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ARTICLE IV.

NOTES ON DR. RIDDLE'S EDITION OF ROBINSON'S HARMONY OF THE GOSPELS: BEING A CONTRIBUTION TO A COMPLETE HARMONY OF THE GOSPELS.

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[*Continued from Vol. xlv. p. 304.*]

THE APPEARANCE TO THE WOMEN.

ANOTHER quite necessary change from Robinson's order of arrangement is in the appearance to the women. (See Editor's note.)

In no portion of the harmony is it more necessary to follow what is suggested, by taking the accounts in their natural sense and giving the testimony of each account its full and strict independent value, than in this portion. By following these suggestions the account of Luke xxiv. 1-9 does not appear to be a giving of an account of the same party of women, or of the same visit to the tomb, as that of Matt. xxviii. 1-7 and Mark xvi. 1-8. Neither is it best to put this visit spoken of by Luke after the appearance to Mary Magdalene (Editor),—for both parties were very early at the tomb, and most probably very near the same time, and with scarcely a doubt, both before Peter and John. Mark says, "very early they come to the tomb;" Matthew, "as it began to dawn;" Luke, "at early dawn, they came unto the tomb." Although from this it seems evident that they came unto the tomb about the same time, yet it is not necessary to suppose that they came together, or that they met at the tomb, or before or after. The account of Luke indicates strongly that the

appearance he is narrating is a different one from that given by Matthew and Mark; and the differences are so many and so marked, except in time, that, with all the other incidental confirmations, it is by far most probable, that they arrived, and saw separate visions of angels, in quick succession, on that first and great day of the new creation, at that early dawn; and went severally to make their independent reports to the astonished disciples: Mary Magdalene, without seeing the vision, when she first saw the stone was removed and tomb empty; then the other Mary and Salome would shortly see the vision, and run speechless; and then, following shortly, the other women came, and saw another vision, and, with quite a different message, returned, and told all these things unto the eleven and to all the rest. None have yet seen the Lord, as is evident from the record of Luke of the appearance to the two disciples, who left Jerusalem "probably early in the afternoon." (Andrews.) These two disciples said that "certain women..... had also seen a vision of angels, and certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not." If, then, the party of women spoken of by Luke only saw a vision of angels, it is clear, that Mary Magdalene, and Mary the mother of James, and Salome, that is, the women spoken of by Matthew and Mark, had not yet seen the Lord, for Mary Magdalene and the other Mary are among the women mentioned by Luke as having only seen the vision. At noon, then, the report of the vision by the women is all that is known in Jerusalem, either from the women mentioned in Matthew or Mark, or in Luke, or from the report of Peter and John, all of whom had been heard from before the two had left for Emmaus. (Luke xxiv. 22-24.)

If this be agreed to, then, again, it is evident there is no appearance until after the visit of Peter and John to the tomb; and, if so, none certainly till after the one to Mary Magdalene, whom they left at the tomb, as quite certain-

ly indicated by John. The appearance to the women in Matt. xxviii. 8-10, therefore, must be after the visit of Peter, and John, according to Luke, and so certainly after the appearance to Mary Magdalene. If, then, the appearance to the women (Matthew. xxviii. 8-10) cannot be before that to Mary, can it be the same? (Andrews). Matthew's notice of the appearance to the women is of a general nature, and, as seen above, it does not necessarily say the appearance was to the women he names, and so in a very loose way may include the appearance to Mary, but cannot, on account of the different features of the appearances as given by Matthew and John, refer without great strain to the same appearance. A glance, even, at the English version by an ordinary reader, will show at once the impossibility of supposing that they refer to the same appearance, or that the account of John, particularly, is of the appearance mentioned by Matthew; yet Matthew's account may include John's and indeed several appearances to one or several women as they may have occurred, on that morning, or any time during the day. As it seems very certain that the appearance to Mary or the women could not have generally been spread in Jerusalem among the disciples, until the two to Emmaus had left; and as the visit of Peter and John was at that time known, from the conversation on the road to Emmaus;—it would seem that the appearance to any of the women could not have been before the visit of Peter and John, nor could the appearance even to Mary have been very early. Yet, as the women were at the tomb very early, when it began to dawn; and as Mary would run without delay and tell Peter and John, and follow them as quickly as possible, and remain when they had left, as John testifies, but a few hours would suffice; and as there is no intimation in John of much or any delay after Peter and John left till Jesus showed himself to Mary; and as there is no necessity of supposing a lapse of much time, but the contrary; it would seem most probable that the

appearance to Mary was not later than ten o'clock in the morning, probably from nine to ten. If at ten, or even later, the two disciples might have heard of it before they left. But, for various reasons, they may not have heard even for some time after the appearance to Mary had been heard of by Peter, who would most certainly be told first