me, come not near to me, for I am clean: this is a smoke of my wrath)

In these verses from Isaiah, we find the essential points of the parable, so far as the portrayal of the Pharisee is concerned: see him in his pride, drawing away from the poor publican, stretching out his hands, and multiplying his petition to a God who will not hear him, because his conduct does not comport with his profession!

Lk xviii: 11, 12 ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄσπαγες, ἄδικοι, μοιχοί, ἡ καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα κτῶμαι.

Isa lviii: 2, 3 ἐμὲ ἡμέραν ἐξ ἡμέρας ζητοῦσιν, καὶ γινῶναι μου τὰς ὁδοὺς ἐπιθυμοῦσιν, ὡς λαὸς δικαιοσύνην πεποιηκώς καὶ κρίσιν θεοῦ αὐτοῦ μὴ ἐγκαταλελοιπώς· αἰτοῦσίν με νῦν κρίσιν δικαίαν, καὶ ἐγγίξειν θεῷ ἐπιθυμοῦσιν, λέγοντες Τί ὅτι ἐνηστεύσαμεν καὶ οὐκ εἶδες; ἐταπεινώσαμεν τὰς ψυχὰς ἡμῶν καὶ οὐκ ἔγνωσ; ἐν γὰρ ταῖς ἡμέραις τῶν νηστειῶν ὑμῶν εὐρίσκετε τὰ θελήματα ὑμῶν, καὶ πάντας τοὺς ὑποχειρίους ὑμῶν ὑπονύσσετε

Lk xviii: 11, 12 God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all I get.

Isa lviii: 2, 3 Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous ordinances, they delight to draw near unto God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?

Behold, in the day of your fast ye find your own pleasure, and exact all your labors.

How perfectly has come over from Isaiah the portrait of the Pharisee, with all his pretended righteousness, his pretended zeal for God, and yet his total misconception of what God really wanted!

Lk xviii: 13, 14 ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος.

Isa xliiii: 26 λέγε σὺ τὰς ἀνομίας σου πρῶτος, ἵνα δικαιωθῆς.

Lk xviii: 13, 14 God, be merciful to me a sinner! I say unto you, This man went down to his house justified rather than the other:

Isa xliiii: 26 set forth thy cause (Or tell first thy sins), that thou mayest be justified.

How evidently does the saying of Jesus rest upon the verse of Isaiah! For there is not only the common thought of an humble confession being pleasing to God, but the very wording, "justified" because he told forth his sins before pleading his merit, witnesses to the dependence of Jesus upon Isaiah.

This correspondence also bears witness to the use of the Greek version by Jesus, for the sense of the Hebrew, "set forth thy cause" that thou mayest be justified, is just the opposite of the attitude Jesus wishes to commend; it is rather the attitude of the proud Pharisee.

Before leaving this parable we must again refer to the Isaianic character of the remainder of Lk xviii: 14 "for every one that exalteth himself shall be humbled; but that humbleth himself shall be exalted". See p. 137

The Talents.

Lk xix: 27 πλὴν τοὺς ἐχθρούς μου τούτους····· ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου

Isa i: 24, 25 διὰ τοῦτο τάδε λέγει κύριος ὁ δεσπότης σαβαώθ. οὐ παύσεται γὰρ μου ὁ θυμὸς ἐν τοῖς ὑπεναντίοις, καὶ κρίσιν ἐκ τῶν ἐχθρῶν μου ποιήσω. καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ σὲ καὶ πυρώσω εἰς καθαρὸν, τοὺς δὲ ἀπειθοῦντας ἀπολέσω, καὶ ἀφελῶ πάντα ἀνόμους ἀπὸ σοῦ.

lix: 18 ὡς ἀνταποδώσων ἀνταπόδοσιν ὄνειδος τοῖς ὑπεναντίοις.

lxvi: 6 φωνὴ κυρίου ἀνταποδιδόντος ἀνταπόδοσιν τοῖς ἀντικειμένοις.

lxvi: 14 καὶ ἀπειλήσει τοῖς ἀπειθοῦσιν.

Lk xix: 27 Howbeit these enemies of mine....bring hither, and slay them before me.

Isa i: 24, 25. Therefore saith the LORD.....Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn mine hand upon thee, and thoroughly purge away thy dross, and will take away all thy tin: (Gr Therefore thus saith the LORD, the Lord of hosts....my wrath shall not rest against mine adversaries, and I will bring judgement upon mine enemies: and I will bring mine hand upon thee, and will burn thee pure, but the disobedient will I destroy, and I will take away from thee all lawless ones).

lix: 18 According to their deeds, accordingly will he repay, fury to his adversaries, recompence to his enemies; (Gr as repaying recompence of reproach to his adversaries).

lxvi: 6 a voice of the LORD that rendereth recompence to his enemies.

lxvi: 14 and he will have indignation against his enemies(Gr and he will threaten the disobedient).

With these passages should be compared Isaiah xiii: 2-12, with its terrible picture of the wrath of God against Babylon, summoning the nations afar, and even the forces of nature, to bring destruction upon this cruel nation, and to destroy the sinners(vs. 9).

How strangely out of place does it seem for the gentle Jesus to end a parable with such a bloodthirsty note as "bring mine enemies into my presence and slay them"! It were bad enough that they were to be slain, but the note of personal vindictiveness that rings out in the injunction to slay them before him, is quite unintelligible. Who is this nobleman who went away into a far country(vs 12)? Is it Jesus? And does he mean to threaten his enemies that they shall be put to death in his presence? How unlike him, who came, not to exact their lives at the hands of his adversaries, but to lay down his own life for them! Or is it his purpose to represent God as thus exulting in the death of his enemies, and having them slain in his presence? Are we, then, to be perfect as our Father is perfect, and to have our enemies cut in pieces before us?

It would seem to be more than ever necessary that we seek out some antecedent of this teaching, from which its bloodthirsty vindictiveness is drawn, and without which such an element would never have entered into the teaching of Jesus. Such an antecedent is found in the passages of Isaiah which speak of the fury of the LORD manifested against his enemies.

But why should Jesus have included such an element, even though it be found in Isaiah? The answer to this ques-

tion is two-fold. It shows how completely the mind of Jesus is saturated with Isaianic phraseology, and how strong is the influence of Isaiah upon him. But does it not also show that Jesus expected his hearers to know that this element was Isaianic, and to allow for it? If he had thought that they would interpret it with the literalness of our Western minds, he could not have allowed it to creep into his sayings.

Of one thing we may be sure, and that is that Jesus, and not Luke, is responsible for its inclusion. It gives an unmistakable answer to the question that so insistently presses upon us at every stage of this inquiry, Is the apparent influence of Isaiah upon Jesus to be referred to assimilation? Here is one place where we may be sure that assimilation has not been at work. Even after two thousand years, we are tempted to strike this remark out as unworthy of Jesus. Certainly none of the evangelists would have attributed it to Jesus unless it had come to them attested beyond doubt. And it runs so directly counter to the strain of universalism and mercy that characterizes this humanitarian gospel of Luke, that it is still more certain that this harsh and bloodthirsty saying is not due to him.

As to the version of Isaiah which Jesus used, the testimony of this saying is not unequivocally clear. It is true that the word "enemies", which is used by Luke seems to look toward the Hebrew, being used three times in the Hebrew of these passages we have quoted. But it also occurs in the Greek, (Isa i: 24). Besides, the phraseology of Isaiah does not come over clearly enough for us to select any one passage in Isaiah as the basis for the saying. It rests rather upon the thought of them all, and "enemies" is as natural a word as any other under which to subsume that thought, whichever version were used.

The Vineyard.

Mt xxi: 33-46 = Mk xii: 1-12 = Lk xx: 9-19. See Isa v: 1-7.

Mt xxi: 33 = Mk xii: 1 = Lk xx: 9 ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν περιέθηκεν καὶ ᾠρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον

Isa v: 1, 2 ἀμπελῶν ἐγενήθη.....καὶ φραγμὸν περιέθηκα, καὶ ᾠκοδόμησα πύργον ἐν μέσῳ αὐτοῦ, καὶ προλήνιον ᾠρυξα ἐν αὐτῷ

Mt xxi: 33 = Mk xii: 1 = Lk xx: 9 There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower,

Isa v: 1, 2 My wellbeloved had a vineyard.....and he made a trench(Gr hedge) about it,.....and built a tower in the midst of it, and also hewed out a winepress therein.

Two points of interest press upon our attention, the exactness with which the phraseology of Jesus reproduces that of the Greek version of Isaiah, and the complete obscuration of that phraseology in Luke.

Jesus is here deliberately building his parable upon that of Isaiah, and is making the wording so plain as to be unmistakable. He wishes his hearers to be absolutely sure as to the source of his lesson. We must also remember that this same figure of a vineyard is used in Isaiah liii: 14, 15, in which the people are said to be the vineyard of the LORD, and that they who are oppressing them are burning the LORD'S vineyard.

Mk xii: 4 = Lk xx: 11 κάκεινον..ἠτίμασαν (Lk ἀτιμάσαντες)

Isa liii: 3 ἀλλὰ τὸ ἔϊδος αὐτοῦ ἄτιμον.....ἠτιμάσθη

Mk xii: 4 = Lk xx: 11 and him they...handled shamefully (better "dishonored")

Isa liii: 3 He was despised....he was despised. (Gr but his form was without honor...he was dishonored).

It is noteworthy that this detail, though lacking in Matthew, is present in both Mark and Luke; but it is used by each in a different connection. In Mark he was "wounded in the head," and dishonored; in Luke he was "bound", and dishonored. This shows the strength of the tradition attesting this word "dishonored". It is impossible to refrain from referring it to Isaiah liii: 3. So insistently did the details of the fate of the Suffering Child of God press upon him, that this one is included here.

It is a witness, however slight or important it be, for the Greek rather than the Hebrew version of Isaiah.

Mt xxi: 40 = Mk xii: 9 = Lk xx: 15, 16 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; (vs 41) λέγουσιν αὐτῷ· κακοὺς κακῶς ἀπολέσει αὐτούς

Isa v: 3-6 νῦν δὲ ἀναγγελῶ ὑμῖν τί ποιήσω τῷ ἀμπελῶνί μου. ἀφελῶ τὸν φραγμὸν αὐτοῦ καὶ ἔσται εἰς διαρπαγὴν, καὶ καθελῶ τὸν τοῖχον αὐτοῦ καὶ ἔσται εἰς καταπάτημα

Mt xxi: 40 = Mk xii: 9 = Lk xx: 15, 16 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? (vs 41) They say unto him, He will miserably destroy those miserable men. (It should be noted that in both Mark and Luke the threat of destruction for the husbandmen is put into the mouth of Jesus).

Isa v: 3-6I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the fence thereof, and it shall be trodden down:

In his inclusion of the threat of destruction, Jesus is true to his Isaianic original; but in keeping with the purpose of his parable, which was to condemn the leaders of the people, rather than the people themselves, this destruction is visited, not upon the vineyard, as in Isaiah, but upon the husbandmen to whom the vineyard had been let.

Why does Matthew put this threat of destruction into the mouth of those who heard him, rather than into that of Jesus himself? Are Mark and Luke right in attributing it to Jesus? If so, and the probabilities are in favor of their being right, we have in Matthew a slight obscuring of the Isaianic phraseology.

Mt xxi: 42 = Mk xii: 10 = Lk xx: 17 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας
Isa viii: 14 κἀν ἐπ' αὐτῷ πεποιθῶς ἦς, ἔσται σοι εἰς ἀγίασμα, καὶ οὐχ ὡς λίθου προσκόρματι συναντήσεσθε οὐδὲ ὡς πέτρας πτώματι.

xxviii: 14-22 esp. vs. 16 διὰ τοῦτο οὕτως λέγει κύριος ὁ κύριος Ἰησοῦ ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιὼν λίθον πολυτελεῖ ἑκλεκτὸν ἀκοογωνιαῖον ἔντιμον, εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων οὐ μὴ κατασχυνῆῃ

Mt xxi: 42 = Mk xii: 10 = Lk xx: 17 The stone which the builders rejected, the same was made the head of the corner: Isa viii: 14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel (Gr And if thou hadst trusted in him, he shall be to thee for a sanctuary, and ye shall not meet him as a stone of stumbling, nor as a rock of falling).

xxviii: 14-22 esp. vs. 16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste. (Gr Therefore thus saith the Lord GOD, Behold, I put into the foundations of Zion a stone, costly, chosen, a chief corner stone, honored, into her foundations, and he that believeth shall not be put to shame).

The words of Jesus are a direct quotation from Psalm cxviii: 22, but one cannot help feeling that these two verses on Isaiah were in his mind, perhaps equally with

the one from the Psalms. Indeed, a study of the relative contexts, in connection with the situation in which Jesus finds himself, will perhaps lead us to attribute even more importance to the Isaianic material than to the other.

In the Greek version of Isaiah, it is significant that each of these verses are an appeal to faith. "If thou hadst trusted", "He that believeth". In viii: 14, moreover, God himself becomes either a sanctuary, or a stone of stumbling, according as men have faith in him, or fail to trust him. Could Jesus be suggesting that he, being God, would also be to them either a sanctuary, or an offense?

The implications of the context of Isaiah xxviii are much clearer, and much more to the point in this situation. There it a question of the rulers of the people, taking refuge in lies, and fancying themselves so secure that they might almost be said to have a covenant with death, confronted with a searching judgement whose basis is righteousness, and threatened with a certain destruction. This is almost exactly the situation which Jesus confronts; he is offering them salvation through trust in himself, and through God's kingdom and God's righteousness. But, they, fancying themselves secure in their position as the heads of God's people, are preparing to reject the very stone on which God purposes to build the new Zion. It will result in the sweeping away of their fancied security, and in their ultimate and utter destruction.

But why, then, did Jesus quote from the Psalms rather than from Isaiah? Because the material in Isaiah was not in quotable form. That in the Psalms was direct, concise, and had the advantage of having in the Scripture that which he wished to drive home. Besides, we are not sure that our account of his sayings is not an abbreviated one; he may have taken the verse from the Psalms as a text, and have proceeded to expand it, making use of the Isaianic material. We may be sure, that with the great familiarity with the Scriptures, which was the possession especially of the leaders of the people, the Isaianic implications of the figure of the corner stone would be present to the minds of his hearers, whether he himself definitely referred to them or not.

Mt xxi: 43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνοις ποιοῦντι τοὺς καρποὺς αὐτῆς.

Isa xxvi: 2, 3 ἀνοίξατε πύλας, εἰσελθέτω λαὸς φυλάσσω

δικαιοσύνην καὶ φυλάσσω ἀληθείαν, ἀντιλαμβανόμενος ἀληθείας καὶ φυλάσσω εἰρήνην.

Mt xxi: 43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

Isa xxvi: 2, 3 Open ye the gates, that the righteous nation which keepeth truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee (Gr after "enter in"- laying hold of truth and keeping peace).

The words of Jesus are little more than a free generalization of the verse in Isaiah. The fact that Matthew alone gives them lends support to our supposition that the discourses of Jesus come to us in an abbreviated form; they must have been supplemented with much additional material, some traces of which may still be discovered, and which in this case may have been Isaianic.

(Mt xxi: 44) = Lk xx: 18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

Isa viii: 14, 15 καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε οὐδὲ ὡς πέτρας πτώματι (Theodotion καὶ εἰς λίθον προσκόματος καὶ εἰς πέτραν πτώματος τοῖς δυσὶν οἴκοις κ. τ. λ.).....
διὰ τοῦτο ἀδυνατήσουσιν ἐν αὐτοῖς πολλοί, καὶ πεσοῦνται καὶ συντριβήσονται.....

(Mt xxi: 44) = Lk xx: 18 And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

Isa viii: 14, 15 but for a stone of stumbling and for a rock of offence to both the houses of Israel.... and many shall stumble thereon, and fall, and be broken.....

(Grwherefore many among them shall want strength, and shall fall; shall be shivered to atoms).

It is evident that this saying of Jesus can depend upon the verse quoted from Isaiah only in a general way; merely the thought is taken, the phraseology is quite different. But the Isaianic figure is so daring and so striking it could not have failed to impress the mind of Jesus. God a stone upon which Israel stumbled, and upon which both houses of Israel were shivered to atoms! (This meaning of συντριβῶ is taken from "A Lexicon abridged from Liddell and Scott's Greek-English Lexicon, 19th ed. New York 1881). This is almost certainly the germ from which the saying of Jesus is developed.

Although the sense of the Greek is not quite so clear as that of the Hebrew, still, if we take the reading of Theodotion into account, it is sufficiently clear for

us to regard it as the basis for the saying of Jesus; no recourse to the Hebrew is necessary.

The Wedding Feast.

Mt xxii: 1-14 = Lk xiv: 16-24.

Many of the details of this parable may rest upon an Isaianic basis. In Matthew the feast is a wedding feast for the King's son; in Luke it is merely a feast to which "many" are invited. This latter is reminiscent of Isaiah xxv: 6 where the Lord makes a feast to "all the nations". The invitation to the feast, and the unwillingness of the guests to accept may recall Isaiah lv: 1, 2, where all are bidden come and freely enjoy good things, and Isaiah xxx: 15, where salvation is offered to those unwilling to accept it.

Mt xxii: 7 ὁ δὲ βασιλεὺς ὀργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπέκλεισε τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

Isa xiii: 2-12γίγαντες ἔρχονται πληρῶσαι τὸν θυμὸν μουΚύριος σαβαὼθ ἐντέταλται ἔθνεσι ὄπλομάχῃ ἔρχεσθαι ἐκ γῆς πόρρωθεν.....καταφθεῖσαι πᾶσαν τὴν οἰκουμένην. κ. τ. λ.

Mt xxii: 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

Isa xiii: 2-12I have called my mighty men for mine anger.....the LORD of hosts mustereth the host for the battle. They come from a far country.....to destroy the whole land etc.

We have in Matthew a note of pure fury which is lacking in Luke. As we have formerly maintained in similar cases, it is well here to seek some antecedent without which this note of fury would not have come into the words of Jesus. It is quite in the spirit of the thirteenth chapter of Isaiah, where the LORD musters his hosts to destroy the cruel Babylonian nation. We regard this as an unmistakable touch of Isaianic color in the words of Jesus.

Mt xxii: 9 = Lk xiv: 21 ἔξελθε ταχέως....καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.

Luke here uses what we may call Isaianic pathological phraseology, which is lacking in Matthew. For this phraseology, and for the Isaianic passages from which it is drawn, see pp. 78, 79.

Mt xxii: 11 Εἰσελθὼν δὲ ὁ βασιλεὺς...εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἕνδυμα γάμου.

Isa lii: 1 ἔνδυσαι τὴν ἰσχὺν σου Σειῶν καὶ σὺ ἔνδυσαι τὴν δόξαν σου,

lix: 6 οἱ ἱστίοι αὐτῶν οὐκ ἔσται εἰς ἱμάτιον, οὐδὲ μὴ περιβάλονται ἀπὸ τῶν ἔργων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἔργα ἀνομίας

lxi: 8 δοθῆναι τοῖς πενθοῦσιν Σειῶν...καταστολὴν δόξης

lxi: 10 ἐνέδυσεν γὰρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης

Mt xxii: 11 But when the king came in...he saw there a man which had not on a wedding garment.

Isa lii: 1 put on thy strength O Zion; put on thy beautiful garments,

lix: 6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity,

lxi: 8 To appoint unto them that mourn in Zion...the garment of praise....

lxi: 10 for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.

The seeming severity of the punishment meted out to the man who had not on a wedding garment raises in our mind the whole question as to what our Lord could have meant by this wedding garment, and why the lack of it was so serious. It were surely enough that one without a wedding garment should be excluded from the wedding; but this poor man is bound hand and foot, and cast out into the outer darkness, where there is weeping and gnashing of teeth.

Are there Isaianic clues to the meaning of this passage? Following out those clues furnished by the words Jesus uses we find that Jerusalem is urged to put on her beautiful garments in token of the redemption which the Lord brought her. To fail to do so would betoken ingratitude, or even a rejection of the salvation offered her. Part of the mission of him annointed by the spirit of God was to appoint to the mourners in Zion a garment of praise. Those who did not put on this garment put themselves outside the sphere of the mission of God's annointed one. The Lord had clothed one in the garments of salvation and the robe of joy. There is also the negative suggestion that the works of men's hands are not sufficient to clothe them, for these were works of iniquity.

These Isaianic clues may give us an insight into the meaning of Jesus. Here was one wholly without the sphere of the righteousness, the salvation, the joy, which God purposed in his Son, clothed still in the works of his own iniquity, who still tried to press his way into the kingdom. Great must be the punishment meted out to him!

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The Faithful and Unfaithful Servant.

Mt xxiv: 46 = Lk xii: 48 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρησει οὕτως ποιοῦντα.

Isa lvi: 2 μακάριος ἄνθρωπος ὁ ποιῶν ταῦτα

Mt xxiv: 46 = Lk xii: 48 Blessed is that servant, whom his lord when he cometh shall find so doing.

Isa lvi: 2 Blessed is the man that doeth this.

The correspondence between these two passages is obvious. It consists in the blessedness of doing.

Mt xxiv: 48 = Lk xii: 45. Lk χρονίζει ὁ κύριός μου ἔρχεσθαι

Isa xliii: 28 ταχὺ ἔρχεται καὶ οὐ χρονιεῖ.

Mt xxiv: 48 = Lk xii: 45 Lk My lord delayeth his coming;

Isa xliii: 28 and her time is near to come (Gr he cometh quickly, and delayeth not).

This is a case of bodily transferring the phraseology of an Isaianic passage. It is clearer in Luke than in Matthew, and depends clearly upon the Greek, rather than the Hebrew.

The Wise and Foolish Virgins.

Mt xxv: 5 ἐγύσταξαν πᾶσαι καὶ ἐκάθευδον

Isa v: 27 οὐδὲ νυστάξουσιν οὐδὲ κοιμηθήσονται

Mt xxv: 5 they all slumbered and slept

Isa v: 27 none shall slumber nor sleep.

The use of the doublet "slumbered and slept", where one of them would have been sufficient, raises a question. The probability is that this doublet was used in the source upon which Matthew drew, for a writer would be more likely to eliminate one member of such a doublet than to introduce it. The wording points to Isaiah v: 27 where there is a similar doublet, in which the same word, in the Greek, is used for "slumber". It appears a clear case of dependence.

Mt xxv: 10-12 (cf Lk xliii: 25); the foolish virgins call upon the lord to open to them, and are refused. This is slightly reminiscent of Isaiah xlvi: 1, 2, in which the house of Jacob swears by the name of the Lord, but not in truth or in righteousness.

The Last Judgement.

Mt xxv: 32 καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη

Isa lxvi: 18 ἔρχομαι συναγαγεῖν πάντα τὰ ἔθνη καὶ τὰς γλώσσας

Mt xxv: 32 And before him shall be gathered all the nations:

Isa lxvi: 18 I will gather all nations and tongues.

The only significant words in each passage, "gather" and "nations", are identical.

Mt xxv: 34, 41 δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου.....
πορεύεσθε ἀπ' ἐμοῦ καταραμένοι

Isa lxn: 28 οἱ ἐκλεκτοὶ μου οὐ....τεκνοποιήσουσιν εἰς
κατάραν, ὅτι σπέρμα εὐλογημένον ὑπὸ θεοῦ ἐστίν

Mt xxv: 34, 41 Come, ye blessed of my Father,...Depart
from me ye cursed,.....

Isa lxn: 28 They shall not...bring forth for calamity;
for they are the seed of the blessed of the LORD (Gr They
shall not bring forth for a curse, for it is a seed blessed
of God).

There could scarcely be a more striking case of direct dependence upon the phraseology of Isaiah, especially as found in the Greek version. For there are the words, "curse", and "blessed of God". In substituting "my Father" for "God", Jesus not only claims divinity for himself, but he also shows how greatly he depended upon the familiarity of his hearers with Isaiah. Without that, his claim would have passed entirely unnoticed.

From the completeness with which Jesus has embodied not only the idea, but also the very words of this verse of Isaiah into his parable, and from the artlessness with which this material fits into its place in the rather complex whole, we can learn the consummate artistry with which the parables of Jesus were framed, and the thoroughness with which he had assimilated the words of Isaiah. It is surely not coincidence that each time this happens it is the material in the Greek version of Isaiah which is employed. The facts point very strongly in the direction, not only of a studied artistry in the composition of the parables, but also of the detailed acquaintance of Jesus with the Greek version of Isaiah, its complete mastery, and its deliberate use in his own teaching.

Mt xxv: 34, 41 τὴν ἡτοιμασμένην ὑμῖν βασιλείαν.....
εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ κ. τ. λ.

Isa xxx: 23 μὴ καὶ σοὶ βασιλεύειν ἡτοιμάσθη, φάραγμα βαθείαν,
ξύλα κείμενα, πῦρ καὶ ξύλα πολλὰ; ὁ θυμὸς κυρίου ὡς φάραξ
ὑπὸ θεοῦ καιομένη.

Mt xxv: 34, 41 the kingdom prepared for you..... into the
eternal fire prepared for the devil etc.

Isa xxx; 23 yea, for the king it is made ready; he hath made
it deep and large: the pile thereof is fire and much wood;
the breath of the LORD, like a stream of brimstone, doth
kindle it. (Gr For thee hath a kingdom been prepared? --lit.
for thee hath it been prepared to reign?--(No!) a deep ravine,

wood lying, fire and much wood! the wrath of the LORD as a ravine set on fire by brimstone!

Here again the phraseology of Jesus rests solidly upon that of the Greek version of Isaiah. The two essential ideas, a prepared kingdom for the good, and a prepared fire for the bad, are just the ones found in Isaiah. The Assyrian thought a kingdom was prepared for him; but what really awaited him was a huge funeral pyre! Jesus has seized upon this imagery, which may have been very familiar to those who heard him, and has promised that there is indeed a kingdom prepared for those who have merited it; but for the cursed a fire, which he describes as eternal. Does this characterization of that fire reflect the staggering scale upon which fire had been prepared for the Assyrian? a deep ravine, piled high with wood, and set on fire by brimstone because no human torch were sufficient?

Mt. xxv: 35, 36 ἐπέινασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ζένος ἦμην καὶ συνηγάγετέ με, γυμνὸς καὶ περιβάλετέ με

Isa xxi: 14 εἰς συνάντησιν διψῶντι ὕδωρ φέρετε, ... ἄρτοις συναντᾶτε τοῖς φεύγουσιν

lviii: 7 διάρουπτε πεινῶντι τὸν ἄρτον σου, καὶ πτωχοὺς ἀστέγους εἰσαγε εἰς τὸν οἶκόν σου· ἐὰν ἴδῃς γυμνόν, περιβάλε

Mt xxv: 35, 36 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me:

Isa xxi: 14 Unto him that was thirsty they brought water, ... (they) did meet the fugitives with their bread. (Gr to meet the thirsty bear water....with bread meet the fleeing).

lviii: 7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him?(clothe him)?

This test which the blessed have successfully met is taken almost word for word from Isaiah lviii: 7. In spite of the fact that the handling is free, the ideas occur in just the order they have in Isaiah, and much of the phraseology comes over. It is a case of unmistakable dependence. The Greek and Hebrew versions resemble each other so closely in this instance that we do not care to base upon it an argument for the dependence of Jesus upon either one of them.

In addition to these specific details, we may perhaps detect Isaianic influence in the idea that retribution is made according to deeds, whether good or evil,

(Isa iii: 10, 11, lxv; 6, 7, lxvi: 4); in such expressions "throne of his glory", (Isa xxii: 23), the reference to the Son of man as "the King", (Isa xliv: 6); and in the idea of identification between the needy ones and Jesus, vss. 40, 45, "Inasmuch as ye did it (or not) unto one of these least, ye did it (or not) unto me". This may reflect Isaiah lxiii: 9, which reads in the Hebrew, "In all their afflictions he was afflicted". But it will be noted that any dependence of the saying of Jesus upon this passage is so vague and general that it is impossible to recognize any trace of the phraseology coming over. There is certainly not a dependence which is definite enough and clear enough to argue the use of the Hebrew version of Isaiah by Jesus.

The Apocalyptic Teachings of Jesus.

So many of the details of the apocalyptic teachings of Jesus come straight out of Isaiah that this body of material constitutes an important witness to the strength of the Isaianic influence upon his mind.

Mt xxiv: 7 = Mk xiii: 8 = Lk xxi: 10 ἔγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν

Isa xix: 2 καὶ ἐπεγεροθήσονται Αἰγύπτιοι ἐπ' Αἰγυπτίους, καὶ πολεμήσει ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ, καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ, πόλις ἐπὶ πόλιν, καὶ νομὸς ἐπὶ νομόν.

Mt xxiv: 7 = Mk xiii: 8 = Lk xxi: 10 For nation shall rise against nation, and kingdom against kingdom:

Isa xix: 2 And I will stir up the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom.

It is very clear that the idea expressed in Isaiah might find its way into the words of Jesus in the form in which we have it, though there is little trace of direct dependence in phraseology.

Mt xxiv: 7, 8 = Mk xiii: 8 = Lk xxi: 11 καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους (Lk + φόβητοῶ τε) πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

Isa viii: 21 καὶ ἤξει ἐφ' ὑμᾶς σκληρὰ λιμός

xiii: 8 καὶ ὠδῖνες αὐτοῦς ἔξουσιν

xix: 17 καὶ ἔσται ἡ χώρα τῶν Ἰουδαίων... εἰς φόβητρον.

xxi: 8 καὶ ὠδῖνες ἔλαβόν με

xxvii: 17 καὶ ὡς ἡ ὠδίνουσα ἐγγίζει τεκεῖν, ἐπὶ τῇ

ὠδῖνι αὐτῆς ἐκέκραξεν, οὕτως ἐγενήθημεν τῷ ἀγαπητῷ σου.

xxix: 6 ἐπισκοπῇ, γὰρ ἔσται μετὰ βροντῆς καὶ σεισμοῦ καὶ φωνῇ μεγάλῃ

Mt xxiv: 7, 8 = Mk xiii: 8 = Lk xxi: 11 and there shall be famines and earthquakes in divers places. (Lk + and terrors). But all these things are the beginning of travail.

Isa viii: 21 And they shall pass through it, hardly be-
stead and hungry (Gr and there shall come upon you cruel
famine)

xiii: 8 pangs (travail) and sorrows shall take hold
of them

xix: 17 and the land of Judah shall become a terror...

xxi: 8 pangs have taken hold upon me, as the pangs of
a woman in travail:

xxvi: 17 Like as a woman with child, that draweth
near the time of her delivery, is in pain and crieth out
in her pangs; so have we been before thee, O LORD.

xxix: 6 She shall be visited of the LORD of hosts with
thunder, and with earthquake, and great noise,

All these details, then, seem to be drawn from
Isaiah. Especially does the figure of "pangs", for the
supreme distress which can come to humanity, seem to be
characteristic of the prophet. An interesting touch is
seen in the adjective "great" which Luke adds to his
"earthquakes". This adjective is also found in Isaiah
xxix: 6, from which this detail is drawn, though there it
is used in connection with voice, rather than with earth-
quake.

Lk xxi: 12 ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν

Isa xi: 14 καὶ ἐπὶ Μωὰβ πρῶτον τὰς χεῖρας ἐπιβαλοῦσιν

Lk xxi: 12 they shall lay their hands on you

Isa xi: 14 they shall put forth their hand upon Edom and
Moab (Gr and upon Moab first shall they lay their hand.)

This detail is found only in Luke. Since the iden-
tical expression occurs in the Greek version of a passage
in Isaiah which is distinctly apocalyptic in tone, it is
probable that Luke has been pulled away from Mark in this
instance by an Isaianic tradition in a source peculiar to
himself.

Lk xxi: 15. ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δύνη-
σονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.
Isa xli: 11 ἰδοὺ αἰσχυνθήσονται καὶ ἐντραπήσονται πάντες
ἀντικείμενοί σοι, ἔσονται γὰρ ὡς οὐκ ὄντες, καὶ ἀπολοῦνται
πάντες οἱ ἀντίδικοί σου.

1: 8, 9 τίς ὁ κρινόμενός μοι; ἀντιστήτω μοι ἅμα.....
ἰδοὺ Κύριος βοηθήσει μοι.

Isa liv: 17 πᾶν σκεῦος σκευαστὸν ἐπὶ σὲ οὐκ εὐδώσω· καὶ πᾶσα φωνὴ ἀναστήσεται ἐπὶ σὲ εἰς κρίσιν, πάντας αὐτοὺς ἠτιήσεις,

Lk xxi: 15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay.

Isa xli: 11 Behold, all they that are incensed against thee shall be ashamed and confounded: they that strive with thee shall be as nothing, and shall perish. (Gr behold, all thy adversaries shall be ashamed and turned backward, they shall be as though they were not, and all thy opponents shall be destroyed).

l: 8, 9 who will contend with me? let us stand up together:.....(Gr let him stand up against me)....behold, the LORD will help me.

liv: 17 no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn(Gr vanquish).

There is quite a broad thought-basis in these Isaianic passages for the idea to which Jesus here gives utterance. Some traces of Isaianic phraseology can be detected. The word "adversaries" seems to look toward the Greek of Isaiah xli: 11, while the whole form into which the saying of Jesus is cast, "a voice or mouth which none can gainsay" seems to point directly to Isaiah liv: 17, where the LORD is said to give victory over not only the weapons formed against his own, but also over "every voice rising against thee in judgement".

Mk xiii: 12 = Lk xxi: 16 (cf Mt x: 21) Mk καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς

Isa iii: 5 καὶ συμπεσεῖται ὁ λαός, ἄνθρωπος πρὸς ἄνθρωπον, καὶ ἄνθρωπος πρὸς τὸν πλησίον αὐτοῦ, προσκόψει τὸ παιδίον πρὸς τὸν πρεσβύτερον,

xix: 2 καὶ πολεμήσει ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ κ. τ. λ.

Mk xiii: 12 = Lk xxi: 16 (cf Mt x: 21) Mk And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death.

Isa iii: 5 And the people shall be oppressed, every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient(Gr And the people shall come to blows, man against man, and man against his neighbor; the child shall offend against the elder)

xix: 2 and they shall fight every one against his brother.

This saying of Jesus resembles somewhat Micah vii: 6 q. v.; the expression "shall rise up against" may be derived from this source. But the thought of the strife among those near and dear to each other is certainly as characteristic of Isaiah as of Micah, and the details, "brother against brother", and "children against parents" are, if there be any difference, closer to the former than to the latter.

Mt xxiv: 9 = Mk xiii: 13 = Lk xxi: 17 Mk and Lk Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων (Mt + τῶν ἐθνῶν) διὰ τὸ ὄνομά μου.
Isa lxvi: 5 εἶπατε, ἀδελφοὶ ἡμῶν, τοῖς μισοῦσιν ὑμᾶς.....
ἵνα τὸ ὄνομα τοῦ Κυρίου δοξασθῆ (Theodotion εἶπαν οἱ ἀδελφοὶ ὑμῶν, οἱ μισοῦντες ὑμᾶς, οἱ ἀποβαλλόμενοι ὑμᾶς διὰ τὸ ὄνομά μου

Mt xxiv: 9 = Mk xiii: 13 = Lk xxi: 17 Mk and Lk And ye shall be hated of all men (Mt the nations) for my name's sake.
Isa lxvi: 5. Your brethren that hate you, that cast you out for my name's sake, have said.....(Gr Say ye, our brethren, to those that hate you....that the name of the LORD may be glorified).

Jesus takes both the idea that his own are to be hated by the world, and the language in which that idea is expressed, directly from Isaiah lxvi: 5. At first sight, it appears that he is following the Hebrew with great fidelity, for the language and the meaning of the Septuagint are so different, that his saying could not rest upon it. But we find that Theodotion has corrected the Septuagint until it is made to reproduce the Hebrew quite closely. The saying of Jesus, then, rests, not upon the Hebrew, as it would seem, but more probably upon a Greek rendering designed to correct the Septuagint, which ultimately, with many other similar readings upon which Jesus seems to rest, found its way into the version of Theodotion.

Mt xxiv: 14 εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν,
Isa lv: 4 ἰδοὺ μαρτύριον ἐν ἔθνεσιν ἔδωκα αὐτόν
Mt xxiv: 14 for a testimony(witness) unto all the nations.
Isa lv: 4 Behold, I have given him for a witness to the peoples.

The correspondence, and probable interdependence of these two passages is so obvious as to call for no comment.

Lk xxi: 20 τότε γινῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς
Isa lli: 8 ὅτι ἀνεῖται Ἱερουσαλὴμ καὶ ἡ Ἰουδαία συμπέτωκεν
lxiv: 10 πόλις τοῦ ἀγίου σου ἐγενήθη ἔρημος Σειῶν· ὡς ἔρημος ἐγενήθη Ἱερουσαλὴμ

Lk xxi: 20 then know that her desolation is at hand.

Isa iii: 8 For Jerusalem is ruined, and Judah is fallen.

lxiv: 10 Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation.

The utter ruin of Jerusalem, her "desolation", is a detail Jesus takes from Isaiah.

Lk xxi: 22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν

Isa xxxiv: 8 ἡμέρα γὰρ κρίσεως Κυρίου, καὶ ἐνιαυτὸς ἀνταποδόσεως κρίσεως Σειῶν.

lxiii: 4 ἡμέρα γὰρ ἀνταποδόσεως ἦλθεν αὐτοῖς

lxvi: 15 ἰδοὺ γὰρ Κύριος ὡς πῦρ ἤξει, ... ἀποδοῦναι ἐν θυμῷ ἐκδίξασιν αὐτοῦ

Lk xxi: 22 For these are days of vengeance

Isa xxxiv: 8 For it is the day of the LORD'S vengeance, the year of recompence in the controversy of Zion.

lxiii: 4 For the day of vengeance was in mine heart (Gr for a day of repayment came to them)

lxvi: 15 For, behold, the LORD will come with fire.... to render his anger (Gr vengeance) with fury

The thought of a day of repayment or vengeance, which Jesus identifies with his own day, if not the language in which it is expressed, is Isaianic.

Mt xxiv: 19 = Mk xiii: 17 = Lk xxi: 28 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις

Isa liv: 1 Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουσα, ὀἶξον καὶ βόησον, ἢ οὐκ ᾄδίνουσα

Mt xxiv: 19 = Mk xiii: 17 = Lk xxi: 28 But woe unto them that are with child and to them that give suck in those days!

Isa liv: 1 Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child:

Although far removed in phraseology from the verse in Isaiah, the cry of Jesus would no doubt recall it to the mind of those that heard. It is true that the reasons are utterly different. In Isaiah she who had no children was to be blessed with numerous offspring; in the thought of Jesus the days are to be so evil that she who had no children was blessed because she was to be spared the sight of their misery. But still, the thought is just the same; the blessedness of the childless in Isaiah is matched by the misery of those with child in Jesus.

Mt xxiv: 22 = Mk xiii: 20 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

Isa lxn: 8, 9 οὕτως ποιήσω ἕνεκεν τοῦ δουλεύοντός μου, τούτου ἕνεκεν οὐ μὴ ἀπολέσω πάντα·...καὶ κληρονομήσουσιν οἱ ἐκλεκτοί μου κ. τ. λ.

Mt xxiv: 22 = Mk xiii: 20 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.

Isa lxn: 8, 9 so will I do for my servants' sakes, that I may not destroy them all. (Gr for his sake I will not destroy them all)and my chosen (elect) shall inherit (my holy mountain).

In the verse quoted from Isaiah is the thought used by Jesus that for the sake of God's servants, the LORD would not destroy them all. It is interesting to note that the word "elect" very definitely comes over into the words of Jesus.

Lk xxi: 24 καὶ πεσοῦνται στόματι μαχαίρης

Isa i: 20 μάχαιρα ὑμᾶς κατέδετα·

iii: 25 καὶ ὁ υἱός σου...μαχαίρα πεσεῖται, καὶ οἱ ἰσχύοντες ὑμῶν μαχαίρα πεσοῦνται

x: 34 καὶ πεσοῦνται ὑψηλοὶ μαχαίρα

xiii: 15 καὶ οἵτινες συνηγμένοι εἰσὶν μαχαίρα πεσοῦνται

xiv: 19 μετὰ πολλῶν τεθνηκότων ἐκκεκεντημένων μαχαίραις

xxxi: 8 οὐ μάχαιρα ἀνδρός οὐδὲ μάχαιρα ἀνθρώπου καταφάγεται αὐτόν, καὶ φεύκεται οὐκ ἀπὸ προσώπου μαχαίρας·

xxxiv: 5, 6 ἐμεθύσθη ἐν τῷ οὐρανῷ ἡ μάχαιρά μου·... ἡ μάχαιρα τοῦ κυρίου ἐνεπλήσθη αἵματος κ. τ. λ.

lxv: 12 ἐγὼ παραδώσω ὑμᾶς εἰς μάχαιραν, πάντες ἐν σφαγῇ πεσεῖσθε·

Lk xxi: 24 and they shall fall be the edge (mouth) of the sword.

Isa i: 20 ye shall be devoured with the sword

iii: 25 Thy men shall fall by the sword, and thy mighty in the war (Gr and thy son... shall fall by the sword, and thy mighty shall fall by the sword.

x: 34 And he shall cut down the thickets of the forest with iron (Gr and the lofty ones shall fall by the sword).

xiii: 15 and every one that is taken (Gr all that are gathered together) shall fall by the sword.

xiv: 19 clothed with the slain that are thrust through with the sword.

xxxi: 8 (Then shall the Assyrian) fall with the sword, not of man; and the sword, not of men, shall devour him:

and he shall flee from the (Gr face of the) sword,
Isa xxxiv: 5, 6 For my sword hath drunk its fill in heaven:
.....The sword of the LORD is filled with blood,

lxv: 12 I will destine you to the sword, and ye shall
all bow down to the slaughter:

From the number of occurrences will be seen how characteristic of Isaiah is the idea of "falling by the sword". The graphic touch of personification which Jesus has added in the word "mouth" of the sword, is strongly reminiscent of similar touches in Isaiah, "devoured" by the sword, (i: 20), "the sword shall devour him" (xxxix: 8) the sword of the LORD "hath drunk its fill", and "is filled with blood" (xxxiv: 5, 6).

Lk xxi: 24 καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν

Isa x: 6 καὶ καταπατεῖν τὰς πόλεις καὶ θεῖναι αὐτὰς εἰς
κονιοστον.

lxiii: 18 οἱ ὑπενάντιοι ἡμῶν κατεπάτησαν τὸ ἁγίασμό σου
(This reading is given in the margin on the authority of
A and Q).

Lk xxi: 24 and Jerusalem shall be trodden down of the Gen-
tiles,

Isa x: 6 and to tread them down like the mire of the streets
(Gr and to tread down the cities and to make them dust).

lxiii: 18 our adversaries have trodden down thy sanct-
uary.

This detail of the apocalyptic picture drawn by Jesus, like that of "falling by the mouth of the sword", is peculiar to Luke. It is easy to find a basis for it in Isaiah, especially in lxiii: 18 where "our adversaries" are said "to have trodden down thy sanctuary". The phraseology of Jesus can be accounted for by substituting "the Gen-
tiles" for "our adversaries", and "Jerusalem" for "thy sanctuary".

Mt xxiv: 24 = Mk xiii: 22 ψευδοπροφῆται

Isa ix: 15 καὶ προφῆτην διδάσκοντα ἄνομα

Mt xxiv: 24 = Mk xiii: 22 false prophets

Isa ix: 15 and the prophet that teacheth lies

Mt xxiv: 24 = Mk xiii: 22 σημεῖα μεγάλα καὶ τέρατα

Isa viii: 18 καὶ ἔσται σημεῖα καὶ τέρατα

xx: 3 ἔσται εἰς σημεῖα καὶ τέρατα

Mt xxiv: 24 = Mk xiii: 22 great signs and wonders

Isa viii: 18 for signs and for wonders

xx: 3 for a sign and a wonder

The coupling of these words, "signs and wonders, appears to be a distinct Isaianic echo.

Mt xxiv: 29 = Mk xiii: 24, 25. = Lk xxi: 25, 26 ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἐκ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται

Isa xiii: 10 οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ καὶ ὁ Ὠρείων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ τὸ φῶς οὐ δώσουσιν, καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς.

xiv: 12 πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος ὁ πρωὶ ἀνατέλλων;

xxiv: 28 καὶ τακθήσεται ἡ πλίνθος καὶ πεσεῖται τὸ τεῖχος. (Aleph and Qmg καὶ ἐντραπήσεται ἡ σελήνη καὶ αἰσχυνοθήσεται ὁ ἥλιος)

xxxiv: 4 καὶ τακῆσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ ἐλιγθήσεται ὡς βιβλίον ὁ οὐρανός, καὶ πάντα τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου, καὶ ὡς πίπτει φύλλα ἀπὸ συκῆς

1: 8 ἐνδύσω τὸν οὐρανὸν σκότος

Mt xxiv: 29 = Mk xiii: 24, 25. = Lk xxi: 25, 26 the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Isa xiii: 10 For the stars of heaven and the constellations thereof shall not give their light: (Gr for "the constellations thereof" "and Orion and all the world of the heaven"): the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

xiv: 12 How art thou fallen from heaven, O day star, son of the morning (Gr Hesperus, that riseth early)!

xxiv: 28 Then the moon shall be confounded, and the sun shall be ashamed (and the brick shall melt, and the wall shall fall) Note that Aleph and Qmg have a rendering which exactly translates the Hebrew!

xxxiv: 4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig tree.

1: 8 I clothe the heavens with blackness.

The words of Jesus are almost the precise result of the combination of Isaiah xiii: 10 with xxxiv: 4. From the former of these two passages are derived the darkening of the sun, and the moon's not giving her light; from the latter the falling of the stars, and the "shaking" of the powers of the heavens. The fact that the two verses are not intermingled, but the details of each are kept together,

would make it seem probable that, either the saying was framed with the manuscript of Isaiah directly before him, or that the words of the prophet were held in memory with sufficient clearness to render that unnecessary. Does this not seem to furnish evidence that the apocalyptic sayings were framed with the same studied artistry as the parables?

The other passages are quoted from Isaiah, not because it is probable that they contributed anything to the phraseology of this saying of Jesus, but because they would serve to impress upon his mind the thought of the darkening and the falling of the heavenly bodies.

Isaiah xxiv: 28 presents a most interesting, and perhaps, a most important phenomenon. The Septuagint reading is a very bald misrendering of this verse. Theodotion very often corrects such a gross mistake so as to make it approximate the Hebrew, or agree with it exactly. But in this case, there has come down to us a variant reading, not given as Theodotonic, which exactly corrects the Septuagint into conformity with the Hebrew. (This reading is found, according to H. E. Swete, "The Old Testament in Greek," Cambridge, 1912, vol iii., p. 148, note on Isa xxiv: 28, in Aleph and Qmg). Is this correction due to the scribe of an ancestor of these MSS.? or is it the persistence of an ancient reading? At least its existence raises the question whether the Septuagint did not from the earliest times suffer correction, particularly in those passages which are especially far from the Hebrew. And would not this have been all the more true in Palestine where the knowledge of Hebrew would have been greater than in Egypt, and where the variations of the Septuagint from the Hebrew would have caused the more concern? Such a possibility will render us less sure that an apparent dependence of Jesus upon the Hebrew is really such; may there not have been an ancient variant correcting the Hebrew, upon which he did rest? We have found this to be true repeatedly in respect to those Theodotonic readings which have come down to us.

Mt xxiv: 31 μετὰ σάλπιγγος μεγάλης

Isa xxviii: 18 Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ σαλπιοῦσιν τῇ σάλπιγγι τῇ μεγάλῃ

Mt xxiv: 31 with a great sound of a trumpet

Isa xxviii: 18 And it shall come to pass in that day, that a great trumpet shall be blown.

In this detail, "the sound of a great trumpet", Matthew seems pulled away from Mark by some tradition, which is all the more probably the influence of the Isaianic verse

we have quoted because that is definitely marked as apocalyptic by the phrase, "in that day".

Mt xxiv: 31 = Mk xiii: 27 The thought in this verse that "they will gather the elect from the four winds" may be a faint reflection of Isaiah xi: 11, 12, and xxvii: 13 where the remnant of the people is said to be "gathered" from the various countries into which they are scattered. There is nothing in either verse to suggest the expression, "the four winds".

Mt xxiv: 31 = Mk xiii: 27 Mt ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν Mk ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ
 Isa xiii: 5 ἀπ' ἄκρου θεμελίου τοῦ οὐρανοῦ
 xli: 9 ἀπ' ἄκρων τῆς γῆς
 xlii: 10 ἀπ' ἄκρου τῆς γῆς
 xliii: 6 ἀπ' ἄκρων τῆς γῆς

Mt xxiv: 31 = Mk xiii: 27 Mt from one end of heaven to the other Mk from the uttermost part of the earth to the uttermost part of heaven.

Isa xiii: 5 from the uttermost part of (Gr + the foundation of) heaven.

xli: 9 from the ends of the earth
 xlii: 10 from the end of the earth
 xliii: 6 from the end of the earth.

The words of Jesus seem reminiscent of those quoted from Isaiah. There is a slight difference appearing in the English translation which might obscure the identity of the expressions as they occur in the Greek.

Lk xxi: 28 ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν

Isa xxxv: 3, 4 ἰσχύσατε, χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα· παρακαλέσατε, οἱ ὀλιγόψυχοι τῆς διανοίας· ἰσχύσατε, μὴ φοβεῖσθε· ἰδοὺ ὁ θεὸς ἡμῶν κρίσιν ἀνταποδίδωσιν καὶ ἀνταποδώσει, αὐτὸς ἤξει καὶ σώσει ἡμᾶς.

Lk xxi: 28 look up, and lift up your heads; because your redemption draweth nigh.

Isa xxxv: 3, 4 Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, with the recompence of God; he will come and save you.

It would be hard to imagine a closer parallel in thought between two passages without a correspondence in phraseology. For though none of the words have come over, Jesus seems to have reproduced almost exactly the thought of

the Isaianic passage. "Look up, lift up your heads", answers to "Strengthen the weak hands, confirm the feeble knees". The Isaianic figure is that of the warrior whose hands are too weary to use his weapons, and whose legs are too weak to uphold him. "Your redemption is at hand" answers to "Our God will come and save us".

Mt xxiv: 35 = Mk xiii: 31 = Lk xxi: 33

Isa xxxiv: 4, xl: 8, li: 6, lv: 11

See on Mt v: 18 p. 92.

Lk xxi: 34, 35. Προσέχετε δὲ ἑαυτοῖς μήποτε.....ἐπιστῆ ἔφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. Isa xxiv: 17, 18 φόβος καὶ βόθυνος καὶ παγίς ἔφ' ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς. καὶ ἔσται.....ὁ ἐκβαίνων ἐκ τοῦ βοθύνου ἀλώσεται ὑπὸ τῆς παγίδος·

Lk xxi: 34, 35. But take heed to yourselves, lest haplythat day come upon you suddenly as a snare: For so shall it come upon all them that dwell on the face of all the earth.

Isa xxiv: 17, 18 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, thathe that cometh up out of the midst of the pit shall be taken in the snare.

This is a saying of Jesus peculiar to Luke. Its correspondence with Isaiah xxiv: 17 is verbally so close that we must regard it as resting directly upon the latter passage. Two thoughts come over, the day as a "snare", and coming upon those who dwell upon the earth. Practically all the phraseology of Jesus is derived directly from the Isaianic passage.

Lk xxiii: 29 μακάριοι αἱ στεῖραι, καὶ αἱ κοιλιαὶ αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἔθρεψαν.

Isa liv: 1 Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἢ οὐκ ᾠδίνουσα,

Lk xxiii: 29 Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.

Isa liv: 1 Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child:

Although there is very little trace of the phraseology coming over, - the correspondence in the word, "barren" - being all that can be recognized, - the thought of Jesus is exactly that of the Isaianic passage. The reason for the joy of the barren, is, however, entirely different. In Isaiah

the barren is urged to rejoice because the LORD will bless her with many children; in the thought of Jesus the days ahead are to entail such extremity of suffering that those without children will be blessed because the misery of their loved ones will not be added to their own.

Lk xxiii: 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς.

This is quoted verbally from Hosea x: 8, but the thought is somewhat similar in

Isa ii: 10 καὶ νῦν εἰσέλθετε εἰς τὰς πέτρας καὶ κρύπτεσθε εἰς τὴν γῆν ἀπὸ προσώπου τοῦ φόβου Κυρίου

ii: 19 εἰσενέγκαντες εἰς τὰ σπηλαία καὶ εἰς τὰς σχισμὰς τῶν πετρῶν καὶ εἰς τὰς τρώγλας τῆς γῆς, ἀπὸ προσώπου τοῦ φόβου Κυρίου

ii: 21 τοῦ εἰσελθεῖν εἰς τὰς τρώγλας τῆς στερεᾶς πέτρας καὶ εἰς τὰς σχισμὰς τῶν πετρῶν, ἀπὸ προσώπου τοῦ φόβου Κυρίου

Lk xxiii: 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

This is quoted verbally from Hosea x: 8, but the thought is somewhat similar in

Isa ii: 10 Enter into the rock, and hide thee in the dust, (Gr in the earth) from before the terror of the LORD

ii: 19 And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of the LORD,

ii: 21 To go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of the LORD,

This instance is quoted merely as an example of a numerous class of passages, in which Jesus quotes from some book other than Isaiah, yet in which his thought and his imagery are somewhat similar to those of Isaianic materials. We might ask if the occurrence of similar expressions in Isaiah have not served to help fix these passages from other books in his mind. In this case the Isaianic material does not lend itself to quotation. It is bulky, while that of Hosea is both more concise and more striking. Hence Jesus would avail himself of that even though he had in mind the "hiding from the terror of the LORD", which is the essential thought of Isaiah.

Chapter 12. Summary and Discussion of Results.

The method of this study has been thoroughly inductive. In connection with each passage studied we have taken pains to point out the things of greatest interest, and to discuss the results to which the materials lead. There is therefore very little left for our final chapter. It would be only wearisome to go again over the whole of the ground we have previously covered. But it will be both interesting and profitable to take a wide general view, to make some larger generalizations, and to deal from the standpoint of the whole of the available material with some of the more important questions that have been raised.

The results of our study may be very concisely stated. We have shown that it is the testimony of the Synoptic record of the teaching of Jesus that the Book of Isaiah bulked very largely in his thought and teaching. It has also been shown that all the available evidence points very strongly in the direction that it was the Greek, rather than the Hebrew version of the book, which influenced him. It will be well to take up each of these points separately. For in regard to each of them, the question will present itself, "Are we to trust the indications which the results bear upon their face, that Jesus was largely influenced by the Book of Isaiah, and by the Greek, rather than by the Hebrew version of that book? or is the apparent influence, either of the Book of Isaiah itself, or more particularly of the Greek version of it, due to the fact that those who have preserved and reported the sayings of Jesus were themselves under that influence, and that they have merely assimilated the teachings of Jesus to that which influenced them?"

It is hard to doubt the adequacy of the evidence that Jesus was actually very greatly under the influence of the Book of Isaiah. The very extent to which Isaianic conceptions have permeated our record of him would seem to be a sufficient witness to the reality of that influence upon him. From whatever angle the question may be approached, the result is the same. It is of the greatest

significance that the whole atmosphere in which he moves seems charged with Isaianic conceptions. And especially significant does it seem that he who stood so close to him in spirit and purpose as John the Baptist, seems to be close to him also in the extent to which he is influenced by Isaiah. We need to know more of the specific relations between these two. For the very fact that they could carry on their intercourse in Isaianic terms, using, as it were, a sort of Isaianic code, and that such a perfect understanding seemed to underlie it, indicates that they did have very definite relations, and that the Book of Isaiah played a very large part in their common interests.

In whatever aspect the teaching work of Jesus is viewed, the influence of the Book of Isaiah is apparent. If we confine our attention merely to the style of the teaching, Isaianic traces are to be found. And this is very often true when no other Isaianic influence is to be discovered. Jesus has often turned to Isaiah for a vivid phrase, or for a striking expression, even when what he is saying is far removed in thought from the sense of the passage from which the phraseology is taken. We have shown that there is some basis for the parabolic form of the teachings of Jesus in the habit of the Book of Isaiah of a wide and intimate observation of life and nature, and of the skillful use of the materials drawn from these sources for the teaching of religious lessons. The possibility that this may have been at least a contributory factor in the development of the parabolic method upon the part of Jesus is confirmed by our discovery that not only are there details of Isaianic phraseology to be discovered in many of the parables, but some of them seem to be developed from germinal thoughts found in Isaiah, while others seem to be actually constructed, at least in part, of materials quarried from that book.

But this agreement in phraseology is merely incidental to a much deeper agreement. For many times Jesus has but seized upon the Isaianic phrasing because he is so perfectly in sympathy with the Isaianic teaching that he is but using the Isaianic dress to call up in the minds of his hearers the lessons already taught by Isaiah, which he wishes enforce upon them. For the wide range and the depth of this agreement in thought between Jesus and Isaiah reference must be made to chapter 3 of this study, pp. 31-49. Here we wish to point out merely that we have adduced much evidence to show that Jesus made use of this fundamental agreement with Isaiah not only to clarify his own thinking with reference to himself and his mission, but that throughout his teaching

activity it was his constant practise to employ Isaianic expressions to witness directly and indirectly to his claim to be the Messiah and the CHILD of God. He was so thoroughly in agreement with Isaiah that it became one of his major resources for the communication of his most cherished positions.

Although it may be conceived to fall outside a narrow conception of his teaching, there is yet another sphere in which we have traced the influence of Isaiah upon Jesus. And that is in his actions. He found in Isaiah many vital elements of the program of his Messianic mission. It was but the carrying out of an Isaianic program which led him to open blind eyes, to unstop deaf ears, restore withered limbs, pronounce forgiveness of sins, comfort those weeping over the dead, and even to raise the dead themselves. There is often an Isaianic clue which throws light upon what might otherwise be an inexplicable action upon his part.

And can all this be due to assimilation? We must answer, "Assuredly not". Would not the sheer bulk of the apparent influence of Isaiah upon Jesus demand such an answer? But there are many other lines of argument upon which we may draw to establish the contention that this apparent influence is real, and that the Book of Isaiah is a major formative influence upon the thought and teaching of Jesus.

We must point out the fact that if all this seeming influence is due to a tendency to assimilate the teaching of Jesus to the Book of Isaiah, the apparent results would bulk still more largely in our records than they do. For to produce the great amount of seeming influence that it has produced, this tendency must have been of an almost incredible strength and persistence. It would have been of sufficient strength to have dominated the whole conception of Jesus held by those who preserved his sayings, and to have impressed itself upon all that they handed down to us. The contrary has been shown to be the case. We have repeatedly shown that in certain specific instances the Isaianic tradition has failed to maintain itself. We have again and again pointed to definite instances in which it has seemed that more and more of the definitely Isaianic character of the saying under consideration has been filtered out of the record as it has passed through the successive media through which it has been transmitted. In the face of an Isaianic tendency sufficiently strong to color the record as it has done, this obscuration of Isaianic details would be unthinkable. There would have been such a constant and careful watch for them that no one of them would have been lost.

The critical study of the available materials has tended to show that Jesus must have been influenced by the Book of Isaiah to an even greater extent than is apparent upon the face of the records.

The impossibility of attributing the apparent influence of the Book of Isaiah upon Jesus to any mere tendency to assimilation appears further in the free and creative use of Isaianic phraseology to be observed in the recorded usage of Jesus. At times the correspondence is so loose that it is apparent that he was quoting from memory. Now it is true that he who put the recorded saying into the form in which it reaches us might have trusted to memory, and that the looseness of the correspondence is due to him, rather than to Jesus. But the indications are that these records of the sayings of Jesus have been worked over with the utmost of patient and loving care. We can rest assured that all that research was capable of in that early day has been done to insure their accuracy. And no one can doubt that when the sayings were reduced to written form it would be the constant tendency of the writer, and more especially so were the tendency to assimilation at all strong, to refer directly to the written copy of Isaiah, and to polish out all the looseness and inaccuracy that appeared in either allusions or quotations. It is certain that in quotations no discrepancies would be allowed to remain in the record. But since even in these there are inaccuracies and discrepancies, we must assume that they have been allowed to stand because the sources were regarded with such reverent scrupulosity that their testimony was not altered even in spite of such things. From these facts only two conclusions are possible. Either Jesus is himself responsible for these variations, which were not assimilated to exact agreement with Isaiah by those who recorded them; or, if he was himself scrupulously exact in the use he made of Isaiah, forces have been at work which have obscured that accuracy in the records we have of his sayings. Either of these conclusions is fatal to the theory of assimilation.

It is easy to see how Jesus, in his oral teaching, might have made such free use of Isaiah. He had made no attempt to memorize the words, and in many instances general allusions were sufficient for his purpose. But there are other instances in which he, who was greater than Isaiah, deliberately modified the language or thought of Isaiah, as he had not scrupled to do with that of Moses. He used it to teach his own lessons, and for this purpose he used it creatively, not slavishly. The tendency of assimilation, on

the contrary, is always toward a slavish, rather than a creative, use of borrowed phraseology. If the apparent influence of the Book of Isaiah upon Jesus were due solely to assimilation, the results would be likely to be far less Christian, and far more narrowly Isaianic than they are.

A very weighty argument against the possibility that the apparent influence of the Book of Isaiah upon Jesus is due to mere assimilation is to be found in the vital importance of the conceptions in which Jesus agrees with Isaiah, or even bases his own thought upon an Isaianic foundation. It is quite possible that in the things of lesser importance, those which may be thought of as the fringe of his teaching, assimilation may have been at work. For these things may have made a less profound impression upon the memory of those who heard them. But Isaianic influences show through in the very deepest conceptions of Jesus, notably those which have to do with his ministry, and with his relation to God. Those very things which are central in our interpretation of him and of his message cannot be regarded as the product of mere assimilation to Isaiah upon the part of others of things which they misunderstood, or even added in whole to his message. Such a position would entirely destroy the Jesus of the gospels. We have often met with the conception that the Jesus of the gospels is not the Jesus of history, but that those who constructed them constructed also him of whom they were written. If that conception were applied to the matter under discussion it would eventuate in the position that the life and ministry of Jesus as we have them in the Synoptics is the result of a process of evolution based upon details taken from Isaiah. The greatest creative influence that ever came into the world would be reduced to a compilation and combination of Old Testament ideas. However slender anyone may feel to be the claims of the Jesus of the gospels to be the Jesus of history, they are by no means as slender as the claims to historicity of any such conception as we have been considering. No manner or amount of assimilation could ever have evolved such a one as Jesus from Isaiah, or from any other materials.

But this question of assimilation is settled as definitely and as conclusively as we can settle it in the present state of our knowledge by the relation of the apparent Isaianic influence upon Jesus to each of the sources through which our record of the teachings of Jesus has come down to us. Since this is manifestly not the place for an extended discussion of the Synoptic Problem, the reader is referred

for a discussion and evaluation of these sources to the literature of New Testament Introduction, especially to E. H. Streeter, "The Four Gospels", London, 1924. We shall distinguish five such sources; Mark, by which we shall mean the basal stream of Marcan tradition which is thought to underlie the Synoptic gospels, and which, for our purposes, is to be found in the gospel of Mark as we now have it; Q, by which we shall mean the second source common to Matthew and Luke, often referred to as the Logia of Matthew; Matthew or M, by which we shall mean those sources peculiar to the first evangelist; Luke, or L, by which we shall mean those sources peculiar to the third evangelist; and John, by which we shall mean the stream of Johannine tradition to be found in the fourth gospel as we now have it. Since our study is in the field of the Synoptics, we shall attempt no analysis of the fourth gospel, nor any evaluation of its apparent sources. We shall use it as confirmatory of the Synoptic tradition of Isaianic influence without asking whether it is merely corroborating the witness of one or more of the Synoptic sources, or whether it is adding to them a witness of its own.

The testimony of the sources to the Isaianic materials in the thought and teaching of Jesus is unanimous. The extent and characteristics of the witness of each of them must be gathered from the third section of our study, pp. 50-210, and from the appended tables. Only the main features of that witness will here be pointed out. The Marcan tradition is itself an important witness to the Isaianic character of the teachings of Jesus. It is not usually looked to as a source for the teachings of Jesus as is Q. But it nevertheless bears strong testimony to their Isaianic character. In it are to be found three types of passages showing Isaianic influence. Most of them have entered into the main stream of gospel tradition, and are followed by both the other Synoptists. But there are other passages in which the Marcan testimony to Isaianic thought or phraseology is followed by only one of them. This appears to be much more frequently true of Matthew than of Luke. There are finally those passages, extremely important for our study, in which Mark is either our best witness to the Isaianic influence, it being obscured in the other Synoptics, or in which Mark is the only witness to it.

Many scholars feel that in Q we are really closer to the teachings of Jesus than in any other source. Any peculiar authority which Q may possess makes its testimony to the Isaianic character of these teachings of the more

importance. Its Isaianic coloring is very deep. Were we to rest our case upon it alone, the depth of its Isaianic coloring, and the very great value of its witness to the teachings of Jesus, would insure for us a very strong case indeed. But the indications are that the teachings of Jesus are still more deeply Isaianic than even is the presentation of them in Q. The attention of the student is especially called to those passages in the tables marked Q, in which there is no parallel in the corresponding gospel. For in these will be found evidence that even in passages in which Matthew and Luke rest on Q, there is yet an Isaianic tradition of sufficient strength to pull one of them away from Q in the direction of Isaiah.

Turning to Matthew and to Luke as independent witnesses to the Isaianic thought and phraseology of Jesus, an examination of the appended tables will show that there are many instances in which each of them alone is the source of some of the Isaianic details which have come down to us. The student can follow this out in detail. We are merely concerned here to show that each of these sources may be taken as an important witness to the fact that Jesus was deeply imbued with the thought and language of Isaiah.

Although this study concerns itself merely with the Synoptic record of the teachings of Jesus, we must not leave this question of the witness of the sources to their Isaianic character without pointing out that the record of those teachings that has come down to us in the gospel of John strongly supports the witness of the Synoptists. An extensive list of parallels between the Johannine record of the teaching of Jesus and the Book of Isaiah may be found by consulting W. Dittmar, "Vetus Testamentum in Novo", Goettingen, 1908. We can take the space for only a very few such parallels.

Jn iii: 21, He that doeth the truth cometh to the light.

Isa xxvi: 10(LXX) the ungodly...will not do the truth.

In addition to the closeness of this parallel, it must be noted that it follows the Greek rather than the Hebrew.

Jn vi: 45, It is written in the prophets, And they shall all be taught of God.

Isa liv:18, And all thy children shall be taught of the LORD.

This is practically a direct quotation.

Jn x: 6 he calleth his own sheep by name

Isa xliii: 1 I have called thee by thy name, thou art mine.

This is an extremely interesting instance. Not

only do we find a complete carrying over of the phraseology, everything in the verse of Isaiah being exactly reproduced in the saying of Jesus, but this Isaianic material has been worked into an elaborate parable with such faultless artistry that it seems to come from the observation of shepherd life, rather than from the Book of Isaiah. The witness of John in this case corroborates our discovery that many of the parables of Jesus are in part constructed of materials taken from Isaiah.

Jn viii: 12 I am the light of the world.

Isa lx: 19, 20 The LORD shall be thine everlasting light.

To those familiar with this Isaianic passage, and with others of similar import, Jesus would be bearing an indirect witness that he was the LORD. This lends support to our contention that he did continually use the Isaianic phraseology for this purpose.

Jn xv: 7 If ye abide in me, and my words abide in you,

Isa lix: 21 my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, etc.

It must be noticed that in this instance, too, it is God who in Isaiah puts into their mouth an abiding word. Those who knew their Isaiah could not fail to ask, "Can this one, then, who speaks of putting in us abiding words, be God?" It must also be noticed that in this verse, too, there is the idea of the Spirit abiding with them forever, which occurs in the words of Jesus in Jn xiv: 16.

There yet remains an illustration of the thoroughness with which Jesus had assimilated the thought and phraseology of Isaiah, and of the freedom and creativeness with which he used the Isaianic materials.

Jn xiv: 6 I am the way, the truth, and the life.

The whole of Isaiah xxxv is taken up with the way, and the life; while much of lix is taken up with the way and the truth. In lix: 8 we read, The way of peace they know not, while in verse 4, and in verses 13-15 we find that they are forsaking truth, uttering from the heart words of falsehood. Jesus has seized upon the essential thought of these chapters, refined it in the crucible of his own thinking, and minted it into the golden aphorism we have quoted. It is thoroughly characteristic that he has applied these Isaianic conceptions to himself.

John is also a corroborative witness to the degree to which Jesus is dominated by the pathological phraseology of Isaiah. It must be sufficient to refer to the clos-

ing verses of the ninth chapter, in which Jesus not only uses blindness as a symbol of the moral obliquity of the Jews, but in which he phrases the purpose of his ministry in the characteristically Isaianic terms, "that they which see not may see, and that they which see may become blind".

John is thus seen to be a very important corroboration of the witness of the Synoptics, especially when it is borne in mind that no study whatever has been made of the fourth gospel, but that these references have, as it were, thrust themselves upon us in our study of the Synoptics.

The witness of all the sources through which the sayings of Jesus have come down to us is thus seen to be unanimous that he thought, spoke, and acted, very largely in Isaianic terms. The contention that he did so would rest upon very strong grounds did merely one or two of the oldest sources indicate it to be true. But when all the sources combine to point in the same direction, and when there is no discoverable tendency upon the part of any one of them, either to assimilate its report of those sayings consistently to Isaiah, nor to obscure its report of them consistently away from Isaiah, the conclusion is inescapable that if they are competent to establish anything at all concerning Jesus, they do establish the fact that he was greatly under the dominance of the Book of Isaiah.

But when we come to the question, "Was the apparent influence of the Greek version of Isaiah also real, or is it due to the fact that the evangelists were so familiar with the Greek that they assimilated their report of the sayings of Jesus to it?", our answer may at first seem to be more doubtful than that we have been able to give to the question we have just discussed. It has seemed to us in our study that the majority of scholars have assumed, largely on a priori grounds, that Jesus must have known and used the Scriptures, and therefore the Book of Isaiah, in the Hebrew version. They rest this upon the assumption that Aramaic was the language of Palestine, and of Jesus, and that the Hebrew version of the Scriptures was the Bible of Palestine and of Jesus. Naturally this study cannot be expected to deal at length with these questions, since they are subsidiary to our main interest. But it seems that there is at least enough evidence running counter to these general assumptions to warrant a brief discussion of the points at issue.

In regard to the language of Palestine in the day of Jesus, all seem agreed that it could not have been Hebrew. Although this was still the "sacred language", it was

a learned language, confined to the few who were specially trained in it. The custom of Targuming the Scriptures would show that even where they continued to be read in the Hebrew, the people could not understand that language, and were dependent upon interpretation in the vernacular. The choice must be made between Aramaic and Greek.

It is the accepted view of the majority of scholars that Aramaic was the mother tongue of Jesus, and that it was in this language that he taught. In support of this they urge the dominance of Aramaic in Western Asia and Samaria, the preservation of Aramaic words and phrases in the sayings of Jesus, the survival of Aramaic place names in Jerusalem, and the use of Aramaic phrases in the worship of the early church. Especial stress is laid upon the fact that Jesus seems to have used these Aramaic terms in moments of emotion or spiritual stress, as, for example, when he healed the sick, or hung in extremis upon the cross. Among those holding these views may be mentioned Dalman, Schuerer, and Zahn. (Note 1).

But it is also widely recognized that the knowledge of Greek must have been fairly widespread among the people of Palestine. For centuries they had been between the two great Hellenistic states of Egypt and Syria. They were not only thus girt around by Greek influences, but there was also a purposed permeation of Palestinian life by the same forces. Both the Ptolemaic and Seleucid rulers would foster Greek influences in the culture of Palestine; the Maccabees had begun their struggle as a protest against Hellenism, but ended by being active proponents of it. Herod was extremely zealous in his devotion to Hellenism. The whole tendency of commerce, of public life, and of international intercourse favored the increasing use of the Greek language. Nor must it be overlooked that Greek was the language of the entire Diaspora, and that any connections maintained by these Hellenistic Jews with those in Palestine must have aided in the maintenance or the spread of the use of the Greek tongue. Especially would we look for a widespread use of Greek in Galilee because of its distance from the centers of orthodox Judaism in Judea, its location upon the highway of international commerce, and the great amount of the intermixture of other elements in the Jewish blood of its inhabitants. In view of all the available facts we are perhaps justified in holding that Galilee was bilingual, but that all the forces of progress were on the side of the Greek tongue; a knowledge of it would be necessary for all who had any ambitions in either commerce or public life. (Note 2).

Professor Alexander Roberts of Aberdeen tried to establish the view that Greek was the language of Jesus and of the Apostles. His conclusions were not generally accepted, but his work is given sympathetic mention by T. K. Abbott, who concludes that Greek was very generally spoken and perhaps written in Palestine, and Aramaic was perhaps used by a minority. He thinks Jesus was certainly familiar with Greek, and used it, at least in part, in his teaching. His chief arguments may here be very briefly set forth.

The survival of Aramaic words, and place names does not prove that Aramaic was still a spoken language. He cites the presence of Celtic words in Irish speech, and the persistence of Irish place names in Ireland in spite of the fact that Irish is no longer at all extensively used. (He wrote before the days of the Sinn Feiners). This is corroborated by the persistence of Indian place names in the United States of America, though none of the Indian dialects have been commonly spoken for many decades.

The fact that Jesus is said to have used Aramaic on certain occasions may be taken as an indication that this usage was exceptional. He finds special reasons for the use of this tongue to have caused its use on these special occasions. He points out that the preservation of the Aramaic phrases would seem to establish the fact that the source in which they were preserved was certainly Greek, thus carrying the use of Greek back very close to the time of Jesus. He dismisses the use of Aramaic upon the cross by saying that these words were a quotation, and that they were certainly not understood by the bystanders. The other words spoken from the cross were not preserved in Aramaic, if indeed, they were uttered in that tongue. He regards it as inherently probable that Jesus would have mastered Greek so as to be able to appeal to the Greek speaking Jews. To his arguments may be added the remarks of Zahn that Jesus must have used Greek in his intercourse with Pilate, and with the Greeks who wished to see him. (Note 3).

To these considerations we would add indications that Jesus was inclined toward Hellenism which do not seem to us to have been sufficiently stressed. The flight into Egypt would seem to indicate that the family may have had Hellenistic inclinations or connections. Even in the absence of these, a sojourn in Egypt cannot have failed to produce a Hellenistic influence upon them. In view of the uncertain chronology of the early years of Jesus, the duration of their stay in Egypt is quite uncertain, and the strength of its Hellenistic influence upon him must remain

an unknown quantity, though it is a factor whose possibilities are very greatly to be reckoned with.

It is also generally assumed that Jesus was brought up in an orthodox Jewish environment. Our pictures of his early schooling and training are drawn from what we know of those of orthodox Jewish circles. The attitudes of his later life do not indicate that this is the true reconstruction of his **early** years. He took positions with regard to the very central institutions of orthodox Judaism, the Law and the Sabbath, which would have been impossible to one trained in orthodox Judaism. We have assumed that this is due solely to his spiritual genius. But taken in connection with the known facts of the sojourn in Hellenistic Egypt, these attitudes may be considered as in part, at least, the reflection of a non-orthodox, possibly Hellenistic environment, in childhood. These considerations must be given their due weight in any attempt to settle the question of the acquaintance of Jesus with Greek.

In view of all the above facts we must conclude that although there is strong probability that Jesus spoke Aramaic, and may have used it largely, or almost entirely in his teaching, we have no warrant for assuming that he was ignorant of Greek, or that he made no use of it in his teaching. Certainly the facts of the usage of language upon the part of the Palestinians and Jesus are not such as to rule out the knowledge and use of the Scriptures in Greek by them or by him, should other indications point in that direction.

It is, unfortunately, impossible to make any confident statement as to the use of the Septuagint by Palestinian Jews. There is, however, a considerable body of influential opinion which inclines to the view that it may have been widely known and used in Palestine. We have already (p. 6), pointed out the commanding position assumed by the Septuagint in Alexandria, and in the entire Greek speaking Jewish world. Did it assume a position in any way comparable to this in Palestine itself?

It must be remembered that the whole of the Septuagint may not have originated in Alexandria; parts of it were perhaps translated into Greek in Palestine, and made their way thence into Egypt. Edersheim thinks that it was the people's Bible, while Fairweather and Fleek may be quoted to the same effect. Thackeray also thinks that it was well received in Palestine. Zahn speaks as though it may have been read in the synagogues. (Note 4).

Pointing in this direction are the known facts

the Septuagint is the Old Testament of the early church, and of the writers of the New Testament, and that the example of Josephus shows that it was used even by Palestinians who could read Hebrew. The obscuration of the evidence that it was used by the Jews of Palestine is easily explained by the growing aversion of the orthodox Jews toward it as it became increasingly an instrument of promoting the spread of the Christian "heresy". (Note 5).

But in dealing with the Bible of the Palestinians and of Jesus, we must remember that it is not necessarily the Septuagint with which we have to do. There are strong indications that the version which circulated in Palestine was a revision of the Septuagint upon the basis of the Hebrew text. Every student of the Septuagint is familiar with the fact that it has all the faults of a pioneer translation. Those parts of it that were translated in Alexandria show that its translators perhaps knew more Greek than they did Hebrew. The result is that the meaning of the original seems many times to have eluded them, and their rendering is greatly at variance with it. But if the Septuagint were introduced into Palestine, the Palestinian scholars, with their superior knowledge of Hebrew, would immediately begin correcting the grosser misrenderings of the Septuagint. There would slowly grow up in the Greek a version which would be brought closer and closer to the Hebrew original.

Such a version, the correction of the Septuagint upon the basis of the Hebrew, was included by Origen in his Hexapla as the work of Theodotion. Of his version only the Book of Daniel has come down to us entire, together with fragments of the other books. But the most striking phenomenon in connection with Theodotion is that although they wrote before his time, many of the church Fathers, and even of the New Testament writers agree with his version as against the Septuagint. We have shown that this is repeatedly true of Jesus in his references to the Book of Isaiah. The only conclusion to be drawn from these facts would seem to be that the version of Theodotion is but the culmination of a process of correcting the Septuagint into a closer agreement with the Hebrew text, and that many of the readings which he has incorporated into his final version were circulating in Palestine in the days of the writers of the New Testament, or even in the time of Jesus himself. (Note 6).

As was true in regard to the usage of language by the Palestinian Jews and by Jesus, so in regard to the use of the Septuagint or other Greek version of the Scriptures, we must conclude that the known facts do not preclude the use of such version should other facts point in that direct-

ion.

All the facts uncovered by this study point in the direction that the version of Isaiah known and used by Jesus was such a revision of the Septuagint as that of which we have been speaking. Since they have been pointed out as they arose we must refer the reader to the third section of our study, pp. 50-210, where he will find them discussed in detail.

A study of the appended tables will show that the vast majority of the sayings of Jesus which show Isaianic influence may rest indifferently upon either the Greek or the Hebrew versions. In these cases the two versions are too close to each other to be discriminated, or the degree of correspondence between the saying of Jesus and the original in Isaiah is so slight that its leaning toward the one or the other is not pronounced enough to serve as the basis for an argument in favor of either Greek or Hebrew.

A study of those passages which are listed as showing a closer dependence of Jesus upon the Hebrew than the Greek will demonstrate that this seeming dependence upon the Hebrew is not to be relied on. In most of the cases where the saying of Jesus clearly depends upon Isaiah, and seems to depend upon the Hebrew version, it has been shown that Theodotion has preserved a reading correcting the passage of the Septuagint in question to a virtual agreement with the Hebrew. In all such cases we have held that Jesus was probably drawing upon a corrected version of the Septuagint, circulating in Palestine, whose reading was finally incorporated into Theodotion. In other cases the degree of correspondence is so slight that we cannot be sure that there is any real dependence upon Isaiah. In that which seemed to furnish the most direct evidence of dependence upon the Hebrew, (see p. 140, 141), we have shown that the dependence is vague and general as though it might arise from dependence upon a passage heard in the synagogue. We must conclude that our study has disclosed no reliable evidence whatever that Jesus knew and used Isaiah in the Hebrew version as we now have it.

On the other hand there have been found many and striking facts which seem to demonstrate that he knew and used Isaiah in some Greek version substantially the same as we have it in the Septuagint, with such corrections toward the Hebrew as we have preserved in the fragments of Theodotion. A study of the appended tables will show how numerous are the passages in which he seems to rest upon the Greek rather than upon the Hebrew.

All cases of borrowed phraseology would seem to

favor the Greek version. But this is the most inconclusive class of passages we have, since the tendency to assimilation upon the part of the New Testament writers, whose familiarity with the Septuagint is unquestioned, would most certainly show just there. This possibility cannot be entirely discounted, but must continually be reckoned with.

But to substantiate the view that all the seeming dependence of Jesus upon the Greek version cannot be the result of assimilation, we may urge all the considerations which have led us to believe that the apparent influence of Isaiah upon him could not be due to that tendency. We refer not only to the number of the indications that he was influenced by the Greek version, but to their vital significance.

Every instance in which the point which Jesus is making turns upon the Greek rather than the Hebrew version of Isaiah is evidence that he knew and used the former. Such a case may be found upon page 119 where the point Jesus is making, "teaching as doctrines the commandments of men", rests upon the Greek just where it departs from the Hebrew. Perhaps the most striking instance of this is to be found on page 171 where the inclusion of "kings" with "righteous men" among those who desired to see and saw not, shows unmistakably that the saying of Jesus rests upon just those very portions of the Greek version which are widely different from the Hebrew.

In our study of the parables we have shown instances of the fact that Jesus has taken materials from the Greek version of the **Book** of Isaiah and worked them into his discourse. This shows a familiarity with the Greek of Isaiah which could have been gained only by unhurried study.

But it is only as we approach those conceptions which were central in the thinking of Jesus that we see how real and vital was the influence of the Greek version of the Book of Isaiah upon him. His most vital interpretations of himself, and of his mission were built solidly upon it. We shall take the space here for only three of them.

We have shown, (P. 94) that the famous saying in regard to "turning the other cheek" not only gives us some insight into the interpretation of his mission as the teaching ministry of the CHILD of God, but that it rests solidly and quite unmistakably upon the Greek version of Isaiah.

We have also shown, (p. 82), that the characteristic conception of "betrayal", rests upon the Greek rather than the Hebrew of Isaiah.

But what seems to us the most important, as well as the clearest indication that Jesus was under the dominance

of the Greek version of Isaiah is the supreme place in his spiritual life held by his conception of himself as the Child of God. This has been shown to have been phrased by Jesus himself in the words of Isaiah xlii: 1. This verse rang in his consciousness at the Baptism, the Temptation, and the Transfiguration. (See pp. 63, 67-69). Although the gospel accounts have substituted the word "son", for "child", (*υἱός* for *παῖς*), indications are not lacking that the original form in which Jesus phrased his consciousness of himself was in the Isaianic terms, the CHILD of GOD, (*ὁ παῖς τοῦ Θεοῦ*). At least this seems to have been the earliest title applied to Jesus in the early church. It occurs in the speech of Peter delivered from Solomon's porch (Acts iii: 13), and in the words of the company to whom Peter and John reported what had befallen them, (Acts iv: 27, 30). The translation of the Revised Version "Servant", constitutes a reference to the Hebrew rather than to the Greek version, from which the term is taken. But there is no evidence whatever that the conception of servant was applied to Jesus either in his own thinking, or in that of the early church. On the contrary the connotation of the underlying term is disregarded, if indeed, it be not non-existent, for both Jesus and the early church. This title of Jesus maintained itself for some time, as may be seen from the sub-apostolic writings (Didaché ix: 2, 3, x: 2, 3; Barnabas vi: 1; I Clement lix: 2-4; The Epistle to Diognetus viii: 9, 11; and the Martyrdom of Polycarp xiv: 1, 3). This phenomenon, which might seem strange to those unfamiliar with the facts we have been detailing, can be explained only as the persistence of a title quite naturally bestowed upon Jesus, and quite as naturally cherished greatly, by those who were close enough to him to know how greatly he had been affected by the Isaianic conception of the CHILD of God.

We cannot help feeling that when all the facts are weighed the conclusion will be inevitable that Jesus knew with peculiar intimacy, and perhaps through a long period of time, the Greek version of the Book of Isaiah; that he used it, if not to come to his own consciousness of his relationship to God, at least to make that relationship known to others. The indications are that his knowledge of the Hebrew version of the Book may have been limited. We may at least say that if he knew it, he turned from it, and preferred to build the deepest ideas in his thinking and teaching solidly upon the Greek.

Tables.

In the appended tables, the following symbols are used:

Ver. = Version.

Deg. = Degree of correspondence.

Char. = Specific character of the correspondence.

Source = the source from which the gospel material is drawn.

Version: G indicates that the gospel material corresponds more closely to the LXX or other Greek of Isaiah than to the Hebrew.

H indicates that it corresponds more closely to the Hebrew than to the Greek.

Degree: the passages are classified as exhibiting a dependence upon Isaiah, or merely a similarity to it, each of which is divided into three sub-classes as the dependence or similarity is felt to be of the first, second, or third order.

Da = a dependence of the first order.

Db = a dependence of the second order.

Dc = a dependence of the third order.

Sa = a similarity of the first order.

Sb = a similarity of the second order.

Sc = a similarity of the third order.

Character: T indicates that the dependence or similarity is largely or only in thought.

P indicates that the dependence or similarity is largely or only in phraseology.

M indicates that Jesus used the passage to proclaim his Messiahship.

D indicates that Jesus used the passage to proclaim his divinity.

Sources: Mk = Mark.

Q = Quelle, or the source often referred to as the Logia of Matthew.

M = Matthew, or that material peculiar to the first gospel.

L = Luke, or that material peculiar to the third gospel.

It will be noted that passages are grouped according to two principles: those that are true parallels, and those that fall into larger groups by virtue of a common thought. For sources we have largely followed Streeter, Harnack, and Wright. (See Bibliography.)

TABLE 1.

Isaianic Passages Which Have Influenced the Teachings of Jesus
with Their Gospel Parallels.

Isaiah Ch	Vs	Math	Mark	Luke	Var.	Dsg.	Char.
1	2	---	---	10:16	G	Db	D
	4	3:7	---	3:7	-	Sa	P
	4	12:39, 45	8:38	11:29	-	Sb	P
		16:4					
	2, 4	5:9	7:27	20:36	-	Sa	P
		15:26					
	6, 7	---	---	10:30, 34	G	Db	P
	7	23:38	---	---	-	Sa	P
	9	---	---	17:29	-	Sa	P
	9	10:15	---	10:12	-	Sa	P
		11:23, 24					
	10-17	9:13	---	---	-	Sa	P
	10-17	---	---	16:15	-	Sb	P
	10	11:15	4:9, 23	8:8	-	Sb	P
		13:9, 43	8:18	14:35			
	10-13	12:7	---	---	-	Sa	P
	13	---	---	16:15	-	Da	P
	15	6:7	---	---	-	Sa	P
	15	---	---	18:9-14	-	Sa	P
	17, 23	---	---	18:1-3	-	Sb	P
	18	6:12	2:5, 9, 10	5:20, 23, 24	-	Sa	P
		9:2, 5, 6	3:23	7:47, 48			
		12:31		11:4			
	26:23		24:47				
20	---	---	21:24	-	Sa	P	
21	12:39	8:38	---	-	Sa	P	
	16:4						
24, 25	---	---	19:27	G	Sa	P	
31	3:12	9:43, 48	3:17	-	Sb	P	
	5:22		17:29				
	7:19						
	13:30, 40, 42, 50						
	18:8, 9						
	25:41						
2	2, 3	3:11	---	13:29	-	Sa	P
	3	---	---	24:47	-	Da	P
	3	28:19, 20	---	---	-	Da	P
	5, 6	10:6	---	---	G	Db	P
		15:24					
	11, 12	23:12	---	14:11	-	Da	P
				18:14			
10, 19, 21	---	---	23:30	-	Sa	P	
15	24:2	13:2	21:6	-	Sb	P	
3	5	10:21	13:12	21:16	-	Sa	P
	5	10:35	---	---	-	Sb	P
	8	24:2	13:2	21:6	-	Sb	P
	8	---	---	19:43, 44	-	Sa	P
	8	---	---	21:20	-	Sb	P
	9	10:15	---	10:12	-	Sa	P
		11:23, 24		17:29			
	10, 11	16:27	---	---	-	Sa	P
	10, 11	25:32f	---	---	-	Sb	P
	14, 15	21:33	12:1	20:9	-	Sa	P
	25	---	---	21:24	-	Sa	P
25, 26	---	---	19:43, 44	G	Db	P	
4	3	---	---	10:20	-	Sa	P
	4	3:11	---	3:16	-	Da	P
5	1, 2	21:33	12:1	20:9	G	Da	P
	1-7	21:33-46	12:1-12	20:9-19	-	Da	P
	3-6	21:40	12:9	20:15, 16	-	Sb	P
	4-7	3:10	---	3:9	G	Sa	P
		7:19					
	6	13:7	4:7	8:7	-	Sa	P
	7	10:6	---	---	-	Da	P
		15:24					
	8f	---	---	6:24, 25	-	Sb	P
	8-22	11:21	13:17	6:24-26	-	Sb	P
		18:7	14:21	10:13			
		23:13-19		11:42-52			
		24:19		17:1			
	26:24		21:23				
			22:22				

Table 1(Cont.)

Isaiah Ch	Vs	Math	Mark	Luke	Ver.	Deg.	Char.	
5	9	23:38	---	---	-	Sa	P	
	15	23:12	---	14:11	-	Sa	T	
	20	6:23	---	13:14	-	Da	P	
	21	11:25, 26	---	11:35	-	Sa	P	
	24	3:12	9:43, 48	10:21	-	Sa	P	
		5:22	7:19	17:29	-	Sc	T	
		13:30, 40, 42, 50		3:17				
		18:8, 9						
	27	25:41						
		25:5	---	---	G	Db	P	
6	3	6:9	---	11:2	-	Sb	P	
	5	---	---	5:8	-	Sb	T	
	7	6:12	2:5, 9, 10	5:20, 23, 24	-	Sc	T	
		9:2, 5, 6	3:23	7:47, 48				
		12:31		11:4				
		26:23		24:47				
	9	13:13	---	8:10	G	Da	P	
	9, 10	13:14, 15	4:12	---	G	Da	P	
	7	4	10:26, 28, 31	5:36	5:10	-	Da	P
			14:27	6:50	8:50			
		17:7		12:4, 7, 32				
		23:10						
12		4:7	---	4:12	-	Sa	P.M	
13		11:15	4:9, 23	8:8	-	Sc	P	
		13:9, 43	8:13	14:35				
8		12	10:26, 28, 31	5:36	5:10	-	Da	P
			14:27	6:50	8:50			
			17:7		12:4, 7, 32			
		23:10						
	12, 13	10:28	---	12:4, 5	-	Da	T	
	13	6:9	---	11:2	-	Sa	P	
	14	10:6	---	---	H	Db	P	
		15:24						
	14	11:6	---	7:23	G	Sa	T	
	14	21:42	12:10	20:17	-	Sc	T	
14, 15	11:6	---	7:23	G	Sb	T		
14, 15	21:44	---	20:13	-	Sb	T		
16	13:11	4:11	8:10	-	Sc	T		
17	10:6	---	---	-	Da	P		
	15:24							
18	10:6	---	---	G	Da	P		
	15:24							
13	23:21	---	---	-	Da	P		
13	24:24	13:22	---	-	Da	P		
19, 20	---	---	16:27-31 esp. 31	-	Da	T		
21	24:7, 8	13:8	21:11	G	Db	P		
9	15	24:24	13:22	---	-	Db	P	
	15, 16	7:15	---	---	G	Db	P	
	15, 16	15:14	---	6:39	H	Sa	T	
	17	12:33, 34	---	6:43, 45	G	Sa	T	
	18, 19	3:12	9:43, 48	3:17	-	Sc	T	
		5:22	7:19	17:29				
		13:30, 40, 42, 50						
		18:8, 9						
	19-21	25:41	---	12:51-53	-	Sb	T	
		10:35	---					
10	1	11:21	13:17	6:24-26	-	Sb	P	
		13:7	14:21	10:13				
		23:13-29		11:42-52				
		24:19		17:1				
		26:24		21:23				
				22:22				

	1	23:13-36	---	---	-	Sb	T	

Table 1(Cont).

Isaiah Ch	Vs	Math	Mark	Luke	Ver.	Deq.	Char.
10	2	---	12:40	20:47	-	Sa	T
	3	---	---	19:44	-	Db	P
	6	---	---	21:24	H	Sc	P
	12	23:12	---	14:11	-	Sb	T
	16,17	3:12	9:43,48	13:14	-	Sc	T
		5:22		3:17			
		7:19		17:29			
		13:30,40					
		42,50					
		18:3,9					
		25:41					
	24	10:26,28,31	5:36	5:10	-	Da	P
		14:27	6:50	8:50			
		17:7	---	12:4,7,32			
		23:10	---				
	33	23:12	---	14:11	-	Sb	T
				13:14			
	34	---	---	21:24	G	Sa	P
11	2	3:11	1:3	3:13	-	Sc	P
	2	3:13	1:10	3:22	-	Sa	P
	2	---	---	4:18,19	-	Sa	P
	2	---	---	24:49	-	Sb	P
	6-9	---	---	10:19	G	Da	P
	10	11:23,29	---	---	G	Sa	M
	11:	8:11	13:27	13:29	-	Sa	T
		24:31	---				
	14	---	---	21:12	G	Da	P
12	1	5:4(5)	---	---	H	Sc	P
	2	10:26,28,31	5:36	5:10	-	Da	P
		14:27	6:50	8:50			
		17:7	---	12:4,7,32			
		28:10	---				
13	2-12	22:7	---	---	-	Db	T
	2-12	---	---	19:27	-	Sa	T
	5	24:31	13:27	---	G	Da	P
	8	24:7,8	13:8	---	G	Da	P
	10	24:29	13:24,25	21:25,26	G	Da	P
	11	23:12	---	14:11	-	Sa	P
				13:14			
	13,14	3:7	---	3:7	G	Sa	T
	15	---	---	21:24	-	Sa	P
	16,18	---	---	19:48,44	-	Sa	P
	19	10:15	---	10:12	-	Sb	P
		11:23,24	---	17:29			
	21	12:43	---	11:24	G	Sb	P
	22	24:48	---	12:45	G	Db	P
14	1	10:6	---	---	-	Db	P
		15:24	---				
	1	22:14	13:20,22,27	13:7	-	Db	P
		24:22,24,31	---				
	2	5:5(4)	---	---	G	Sa	P
	3	11:28,29	---	---	-	Sa	P
	11	11:23	---	10:15	-	Da	P
	12	24:29	13:24,25	---	-	Sc	P
	12	---	---	10:18	-	Db	P
	13,15	11:23	---	10:15	-	Da	P
	19	---	---	21:24	-	Sa	P
	21	5:5(4)	---	---	G	Sb	P
	21	23:30,35	---	11:48,50	H	Sb	T
	25	11:28,29	---	---	-	Sb	P
	29	3:7	---	3:7	G	Sb	T
	29	23:33	---	---	G	Sb	T
	30	11:28,29	---	---	G	Sb	T
	32	5:3	---	6:20	G	Sb	T
19	2	10:21	13:12	21:13	-	Sa	P
	2	10:35	---	12:51-53	-	Sc	P
	2	24:7	13:8	21:10	-	Sa	P
	4	20:25	10:42	22:25	-	Sb	P
	17	---	---	21:11	-	Sc	P
	24,25	23:19	---	24:47	-	Sb	T

Table 1(Cont).

Isaiah Ch	Vs	Math	Mark	Luke	Ver.	Deg.	Char.
20	3	24:24	13:22	---	---	Db	P
	6	3:7	---	3:7	G	Sc	P
	6	23:33	---	---	G	Sc	P
21	3	24:7,8	13:8	---	---	Sa	P
	10	11:15	4:9,23	8:8	G	Sb	T
	14	13:9,43 25:35,36	8:13	14:35	G	Sa	T
22	12-14	---	---	6:25	---	Sa	P
	13	---	---	15:23	G	Da	P
	14	12:31,32	3:29	12:10	G	Sa	P
	19-21	---	---	16:1-3	G	Sb	P
	22	16:19	---	---	---	Sa	P
	23	19:23 25:31	---	---	---	Da	P
23 all, esp. 16-18	16-18	11:21,22	---	10:13,14	G	Sb	P
	17	---	---	19:44	G	Db	P
24	7-12	---	---	6:25	---	Sb	P
	16	---	7:9	---	G	Da	P
	17,18	---	---	21:34,35	---	Da	P
	18	15:14	---	6:39	---	Db	P
	22	---	---	19:44	---	Db	P
	23	5:35	---	---	G	Sb	P
	23	24:29	13:24,25	21:25,26	---	Sc	P
	23	27:11,29	15:2,13	23:2,3	---	Db	P
	23	27:42	15:32	---	---	Sb	P
							D
25	4	6:13	---	---	G	Sa	P
	6	5:3	---	6:21	---	Sc	P
	6	3:11	---	13:29	H	Sb	P
	6	22:2-4	---	14:16	---	Sb	P
	9	5:4(5)	---	6:21	---	Sa	P
	9	---	---	7:12,13	---	Sa	P
	9	---	---	20:36	---	Sc	P
	10	11:23,29	---	---	G	Db	P
	11,12	23:12	---	14:11	---	Sa	P
				13:14	---		
				19:44	---	Sb	P
26	2,3	21:43	---	---	---	Sb	T
	5	23:12	---	14:11	---	Sa	T
				13:14	---		
				19:44	---	Sb	P
	5	---	---	---	---	Sb	P
	6	5:5(4)	---	3:17	---	Sb	P
	11	3:12	9:43,43	---	---		
		5:22	---	17:29	---		
		7:19	---	---	---		
		13:30,40	---	---	---		
		42,50	---	---	---		
		13:3,9	---	---	---		
		25:41	---	---	---		
	17	24:7,8	13:8	---	---	Sb	P
19	11:5	---	7:22	---	Sa	P	
19	22:30	12:25	20:35,36	---	Sc	P	
20	6:6	---	---	G	Da	P	
21	23:30,35	---	11:48,50	---	Sb	P	
27	4,11	3:12	9:43,43	3:17	---	Sc	T
		5:22	---	17:29	---		
		7:19	---	---	---		
		13:30,40	---	---	---		
		42,50	---	---	---		
		13:3,9	---	---	---		
	25:41	---	---	---			

Table 1(Cont.)

Isaiah	Ch	Vs	Math	Mark	Luke	Ver.	Deg.	Char.	
27	9		6:12	2:5, 9, 10	5:20, 23, 24	-	Sc	T	
			9:2, 5, 6	3:23	7:47, 48				
			12:31		11:4				
	11		26:23		24:47				
			7:19	---	---	H	Sb	P	
	13		8:11	13:27	13:29	-	Sb	T	
			24:31						
	13		24:31	---	---	-	Da	P	
	23	12		11:23, 29	---	---	G	Sb	P
			21:42	12:10	20:17	-	Sb	P	
14-22 esp. 16			11:15	4:9, 23	3:3	-	Sb	P	
			14, 23	13:9, 43	9:15	14:35			
14, 23									
29	3, 4		---	---	19:43, 44	G	Da	P	
			---	---	4:5	-	Sa	T	
	5		3:12	9:43, 43	3:17	-	Sc	T	
			5:22		17:29				
	6		7:19						
			13:30, 40						
	6		42, 50						
			13:3, 9						
	6		25:41						
			24:7, 8	13:8	21:11	-	Da	P	
	6		---	---	19:44	G	Da	P	
			13:17	---	10:24	G	Da	P	
	10		13:10-17	4:10-12	3:9, 10	-	Sb	T	
			10-14	3:18					
	10-14,		11:25, 26	---	10:21	G	Da	P	
			13, 19						
	11		13:11	4:11	3:10	-	Sb	T	
			15:3, 9	7:6, 7	---	G	Da	P	
	13		11:5	---	7:22	-	Sa	P	
			---	---	4:13, 19	-	Sb	T	
	13, 19		5:3	---	6:20	-	Sb	T	
			10:6	---	---	-	Db	P	
	18, 19		15:24	---	---				
		5:16	---	---	G	Sc	T		
19		6:9	---	11:2	G	Da	P		
30	9		5:9	7:27	20:36	-	Sa	P	
			15:26	---					
	15		22:3	---	14:17, 13	-	Sc	T	
			23:37	---	13:34	-	Sc	T	
	15		5:4(5)	---	6:21	-	Sb	T	
			6:8	---	---	-	Sc	T	
	19		7:7-11	---	11:9-13	-	Sc	T	
			21:22	11:24	---	-	Sc	T	
	19		---	---	15:20	-	Sc	T	
			3:12	---	3:17	H	Sb	T	
	24		---	---	13:4, 5	-	Sa	T	
			3:12	9:43, 43	3:17	-	Sc	T	
	25		5:22		17:29				
			7:19						
	27, 30, 33		13:30, 40						
			42, 50						
	33		18:3, 9						
			25:41	---	---	G	Da	P	
	33		25:34, 41	---	---				
	31	5		23:37	---	13:34	-	Db	P
				---	---	21:24	G	Sa	P
32	2		7:25	---	6:43	G	Sc	P	
			---	9:13	---	H	Sa	P	
3		---	4:9, 23	3:8	-	Sb	P		
		11:15	---	14:35					
3, 9		13:9, 43	3:13	3:13	-	Sa	P		
		3:11	1:8	3:22	-	Sa	P		
15		3:16	1:10	11:13	-	Sb	P		
		---	---	24:49	G	Da	P		
15		---	---	---					
		---	---	---					

Table 1 (Cont).

Isaiah Ch	Vs	Math	Mark	Luke	Ver.	Deg.	Char.
32	17 18	11:23, 29 11:23, 29	----	----	G G	Sb Sb	T T
33	1 6 11, 12	---- 6:20 3:12 5:22 7:19 13:30, 40, 42, 50 18:8, 9 25:41	---- ---- 9:43, 48	10:16 12:33 3:17 17:29	G G -	Sb Sb Sb	T T T
	11, 12 14 14, 15 15 15, 16 15, 16 16 20 23 22, 23 23, 24 24	13:30, 40 3:7 5:29 ---- 5:6 6:33 6:11 ---- 9:1-8 esp. 2 11:5 6:12 9:2, 5, 6 12:31 26:28 ----	---- ---- ---- ---- ---- ---- ---- ---- 2:1-12 esp. 5 ---- 2:5, 9, 10 3:23 ----	---- 3:7 ---- 3:13, 14 6:21 12:31 11:3 16:9 14:21 5:13-26 esp. 20 7:22 5:20, 23, 24 7:47, 48 11:4 24:47 24:47	---- G G ---- ---- ---- ---- G ---- ---- ----	Sa Sb Sb Sa Sb Da Sa Da Sa Sa Sa Sb Sb	P T T T T T P P P P P P M T T P
34	1 4 4 4 5, 6 8 9, 10 14 15	11:15 13:9, 43 5:13 24:35 12:32 13:39, 40, 49 19:23 23:20 24:29 ---- 10:15 11:22, 24 12:36 ---- 3:12 5:22 7:19 13:30, 40, 42, 50 18:8, 9 25:41 12:43 23:37	4:9, 23 3:13 13:31 10:30 13:24, 25 ---- ---- ---- 9:43, 48 ---- ---- ----	8:8 14:35 16:17 21:33 13:30 20:34, 35 21:25, 26 21:24 ---- 21:22 3:17 17:29 ---- 11:24 13:34	---- ---- ---- ---- G ---- G ---- ---- ---- G H	Sb Sa Sb Sa Sb Da Sb Sb Sb Da Da	P P T P P P P P P P P
35	3, 4 4 5 5, 6 6, 7 9, 10 10	---- 10:26, 29, 31 14:27 17:7 23:10 ---- 11:5 5:6 ---- 5; 4 (5)	---- 5:36 6:50 ---- ---- ---- ---- ----	21:23 5:10 3:50 12:4, 7, 32 4:13, 19 7:22 ---- 15:32 6; 21	---- T ---- ---- ---- ---- ---- ----	Sb Da Sb Sa Sb Sb Sa	T P P P P T T
36	10	10:29	----	----	----	Sb	P
37	4 6 13, 20 33	13:13 10:26, 29, 31 14:27 17:7 23:10 ----	---- 5:36 3:50 12:32 ----	---- 5:10 3:50 12:4, 7, 32 ---- 19:43	---- ---- ---- ---- ----	Db Da Sb Sb	P P P P

Table 1(Cont).

Isaiah Ch	Vs	Math	Mark	Luke	Ver.	Deg.	Char.	
43	1, 5	10:26, 28, 31	5:36	5:10	-	Db	P	
		14:27	6:50	8:50				
	2-5	17:7		12:4, 7, 32				
		28:10						
	5, 6, 7	23:37	---	13:34	-	Sb	T	
		28:20	---		-	Da	F	
	3	9:11	---	13:29	-	Da	P	
		5:9	7:27	20:36	-	Sa	P	
	3	15:26						
		24:31	13:27		-	Da	P	
	3	11:5	---	7:22	-	Sb	P	
		11:15	4:9, 23	8:8	-	Sb	P	
	3	13:9, 43	8:13	14:35				
		---	8:13		-	Sb	P	
	10	22:14	13:20, 22, 27	13:7	-	Db	P	
		24:22, 24, 31						
	10, 11	---	12:32		-	Ss	T	
		---	---	24:43	-	Db	P	
	13	19:4	10:6		-	Db	P	
		24:21	13:19					
	19, 20	5:6			-	Sa	P	
		22:14	13:20, 22, 27	13:7	-	Db	P	
	20	24:22, 24, 31						
		9:13	---		-	Sb	T	
	23, 24	12:7	---					
		6:12	---	11:4	-	Sb	P	
	25	6:12	2:5, 9, 10	5:20, 23, 24	-	Sb	T	
		9:2, 5, 6	3:23	7:47, 48				
	25	12:31		11:4				
		26:23		24:47				
	26	---	2:7	5:21	-	Sb	T	
		---	---	13:13, 14	G	Sa	P	
	44	1	11:15	4:9, 23	3:8	-	Sb	P
			13:9, 43	8:13	14:35			
		1, 2	17:5	9:7	9:35	G	Sa	P
22:14			13:20, 22, 27	13:7	-	Db	P	
2		24:22, 24, 31						
		3:17	1:11	3:22	G	Sa	P	
2		10:26, 23, 31	5:36	5:10	-	Da	P	
		14:27	6:50	8:50				
3		17:7		12:4, 7, 32				
		28:10						
3		3:11	1:8	3:16	-	Sb	P	
		3:16	1:10	3:22	-	Sa	P	
3		5:6	---		-	Sa	P	
		---	---	11:13	-	Sb	P	
3		---	---	24:49	-	Ss	F	
		---	---		-	Sb	P	
6		5:35	---		-	Sb	P	
		6:13	---		-	Sb	P	
6		25:34, 40	---		-	Db	P	
		27:11	15:2	23:2, 3	-	Db	P	
6		27:29	15:13		-	Db	P	
		27:42	15:32		-	Db	P	
6, 3		---	12:32	---	-	Sa	P	
		19:4	10:6	---	G	Sa	P	
3		24:21	13:19					
		---	---	24:43	-	Db	P	
13		13:13	4:12	3:10	-	Sb	P	
		---	3:13	---	-	Sa	P	
20		16:25	3:35	9:24	-	Sa	P	
		6:12	2:5, 9, 10	5:20, 23, 24				
22		9:2, 5, 6	3:23	7:47, 48				
		12:31		11:4				
22		26:23	---	24:47	-	Sb	P	
		---	---	24:47	-	Ss	P	
23		---	---	19:40	-	Sb	F	
	---	---	10:21	G	Sb	F		
25, 26	11:25, 26	---	22:22	-	Sb	F		
	26:24, 54, 56	---	---	-	Sb	F		
26	26:56	14:49	---	-	Sb	F		
	---	---	---	-	Sb	F		
45	3	---	4:22	8:17	-	Sb	P	
		22:14	13:20, 22, 27	13:7	-	Db	P	
	5, 6, 14, 21, 22	24:22, 24, 31						
		---	12:32	---	-	Db	P	
	6	3:11	---	13:29	-	Sb	P	
		5:9	7:27	20:36	-	Sa	P	
	11	15:26	---	---	-	Ss	P	
		6:10	---	---	-	Ss	P	
	19	10:26	---	12:2	-	Ss	P	
		---	4:22	8:17	-	Ss	F	

Table 1(Cont).

Isaiah Ch	Vs	Math	Mark	Luke	Ver.	Deq.	Char.
46	3	10: 3 15: 24	---	---	-	Db	P
	3, 12	11: 15 13: 9, 43	4: 9, 23 3: 13	3: 3 14: 35	-	Sb	P
	9	---	12: 32	---	G	Sa	P
47	4	6: 13	---	---	-	Sb	P
	14	3: 12 5: 22 7: 19 13: 30, 40, 42, 50 18: 8, 9 25: 41	9: 43, 48	3: 17 17: 29	-	Sb	T
	14 14, 15	13: 30, 40 16: 25	---	---	-	Sb	P
			3: 35	9: 24	-	Sb	T
48	1	10: 3 15: 24	---	---	-	Db	P
	1, 2	7: 21-23	---	6: 46 13: 25	G	Sa	P
	1, 12	11: 15 13: 9, 43	4: 9, 23 8: 13	8: 3 14: 35	-	Sb	P
	2	4: 5	---	---	+	Sb	P
	3, 13	19: 4 24: 21	10: 3 13: 19	---	-	Db	P
	16	10: 26	4: 22	8: 17 12: 2	-	Sb	T
	13	---	---	4: 18, 19	-	Sb	P M
	13	---	---	24: 49	-	Sb	P
	17, 20	6: 13	---	---	-	Sb	P
	13	---	---	19: 42	-	Sa	P
	21	5: 6	---	---	-	Sb	P
49	1	11: 15 13: 9, 43	4: 9, 23 8: 18	3: 3 14: 35	-	Sb	P
	6	5: 14	---	---	-	Sb	P
	6, 8	28: 23	14: 24	22: 20	-	Sb	P
	6, 8	23: 19	---	24: 47	-	Sb	P
	7	6: 13	---	---	-	Sb	P
	7	17: 5	9: 7	9: 35	G	Sb	P
	7	20: 25	10: 42	22: 25	G	Sa	P
	7	22: 14 24: 22, 24, 31	13: 20, 22, 27	18: 7	-	Db	P
	7	---	---	9: 35	-	Sb	P
	8	5: 5(4)	---	---	-	Db	P
	9	---	---	4: 18, 19	-	Sb	P
	10	5: 6	---	6: 21	-	Sb	P
	10	5: 6	---	---	-	Sb	P
	12	8: 11	---	13: 29	-	Sb	P
	13	5: 4(5)	---	---	-	Sb	P
	13	---	---	19: 40	-	Sb	P
	15	7: 11	---	11: 13	-	Sb	P
	15, 16	10: 29	---	12: 6	G	Sb	P
	22	---	---	15: 4-6	G	Sb	P
	24, 25	12: 29	3: 27	11: 21, 22	G	Db	P M
	25, 26	6: 13	---	---	-	Sb	P
50	2	6: 13	---	---	-	Sb	P
	3	24: 29	13: 24, 25	21: 25, 26	-	Sb	P
	4, 5, 10	11: 15 13: 9, 43	4: 9, 23 3: 13	3: 3 14: 35	-	Sb	P
	5	26: 39	14: 36	22: 42	G	Sb	T
	5-7	26: 24, 54, 56	14: 21, 49	24: 26, 44 24: 26, 27	-	Sb	(+Lk 22: 22)
	5-7	---	---	18: 32, 33	-	Db	P
	6	20: 18, 19	10: 33	6: 29	G	Db	P
	6, 7, 3	5: 39, 40	---	---	-	Sb	P
	8, 9	---	---	21: 15	-	Sa	P
	9	6: 19, 20	---	12: 33	-	Sb	P
	11	3: 12 5: 22 7: 19 13: 30, 40, 42, 50 18: 8, 9 25: 41	9: 43, 48	3: 17 17: 29	-	Sb	P

Table 1(Cont).

Isaiah Ch	Vs	Math	Mark	Luke	Ver.	Deg.	Char.	
51	1,4,7,21	11:15 13:9,48	4:9,23 8:13	9:8 14:35	-	Sb	P	
	2	3:9	---	3:8	-	Sb	P	
	2	---	---	13:16	-	Sb	T	
	2	---	---	19:9	-	Sb	P	
	3	5:18 24:35	13:31	16:24,30 16:17	-	Sb	P	
	6	12:32	10:30	21:33	-	Sb	T	
	6	13:39, 40,49 19:23 23:20	---	19:30 20:34,35	-	Sb	T	
	7	10:26,28,31 14:27 17:7 23:10	5:36 6:50	5:10 8:50 12:4,7,32	-	Da	P	
	7,8	5:11,12	---	6:22,23	-	Sb	P	
	7,12,13	10:23	---	12:4,5	-	Sb	P	
	8	6:19,20	---	12:33	G	Sa	P	
	11	5:4(5)	---	6:21	-	Sb	T	
	17,22	20:22,23	10:33,39	---	-	Sb	P	
	22,22	23:39	14:36	22:42	-	Sb	P	
	52	1	4:5	---	---	-	Sb	P
		1	22:11	---	---	-	Sb	P
		1	---	---	24:49	-	Sa	P
		2	10:14	6:11	9:5	G	Da	P
		9	6:13	---	---	-	Sb	P
		9	---	---	19:40	-	Sb	T
10		4:3,9	---	4:5,6	-	Sb	T	
10		23:19	---	24:47	-	Sb	P	
12		23:37	---	13:34	G	Sb	P	
13-15		18:4	---	14:11	G	Sb	T	
13-15		23:12	---	18:14	-	Sb	T	
13-15		26:24,54,56	14:21,49	22:22 24:26,44	-	Sb	T	
13-15		26:54	9:12	24:26,27	-	Sb	T	
13-15		---	---	13:31	-	Sb	T	
13-15		---	---	24:27	-	Sb	T	
53	all esp. 2,3,5,6, 8,12	20:18,19	10:33	13:32,33	-	Sb	P	
	all	16:21	8:31	9:22	G	Sb	P	
	all	26:24,54,56	14:21,49	13:31 24:27,46	-	Sb	T	
	3	---	12:4	20:11	G	Sb	P	
	4-12	6:12 9:2,5,6 12:31 26:23	2:5,9,10 3:28	5:20,23,24 7:47,48 11:4 24:47	-	Sb	T	
	4-12	26:23	14:24	22:20	-	Sa	P	
	5	20:18,19	10:34	13:33	-	Sb	P	
	6	10:6 15:24	---	---	-	Da	P	
	6	13:12,13	---	15:4-6	-	Sb	P	
	6,12	17:22	9:31	9:44	G	Da	P	
	6,12	20:18,19	10:33	13:32	G	Db	P	
	6,12	26:2,21,23, 24,45,46	14:18,21, 41,42	22:21,22, 48	G	Db	P	
	10,11,12	20:23	10:45	---	G	Sa	P	
	12	12:29	3:27	11:21,22	G	Db	P	
	12	26:38	14:34	---	-	Da	P	
	12	---	---	22:37	G	Da	P	
	54	1	24:19	13:17	21:23	-	Sb	T
		1	---	---	23:29	-	Sb	P
3,17		5:5(4)	---	---	-	Sb	P	
4		5:11,12	---	3:22,23	-	Sb	P	
4,14		10:26,28,31 14:27 17:7 23:10	5:36 6:50	5:10 8:50 12:4,7,32	-	Db	P	
5		6:13	---	---	-	Sb	P	
7,8		27:46	15:34	---	-	Sb	P	
8		6:13	---	---	-	Sb	P	
9,10		17:20	---	---	-	Sb	P	
9,10		21:21	11:23	---	-	Sb	P	
13		16:17	---	---	G	Sb	P	
17		---	---	21:15	-	Sb	P	

Table 1 (Cont).

Isaiah Ch	Vs	Math	Mark	Luku	Ver.	Deg.	Char.
55	1,2	5:6	---	6:21	-	Sb	P
	1,2	22:3,4	---	14:17	-	Sb	P
	1-3	11:25,29	---	---	G	Sb	P
	3	11:15	4:9,23	8:8	-	Sb	P
		13:9,43	8:13	14:35	-	-	-
	3	26:23	14:24	22:20	-	Sb	P
	4	10:18	---	---	-	Sa	P M
		24:14	---	---	-	-	-
	4	23:19,20	---	---	-	Sa	T
	4	---	---	24:48	-	Db	T
	6	7:7	---	11:9	G	Sb	T
	6,7	---	---	15:20	-	Sb	T
	7	6:12	---	11:4	-	Sb	T
	7	6:12	2:5,9,10	5:20,23,24	-	Sb	T
		9:2,5,6	3:23	7:47,48	-	-	-
		12:31	---	11:4	-	-	-
		26:23	---	24:47	-	-	-
	7	12:31	3:23	---	-	Sb	P
	7	12:33,34	---	6:43,45	G	Sb	T
	7	15:13,19	7:21-23	---	-	Sb	T
	7	26:23	---	24:47	-	Sb	T
	10	13:3	4:3	8:5	-	Sb	T
	10,11	4:4	---	4:4	G	Sb	T
	10,11	6:11	---	11:3	-	Sb	T
	10,11	---	4:14	3:11	-	Sb	T
	11	24:35	13:31	21:33	-	Sb	T
	12	---	---	19:40	-	Sb	T
56	1-3	23:19	---	24:47	-	Sb	T
	2	7:24,25	---	6:47,48	-	Sa	T
	2	12:5	---	---	G	Db	T
	2	24:43	---	12:43	-	Sb	T
	3,4,5	19:12	---	---	-	Sb	T
	3,5	---	---	17:13	-	Sb	T
	4,5	26:23	14:24	22:20	-	Sb	T
	7	21:13	11:17	19:46	-	Da	T
	8	23:37	---	13:34	-	Sb	T
	10	15:14	---	6:39	H	Sb	T
57	3	12:39	3:33	---	-	Sb	P
		16:4	---	---	-	-	-
	9	11:23	---	10:15	-	Sb	T
	13	5:5(4)	---	---	-	Sb	T
	15	5:3	---	6:20	-	Sb	T
	15	6:9	---	11:2	-	Sa	T
	16	3:11	1:8	3:16	G	Sb	T
	16	3:16	1:10	3:22	G	Sb	T
	16	---	---	24:49	G	Sa	T
	18	5:4(5)	---	6:21	-	Sb	T
58	1-3	15:9	7:7	---	-	Sb	T
	1-3	9:13	---	---	-	Sb	T
		12:7	---	18:11,12	-	Sb	T
	2,3	---	---	---	-	Sb	T
	5	6:16	---	---	-	Sb	T
	5	11:21	---	10:13	-	Db	T
	6	---	---	4:18,19	G	Da	T
	7	25:35,36	---	---	-	Da	T
	7	---	---	10:31,32	-	Sb	T
	7,10	---	---	3:11	-	Sb	T
	7,10	---	---	14:13	-	Sb	T
	9	---	---	13:7	-	Sb	T
	10,11	5:7	---	---	-	Sa	T
	12	7:24,25	---	6:47,48	-	Sa	T
59	6	22:11	---	---	-	Sb	T
	7	15:18,19	7:21-23	---	-	Sb	T
	13	12:33,34	---	6:43,45	G	Sb	T
	13	15:13,19	7:21-23	---	-	Sa	T
	17	---	---	13:7	-	Sb	T
	19	---	---	19:27	-	Sb	T
	19	3:11	---	13:29	-	Sb	T
	20	6:12	2:5,9,10	5:20,23,24	-	Sb	T
		9:2,5,6	3:23	7:47,48	-	-	-
		12:31	---	11:4	-	-	-
		26:23	---	24:47	-	-	-
	20	6:13	---	---	-	Sb	P

Table 1 (Cont).

Isaiah Ch	Vs	Math	Mark	Luke	Ver.	Deg.	Char.
59	21	3:11	1:8	3:16	-	Sa	P
	21	3:16	1:10	3:22	-	Sa	P
	21	26:23	14:24	22:20	-	Sb	P
	21	----	----	24:49	-	Sa	P
60	1,3	5:14	----	----	-	Sb	P
	3	28:19	----	24:47	-	Sb	P
	4	----	----	15:4-6	G	Sb	P
	6	2:11	----	----	G	Da	P
	9	10:9	6:8	9:8	-	Sb	P
	21	5:5(4)	----	----	-	Sb	P
	21	5:16	----	----	G	Sb	P
	21	15:13	----	----	-	Sa	P
61	1	3:13	1:10	3:22	-	Sa	P
	1	5:3	----	6:20	-	Sb	P
	1	11:5	----	7:22	G	Db	P
	1	----	1:33	4:43	G	Db	P
	1	----	----	24:47	-	Db	P
	1,2	----	----	24:49	-	Sb	P
	1-3	----	----	4:18, 19	G	Da	P
	1-3	----	----	4:21	-	Sa	P
	1-3	5:4(5)	----	6:21	-	Sb	P
	3	5:16	----	----	G	Sb	P
	3	15:13	----	----	-	Sb	P
	3	22:11	----	----	-	Sb	P
	3	4:3, 9	----	4:5, 6	-	Sb	P
	7	5:5(4)	----	----	G	Sb	P
	3	26:23	14:24	22:20	-	Sb	P
	10	22:11	----	----	-	Sb	P
10	----	----	15:22	-	Sa	P	
11	----	4:28	----	-	Sa	P	
62	1,2	5:15, 16	----	11:33	-	Sb	P
	5	9:15	2:19, 20	5:34, 35	-	Sa	P
	5	12:39	3:33	----	-	Sb	P
	5	16:4	----	----	-	Sb	P
	5	18:13	----	15:4-6	-	Sb	P
	6,7	----	----	19:1-3	-	Sb	P
8,9	6:11	----	11:3	-	Sb	P	
63	4	----	----	18:8	-	Sa	P
	4	----	----	21:22	H	Sb	P
	5	6:13	----	----	G	Sb	P
	7	10:6	----	----	-	Db	P
	7	15:24	----	----	-	Sb	P
	8	5:9 ; 15:26	7:27	20:36	-	Sa	P
	9	25:40, 45	----	----	-	Sb	P
	10	12:31, 32	3:29	12:10	G	Sb	P
	11	----	----	11:13	-	Sb	P
	11, 14	3:11	1:3	3:16	G	Sa	P
	11, 14	3:16	1:10	3:22	G	Sa	P
	11, 14	----	----	24:49	-	Sb	P
	13	3:9	----	3:8	-	Sb	P
	13	5:16	----	----	-	Sa	P
	13	6:9	----	11:2	-	Da	P
	13	6:13	----	----	G	Da	P
	13	----	----	13:16	-	Sb	P
	16	----	----	19:9	-	Sb	P
16	----	----	16:24, 30	-	Sb	P	
16, 19	19:4	10:6	----	G	Db	P	
16	24:21	13:19	----	-	Sa	P	
18	5:5(4)	----	21:24	-	Sb	P	
18	----	----	----	-	Sb	P	
64	1	3:16	1:10	3:21	-	Sa	P
	2	3:12	9:43, 48	3:17	-	Sa	P
	2	5:22	----	17:29	-	Sb	P
	2	7:19	----	----	-	Sb	P
	2	13:30, 40,	----	----	-	Sb	P
	2	42, 50	----	----	-	Sb	P
	2	18:3, 9	----	----	-	Sb	P
	2	25:41	----	----	-	Sb	P
	2	13:30, 40	----	----	-	Sb	P
	2	----	----	----	-	Sb	P

Table 1 (Cont).

Isaiah Ch	Vs	Math	Mark	Luke	Ver.	Deg.	Char.
64	8	5:16	---	---	-	Sb	P
	8	6:9	---	11:2	-	Da	P
	10	---	---	21:20	-	Sb	P
	10,11	23:33	---	---	-	Sb	P
	10,11	24:2	13:2	21:6	-	Sb	P
65	5	---	---	13:9-14	-	Sb	F
	6,7	16:27	---	---	-	Sb	F
	6,7	23:30,35	---	11:43,50	-	Sb	F
	6,7	25:33-45	---	---	G	Sb	F
	6,7	---	---	6:38	G	Sb	P
	8,9	24:22	13:20	---	-	Sa	P
	9	5:5(4)	---	---	G	Sb	P
	9,15,23	22:14	13:20,22,27	13:7	-	Db	P
		24:22,24,31	---	---	-	-	-
	12	11:15	4:9,23	8:3	-	Sb	T
		13:9,43	8:18	14:35	-	-	-
	12	---	---	21:24	-	Sb	P
	13	5:6	---	6:21	-	Sb	P
	13,14	5:5(4)	---	6:21	-	Sb	P
	13,14	---	---	6:25	-	Sb	P
	14	3:12	---	13:28	-	Sb	F
		13:42,50	---	---	-	-	-
		24:51	---	---	-	-	-
		25:30	---	---	-	-	-
	14	22:13	---	13:28	-	Sb	F
	15,23	24:22	13:20	---	-	Db	P
	17	5:13	---	16:17	-	Sb	P
	17	12:32	---	---	-	Sb	P
	17	13:39,40,44	---	20:34,35	-	Sb	P
	17	19:23	---	---	-	Sb	P
	17	23:20	---	---	-	Sb	F
	17	---	10:30	13:30	-	Sb	F
	19	5:4(5)	---	6:21	-	Sb	F
	23	25:34,41	---	---	G	Da	D
	24	6:6,8	---	---	-	Sb	F
	24	7:7-11	---	11:9-13	-	Sb	F
	24	21:22	11:24	---	-	Sb	F
24	---	---	15:20	-	Sb	F	
25	---	---	10:19	-	Sa	F	
66	1	5:34,35	---	---	G	Da	P
	1	6:9	---	---	-	Sb	P
	1	23:22	---	---	-	Da	P
	2	5:3	---	6:20	-	Sb	P
	2	13:4	---	14:11	-	Sb	F
		23:12	---	13:14	-	-	-
	4,5	11:15	4:9,23	8:8	-	Sb	P
		13:9,43	8:13	14:35	-	-	-
	4	13:27	---	---	G	Sb	P
	4	25:33-45	---	---	G	Sb	P
	5	5:11,12	---	6:22,23	-	Sb	P
	5	10:22	---	---	-	Sa	D
	5	24:9	13:13	21:17	-	Db	P
	8	---	---	19:27	-	Sb	P
	10	5:4(5)	---	6:21	-	Sb	P
	12	---	---	15:4-6	G	Sa	P
	12,13	5:4(5)	---	6:21	-	Sb	P
	14	---	---	19:27	H	Sb	P
	15	---	---	21:22	G	Sb	P
	15,16	13:30,40	---	18:24	-	Sb	F
	15,16,24	3:12	9:43,43	3:17	-	Sb	F
		5:22	---	17:23	-	-	-
		7:19	---	---	-	-	-
		13:30,40, 42,50	---	---	-	-	-
		13:8,9	---	---	-	-	-
		25:41	---	---	G	Db	P
	18	25:32	---	24:47	-	Sb	F
	19	23:19	---	16:17	-	Sb	F
	22	5:13	---	---	-	Sb	F
	22	12:32	---	---	-	Sb	F
	22	13:39,40,49	---	20:34,35	-	Sb	F
	22	19:23	---	20:34,35	-	Sb	F
22	23:20	---	---	-	Sb	F	
22	---	10:30	13:30	-	Sb	P	
24	3:12	9:(44),48	3:17	-	Da	P	
24	---	---	---	-	-	-	

Table 2

Passages in Matthew which Show Isaianic Influence
With Their Isaianic Parallels.

Matthew Ch	Vs	Isaiah	Mark	Luke	Ver.	Deq.	Char.	Source
2	11	60:6	---	---	G	Da	P	M
3	7	1:4	---	3:7			F	Q
	7	13:13, 14	---	3:7	G	Sa	F	Q
	7	14:29	---	3:7	G	Sa	F	Q
	7	20:6	---	3:7	G	Sa	F	Q
	7	33:14	---	3:7	G	Sa	F	Q
	9	41:3	---	3:3	G	Sa	F	Q
	9	51:2	---	3:3		Sa	F	Q
	9	63:16	---	3:3		Sa	F	Q
	10	5:4-7	---	3:9	G	Sa	F	Q
	11	4:4	---	3:13		Da	F	Q
	11	11:2	1:3	3:13		Sa	F	Mk
	11	32:15	1:3	3:13		Sa	F	Mk
	11	42:1	1:3	3:13		Sa	F	Mk
	11	44:3	1:3	3:13		Sa	F	Mk
	11	57:13	1:3	3:13	G	Sa	F D	Mk
	11	59:21	1:3	3:13		Sa	F	Mk
	11	63:11, 14	1:3	3:13	G	Sa	F	Mk
	12	1:31	9:43, 48	3:17		Sa	F	Q
		5:24		17:29		Sa	F	
		9:13, 19				Sa	F	
		10:13, 17				Sa	F	
		23:11				Sa	F	
		27:4, 11				Sa	F	
		29:6				Sa	F	
		30:27, 30, 33				Sa	F	
		33:11, 12				Sa	F	
		34:9, 10				Sa	F	
		47:14				Sa	F	
		50:11				Sa	F	
		64:2				Sa	F	
		66:15, 16, 24				Sa	F	
	12	30:24	---	3:17	H	Sa	F	Q
	12	41:16	---	3:17	H	Sa	F	Q
	12	56:24	---	3:17		Sa	F	Q
	13	11:2	1:10	3:22		Sa	F	Mk
	13	32:15	1:10	3:22		Sa	F	Mk
	13	44:3	1:10	3:22		Sa	F	Mk
	13	57:16	1:10	3:22	G	Sa	F	Mk
	13	59:21	1:10	3:22		Sa	F	Mk
	13	61:1	1:10	3:22		Sa	F	Mk
	13	63:11, 14	1:10	3:22	G	Sa	F	Mk
	13	64:1	1:10	3:21	G	Sa	F	Mk
	13, 17	41:8, 9	1:10, 11	3:22		Da	F	Mk
			9:7	9:35				
	13, 17	42:1	1:10, 11	3:21, 22	G	Sa	F D	Mk
	17	44:2	1:11	3:22	G	Sa	F	Mk
4	4	55:10, 11	---	4:4	G	Sa	F	Q
	5	48:2	---	---		Sa	F	Q
	5	52:1	---	---		Sa	F	Q
	7	7:12	---	4:12		Sa	F M	Q
	8, 9	52:10	---	4:5, 6		Sa	F	Q
	8, 9	61:6	---	4:5, 6		Sa	F	Q
5	3	14:32	---	6:20	G	Sa	F	Q
	3	29:19; 41:17	---	6:20		Sa	F	Q
	3	57:15	---	6:20		Sa	F	Q
	3	61:1	---	6:20		Sa	F	Q
	3	66:2	---	6:20		Sa	F	Q
	4 (5)	12:1	---	---	H	Sa	F	M
	4 (5)	25:8	---	6:21		Sa	F	Q
	4 (5)	30:19	---	6:21		Sa	F	Q
	4 (5)	35:10	---	6:21		Sa	F	Q
	4 (5)	40:1	---	---		Sa	F	Q
	4 (5)	49:13	---	---		Sa	F	Q
	4 (5)	51:11	---	6:21		Sa	F	Q
	4 (5)	57:13	---	6:21		Sa	F	Q
	4 (5)	61:1-3	---	6:21		Sa	F	Q
	4 (5)	65:13, 14	---	6:21		Sa	F	Q
	4 (5)	65:19	---	6:21		Sa	F	Q
	4 (5)	66:10	---	6:21		Sa	F	Q
	4 (5)	66:12, 13	---	6:21	G	Sa	F	M
	5 (4)	14:2	---	---	G	Sa	F	M
	5 (4)	14:21	---	---		Sa	F	M
	5 (4)	26:6	---	---		Sa	F	M

Table 2 (Cont).

Matthew Ch	Vs	Isaiah	Mark	Luke	Ver.	Deg.	Char.	Source	
5.	5(4)	49:3	---	---	-	D6	U	M	
	5(4)	54:3, 17	---	---	-	S6	U	M	
	5(4)	57:13	---	---	-	S6	U	M	
	5(4)	60:21	---	---	-	S6	U	M	
	5(4)	61:7	---	---	-	S6	U	M	
	5(4)	63:18	---	---	-	S6	U	M	
	5(4)	65:9	---	---	-	S6	U	M	
	6	25:6	---	---	6:21	-	S6	U	M
	6	35:6, 7	---	---	---	-	S6	U	M
	6	43:19, 20	---	---	---	-	S6	U	M
	6	44:3	---	---	---	-	S6	U	M
	6	48:21	---	---	---	-	S6	U	M
	6	49:10	---	---	6:21	-	S6	U	M
	6	55:1, 2	---	---	6:21	-	S6	U	M
	6	65:13	---	---	6:21	-	S6	U	M
	7	53:10, 11	---	---	---	-	S6	U	M
	9	1:2, 4	---	7:27	20:36	-	S6	U	M
	9	30:9	---	7:27	20:36	-	S6	U	M
	9	43:6	---	7:27	20:36	-	S6	U	M
	9	45:11	---	7:27	20:36	-	S6	U	M
	9	63:9	---	7:27	20:36	-	S6	U	M
	11, 12	51:7, 8	---	---	3:22, 23	-	S6	U	M
	11, 12	54:4	---	---	3:22, 23	-	S6	U	M
	11, 12	63:5	---	---	3:22, 23	-	S6	U	M
	14	42:6	---	---	---	-	S6	U	M
	14	49:6	---	---	---	-	S6	U	M
	14	60:1, 3	---	---	---	-	S6	U	M
	15, 16	62:1, 2	---	---	11:33	-	S6	U	15=Q 16=M
	16	29:23	---	---	---	-	S6	U	M
	16	60:21	---	---	---	-	S6	U	M
	16	61:3	---	---	---	-	S6	U	M
	16	63:16	---	---	---	-	S6	U	M
	16	64:3	---	---	---	-	S6	U	M
	17, 18	40:8	---	---	13:17	-	S6	U	M
	18	34:4	---	13:31	13:17	-	S6	U	M
	18	51:6	---	13:31	21:33	-	S6	U	M
	18	65:17	---	---	16:17	-	S6	U	M
	18	66:22	---	---	13:17	-	S6	U	M
	22	1:31	---	9:43, 48	3:17	-	S6	U	M
		5:24	---	---	17:29	-	S6	U	M
		9:13, 19	---	---	---	-	S6	U	M
		10:16, 17	---	---	---	-	S6	U	M
		26:11	---	---	---	-	S6	U	M
		27:4, 11	---	---	---	-	S6	U	M
		29:6	---	---	---	-	S6	U	M
		30:27, 30, 33	---	---	---	-	S6	U	M
		33:11, 12	---	---	---	-	S6	U	M
		34:9, 10	---	---	---	-	S6	U	M
		47:14	---	---	---	-	S6	U	M
		50:11	---	---	---	-	S6	U	M
	64:2	---	---	---	-	S6	U	M	
	66:15, 16, 24	---	---	---	-	S6	U	M	
29	33:14, 15	---	---	---	-	S6	U	M	
34, 35	63:1	---	---	---	-	S6	U	M	
35	24:23	---	---	---	-	S6	U	M	
35	44:6	---	---	---	-	S6	U	M	
39, 40	50:6, 7, 8	---	---	6:29	-	S6	U	M	
6	6	26:20	---	---	G	D3	U	M	
	7	1:15	---	---	-	S6	U	M	
	7	30:19	---	---	---	-	S6	U	M
	7	65:24	---	---	---	-	S6	U	M
	9	6:3	---	---	11:2	-	S6	U	M
	9	3:13	---	---	11:2	-	S6	U	M
	9	29:23	---	---	11:2	G	D3	U	M
	9	40:22	---	---	---	-	S6	U	M
	9	57:15	---	---	11:2	-	S6	U	M
	9	63:16	---	---	11:2	-	S6	U	M
	9	64:3	---	---	11:2	-	S6	U	M
	9	66:1	---	---	---	-	S6	U	M
	10	45:13	---	---	---	-	S6	U	M
	11	33:16	---	---	11:3	-	S6	U	M
	11	55:10, 11	---	---	11:3	-	S6	U	M
	11	62:3, 9	---	---	11:3	-	S6	U	M
	12	1:18	---	2:5, 9, 10	5:20, 23, 24	-	S6	U	M
		6:7	---	3:28	7:47, 48	-	S6	U	M
		27:9	---	---	11:4	-	S6	U	M
		33:24	---	---	24:47	-	S6	U	M
		33:17	---	---	---	-	S6	U	M
		40:2	---	---	---	-	S6	U	M
		43:25	---	---	---	-	S6	U	M
		44:22	---	---	---	-	S6	U	M
		53:4-12	---	---	---	-	S6	U	M
		55:7	---	---	---	-	S6	U	M
		59:20	---	---	---	-	S6	U	M

Table 2 (Cont).

Matthew Ch	Vs	Isaiah	Mark	Luke	Ver.	Deg.	Char.	Sources	
6	12	43:25	---	11:4	-	Sb	S	o	
	12	55:7	---	11:4	-	Sb	S	o	
	13	25:4	---	---	G	Sb	S	o	
	13	44:6	---	---	-	Sb	S	o	
	13	47:4	---	---	-	Sb	S	o	
	13	43:17, 20	---	---	-	Sb	S	o	
	13	49:7	---	---	-	Sb	S	o	
	13	49:25, 26	---	---	-	Sb	S	o	
	13	50:2	---	---	-	Sb	S	o	
	13	52:9	---	---	-	Sb	S	o	
	13	54:5	---	---	-	Sb	S	o	
	13	54:8	---	---	-	Sb	S	o	
	13	59:20	---	---	-	Sb	S	o	
	13	63:5	---	---	-	Sb	S	o	
	13	63:16	---	---	-	Sb	S	o	
	16	58:5	---	---	-	Sb	S	o	
	19, 20	50:9	---	---	12:33	-	Sb	S	o
	19, 20	51:8	---	---	12:33	-	Sb	S	o
	20	33:6	---	---	12:33	-	Sb	S	o
	23	5:20	---	---	11:35	-	Sb	S	o
30	40:6-8	---	---	12:28	-	Sb	S	o	
33	33:15, 16	---	---	12:31	-	Sb	S	o	
7	7	55:6	---	11:9	G	Sb	S	o	
	7-11	30:19	---	11:9-13	-	Sb	S	o	
	7-11	65:24	---	11:9-13	-	Sb	S	o	
	11	49:15	---	11:13	-	Sb	S	o	
	15	9:15, 16	---	---	-	Sb	S	o	
	19	1:31	9:43, 43	3:17	-	Sb	S	o	
		5:24	---	17:29	-	Sb	S	o	
		9:13, 19	---	---	-	Sb	S	o	
		10:13, 17	---	---	-	Sb	S	o	
		28:11	---	---	-	Sb	S	o	
		27:4, 11	---	---	-	Sb	S	o	
		29:6	---	---	-	Sb	S	o	
		30:27, 30, 33	---	---	-	Sb	S	o	
		33:11, 12	---	---	-	Sb	S	o	
		34:9, 10	---	---	-	Sb	S	o	
		47:14	---	---	-	Sb	S	o	
		50:11	---	---	-	Sb	S	o	
		64:2	---	---	-	Sb	S	o	
		66:15, 16, 24	---	---	-	Sb	S	o	
	19	27:11	---	---	---	H	Sb	S	o
21-23	43:1, 2	---	---	6:46	G	Sb	S	o	
				13:26, 27	-	Sb	S	o	
24, 25	53:2	---	---	6:47, 48	-	Sb	S	o	
24, 25	58:12	---	---	6:47, 48	-	Sb	S	o	
25	32:2	---	---	6:48	-	Sb	S	o	
27	40:24	---	---	6:49	-	Sb	S	o	
8	11	2:2, 3	---	13:29	-	Sb	S	o	
	11	11:11	13:27	13:29	-	Sb	S	o	
	11	25:6	---	13:29	H	Sb	S	o	
	11	27:13	13:27	13:29	-	Sb	S	o	
	11	41:25	---	13:29	G	Sb	S	o	
	11	43:5, 6, 7	---	13:29	-	Sb	S	o	
	11	45:6	---	13:29	-	Sb	S	o	
	11	49:12	---	13:29	-	Sb	S	o	
	11	59:19	---	13:29	-	Sb	S	o	
	11	59:19	---	13:29	-	Sb	S	o	
	12	65:14	---	13:28	-	Sb	S	o	
	9	1-8, esp. 2	33:23, 24	2:1-12, esp. 5	5:13-26 esp. 20	G	Sb	S	o
2, 5, 6		1:13	2:5, 9, 10	5:20, 23, 24	-	Sb	S	o	
		6:7	3:23	7:47, 48	-	Sb	S	o	
		27:9	---	11:4	-	Sb	S	o	
		33:24	---	24:47	-	Sb	S	o	
		33:17	---	---	-	Sb	S	o	
		40:2	---	---	-	Sb	S	o	
		43:25	---	---	-	Sb	S	o	
		44:22	---	---	-	Sb	S	o	
		53:4-12	---	---	-	Sb	S	o	
		55:7	---	---	-	Sb	S	o	
		59:20	---	---	-	Sb	S	o	
13		1:10-17	---	---	---	-	Sb	S	o
13		43:23, 24	---	---	---	-	Sb	S	o
13		53:1-3	---	---	---	-	Sb	S	o
15	62:5	2:19, 20	5:34, 35	---	-	Sb	S	o	

Table 2 (Cont).

Matthew	Ch	Vs	Isaiah	Mark	Luke	Ver.	Deq.	Char.	Source	
10	6	6	2:5,6	---	---	G	Db	P	M	
	6	6	5:7	---	---	-	Da	P	M	
	6	6	8:14	---	---	H	Db	P	M	
	6	6	8:17	---	---	-	Da	P	M	
	6	6	9:13	---	---	G	Da	P	M	
	6	6	14:1	---	---	-	Db	P	M	
	6	6	29:22	---	---	-	Db	P	M	
	6	6	46:3	---	---	-	Db	P	M	
	6	6	49:1	---	---	-	Db	P	M	
	6	6	53:6	---	---	-	Sb	P	M	
	6	6	63:7	---	---	-	Db	P	M	
	9	9	60:9	---	6:8	9:3	-	Sb	P	Mk
	14	14	52:2	---	6:11	9:5	G	Da	P	Mk
	15	15	1:9	---	---	10:12	-	Ss	P	Q
	15	15	3:9	---	---	10:12	-	Ss	P	Q
	15	15	13:19	---	---	17:29	-	Sb	P	Q
	15	15	34:3	---	---	---	G	Da	P	Q
	18	18	55:4	---	---	---	-	Da	P	M
	21	21	3:5	---	13:12	21:16	-	Ss	P	Mk
	21	21	19:2	---	13:12	21:16	-	Ss	P	Mk
	22	22	36:5	---	---	---	-	Ss	P	Mk
	26	26	45:19	---	---	12:2	-	Ss	P	Q
	28	28	43:16	---	4:22	8:17	-	Ss	P	Q
	26, 28, 31	26, 28, 31	7:4	---	5:36	12:2	-	Ss	P	Q
			8:12	---	6:50	5:10	-	Da	P	Q
			10:24	---	---	8:50	-	Da	P	Q
			12:2	---	---	12:4, 7, 32	-	Da	P	Q
			35:4	---	---	---	-	Da	P	Q
			37:6	---	---	---	-	Da	P	Q
			40:9	---	---	---	-	Da	P	Q
			41:10, 14	---	---	---	-	Db	P	Q
			48:1, 5	---	---	---	-	Db	P	Q
			44:2	---	---	---	-	Da	P	Q
			51:7	---	---	---	-	Da	P	Q
			54:4, 14	---	---	---	-	Da	P	Q
	23	23	8:12, 13	---	---	12:4, 5	-	Da	P	Q
	23	23	51:7, 12, 13	---	---	12:4, 5	-	Sb	P	Q
	29	29	36:10	---	---	---	G	Sb	P	Q
	29	29	49:15, 16	---	---	12:6	-	Sb	P	Q
	35	35	3:5	---	---	---	-	Sb	P	Q
	35	35	9:19-21	---	---	12:51-53	-	Sb	P	Q
	35	35	19:2	---	---	12:51-53	-	Ss	P	Q
	11	5	26:19	---	---	7:22	-	Ss	P	Q
		5	29:18, 19	---	---	7:22	-	Ss	P	Q
		5	33:23, 24	---	---	7:22	-	Ss	P	Q
5		35:5, 8	---	---	7:22	-	Ss	P	Q	
5		42:7	---	---	7:22	-	Ss	P	Q	
5		43:8	---	---	7:22	-	Ss	P	Q	
5		61:1	---	---	7:22	G	Db	P	Q	
5		8:14, 15	---	---	7:23	G	Ss	P	Q	
5		1:10	---	4:9, 23	8:3	-	Ss	P	M	
5		7:13	---	8:18	14:35	-	Ss	P	M	
5		21:10	---	---	---	G	Sb	P	M	
5		23:14, 23	---	---	---	-	Sb	P	M	
5		32:3, 9	---	---	---	-	Sb	P	M	
5		34:1	---	---	---	-	Sb	P	M	
5		39:5	---	---	---	-	Sb	P	M	
5		42:20	---	---	---	-	Sb	P	M	
5		43:8	---	---	---	-	Sb	P	M	
5		44:1	---	---	---	-	Sb	P	M	
5		46:3	---	---	---	-	Sb	P	M	
5		46:12	---	---	---	-	Sb	P	M	
5		48:1, 12	---	---	---	-	Sb	P	M	
5		49:1	---	---	---	-	Sb	P	M	
5		50:4, 5, 10	---	---	---	-	Sb	P	M	
5		51:1, 4, 7, 21	---	---	---	-	Sb	P	M	
5		55:3	---	---	---	-	Sb	P	M	
5		65:12	---	---	---	-	Sb	P	M	
5		66:4, 5	---	---	---	-	Sb	P	M	
21		21	5:3-22	---	13:17	6:24-26	-	Sb	P	Q
21		21	10:1	---	14:21	10:13	-	Sb	P	Q
21		21	53:5	---	---	11:42-52	-	Sb	P	Q
21, 22		21, 22	23:all	---	---	17:1	-	Sb	P	Q
22, 24		22, 24	esp. 16-13	---	---	21:23	-	Sb	P	Q
23	23	34:8	---	---	22:22	-	Sb	P	Q	
23	23	14:11	---	---	10:13	G	Db	P	Q	
23	23	14:13, 15	---	---	10:13, 14	-	Sb	P	Q	
23	23	57:9	---	---	---	-	Sb	P	Q	

Table 2. (Cont).

Matthew Ch	Vs	Isaiah	Mark	Luke	Ver.	Deq.	Char.	Source	
11	23, 24	1:9	---	10:12	-	Ss	P	M	
	23, 24	3:9	---	10:12	-	Ss	P	M	
				17:29					
	23, 24	13:19	---	10:12	-	Sb	P	M	
				17:29					
	25, 26	5:21	---	10:21	-	Sa	P	Q	
	25, 26	29:10-14	---	10:21	G	Da	P	Q	
		13, 19							
	25, 26	44:25, 26	---	10:21	G	Sb	T	Q	
	23, 29	11:10	---	---	G	Sa	M T	M	
	23, 29	14:3	---	---	G	Sa	P D M	M	
	28, 29	14:25	---	---	H	Sb	T T	M	
	23, 29	14:30	---	---	G	Sb	T T	M	
	23, 29	25:10	---	---	G	Sb	T T	D	
	23, 29	28:12	---	---	G	Sb	P T	M	
	23, 29	32:17	---	---	G	Sb	P T	M	
	23, 29	32:13	---	---	G	Sb	P T	M	
	23, 29	40:23-31	---	---	G	Sa	T T	D	
	23, 29	42:2, 3	---	---	G	Ss	T T	M	
	23, 29	55:1-3	---	---	G	Sb	T T	M	
12	5	56:2	---	---	G	Db	P	M	
	7	1:10-13	---	---	-	Ss	T T T	M	
	7	43:23, 24	---	---	-	Sb	T T T	M	
	7	53:1-3	---	---	-	Sb	T T T	M	
	13	42:2	3:12	4:41	-	Ss	T T T	Mk	
	29	49:24, 25	3:27	11:21, 22	G	Db	P M	Q (Mk?)	
	29	53:12	3:27	11:21, 22	G	Db	P M	Q (Mk?)	
	31	1:18	2:5, 9, 10	5:20, 23, 24	-	Ss	T T T	Mk	
		6:7	3:23	7:47, 48	-	Ss	T T T	Mk	
		27:9		11:4	-	Ss	T T T	Mk	
		33:24		24:47	-	Ss	T T T	Mk	
		38:17			-	Ss	T T T	Mk	
		40:2			-	Ss	T T T	Mk	
		43:25			-	Sb	T T T	Mk	
		44:22			-	Ss	T T T	Mk	
		53:4-12			-	Ss	T T T	Mk	
		55:7			-	Ss	T T T	Mk	
		59:20			-	Ss	T T T	Mk	
	31	55:7	3:28	---	-	Sb	P T	Mk	
	31, 32	22:14	3:29	12:10	G	Sa	P T	Mk	
	31, 32	63:10	3:29	12:10	G	Sb	P T	Mk	
	32	34:4	10:30	13:30	-	Ss	T	Mk	
				20:34, 35					
	32	51:6	10:30	13:30	-	Ss	T	Mk	
	32	65:17	---	---	-	Ss	T T T	Mk	
	32	66:22	---	---	-	Ss	T T T	Mk	
	33, 34	9:17	---	6:43, 45	G	Sa	P	33=Q 34=M	
	33, 34	55:7	---	6:43, 45	G	Ss	T	33=Q 34=M	
	33, 34	59:13	---	6:43, 45	G	Ss	T	33=Q 34=M	
	36	34:3	---	---	G	Da	P	M	
	39	1:21	8:38	---	-	Ss	T T T	Q	
	39	57:3	8:38	---	-	Ss	T T T	Q	
	39	62:5	8:38	---	-	Sb	T T T	Q	
	39, 45	1:4	8:34	11:29	-	Ss	T T T	Q	
	43	13:21	---	11:24	G	Sb	P T	Q	
	43	34:14	---	11:24	G	Da	P	Q	
	13	3	55:10	4:3	8:5	-	Sb	T T T	Mk
		7	5:6	4:7	8:7	-	Sb	T T T	Mk
		9, 48	1:10	4:9, 23	8:3	-	Sb	T T T	9=Mk
			7:13	8:13	14:35	-	Sb	T T T	43=Mk
		21:10			-	Sb	T T T		
		23:14, 23			-	Sb	T T T		
		32:3, 9			-	Sb	T T T		
		34:1			-	Sb	T T T		
		39:5			-	Sb	T T T		
		42:20			-	Sb	T T T		
		43:3			-	Sb	T T T		
		44:1			-	Sb	T T T		
		45:3			-	Sb	T T T		
		46:12			-	Sb	T T T		
		43:1, 12			-	Sb	T T T		
		49:1			-	Sb	T T T		
		50:4, 5, 10			-	Sb	T T T		
		51:1, 4, 7, 21			-	Sb	T T T		
		55:3			-	Sb	T T T		
		65:12			-	Sb	T T T		
10-17		66:4, 5			-	Sb	T T T	Mk	
		29:10-14	4:10-12	8:9, 10	-	Ss	T	Mk	
11		8:16	3:18	8:10	-	Ss	T	Mk	
			4:11						

Table 2 (Cont).

Matthew Ch	Vs	Isaiah	Mark	Luke	Ver.	Desg.	Char.	Source
13	11	29:11	4:11	8:10	-	Sb	T	Mk
	13	6:9	---	8:10	G	Da	ppp	Mk
	13	42:20	4:12	8:10	-	Sb	ppp	Mk
	13	44:18	4:12	8:10	-	Sb	ppp	Mk
	14, 15	6:9, 10	---	---	G	Da	ppp	M
	17	29:10	---	10:24	G	Da	ppp	Q
	30, 40	33:11, 12	---	---	-	Sa	ppp	M
	30, 40	47:14	---	---	-	Sb	ppp	M
	30, 40	64:2	---	---	-	Sb	ppp	M
	30, 40	66:15, 16	---	16:24	-	Ss	ppp	M
	30, 40,	1:31	9:43, 48	3:17	-	Sb	ppp	M
	42, 50	5:24	---	17:29	-	Ss	ppp	M
		9:18, 19	---	---	-	Ss	ppp	M
		10:16, 17	---	---	-	Ss	ppp	M
		26:11	---	---	-	Sb	ppp	M
		27:4, 11	---	---	-	Ss	ppp	M
		29:6	---	---	-	Ss	ppp	M
		30:27, 30, 33	---	---	-	Ss	ppp	M
		33:11, 12	---	---	-	Ss	ppp	M
		34:9, 10	---	---	-	Sb	ppp	M
		47:14	---	---	-	Ss	ppp	M
		50:11	---	---	-	Ss	ppp	M
		64:2	---	---	-	Ss	ppp	M
		66:15, 16, 24	---	---	-	Ss	ppp	M
	39, 40, 44	65:17	---	20:34, 35	-	Ss	ppp	M
	39, 40, 49	34:4	10:30	18:30	-	Ss	ppp	M
				20:34, 35	-	Ss	ppp	M
	39, 40, 49	51:6	---	20:34	-	Ss	ppp	M
	39, 40, 49	66:22	---	20:34	-	Ss	ppp	M
	42, 50	65:14	---	13:28	-	Sb	ppp	M
14	27	7:4	5:36	5:10	-	Da	pp	Mk
		8:12	6:50	8:50	-	Db	ppp	Mk
		10:24	---	12:4, 7, 32	-	Da	ppp	Mk
		12:2	---	---	-	Db	ppp	Mk
		35:4	---	---	-	Da	ppp	Mk
		37:6	---	---	-	Da	ppp	Mk
		40:9	---	---	-	Db	ppp	Mk
		41:10, 14	---	---	-	Da	ppp	Mk
		43:1, 5	---	---	-	Db	ppp	Mk
		44:2	---	---	-	Da	ppp	Mk
		51:7	---	---	-	Db	ppp	Mk
		54:4, 14	---	---	-	Db	pp	Mk
15	8, 9	29:13	7:6, 7	---	G	Da	ppp	Mk
	9	58:1-3	7:7	---	-	Ss	ppp	Mk
	13	60:21	---	---	-	Ss	ppp	M
	13	61:3	---	---	-	Sb	ppp	M
	14	9:15, 18	---	6:39	H	Sa	ppp	Q
	14	24:13	---	6:39	-	Db	ppp	Q
	14	56:10	---	6:39	H	Ss	ppp	Q
	13, 19	55:7	7:21-23	---	-	Ss	ppp	Mk
	13, 19	59:7	7:21-23	---	-	Sb	ppp	Mk
	13, 19	59:13	7:21-23	---	-	Sa	ppp	Mk
	24	2:5, 6	---	---	G	Db	ppp	M
	24	5:7	---	---	-	Da	ppp	M
	24	3:14	---	---	H	Db	ppp	M
	24	8:17	---	---	-	Da	ppp	M
	24	8:18	---	---	G	Da	ppp	M
	24	8:18	---	---	-	Db	ppp	M
	24	14:1	---	---	-	Db	ppp	M
	24	29:22	---	---	-	Db	ppp	M
	24	46:3	---	---	-	Db	ppp	M
	24	48:1	---	---	-	Sb	ppp	M
	24	53:6	---	---	-	Db	ppp	M
	24	63:7	---	---	-	Sa	ppp	Mk
	26	1:2, 4	7:27	20:36	-	Sa	ppp	Mk
	26	30:9	7:27	20:36	-	Sa	ppp	Mk
	26	43:6	7:27	20:36	-	Sa	ppp	Mk
	26	45:11	7:27	20:36	-	Sa	ppp	Mk
	26	63:8	7:27	20:36	-	Sa	pp	Mk
16	4	1:4	8:33	11:29	-	Sb	pp	Mk
	4	1:21	8:33	---	-	Ss	ppp	Mk
	4	57:3	8:33	---	-	Sb	ppp	Mk
	4	62:5	8:33	---	-	Db	ppp	M
	16	37:4	---	---	G	Ss	ppp	M
	17	54:13	---	---	G	Da	ppp	M
	18	38:10	---	---	G	Sa	ppp	M
	19	22:22	---	---	G	Sb	ppp	Mk
	21	53 all	8:31	9:22	-	Sa	pp	Mk
	25	44:20	8:35	9:24	-	Sa	pp	Mk

Table 2 (Cont).

Matthew Ch	Vs	Isaiah	Mark	Luke	Ver.	Deg.	Char.	Source	
16	25	47:14,15	3:35	9:24	-	Sb	T	Mk	
	27	3:10,11	---	---	-	Ss	TTP	MMk	
	27	65:6,7	---	---	-	Sb	TTP	Mk	
	27	66:4	---	---	G	Sb	P	Mk	
17	5	41:8,9	9:7	9:35	G	Db	P	Mk	
	5	42:1	9:7	9:35	G	Sa	P	Mk	
	5	44:1,2	9:7	9:35	G	Sa	P	Mk	
	5	49:7	9:7	9:35	G	Sb	P	Mk	
	7	7:4	5:36	5:10	-	Sa	P	Mk	
		8:12	6:50	3:50	-	Db	P	Mk	
		10:24		12:4,7,32	-	Da	P	Mk	
		12:2			-	Db	P	Mk	
		35:4			-	Da	P	Mk	
		37:6			-	Da	P	Mk	
		40:9			-	Db	P	Mk	
		41:10,14			-	Da	P	Mk	
		43:1,5			-	Db	P	Mk	
		44:2			-	Da	P	Mk	
		51:7			-	Db	P	Mk	
		54:4,14			-	Db	P	Mk	
	17	42:14	9:19	9:41	G	Sb	P	Mk	
	20	54:9,10	---	---	-	Sa	P	Q	
	22	53:6,12	9:31	9:44	G	Da	P	Mk	
	18	4	49:7	---	14:11	-	Sb	T	M
					18:14				
		4	52:13-15	---	14:11	G	Sb	T	M
				18:14					
4		66:2	---	14:11	-	Ss	T	M	
				13:14					
7		5:3-22	13:17	6:24-26	-	Sb	P	Q	
		10:1	14:21	10:13	-	Sb	P	Q	
				11:42-52					
				17:1					
				21:23					
				22:22					
8,9		1:31	9:43,48	3:17	-	Sb	T	Mk	
		5:24		17:29	-	Ss	T	Mk	
		9:13,19			-	Ss	T	Mk	
		10:16,17			-	Ss	T	Mk	
	26:11			-	Sb	P	Mk		
	27:4,11			-	Ss	T	Mk		
	29:5			-	Ss	T	Mk		
	30:27,30,33			-	Ss	T	Mk		
	38:11,12			-	Sb	T	Mk		
	34:9,10			-	Ss	T	Mk		
	47:14			-	Ss	T	Mk		
	50:11			-	Ss	T	Mk		
	64:2			-	Ss	T	Mk		
	66:15,16,24			-	Ss	T	Mk		
12,13	53:6	---	15:4-6	-	Sb	P	Q		
12-14	40:11	---	15:4-6	-	Sa	T	Q		
12-14	62:5	---	15:4-6	-	Sb	T	Q		
19	4	41:4	10:6	---	-	Db	P	Mk	
			13:19						
	4	43:13	10:6	---	-	Db	P	Mk	
			13:19						
	4	44:3	10:6	---	G	De	P	Mk	
			13:19						
	4	48:3,16	10:6	---	-	Db	P	Mk	
			13:19						
	4	63:16	10:6	---	-	Db	P	Mk	
			13:19						
	4	63:19	10:6	---	G	Db	P	Mk	
			13:19						
	12	56:3,4,5	---	---	-	Sb	T	M	
	28	22:23	---	18:30	-	Da	P	Q	
23	34:4	10:30	20:34,35	-	Ss	T	Q		
28	51:6	---	20:34,35	-	Ss	T	Q		
28	65:17	---	20:34,35	-	Ss	T	Q		
28	66:22	---	20:34,35	-	Ss	T	Q		

Table 2 (Cont).

Matthew Ch	Vs	Isaiah	Mark	Luke	Ver.	Deg.	Char.	Source
20	18, 19	50: 6	10: 33	18: 32, 33	-	Db	P	Mk
	18, 19	53 all, esp. 2, 3, 5, 6, 8, 12	10: 33	18: 32, 33	-	Ss	P	Mk
	18, 19	53: 6, 12	10: 33	18: 32	G	Db	P	Mk
	23, 23	51: 17, 22	10: 38, 39	---	-	Sb	P	Mk
	25	19: 4	10: 42	22: 25	-	Sb	P	Mk
	25	49: 7	10: 42	22: 25	G	Sa	P	Mk
	28	53: 10, 11, 12	10: 45	---	G	Sa	P	Mk
21	18	56: 7	11: 17	19: 46	-	Da	P	Mk
	21	54: 9, 10	11: 23	---	-	Sb	P	Mk
	22	30: 19	11: 24	---	-	Ss	P	Mk
	22	35: 24	11: 24	---	-	Ss	P	Mk
	33	3: 14, 15	12: 1	20: 9	-	Sb	P	Mk
	33	5: 1, 2	12: 1	20: 9	G	Da	P	Mk
	33-46	5: 1-7	12: 1-12	20: 9-19	-	Da	P	Mk
	40	5: 3-6	12: 9	20: 15, 16	-	Sb	P	Mk
	42	3: 14	12: 10	20: 17	-	Ss	P	Mk
	42	28: 14-22	12: 10	20: 17	-	Sb	P	Mk
	43	esp. 16	---	---	-	Sb	P	Mk
	(44)	26: 2, 3	---	---	-	Sb	P	Mk
	(44)	8: 14, 15	---	20: 13	-	Sb	P	(2)
22	2-4	25: 6	---	14: 16	-	Sb	P	M
	3	30: 15	---	14: 17, 18	-	Ss	P	M
	3, 4	55: 1, 2	---	14: 17	-	Ss	P	M
	7	13: 2-12	---	---	-	Da	P	M
	11	52: 1	---	---	-	Sb	P	M
	11	59: 6	---	---	-	Sb	P	M
	11	61: 3	---	---	-	Sb	P	M
	11	61: 10	---	---	-	Sb	P	M
	13	65: 14	---	13: 23	-	Sb	P	M
	14	14: 1	13: 20, 22, 27	18: 7	-	Db	P	M
		41: 8, 9	---	---	-	Db	P	M
		42: 1	---	---	-	Db	P	M
		43: 10, 20	---	---	-	Db	P	M
		44: 1, 2	---	---	-	Db	P	M
		45: 4	---	---	-	Db	P	M
		49: 7	---	---	-	Db	P	M
	30	65: 9, 15, 23	12: 25	20: 35, 36	-	Ss	P	Mk
	30	26: 19	---	---	-	Ss	P	Mk
23	12	2: 11, 12	---	14: 11	-	Da	P	M
		5: 15	---	18: 14	-	Ss	P	M
		10: 12, 33	---	---	-	Sb	P	M
		13: 11	---	---	-	Sa	P	M
		25: 11, 12	---	---	-	Sa	P	M
		26: 5	---	---	-	Sa	P	M
		52: 13-15	---	---	-	Ss	P	M
		66: 2	---	---	-	Ss	P	M
	13-29	5: 8-22	13: 17	6: 24-26	-	Sb	P	M
		10: 1	14: 21	10: 13	-	Sb	P	M
			---	11: 42-52	-	---	---	---
			---	17: 1	-	---	---	---
			---	21: 23	-	---	---	---
			---	22: 22	-	---	---	---
	13-36	10: 1	---	---	-	Sb	P	M
	21	3: 18	---	---	-	Da	P	M
	22	66: 1	---	---	-	Da	P	M
	30, 35	14: 21	---	11: 48, 50	-	Sb	P	M
	30, 35	26: 21	---	11: 48, 50	-	Sb	P	M
	30, 35	35: 6, 7	---	11: 48, 50	-	Sb	P	M
	33	14: 29	---	---	-	G	P	M
	33	20: 6	---	---	-	G	P	M
	37	30: 15	---	13: 34	-	Ss	P	M
	37	31: 5	---	13: 34	-	Db	P	M
	37	34: 15	---	13: 34	-	Da	P	M
	37	48: 2-5	---	13: 34	-	Sb	P	M
	37	52: 12	---	13: 34	-	Ss	P	M
	37	58: 3	---	13: 34	-	Ss	P	M
38	1: 7	---	---	-	---	---	---	
38	5: 9	---	---	-	---	---	---	
38	64: 10, 11	---	---	-	---	---	---	

Table 2 (Cont).

Matthew Ch	Vs	Isaiah	Mark	Luke	Ver.	Deg.	Char.	Source
24	2	2:15	13:2	21:6	-	Sb	P	MMk
	2	3:8	13:2	21:6	-	Sb	P	Mk
	2	64:10, 11	13:2	21:6	-	Sc	P	Mk
	7	19:2	13:8	21:10	-	Sa	P	Mk
	7, 3	8:21	13:8	21:11	G	Db	P	Mk
	7, 8	13:8	13:8	----	G	Da	P	Mk
	7, 9	21:3	13:8	----	-	Sa	P	Mk
	7, 8	26:17	13:8	----	-	Sb	P	Mk
	7, 8	29:6	13:8	21:11	-	Da	P	Mk
	9	33:5	13:13	21:17	-	Db	P	Mk
	14	55:4	----	----	-	Sa	P	M
	19	5:3-22	13:17	6:24-26	-	Sb	P	Mk
		10:1	14:21	10:13	-	Sb	P	Mk
				11:42-52				
				17:1				
				21:23				
				22:22				
				21:23				
	19	54:1	13:17	----	-	Sb	P	Mk
	21	41:4	10:6	----	-	Db	P	Mk
		43:13	13:19	----	-	Db	P	Mk
		44:3	----	----	G	Db	P	Mk
		43:8, 16	----	----	G	Db	P	Mk
		33:13	----	----	G	Db	P	Mk
	63:19	----	----	G	Db	P	Mk	
22	35:8, 9	13:20	----	-	Sa	P	Mk	
22	35:15, 23	13:20	----	-	Db	P	Mk	
22, 24, 31	14:1	13:20, 22, 27	13:7	-	Db	P	Mk	
	41:3, 9	----	----	-	Db	P	Mk	
	42:1	----	----	-	Db	P	Mk	
	43:10, 20	----	----	-	Db	P	Mk	
	44:1, 2	----	----	-	Db	P	Mk	
	45:4	----	----	-	Db	P	Mk	
	49:7	----	----	-	Db	P	Mk	
	65:9, 15, 23	----	----	-	Db	P	Mk	
	8:13	13:22	----	-	Da	P	Mk	
	9:15	13:22	----	-	Db	P	Mk	
	20:3	13:22	----	-	Db	P	Mk	
	13:10	13:24, 25	21:25, 26	G	Da	P	Mk	
	24:23	13:24, 25	21:25, 26	G	Sc	P	Mk	
34:4	13:24, 25	21:25, 26	G	Da	P	Mk		
50:3	13:24, 25	21:25, 26	-	Sb	P	Mk		
11:11	13:27	13:29	-	Sa	P	Mk		
13:5	13:27	----	G	Da	P	Mk		
27:13	13:27	13:29	-	Sb	P	Mk		
27:13	----	----	-	Da	P	Mk		
42:10	13:27	----	-	Db	P	Mk		
43:6	13:27	----	-	Da	P	Mk		
34:4	13:31	16:17	-	Sa	P	Mk		
		21:33	-	Sb	P	D	Mk	
35	40:3	13:31	16:17	-	Sb	P	Mk	
35	51:6	13:31	21:33	-	Sb	P	Mk	
			21:33	-	Sb	P	Mk	
35	55:11	13:31	21:33	-	Sb	P	Q	
46	56:2	----	12:48	G	Db	P	Q	
48	13:22	----	12:45	-	Sb	P	Q	
51	65:14	----	13:28	-	Sb	P	Q	
25	5	5:27	----	----	G	Db	P	M
	30	65:14	----	13:28	-	Sb	P	Q
	31	22:23	----	----	-	Da	P	M
	32	66:13	----	----	G	Db	P	M
	32ff	3:10, 11	----	----	G	Sb	P	M
	33-45	65:6, 7	----	----	G	Sb	P	M
	33-45	66:4	----	----	G	Sb	P	M
	34, 40	44:6	----	----	G	Db	P	D
	34, 41	30:33	----	----	G	Da	P	D
	34, 41	65:23	----	----	G	Sa	P	M
	35, 36	21:14	----	----	-	Da	P	M
	35, 36	53:7	----	----	-	Sb	P	M
	40, 45	63:9	9:43, 43	3:17	-	Sb	P	M
	41	1:31	----	17:29	-	Sc	P	M
		5:24	----	----	-	Sc	P	M
		9:13, 19	----	----	-	Sc	P	M
		10:13, 17	----	----	-	Sb	P	M
		26:11	----	----	-	Sc	P	M
		27:4, 11	----	----	-	Sc	P	M
		29:6	----	----	-	Sc	P	M
		30:27, 30, 33	----	----	-	Sc	P	M
		33:11, 12	----	----	-	Sb	P	M
		34:9, 10	----	----	-	Sc	P	M
		47:14	----	----	-	Sc	P	M
		50:11	----	----	-	Sc	P	M
		64:2	----	----	-	Sc	P	M
		66:15, 16, 24	----	----	-	Sc	P	M

Table 2 (Cont).

Matthsw Ch	Vs	Isaiah	Mark	Luke	Ver. Deg.	Char.	Source
26	2, 21, 23, 24 45, 46	53: 6, 12	14: 13, 21, 41, 42	22: 21, 22, 48	G Db	P	Mk
	24	5: 3-22 10: 1	13: 17 14: 21	6: 24-26 10: 13 11: 42-52 17: 1 21: 23 22: 22	- Sb - Sb	P P	Mk Mk
	24, 54, 56	44: 23	---	22: 22	- Sb	T	Mk
	24, 54, 56	50: 5-7	14: 21, 49	24: 26, 44	- Sb	T	Mk
	24, 54, 56	52: 13-15b	14: 21, 49	22: 22	- Sb	T	Mk
	24, 54, 56	53 all	14: 21, 49	24: 26, 44 13: 31 24: 27, 46	- Ss	T	Mk
	28	1: 18	2: 5, 9, 10	5: 20, 23, 24	- Ss	T	Mk
		6: 7	3: 28	7: 47, 48	- Ss	T	Mk
		27: 9		11: 4	- Ss	T	Mk
		33: 24		24: 47	- Ss	T	Mk
		38: 17			- Ss	T	Mk
		40: 2			- Ss	T	Mk
		43: 25			- Sb	T	Mk
		44: 22			- Ss	T	Mk
		53: 4-12			- Ss	T	Mk
		55: 7			- Ss	T	Mk
		59: 20			- Ss	T	Mk
	28	42: 6	14: 24	22: 20	- Sa	P	Mk
	28	44: 22	---	---	- Sb	P	Mk
	28	49: 6, 8	14: 24	22: 20	- Sb	P	Mk
	28	53: 4-12	14: 24	22: 20	- Sa	P	Mk
	28	55: 3	14: 24	22: 20	- Sb	P	Mk
	28	55: 7	---	24: 47	- Sb	P	Mk
	28	56: 4, 6	14: 24	22: 20	- Sb	P	Mk
	28	59: 21	14: 24	22: 20	- Sb	P	Mk
	28	61: 3	14: 24	22: 20	- Sb	P	Mk
	38	53: 12	14: 34	---	- Db	P	Mk
	39	50: 5	14: 36	22: 42	G Sb	P	Mk
	39	51: 22, 23	14: 36	22: 42	- Sb	P	Mk
	54	52: 13-15	9: 12	24: 26	- Ss	P	M
	56	44: 26	14: 49	---	- Sb	P	Mk
27	11 11, 29	44: 6	15: 2	23: 2, 3	- Db	P D	Mk
	29	24: 23	15: 2, 18	23: 2, 3	+ Db	P D D	Mk
	29	44: 6	15: 13	---	- Db	P D	Mk
	42	24: 23	15: 32	---	- Sb	P	Mk
	42	44: 6	15: 32	---	- Db	P D	Mk
	46	54: 7, 8	15: 34	---	- Ss	P	Mk
28	10	7: 4	5: 36	5: 10	- Da	P	M
		8: 12	6: 50	8: 50	- Db	P	M
		10: 24		12: 4, 7, 32	- Da	P	M
		12: 2			- Db	P	M
		35: 4			- Da	P	M
		37: 6			- Db	P	M
		40: 9			- Da	P	M
		41: 10, 14			- Db	P	M
		43: 1, 5			- Da	P	M
		44: 2			- Db	P	M
		51: 7			- Db	P	M
		54: 4, 14			- Sb	T	M
	19	19: 24, 25	---	24: 47	- Ss	T	M
	19	56: 1-3	---	24: 47	- Ds	T	M
	19, 20	2: 3	---	---	- Sa	T	M
	19, 20	42: 6	---	24: 47	- Sb	T	M
	19, 20	49: 6, 8	---	24: 47	- Sb	P	M
	19, 20	52: 10	---	24: 47	- Sa	P	M
	19, 20	55: 4	---	---	- Sb	P	M
	19, 20	60: 3	---	24: 47	- Ss	T	M
	19, 20	66: 19	---	24: 47	- Ss	T	M
	20	34: 4	10: 30	13: 30	- Ss	T	M
				20: 34, 35	-		
	20	41: 10	---	---	- Da	T D	M
	20	43: 5	---	---	- Da	T D	M
	20	51: 6	---	20: 34, 35	- Ss	T	M
	20	65: 17	---	---	- Ss	T	M
	20	66: 22	---	---	- Ss	T	M

Table 3.
 Passages in Mark Which Show Isaianic Influence
 With Their Isaianic Parallels

Mark Ch	Vs	Isaiah	Matthew	Luke	Ver.	Deg.	Char.	Sources
1	8	11:2	3:11	3:16	-	Sa	P	Mk
	8	32:15	3:11	3:16	-	Sa	P	Mk
	8	42:1	3:11	3:16	-	Sa	P	Mk
	8	44:3	3:11	3:16	-	Sa	P	Mk
	8	57:16	3:11	3:16	G	Sa	P D	Mk
	8	59:21	3:11	3:16	G	Sa	P	Mk
	8	63:11,14	3:11	3:16	G	Sa	P	Mk
	10	11:2	3:16	3:22	-	Sa	P	Mk
	10	32:15	3:16	3:22	-	Sa	P	Mk
	10	44:3	3:16	3:22	-	Sa	P	Mk
	10	57:16	3:16	3:22	G	Sa	P	Mk
	10	59:21	3:16	3:22	-	Sa	P	Mk
	10	61:1	3:16	3:22	-	Sa	P	Mk
	10	63:11,14	3:16	3:22	G	Sa	P	Mk
	10	64:1	3:16	3:21	-	Sa	P	Mk
	10,11	41:8,9	3:16,17	3:22	G	Db	P D	Mk
	10,11	42:1	3:16,17	3:21,22	-	Sa	P D	Mk
	11	44:2	3:17	3:22	G	Sa	P	Mk
	33	61:1	---	4:43	-	Db	P	Mk
	2	1-12	33:23,24	9:1-8	5:18-26	G	Sa	P M
esp. 5		1:18	esp. 2	esp. 20	-	Sa	T	Mk
5,9,10		6:7	6:12	5:20,23,24	-	Sa	T	Mk
		27:9	9:2,5,6	7:47,48	-	Sa	T	Mk
		33:24	12:31	11:4	-	Sa	T	Mk
		39:17	26:28	24:47	-	Sa	T	Mk
		40:2			-	Sa	T	Mk
		43:25			-	Sa	T	Mk
		44:22			-	Sa	T	Mk
		53:4-12			-	Sa	T	Mk
		55:7			-	Sa	T	Mk
		59:20			-	Sa	T	Mk
7		43:25	---	5:21	-	Sa	P	Mk
19,20		62:5	9:15	5:34,35	-	Sa	P	Mk
3		12	42:2	12:16	4:41	-	Sa	T
	27	49:24,25	12:29	11:21,22	G	Db	P M	Mk
	27	53:12	12:29	11:21,22	G	Db	P M	Mk
	28	1:18	6:12	5:20,23,24	-	Sa	T	Mk
		6:7	9:2,5,6	7:47,48	-	Sa	T	Mk
		27:9	12:31	11:4	-	Sa	T	Mk
		33:24	26:28	24:47	-	Sa	T	Mk
		38:17			-	Sa	T	Mk
		40:2			-	Sa	T	Mk
		43:25			-	Sa	T	Mk
		44:22			-	Sa	T	Mk
		53:4-12			-	Sa	T	Mk
		55:7			-	Sa	T	Mk
		59:20			-	Sa	T	Mk
	23	55:7	12:31	---	G	Sa	P	Mk
	29	22:14	12:31,32	12:10	-	Sa	T	Mk
	29	63:10	12:31,32	12:10	G	Sa	T	Mk
	4	3	55:10	13:3	3:5	-	Sa	T
7		5:6	13:7	3:7	-	Sa	T	Mk
9,23		1:10	11:15	3:3	-	Sa	T	Mk
		7:13	13:9,43	14:35	-	Sa	T	Mk
		21:10			-	Sa	T	Mk
		23:14,23			-	Sa	T	Mk
		32:3,9			-	Sa	T	Mk
		34:1			-	Sa	T	Mk
		39:5			-	Sa	T	Mk
		42:20			-	Sa	T	Mk
		43:3			-	Sa	T	Mk
		44:1			-	Sa	T	Mk
		46:3,12			-	Sa	T	Mk
		48:1,12			-	Sa	T	Mk
		49:1			-	Sa	T	Mk
		50:4,5,10			-	Sa	T	Mk
		51:1,4,7,21			-	Sa	T	Mk
		55:3			-	Sa	T	Mk
		65:12			-	Sa	T	Mk
10-12		66:4,5	13:10-17	9:9,10	-	Sa	T	Mk
11	29:10-14	13:11	3:10	-	Sa	T	Mk	
	3:16			-	Sa	T	Mk	

Table 3 (Cont).

Mark Ch	Vs	Isaiah	Matthew	Luke	Ver.	Deg.	Char.	Source
4	11	29:11	13:11	8:10	-	Sb	T	Mk
	12	6:9, 10	13:14, 15	-	G	Sb	T	Mk
	12	42:20	13:18	8:10	-	Sb	T	Mk
	12	44:18	13:18	8:10	-	Sb	T	Mk
	14	55:10, 11	-	8:11	-	Sb	T	Mk
	22	45:8	-	8:17	-	Sb	T	Mk
	22	45:19	-	8:17	-	Sb	T	Mk
	22	48:18	10:26	8:17	-	Sb	T	Mk
	28	61:11	-	12:2	-	Sb	T	Mk
	30	40:18	-	18:18	-	Sb	T	Mk
5	36	7:4	10:26, 28, 31	5:10	-	Da	F	Mk
		8:12	14:27	8:50	-	Db	F	Mk
		10:24	17:7	12:4, 7, 32	-	Da	F	Mk
		12:2	28:10	-	-	Db	F	Mk
		23:4	-	-	-	Db	F	Mk
		37:6	-	-	-	Da	F	Mk
		40:9	-	-	-	Da	F	Mk
		41:10, 14	-	-	-	Db	F	Mk
		43:1, 5	-	-	-	Da	F	Mk
		44:2	-	-	-	Db	F	Mk
		51:7	-	-	-	Da	F	Mk
		54:4, 14	-	-	-	Db	F	Mk
6	9	60:9	10:9	9:8	-	Sb	F	Mk
	11	52:2	10:14	9:5	G	Da	F	Mk
	50	7:4	10:26, 28, 31	5:10	-	Da	F	Mk
		8:12	14:27	8:5	-	Db	F	Mk
		10:24	17:7	12:4, 7, 32	-	Da	F	Mk
		12:2	28:10	-	-	Db	F	Mk
		23:4	-	-	-	Da	F	Mk
		37:6	-	-	-	Da	F	Mk
		40:9	-	-	-	Da	F	Mk
		41:10, 14	-	-	-	Db	F	Mk
		43:1, 5	-	-	-	Da	F	Mk
		44:2	-	-	-	Da	F	Mk
		51:7	-	-	-	Db	F	Mk
		54:4, 14	-	-	-	Db	F	Mk
7	6, 7	29:18	15:8, 9	-	G	Da	F	Mk
	7	53:1-3	15:9	-	-	Sb	F	Mk
	9	24:16	-	-	G	Da	F	Mk
	21-23	55:7	15:18, 19	-	-	Sb	F	Mk
	21-23	55:7	15:18, 19	-	-	Sb	F	Mk
	21-23	55:7	15:18, 19	-	-	Sb	F	Mk
	27	1:2, 4	5:9	20:8, 6	-	Sb	F	Mk
	27	30:8	5:9	20:26	-	Sb	F	Mk
		43:6	15:26	-	-	Sb	F	Mk
		45:11	-	-	-	Sb	F	Mk
		63:8	-	-	-	Sb	F	Mk
8	17, 18	29:10-14	13:10-17	8:9, 10	-	Sb	F	Mk
	18	1:10	11:15	8:8	-	Sb	F	Mk
		7:18	13:9, 48	14:35	-	Sb	F	Mk
		21:10	-	-	G	Sb	F	Mk
		28:14, 23	-	-	-	Sb	F	Mk
		32:14, 9	-	-	-	Sb	F	Mk
		34:1	-	-	-	Sb	F	Mk
		39:5	-	-	-	Sb	F	Mk
		42:20	-	-	-	Sb	F	Mk
		48:8	-	-	-	Sb	F	Mk
		44:1	-	-	-	Sb	F	Mk
		46:8, 12	-	-	-	Sb	F	Mk
		48:1, 12	-	-	-	Sb	F	Mk
		49:1, 12	-	-	-	Sb	F	Mk
		50:4, 5, 10	-	-	-	Sb	F	Mk
		51:1, 4, 21	-	-	-	Sb	F	Mk
		55:3	-	-	-	Sb	F	Mk
		60:12	-	-	-	Sb	F	Mk
		66:4, 5	-	-	-	Sb	F	Mk
	18	32:8, 5	-	8:18	-	H	F	Mk
	18, 19	42:20	-	-	-	Sb	F	Mk
	18, 19	43:8	-	-	-	Sb	F	Mk
	18, 19	44:18	-	-	-	Sb	F	Mk
	31	53:21	16:21	9:22	G	Sb	F	Mk
	35	44:20	16:25	9:24	-	Sb	F	Mk
	35	47:14, 15	16:25	9:24	-	Sb	F	Mk
	38	1:4	12:39, 45	11:29	-	Sb	F	Mk
			16:4	-	-	Sb	F	Mk
	38	1:21	12:39	-	-	Sb	F	Mk
		57:3	16:4	-	-	Sb	F	Mk
		62:5	-	-	-	Sb	F	Mk

Table 8 (Cont).

Mark Ch	Vs	Isaiah	Matthew	Luks	Ver.	Deg.	Char.	Source
9	7	41:3,9	8:16,17	3:22	-	Db	P	Mk
	7	42:1	17:5	9:35	G	Sa	P D	Mk
	7	44:1,2	17:5	9:35	G	Sa	P	Mk
	7	49:7	17:5	9:35	G	Sb	P	Mk
	12	52:13-15	26:54	24:26	G	Sa	P	Mk
	19	42:14	17:17	9:41	G	Sb	P	Mk
	31	53:6,12	17:22	9:44	G	Da	P	Mk
	43, 43	1:31	3:12	3:17	-	Sb	T	Mk
		5:24	5:22	17:29	-	Sa	T	Mk
		9:18,19	7:19		-	Sa	T	Mk
		10:16,17	13:30,40		-	Sa	T	Mk
		26:11	42,50		-	Sb	P	Mk
		27:4,11	13:8,9		-	Sa	T	Mk
		29:6	25:41		-	Sa	T	Mk
		30:27,30,33			-	Sa	T	Mk
		33:11,12			-	Sa	T	Mk
		34:9,10			-	Sb	T	Mk
		47:14			-	Sa	T	Mk
		50:11			-	Sa	T	Mk
		64:2			-	Sa	T	Mk
		66:15,18,24			-	Sa	T	Mk
	(44)43	66:24			-	Da	P	Mk
10	6	41:4	19:4	---	-	Db	P	Mk
		44:13	24:21		-	Db	P	Mk
		44:8			G	Dc	P	Mk
		48:3,18			-	Db	P	Mk
		63:16			-	Db	P	Mk
		63:19			G	Db	P	Mk
	30	34:4	12:32	13:30	-	Sa	T	Mk
			13:39,40,49	20:34,35				
			19:23					
			28:20					
	30	51:6	12:32	13:30	-	Sa	T	Mk
	30	35:17	---	13:30	-	Sa	T	Mk
	30	66:22	---	13:30	-	Sa	T	Mk
	33	50:6	20:13,19	13:32,33	-	Db	P	Mk
	33	53:6,12	20:13,19	13:32	G	Db	P	Mk
	34	53:5	20:13,19	13:33	-	Sa	P	Mk
	33, 39	51:17,22	20:22,23	---	-	Sb	P	Mk
	42	19:4	20:25	22:25	-	Sb	P	Mk
	42	49:7	20:25	22:25	G	Sa	P	Mk
	45	53:10,11,12	20:23	---	G	Sa	P	Mk
11	17	56:7	21:13	19:46	-	Da	P	Mk
	23	54:9,10	21:21	---	-	Sb	P	Mk
	24	30:19	21:22	---	-	Sa	T	Mk
	24	65:24	21:22	---	-	Sa	T	Mk
12	1	3:14,15	21:33	20:9	-	Sb	P	Mk
	1	5:1,2	21:33	20:9	G	Da	P	Mk
	1-12	5:1-7	21:33-46	20:9-19	G	Da	P	Mk
	4	53:3	---	20:11	G	Sa	P	Mk
	9	5:3-6	21:40	20:15,16	-	Sb	T	Mk
	10	3:14	21:42	20:17	-	Sa	T	Mk
	10	28:14-22	21:42	20:17	-	Sb	P	Mk
		esp. 16	22:30	20:35,36	-	Sa	T	Mk
	25	26:19	---	---	-	Sa	T	Mk
	32	37:16,20	---	---	-	Sa	T	Mk
	32	48:10,11	---	---	-	Sa	P	Mk
	32	44:6,8	---	---	-	Db	P	Mk
	32	45:5,6,14	---	---	-	Db	P	Mk
		21,22	---	---	G	Sa	P	Mk
	32	46:9	---	20:47	-	Sa	T	Mk
	40	10:2	---	---	-	Sa	T	Mk
13	2	2:15	24:2	21:6	-	Sb	P	Mk
	2	3:8	24:2	21:6	-	Sa	T	Mk
	2	64:10,11	24:2	21:6	-	Sa	T	Mk
	9	9:21	24:7	21:11	G	Db	P	Mk
	8	13:8	24:8	---	-	Da	P	Mk
	8	19:2	24:7	21:10	-	Sa	P	Mk
	8	21:3	24:8	---	-	Sa	P	Mk
	8	26:17	24:8	---	-	Sb	P	Mk
	8	29:6	24:7	21:11	-	Da	P	Mk
	12	3:5	10:21	21:16	-	Sa	P	Mk

Table 3 (Cont).

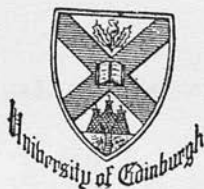
Mark Ch.	Vs	Isaiah	Matthew	Luke	Ver.	Deq.	Char.	Sources
13	12	19:2	10:21	21:16	-	Sa	p p p D	Mk
	13	63:5	24:9	21:17	-	D6		Mk
	17	5:8-22	11:21	6:24-26	-	S6	p p p p	Mk
		10:1	18:7	10:13	-	S6	p p p p	Mk
			23:13-29	11:42-52				
			24:19	17:1				
			26:24	21:23				
	17	54:1	24:19	21:23	-	S6	p p p p p p p p	Mk
	19	41:4	19:4	---	-	D6		Mk
		43:13	24:21		-	D6		Mk
		44:3			G	D6		Mk
		48:8, 16			-	D6		Mk
		63:13			-	D6		Mk
		63:19			G	D6		Mk
	20, 22, 27	14:1	22:14	13:7	-	D6		Mk
		41:3, 9	24:22, 24, 31		-	D6		Mk
		42:1			-	D6		Mk
		43:10, 20			-	D6		Mk
		44:1, 2			-	D6		Mk
		45:4			-	D6		Mk
		49:7			-	D6		Mk
		65:9, 15, 23			-	D6		Mk
	20	65:8, 9	24:22	---	-	Sa		Mk
	22	8:13	24:24	---	-	D6		Mk
	22	9:15	24:24	---	-	D6		Mk
	22	20:3	24:24	---	-	D6		Mk
	24, 25, 26	13:10	24:29	21:25, 26	G	D6		Mk
	24, 25	14:12	24:29	---	-	Sa		Mk
	24, 25	24:23	24:29	21:25, 26	G	Sa		Mk
	24, 25	34:4	24:29	21:25, 26	G	Sa		Mk
	27	50:3	24:29	21:25, 26	-	Sa		Mk
		11:11	8:11	13:29	-	Sa		Mk
			24:31					
	27	13:5	24:31	---	●	D6		Mk
	27	27:13	8:11	13:29	-	S6		Mk
			24:31					
	27	41:9	---	---	-	D6		Mk
	27	42:10	24:31	---	-	D6		Mk
	27	43:6	24:31	---	-	Sa		Mk
	31	84:4	5:13	13:17	-	Sa		Mk
			24:35	21:33				
	31	40:8	24:35	21:33	-	Sa		Mk
	31	51:6	5:13	13:17	-	S6		Mk
			24:35	21:33				
	31	55:11	24:35	21:33	-	S6		Mk
14	13, 21, 41, 42	53:6, 12	26:2, 21, 23, 24, 45, 46	22:21, 22, 49	G	D6		Mk
	21	5:8-22	11:21	6:24-26	-	S6		Mk
		10:1	18:7	10:13	-	S6		Mk
			23:13-29	11:42-52				
			24:19	17:1				
			26:24	21:23				
				22:22				
	21, 49	50:5-7	26:24, 54, 56	24:25, 44	-	S6		Mk
	21, 49	52:13-15	26:24, 54, 56	24:25, 44	-	S6		Mk
	21, 49	53:all	26:24, 54, 56	24:27, 43	-	S6		Mk
	24	42:6	26:28	22:20	-	S6		Mk
	24	49:6, 8	26:28	22:20	-	S6		Mk
	24	50:4-12	26:28	22:20	-	S6		Mk
	24	55:3	26:28	22:20	-	S6		Mk
	24	56:4, 6	26:28	22:20	-	S6		Mk
	24	59:21	26:28	22:20	-	S6		Mk
	24	61:3	26:28	22:20	-	S6		Mk
	34	53:12	26:33	---	-	S6		Mk
	36	50:5	26:39	22:42	-	S6		Mk
	36	51:22, 23	26:39	22:42	-	S6		Mk
	49	44:25	26:56	---	-	S6		Mk
15	2	44:6	27:11	23:2, 3	-	S6		Mk
	2, 13	24:23	27:11, 29	23:2, 3	-	S6		Mk
	13	44:6	27:29	---	-	S6		Mk
	22	24:23	27:42	---	-	S6		Mk
	32	44:6	27:42	---	-	S6		Mk
	34	54:7, 8	27:45	---	-	S6		Mk

Table 4.

Passages in Luke Which Show Isaianic Influence With Their Isaianic

Parallels. Luke Ch	Vs	Isaiah	Matthew	Mark	Ver.	Deg.	Char.	Source
3	7	1:4	3:7	---				
	7	13:13, 14	3:7	---	G	Sa	F	e
	7	14:29	3:7	---	G	Sa	F	e
	7	20:6	3:7	---	G	Sa	F	e
	7	33:14	3:7	---	G	Sa	F	e
	8	41:8	3:9	---	G	Sa	F	e
	8	51:2	3:9	---	G	Sa	F	e
	8	63:13	3:9	---	G	Sa	F	e
	9	5:4-7	3:10	---	G	Sa	F	e
			7:19	---				
	11	59:7, 10	---	---				
	13, 14	33:15	---	---				
	13	4:4	3:11	---				
	13	11:2	3:11	1:8				Mk
	13	32:15	3:11	1:8				Mk
	16	42:1	3:11	1:8				Mk
	13	44:3	3:11	1:8				Mk
	16	57:16	3:11	1:8	G	Sa	D	Mk
	16	59:21	3:11	1:8	G	Sa		Mk
	16	63:11, 14	3:11	1:8	G	Sa		Mk
	17	1:31	3:12	9:43, 49				
		5:24	5:22	---				
		9:13, 19	7:19	---				
		10:16, 17	13:30, 40	---				
		26:11	42, 50	---				
		27:4, 11	18:8, 9	---				
		29:6	25:41	---				
		30:27, 30, 33	---	---				
		33:11, 12	---	---				
		34:9, 10	---	---				
		47:14	---	---				
		50:11	---	---				
		64:2	---	---				
		66:15, 16, 24	---	---				
	17	30:24	3:12	---	H	Sa		
	17	41:16	3:12	---	H	Sa		
	17	65:24	3:12	---	H	Sa		
	21	64:1	3:13	1:10				Mk
	21, 22	42:1	3:13, 17	1:10, 11				Mk
	22	11:2	3:16	1:10				Mk
	22	32:15	3:16	1:10				Mk
	22	41:8, 9	3:16, 17	1:10, 11				Mk
	22	44:2	3:17	1:11	G	Sa		Mk
22	44:3	3:16	1:10	G	Sa		Mk	
22	57:16	3:16	1:10	G	Sa		Mk	
22	59:21	3:16	1:10	G	Sa		Mk	
22	61:1	3:16	1:10	G	Sa		Mk	
22	63:11, 14	3:16	1:10	G	Sa		Mk	
4	4	55:10, 11	4:4	---	G	Sa	P	e
	5	29:5	---	---				
	5, 6	52:10	4:8, 9	---				
	5, 6	61:6	4:8, 9	---				
	12	7:12	4:7	---			M	
	18	49:9	---	---				
	18, 19	11:2	---	---			M	
	18, 19	29:18, 19	---	---				
	18, 19	35:5	---	---				
	18, 19	42:1	---	---	G	Sa		
	18, 19	42:7	---	---	G	Sa		
	18, 19	48:16	---	---	G	Sa	M	
	18, 19	58:6	---	---	G	Sa		
	18, 19	61:1, 2	---	---	G	Sa		
	21	61:1-3	---	---	G	Sa		Mk
41	42:2	12:16	3:12				Mk	
43	61:1	---	1:38	G	Sa		Mk	
5	3	6:5	---	---				
	10	7:4	10:26, 28, 31	5:36				
		8:12	14:27	6:50				
		10:24	17:7	---				
		12:2	28:10	---				
		35:4	---	---				
		37:6	---	---				
		40:9	---	---				
		41:10, 14	---	---				
		43:1, 5	---	---				
		44:2	---	---				
		51:7	---	---				
	54:4, 14	---	---					

Compasses not strained
for contact. Time not taken
up with Combs, etc.



WITH THE COMPLIMENTS OF
THE SECRETARY OF THE UNIVERSITY.

Given in Leaning 2 Years. 40 42

Less. Educ. 3

Univ. 107 4

orig. setting of Less. Teaching. 4

LXX. 6 - in Catalogue

= Comparison of search with work of J.
Simplicity. Conscience.

In train. Less. not come in contact
with nature. + domestic life

with life of man. - in the human
in the community

religiosity life

= Something in thought

reg. Gods. man to

= Man's by the Child of God. 45 f

Principles of the Christos message. 47

The Lord's message shaped in the
his language. LXX - cf. also 60

Table 4 (Cont).

Luke Ch	Vs	Isaiah	Matthew	Mark	Ver.	Deg.	Char.	Source	
8	5	55:10	13:3	4:8	-	Sb	P	Mk	
	7	5:6	13:7	4:7	-	Sb	P	Mk	
	8	1:10	11:15	4:9, 23	-	Sb	P	Mk	
		7:13	13:9, 43	8:15	-	Sb	P	Mk	
		21:10			G	Sb	P	Mk	
		23:14, 23			-	Sb	P	Mk	
		32:3, 9			-	Sb	P	Mk	
		34:1			-	Sb	P	Mk	
		39:5			-	Sb	P	Mk	
		42:20			-	Sb	P	Mk	
		43:8			-	Sb	P	Mk	
		44:1			-	Sb	P	Mk	
		46:3, 12			-	Sb	P	Mk	
		48:1, 12			-	Sb	P	Mk	
		49:1			-	Sb	P	Mk	
		50:4, 5, 10			-	Sb	P	Mk	
		51:1, 4, 7, 21			-	Sb	P	Mk	
		55:3			-	Sb	P	Mk	
		65:12			-	Sb	P	Mk	
		66:4, 5			-	Sb	P	Mk	
	9, 10		29:10-14	13:10-17	4:10-12 8:13	-	Sb	P	Mk
	10		6:9	13:13	---	G	Da	P	Mk
	10		8:16	13:11	4:11	-	Sb	P	Mk
	10		29:11	13:11	4:11	-	Sb	P	Mk
	10		42:20	13:13	4:12	-	Sb	P	Mk
	10		44:13	13:13	4:12	-	Sb	P	Mk
	11		55:10, 11	---	4:14	-	Sb	P	Mk
	17		45:3	---	4:22	-	Sb	P	Mk
	17		45:19	---	4:22	-	Sb	P	Mk
	17		48:13	10:26	4:22	-	Sb	P	Mk
	50		7:4	10:26, 23, 31	5:36	-	Da	P	Mk
			3:12	14:27	6:50	-	Db	P	Mk
			10:24	17:7		-	Da	P	Mk
			12:2	28:10		-	Db	P	Mk
			35:4			-	Da	P	Mk
			37:6			-	Da	P	Mk
			40:9			-	Db	P	Mk
			41:10, 14			-	Db	P	Mk
			43:1, 5			-	Db	P	Mk
			44:2			-	Da	P	Mk
			51:7			-	Db	P	Mk
			54:4, 14			-	Db	P	Mk
	9	3	60:9	10:9	6:3	-	Sb	P	Mk
		5	52:2	10:14	6:11	-	Da	P	Mk
		22	53 all	16:21	6:31	-	Sb	P	Mk
		24	44:20	16:25	6:35	-	Sa	P	Mk
		24	47:14, 15	16:25	8:35	-	Sb	P	Mk
		35	41:3, 9	17:5	9:7	-	Db	P	Mk
		35	42:1	17:5	9:7	-	Sa	P	Mk
		35	44:1, 2	17:5	9:7	-	Sa	P	Mk
35		49:7	17:5	9:7	-	Sb	P	Mk	
41		42:14	17:17	9:19	-	Sb	P	Mk	
44		53:6, 12	17:22	9:31	-	Da	P	Mk	
10		12	1:9	10:15	---	-	Sb	P	Q
			3:9	11:23, 24		-	Sb	P	Q
			13:19			-	Sb	P	Q
	13	5:8-22	11:21	13:17	-	Sb	P	Q	
		10:1	13:7	14:21	-	Sb	P	Q	
			23:13-29						
			24:19						
			26:24						
	13	58:5	11:21	---	-	Db	P	Q	
	13, 14	23 all	11:21, 22	---	-	Sb	P	Q	
		esp. 16-18							
	15	14:11, 13, 15	11:23	---	-	Da	P	Q	
	15	57:9	11:23	---	-	Sb	P	Q	
	16	1:2	---	---	-	Db	P	Q	
	16	33:1	---	---	-	Sb	P	Q	
	18	14:12	---	---	-	Da	P	Q	
	19	11:3-9	---	---	-	Sa	P	Q	
	19	65:25	---	---	-	Sa	P	Q	
	20	4:3	---	---	-	Sa	P	Q	
	21	5:21	11:25, 26	---	-	Da	P	Q	
21	29:10-14, 13, 19	11:25, 26	---	-	Da	P	Q		
21	44:25, 26	11:25, 26	---	-	Sb	P	Q		
24	29:10	13:17	---	-	Da	P	Q		
30-34	1:6, 7	---	---	-	Sb	P	L		
31, 32	58:7	---	---	-	Sb	P	L		

Table 4 (Cont).

Luke Ch	Vs	Isaiah	Matthew	Mark	Ver.	Deg.	Char.	Source
11:	2	6:3	6:9	---	.	Sb	U	
	2	8:13	6:9	---	.	Sa	U	
	2	29:23	6:9	---	G	Da	U	
	2	57:15	6:9	---	.	Sa	U	
	2	63:13	6:9	---	.	Da	U	
	2	64:8	6:9	---	.	Da	U	
	3	33:16	6:11	---	.	Da	U	
	3	55:10, 11	6:11	---	.	Sa	U	
	3	32:8, 9	6:11	---	.	Sb	U	
	4	1:13	6:12	2:5, 9, 10	.	Sb	U	
		6:7	9:2, 5, 6	3:23	.	Sb	U	
		27:9	12:31		.	Sb	U	
		33:24	26:28		.	Sb	U	
		39:17			.	Sb	U	
		40:2			.	Sb	U	
		43:25			.	Sb	U	
		44:22			.	Sb	U	
		53:4-12			.	Sb	U	
		55:7			.	Sb	U	
		59:20			.	Sb	U	
	4	43:25	6:12	---	.	Sb	U	
	4	55:7	6:12	---	.	Sb	U	
	9	55:6	7:7	---	G	Sb	U	
	9-13	30:19	7:7-11	---	.	Sb	U	
	9-13	65:24	7:7-11	---	.	Sb	U	
	13	32:15	---	---	.	Sb	U	
	13	42:1	---	---	G	Sb	U	
	13	44:3	---	---	.	Sb	U	
	13	49:15	7:11	---	.	Sb	U	
	13	63:11	---	---	.	Sb	U	
	21, 22	49:24, 25	12:29	3:27	G	Db	U	M
	21, 22	53:12	12:29	3:27	G	Db	U	M
	22	40:10	---	---	.	Sa	U	M
	24	13:21	12:43	---	G	Sb	U	D
	24	34:14	12:43	---	G	Sb	U	
	29	1:4	12:39, 45	3:38	.	Sb	U	
			16:4	---	.	Sb	U	
	33	62:1, 2	5:15, 16	---	.	Sb	U	
	35	5:20	6:23	---	.	Da	U	
	42-52	5:3-22	11:21	13:17	.	Sb	U	
		10:1	13:7	14:21	.	Sb	U	
			28:13-29	---	.	Sb	U	
			24:19	---	.	Sb	U	
			26:24	---	.	Sb	U	
	48, 50	14:21	23:30, 35	---	.	Sb	U	
	48, 50	23:21	23:30, 35	---	.	Sb	U	
	48, 50	65:6, 7	23:30, 35	---	.	Sb	U	
12	2	45:19	10:26	---	.	Sb	U	
	2	48:13	10:26	4:22	.	Sb	U	
	4, 5	3:12, 13	10:28	---	.	Da	U	
	4, 5	51:7, 12, 13	10:23	---	.	Sb	U	
	4, 7, 32	7:4	10:26, 28, 31	5:36	.	Da	U	
		8:12	14:27	6:50	.	Db	U	
		10:24	17:7	---	.	Da	U	
		12:2	28:10	---	.	Da	U	
		35:4	---	---	.	Da	U	
		37:6	---	---	.	Da	U	
		40:9	---	---	.	Da	U	
		41:10, 14	---	---	.	Da	U	
		43:1, 5	---	---	.	Da	U	
		44:2	---	---	.	Da	U	
		51:7	---	---	.	Da	U	
		54:4, 14	---	---	.	Da	U	
	6	49:15, 16	10:29	---	G	Sb	U	
	10	22:14	12:31, 32	3:29	G	Sa	U	Mk
	10	68:10	12:31, 32	3:29	G	Sb	U	Mk
	23	40:6-3	6:30	---	.	Sb	U	
	31	33:15, 16	6:33	---	.	Da	U	
	32	40:11	---	---	.	Sb	U	
	33	33:3	6:20	---	G	Sb	U	
	33	50:9	6:19, 20	---	G	Sa	U	
	33	51:8	6:19, 20	---	G	Sb	U	
	48	56:2	24:46	---	.	Sb	U	
	45	13:22	24:48	---	G	Sb	U	
	51-53	9:19-21	10:35	---	.	Sb	U	
	51-53	19:2	10:35	---	.	Sb	U	

Table 4 (Cont).

Luke Ch	Vs	Isaiah	Matthew	Mark	Ver.	Deg.	Char.	Source	
13	4, 5	30:25	---	---	-	Sa	T M	L	
	13	41:8	---	---	-	Sb	T U	L L	
	16	42:7	---	---	G	Sa	T U	L L L L	
	16	51:2	---	---	-	Sa	T U	L L L L	
	16	63:16	---	---	-	Sb	T U	L L L L	
	18	40:18	---	---	-	Sa	T U	L L L L	
	25	48:1, 2	7:21-23	4:30	G	Sa	T U	L L L L	
	28	65:14	8:12	---	-	Sb	T U	L L L L	
			13:42, 50	---	-	-	-	-	-
			22:13	---	-	-	-	-	-
			24:51	---	-	-	-	-	-
			25:30	---	-	-	-	-	-
	29	2:2, 3	8:11	---	---	-	Sa	T U	L L
	29	11:11	8:11	13:27	---	-	Sa	T U	L L
			24:31	---	-	-	-	-	-
	29	25:6	8:11	---	---	H	Sb	T U	L L
	29	27:13	8:11	13:27	---	-	Sb	T U	L L
			24:31	---	-	-	-	-	-
	29	41:25	8:11	---	---	G	Sa	T U	L L
	29	43:5, 6, 7	8:11	---	---	-	Sa	T U	L L
	29	45:6	8:11	---	---	-	Sb	T U	L L
	29	49:12	8:11	---	---	-	Sb	T U	L L
	29	59:19	8:11	---	---	-	Sb	T U	L L
	34	30:15	23:37	---	---	-	Sa	T U	L L
	34	31:5	23:37	---	---	-	Sa	T U	L L
	34	34:15	23:37	---	---	H	Sa	T U	L L
	34	43:2-5	23:37	---	---	-	Sb	T U	L L
	34	52:12	23:37	---	---	G	Sb	T U	L L
	34	56:8	23:37	---	---	-	Sa	T U	L L
	14	11	2:11, 12	23:12	---	-	Sa	T U	L L
		11	5:15	23:12	---	-	Sa	T U	L L
		11	10:12, 33	23:13	---	-	Sa	T U	L L
		11	13:11	23:12	---	-	Sa	T U	L L
		11	25:11, 12	23:12	---	-	Sa	T U	L L
		11	26:5	23:12	---	-	Sa	T U	L L
		11	52:13-15	13:4	---	G	Sb	T U	L L
			66:2	23:12	---	-	Sa	T U	L L
		13	53:7, 10	---	---	-	Sa	T U	L L
		16	25:3	22:2-4	---	-	Sa	T U	L L
17		55:1, 2	22:3, 4	---	-	Sa	T U	L L	
17, 13		30:15	22:3	---	-	Sa	T U	L L	
21		33:23	---	---	-	Sa	T U	L L	
35		1:10	11:15	4:9, 23	---	-	Sa	T U	L L
		7:13	13:9, 43	8:13	---	-	Sa	T U	L L
		21:10	---	---	G	Sa	T U	L L	
		23:14, 23	---	---	-	Sa	T U	L L	
		32:3, 9	---	---	-	Sa	T U	L L	
		39:5	---	---	-	Sa	T U	L L	
		42:20	---	---	-	Sa	T U	L L	
		43:8	---	---	-	Sa	T U	L L	
		44:1	---	---	-	Sa	T U	L L	
		46:3, 12	---	---	-	Sa	T U	L L	
		48:1, 12	---	---	-	Sa	T U	L L	
		49:1	---	---	-	Sa	T U	L L	
		50:4, 5, 10	---	---	-	Sa	T U	L L	
		51:1, 4, 7, 21	---	---	-	Sa	T U	L L	
		55:3	---	---	-	Sa	T U	L L	
		65:12	---	---	-	Sa	T U	L L	
		66:4, 5	---	---	-	Sa	T U	L L	
15		4-6	40:11	18:12-14	---	-	Sa	T U	L L
	4-6	40:11	---	---	-	Sa	T U	L L	
	4-6	49:22	---	---	-	Sa	T U	L L	
	4-6	53:6	18:12, 13	---	G	Sa	T U	L L	
	4-6	60:4	---	---	-	Sa	T U	L L	
	4-6	62:5	18:13	---	G	Sa	T U	L L	
	4-3	66:12	---	---	-	Sa	T U	L L	
	13, 21	42:24	---	---	-	Sa	T U	L L	
	20	30:19	---	---	-	Sa	T U	L L	
	20	55:6, 7	---	---	-	Sa	T U	L L	
	20	65:24	---	---	-	Sa	T U	L L	
	22	61:10	---	---	-	Sa	T U	L L	
	23	22:13	---	---	-	Sa	T U	L L	
	32	35:9, 10	---	---	-	Sa	T U	L L	

Table 4 (Cont).

Luke Ch	Vs	Isaiah	Matthew	Mark	Ver.	Deg.	Char.	Source	
16	1-3	22:19-21	---	---	G	Sb	P	L	
	9	33:20	---	---	-	Db	P	L	
	15	1:10-17	---	---	-	Sb	P	L	
	15	1:18	---	---	-	Dc	P	L	
	17	34:4	5:18	13:31	-	3a	P	L	
			24:35	---	---	---	---	---	
	17	40:8	5:17, 18	---	-	Sb	P	L	
	17	51:6	5:19	13:31	-	Sb	P	L	
			24:35	---	---	---	---	---	
	17:	65:17	5:18	---	-	Sb	P	L	
	17	66:22	5:18	---	-	Sb	P	L	
	24	41:17	---	---	-	Sa	P	L	
	24	66:15, 16	13:30, 40	---	-	Sa	P	L	
	24, 30	41:8	---	---	-	Sb	P	L	
	24, 30	51:2	---	---	-	Sb	P	L	
	24, 30	63, 16	---	---	-	Sb	P	L	
	27-31	3:19, 20	---	---	-	Da	P	L	
	esp. 31								
	17	1	5:8-22	11:21	13:17	-	Sb	P	L
			10:1	13:7	14:21	-	Sb	P	L
			23:13-29	---	---	---	---	---	
			24:19	---	---	---	---	---	
			26:24	---	---	---	---	---	
13		42:12	---	---	G	Db	P	L	
13		56:3, 6	---	---	-	Sb	P	L	
29		1:9	---	---	-	Sa	P	L	
29		1:31	3:12	9:43, 43	-	Sb	P	L	
		5:24	5:22	---	-	Sa	P	L	
		9:18, 19	7:19	---	-	Sa	P	L	
		10:16, 17	13:30, 40,	---	-	Sb	P	L	
		26:11	42, 50	---	-	Sb	P	L	
		27:4, 11	13:8, 9	---	-	Sa	P	L	
		29:6	25:41	---	-	Sa	P	L	
		30:27, 30, 33	---	---	-	Sa	P	L	
		33:11, 12	---	---	-	Sb	P	L	
		34:9, 10	---	---	-	Sa	P	L	
		47:14	---	---	-	Sa	P	L	
		50:11	---	---	-	Sa	P	L	
	64:2	---	---	-	Sa	P	L		
	66:15, 16, 24	---	---	-	Sa	P	L		
29	3:9	10:15	---	-	Sb	P	L		
	13:19	11:23, 24	---	-	Sb	P	L		
18	1-3	1:17, 23	---	---	-	Sb	P	L	
	1-8	62:3, 7	---	---	-	Sb	P	L	
	7	14:1	22:14	13:20, 22, 27	-	Db	P	L	
		41:3, 9	24:22, 24, 31	---	-	Db	P	L	
		42:1	---	---	-	Db	P	L	
		43:10, 20	---	---	-	Db	P	L	
		44:1, 2	---	---	-	Db	P	L	
		45:4	---	---	-	Db	P	L	
		49:7	---	---	-	Db	P	L	
		65:9, 15, 23	---	---	-	Sb	P	L	
	7	58:9	---	---	-	Sa	P	L	
	7	59:17	---	---	-	Sa	P	L	
	8	63:4	---	---	-	Sa	P	L	
	9-14	1:15	---	---	-	Sb	P	L	
	9-14	65:5	---	---	-	Sb	P	L	
	11, 12	58:2, 3	---	---	G	Sa	P	L	
	13, 14	43:26	---	---	-	Db	P	L	
	14	2:11, 12	23:12	---	-	Sb	P	L	
	14	5:15	23:12	---	-	Sb	P	L	
	14	10:12, 33	23:12	---	-	Sb	P	L	
14	13:11	23:12	---	-	Sa	P	L		
14	25:11, 12	23:12	---	-	Sa	P	L		
14	26:5	23:12	---	-	Sa	P	L		
14	52:13-15	13:4	---	G	Sb	P	L		
14	63:2	23:12	---	-	Sb	P	L		
30	34:4	12:32	10:30	---	Sa	P	Mk		
		13:39, 40, 49	---	---	---	---	---		
		19:23	---	---	---	---	---		
		23:20	10:30	---	-	Sb	P	Mk	
30	51:6	12:32	10:30	---	-	Sb	P	Mk	
30	65:17	---	10:30	---	-	Sb	P	Mk	
30	66:22	---	10:30	---	-	Sb	P	Mk	
31	52:13-15	---	---	---	-	Sb	P	Mk	
31	53 all	26:24, 54, 56	14:21, 49	---	G	Db	P	Mk	
32	53:6, 12	20:13	10:33	---	-	Db	P	Mk	
32, 33	50:6	20:19	10:34	---	-	Sa	P	Mk	
33	53:5	20:19	10:34	---	-	Sa	P	Mk	

Table 4 (Cont).

Luke Ch	Vs	Isaiah	Matthew	Mark	Verf	Deg.	Char.	Source
19	9	41:8	----	----	-	Sb	P	L
	9	51:2	----	----	-	Ss	P	L
	9	63:16	----	----	-	Sb	P	L
	27	1:24, 25	----	----	G	Sa	P	L
	27	13:2-12	----	----	-	Sa	P	L
	27	59:19	----	----	-	Sb	P	L
	27	68:6	----	----	-	Ss	P	L
	27	36:14	----	----	H	Ss	P	L
	40	44:23	----	----	-	Sb	P	L
	40	49:13	----	----	-	Sb	P	L
	40	52:9	----	----	-	Sb	P	L
	40	55:12	----	----	-	Sb	P	L
	42	43:13	----	----	-	Sa	P	L
	43	37:33	----	----	-	Ss	P	L
	43, 44	3:3	----	----	-	Ss	P	L
	43, 44	3:25, 26	----	----	G	Db	P	L
	43, 44	13:16, 18	----	----	-	Sa	P	L
	43, 44	29:3, 4	----	----	G	Da	P	L
	44	10:3	----	----	-	Db	P	L
	44	23:17	----	----	G	Db	P	L
44	24:22	----	----	-	Db	P	L	
44	25:12	----	----	-	Sb	P	L	
44	26:5	----	----	-	Sb	P	L	
44	29:6	----	----	-	Da	P	L	
46	56:7	----	21:13	11:17	-	Da	P	Mk
20	9	3:14, 15	21:33	12:1	-	Sb	P	Mk
	9	5:1, 2	21:33	12:1	G	Da	P	Mk
	9-19	5:1-7	21:33-43	12:1-12	-	Da	P	Mk
	11	58:3	----	12:4	G	Ss	P	Mk
	15, 16	5:3-6	21:40	12:9	-	Sb	P	Mk
	17	8:14	21:42	12:10	-	Ss	P	Mk
	17	23:14-22	21:42	12:10	-	Sb	P	Mk
	18	esp. 16	(21:44)	----	-	Sb	P	(a) Mk
	34, 35	3:14, 15	12:32	10:30	-	Ss	T	Mk
		34:4	13:39, 40, 49	----	-	-	-	-
			19:28	----	-	-	-	-
	34:35	51:6	23:20	----	-	Ss	T	Mk
			13:39, 40, 49	----	-	-	-	-
			19:28	----	-	-	-	-
	34, 35	65:17	23:20	----	-	Sb	T	Mk
		66:22	13:39, 40, 49	----	-	Sb	T	Mk
	35, 36	26:19	19:23	12:25	-	Ss	P	Mk
	36	1:2, 4	22:30	7:27	-	Sa	P	Mk
		30:9	5:9	----	-	Sa	P	Mk
		43:6	15:26	----	-	Sa	P	Mk
	45:11	----	----	-	Sa	P	Mk	
	63:8	----	----	-	Ss	P	Mk	
36	25:8	----	----	-	Sa	P	Mk	
47	10:2	----	12:40	-	Sa	T	Mk	
21	6	2:15	24:2	13:2	-	Sb	P	Mk
	6	3:8	24:2	13:2	-	Sb	P	Mk
	6	64:10, 11	24:2	13:2	-	Sa	P	Mk
	10	19:2	24:7	13:8	-	Sa	P	Mk
	11	9:21	24:7	13:8	G	Db	P	Mk
	11	19:17	----	----	-	Da	P	Mk
	11	29:6	24:7	13:3	-	Da	P	L
	12	11:14	----	----	-	Sa	P	L
	15	41:11	----	----	-	Ss	P	L
	15	50:8, 9	----	----	-	Sb	P	L
	15	54:17	----	----	-	Ss	P	Mk
	16	3:5	10:21	13:12	-	Sa	P	Mk
	16	19:2	10:21	13:12	-	Db	P	Mk
	17	66:5	24:9	13:13	-	Sb	P	L
	20	3:8	----	----	-	Sb	P	L
	20	64:10	----	----	-	Ss	P	L
	22	34:9	----	----	-	Sb	P	L
	22	63:4	----	----	-	Sb	P	L
	22	66:15	----	13:17	-	Sb	P	Mk
	23	5:8-22	11:21	14:21	-	Sb	P	Mk
	10:1	19:7	----	-	-	-	-	
		23:13-29	----	-	-	-	-	
		24:19	13:17	-	Sb	T	Mk	
23	54:1	26:24	----	-	Sa	P	L	
24	1:20	24:19	----	-	Sa	P	L	
24	3:25	----	----	-	Ss	P	L	
24	10:6	----	----	G	Sa	P	L	
24	10:34	----	----	-	Sa	P	L	
24	13:15	----	----	-	Sa	P	L	
24	14:19	----	----	-	Sa	P	L	

Table 4 (Cont).

Luke Ch	Vs	Isaiah	Matthew	Mark	Ver.	Deg.	Char.	Source
21	24	31:3	---	---	G	Sa	P	L
	24	34:5,6	---	---	-	Sb	P	L
	24	63:18	---	---	-	Sb	P	L
	24	65:12	---	---	-	Sb	P	L
	25,26	13:10	24:29	13:24,25	G	Da	P	Mk
	25,26	24:23	24:29	13:24,25	-	Sa	P	Mk
	25,26	34:4	24:29	13:25	G	Da	P	Mk
	25,26	50:3	24:29	13:24,25	-	Sb	P	Mk
	28	35:3,4	---	---	-	Sb	P	L
	33	34:4	5:13	13:31	-	Sa	P	Mk
			24:35					
	33	40:3	24:35	13:31	-	Sa	P D	Mk
	33	51:6	5:13	13:31	-	Sb	P	Mk
			24:35					
	33	55:11	24:35	13:31	-	Sb	P	Mk
34,35	24:17,18	---	---	-	Da	P	L	
22	20	42:6	26:23	14:24	-	Sa	P	Mk
	20	49:6,8	26:20	14:24	-	Sb	P	Mk
	20	53:4-12	26:23	14:24	-	Sa	P	Mk
	20	55:3	26:23	14:24	-	Sb	P	Mk
	20	56:4,6	26:23	14:24	-	Sb	P	Mk
	20	59:21	26:23	14:24	-	Sb	P	Mk
	20	61:3	26:23	14:24	-	Sb	P	Mk
	21,22,48	53:6,12	26:2,21,23 24,45,46	14:13,21, 41,42	G	Db	P	L
	22	5:8-22	11:21	13:17	-	Sb	P	L
		10:1	13:7	14:21	-	Sb	P	L
			23:13-29					
			24:19					
			26:24					
	22	44:26	26:24,54,56	---	-	Sb	T	L
	22	52:13-15	26:24,54,56	14:21,49	-	Sb	T	L
	25	19:4	20:25	10:42	-	Sb	P	Mk
	25	49:7	20:25	10:42	G	Sa	P	Mk
	37	53:12	---	---	G	Da	P	L
	42	50:5	26:39	14:36	G	Sb	P	Mk
	42	51:22,23	26:39	14:36	-	Sb	P	Mk
23	2,3	24:23	27:11,29	15:2,13	-	Db	P D	Mk
	2,3	44:6	27:11	15:2	-	Sb	P D	Mk
	29	54:1	---	---	-	Sa	P	L
	30	2:10,19,21	---	---	-	Sa	P	L
	35	41:8,9	---	---	-	Sa	P	Mk
	35	42:1	---	---	-	Sa	P M	Mk
			---	---				
24	26,27	50:5-7	---	---	-	Sa	T	L
	26,27	52:13-15	26:54	9:12	-	Sb	T	L
	26,44	50:5-7	26:24,54,56	14:21,49	-	Sb	T	L
	26,44	52:13-15	26:24,54,56	14:21,49	-	Sb	T	L
	27	52:13-15	---	---	-	Sb	T	L
	27,46	53 all	26:24,54,56	14:21,49	-	Sb	T	L
	47	1:18	6:12	2:5,9,10	-	Sb	T	L
		6:7	9:2,5,6	3:28	-	Sb	T	L
		27:9	12:31	---	-	Sb	T	L
		33:24	26:23	---	-	Sb	T	L
		38:17	---	---	-	Sb	T	L
		40:2	---	---	-	Sb	T	L
		43:25	---	---	-	Sb	T	L
		44:22	---	---	-	Sb	T	L
		53:4-12	---	---	-	Sb	T	L
		55:7	---	---	-	Sb	T	L
		59:20	---	---	-	Sb	T	L
	47	2:3	---	---	-	Sb	T	L
	47	19:24,25	28:19	---	-	Sb	T	L
	47	33:24	---	---	-	Sa	T	L
	47	42:6	28:19	---	-	Sb	T	L
	47	44:22	---	---	-	Sb	T	L
	47	49:6,8	29:19	---	-	Sb	T	L
	47	52:10	28:19	---	-	Sb	T	L
	47	55:7	26:23	---	-	Sb	T	L
	47	56:1-3	28:19	---	-	Sb	T	L
	47	60:3	28:19	---	-	Sb	T	L
	47	61:1	---	---	-	Sb	T	L
	47	63:19	28:19	---	-	Sb	T	L
	48	43:10,12	---	---	-	Sb	T	L
48	44:3	---	---	-	Sb	T	L	
48	55:4	---	---	-	Sb	T	L	
49	11:2	---	---	-	Sa	T	L	
49	32:15	---	---	-	Sb	T	L	
49	42:1	---	---	-	Sb	T	L	

Table 4 (Cont).

Luke Ch	Vs	Isaiah	Matthew	Mark	Ver.	Dsg.	Char.	Source
24	49	44:8	---	---	-	S ₃	F	L
	49	48:16	---	---	-	S ₃	F	L
	49	52:1	---	---	-	S ₃	F	L
	49	57:16	---	---	G	S ₃	F	L
	49	59:21	---	---	-	S ₃	F	L
	49	61:1	---	---	-	S ₃	F	L
	49	83:11,14	---	---	-	S ₃	F	L

Table 5.

Passages in Isaiah which Contain Details Drawn from
Nature and from Human Life.

Nature.

2:2, 10, 13, 19, 20, 21; 5:6, 25, 29, 30; 7:19, 25; 8:8; 9:10, 14, 18; 10:14, 22;
11:1, 6-8, 9, 15; 13:10, 13, 20-22; 14:3, 12, 14, 23, 32; 15:6; 16:2; 17:12, 13; 18:1, 4, 6;
19:1, 5-7, 15; 21:1; 25:4, 5; 27:1, 3; 28:2, 4; 29:6; 31:5; 32:2, 14; 33:4; 34:4, 10, 11,
13, 14, 15; 35:1, 6, 7, 9; 37:27; 38:14; 40:3, 22, 31; 41:13, 19; 44:4, 14, 22; 48:21;
51:15; 53:2; 54:11, 12; 55:10; 57:20; 59:6, 11; 60:8, 20; 61:11; 64:6; 65:22, 25;
Domestic Life.

1:2, 4, 31; 3:16-24; 5:11, 12, 22; 7:14, 15, 20; 8:1, 4; 10:19; 12:3; 13:8;
14:23; 16:7; 22:16, 22, 23, 24, 25; 23:4; 24:7-9; 25:6; 26:20; 28:9, 10, 20, 28; 29:8;
30:8, 13, 14; 49:15; 54:1, 5; 57:2; 60:16; 61:10; 62:1, 5; 63:16; 66:7, 8, 11, 12, 13.
Health and Sickness.

1:5, 6; 17:4; 19:22; 27:7; 29:22; 30:26; 32:2, 4; 33:24; 35:3, 5, 6;
42:7, 16, 18; 43:8; 44:12; 59:10.

Community Life.

10:6; 19:23; 22:1, 2, 12, 13, 18; 23:16; 24:11, 20; 25:10; 28:8; 32:10-12;
36:22; 37:1, 2, 22; 40:3, 4, 9; 42:2; 51:17, 20; 55:1; 59:10; 61:3; 62:10; 66:20.

Farm Life.

1:3, 8; 2:4; 5:1, 2, 6, 10, 17, 18, 24; 7:22, 25; 9:3, 4; 10:34; 16:10; 17:5, 6, 10;
18:5; 21:10; 27:6, 10, 11; 28:4, 24-28; 30:23, 24; 32:20; 33:12; 37:29; 41:15, 16;
61:5; 63:13;

Shepherd Life.

10:5; 13:14, 20; 31:4; 38:12, 13; 40:11; 53:6, 7; 56:9-12; 61:6; 63:14; 65:10

Industrial Life.

1:25; 10:15; 14:8; 19:9; 23:16, 17; 29:16; 33:12; 36:2, 3; 37:25; 38:12;
40:19; 41:7, 25; 44:12, 13, 23; 48:10; 51:1; 54:16; 58:12; 63:3;

Hunting Life.

7:24; 8:14, 15; 13:14; 24:17, 18; 51:20;

Commercial Life.

1:22; 13:12; 23:3, 8; 24:2; 30:6; 40:12; 60:6;

Maritime Life.

18:2; 19:8; 23:1, 2; 25:11; 33:21, 23; 43:14

Religious Life.

1:11, 12, 13, 15, 16, 29; 2:6, 8; 8:19; 16:12; 17:8; 19:3, 19, 21; 21:9; 27:9;
28:7; 29:4, 10, 11; 30:22, 29; 34:7; 37:19; 38:20; 40:16, 19, 20; 43:23, 24; 46:1, 6, 7;
47:12, 13; 56:6, 7; 57:5, 6, 7; 58:5; 62:9; 65:3, 4, 7, 11; 66:3, 17, 20, 23.

Social Conditions.

1:17f, 21, 23; 2:7; 3:4, 12, 14, 15, 16-24; 4:1; 5:8; 9:10; 10:1; 14:2, 4, 5, 6, 7,
18; 16:1; 19:4, 14; 24:2; 29:11, 12; 42:22; 50:1; 58:6, 7; 59:4.

War.

1:7, 20; 2:4, 15; 3:1-3, 5-8, 24-26; 5:25, 26-28; 7:23-25; 8:21; 9:3, 4, 5, 19, 20
10:13; 13:4, 16; 14:2, 3, 17, 19; 15:1, 2-9; 16:3, 9, 10; 17:1, 9, 11, 12, 13, 14; 18:3; 19:2;
20:4; 21:5, 7, 8, 9, 14, 15; 22:3, 6, 7, 8-11; 23:13; 24:23; 27:13; 28:6; 29:3; 33:7, 8, 13, 19
34:3; 36:12; 37:33; 39:6, 7; 47:1, 2; 49:25; 51:14, 23; 52:1, 2, 7, 8; 62:8;

Table 6.

Isaianic Passages Whose Thought is Similar to That
of Jesus.

30D.

Described in Concrete Human Terms.

1:11-18,25; 3:9,13; 5:25,26; 7:18,20; 8:17; 9:7,17; 11:11; 13:5,13;
14:1,24,25,27; 18:4; 19:1,14,16,22,25; 27:1,3,4,5,11; 28:21,26; 30:26,30,33;
31:2; 37:17; 38:5; 40:10,11,13,14,26,28; 41:10;13; 42:13,14; 43:13,25,26; 45:23;
48:14; 49:13,15,16; 51:16; 54:5,7,8; 55:8; 58:15,16,17; 59:17; 60:13; 62:5,8;
63:1,3,7,9,15,16,19; 64:12; 65:3,12,19,21,24; 66:1,2,5,6,13,14.

Described in More General Terms.

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34	35	37	38	39	40	41	42	43	44	45	46	47	48	49	50
51	52	53	54	55	57	58	59	60	63	64	65	66.			

MAN

		Chapters													
		1	2	3	5	6	8	9	10	11	14	17			
13	20	22	23	24	26	27	28	29	30	32	33	39	40	42	43
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RIGHTEOUSNESS AND SALVATION.

		Chapters													
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66.															

ISRAEL AND THE WORLD.

		Chapters													
		1	2	3	4	6	7	8	9	10	11	12			
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34	35	37	40	41	43	44	45	47	48	49	52	54	55	56	57
58	60	61	62	63	65	66.									

THE MINISTRY OF GOD'S CHILD.

		Chapters													
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53	59	60	61	62	65	66.									

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Notes on the Chapters.

CHAPTER 1.

Note 1. In veteris testamento est occultatio novi, in novo testamento est manifestatio veteris. Augustine, De catechiz. rudibus 4:8. Quoted by H. Schultz, Old Testament Theology, Edinburgh, 1892, Vol. I, p. 52.

Note 2. *op. cit.* P. 52.

Note 3. Obwohl...mein Verzeichnis auf 78 enggedruckten Seiten angewachsen ist, bin ich mir bewusst, immer nicht alle Beziehungen zwischen A. und N. T. notiert zu haben. Unzählige sind ja die Fäden, die sich zwischen beiden herüber- und hinüberspinnen. Dittmar, W., *Vetus Testamentum in Novo*, Göttingen, 1908.

Note 4. I have been anxious not to omit any important sign of the influence of the Old Testament which could be alleged. Moreover, extended study, from impressing the mind with the degree to which the use of the Old Testament was carried, disposes one to trace a connexion where at first it might be questioned. Stanton, V. H., *The Jewish and Christian Messiah*, Edinburgh, 1886.

Note 5. Susannah, v. 8. καὶ οἱ γονεῖς αὐτῆς δίκαιοι καὶ ἐδίδαξαν τὴν θυγατέρα αὐτῶν κατὰ τὸν νόμον Μωϋσῆ.

II Tim iii: 15: ὁπὸ βρεφους ἰσθὰ γράμματα οἶδας,

Note 6. Stapfer, E., *Palestine in the Time of Christ*, London, 1886. pp. 142, 143.

Note 7. For the facts used in this discussion of Jewish Education, the reader is referred to the work of Stapfer just quoted, and to the articles on Education by A. R. S. Kennedy in Hastings, James, *A Dictionary of the Bible*, Edinburgh, 1900, and by G. H. Box, in Cheyne and Black, *Encyclopedia Biblica*, London, 1901, and the article on Education (Jewish), by Morris Joseph, in Hastings, James, *An Encyclopedia of Religion and Ethics*, Edinburgh 1908-21.

Note 8. Dalman, G., *The Words of Jesus*, Edinburgh, 1902, p. 20.

Note 9. Stevens, G. E., *The Teaching of Jesus*, New York, 1905, p. 47.

Note 10. Selwyn, E. C., *The Oracles in the New Testament*, London, 1911, p. xiii.

Note 11. Meinhold, Joh., *Jesus und das Alte Testament*, Freiburg i. B. und Leipzig, 1896, p. 3.

Note 12. Huehn, E., *Die messianischen Weissagungen des israelitischen-jüdischen Volkes bis zu den Targumim*, II Teil, *Die Alttestamentlichen Citate und Reminiscenzen im Neuen Testamente*, Tübingen, 1900, P. 281.

Note 13. See summary given by Huehn, *op. cit.*

Notes on the Chapters. (Cont).

pp. 280, 281. He gives full references, but these are not transcribed because nothing in our study turns upon them.

Note 14. These facts in regard to the Septuagint are taken from Swete, H. E., *An Introduction to the Old Testament in Greek*, Cambridge 1900, pp. 10, 11, 20, 24, 25.

Note 15. See further Swete, H. E. *op. cit.* pp. 22, 29.

Note 16. Swete, H. E. *op. cit.* p. 29. For a discussion of this extreme view of Boehl's see Toy, H. C., *Quotations in the New Testament*, New York, 1884, pp. xiv-xvi. Fairweather, Wm., *Jesus and the Greeks*, Edinburgh, 1924, p. 269.

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Note 17. Swete, H. E. *op. cit.* pp. 392, 403, 404.

Note 18. Thomson, J. E. H., *Books which influenced Our Lord and His Apostles*, Edinburgh, 1891, p. 7.

Fairweather, *op. cit.* p. 271.

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Chapter 12.

Note 1. Dalman, G., *The Words of Jesus*, Edinburgh, 1902, pp. 9-11; Schuerer, E. *A History of the Jewish People in the Time of Jesus Christ*, Edinburgh, 1885-1890, Vol. 1, p. 10; Zahn, Th. *Introduction to the New Testament*, Edinburgh, 1909, Section 1.

Note 2. Zahn *op. cit.* pp. 35, 41; Schuerer, *op. cit.* pp. 47-51;

Note 3. Roberts, A. *Discussions on the Gospels*, London, 1864; *A Short Proof that Greek was the Language of Christ*, Paisley and London, 1893. Abbott, T. K., *Essays chiefly on the Original Texts of the Old and New Testaments*,

Notes on the Chapters. (Cont).

London, 1891, Essay V. Zahn, *op. cit.* p. 42.

Note 4. Bentwich, Norman, *Hellenism*, Philadelphia, 1919, P. 115, "If the preface to the Septuagint version of Esther is to be believed, that book was done into Greek in Jerusalem by Lysimachus, son of Ptolemy, and brought into Egypt by one Dositheus in the fourth year of Ptolemy and Cleopatra".

Ibid. p. 116. "In the opinion of Zunz, (*Gottesdienstliche Vortraege*, p. 195), likewise the Greek original of the first apocryphal book of Esdras....is derived from Palestine".

Edersheim, A., *The Life and Times of Jesus the Messiah*, London, 1882, Vol. I, p. 28; Fairweather, Wm., *Jesus and the Greeks*, Edinburgh, 1924, p. 269; Bleek, Fr., *Introduction to the New Testament*, Edinburgh, 1869, p. 55; Thackeray, Henry St. John, *The Septuagint and Jewish Worship*, London, 1923, p. 14; Zahn, Th., *Introduction to the New Testament*, Edinburgh, 1909, p. 56.

Note 5. The statements of this paragraph rest upon these authorities: Bleek, Fr., *Introduction to the New Testament*, Edinburgh, 1869, p. 55; Fairweather, Wm., *Jesus and the Greeks*, Edinburgh, 1924, p. 270; Edersheim, A., *The Life and Times of Jesus, the Messiah*, London, 1882, Vol. I, p. 28; Selwyn, E. C., *The Oracles in the New Testament*, London, 1911, pp. x., 53, 54; Swete, H. E. *An Introduction to the Old Testament in Greek*, Cambridge, 1900, pp. 29, 30, 392; Abbott, T. K., *Essays Chiefly on the Original Texts of the Old and New Testaments*, London, 1891, p. 168; Thackeray, H. St. John, *The Septuagint and Jewish Worship*, London, 1923, p. 14.

Note 6. For these, and further facts in regard to Theodotion and his work, reference is made to:

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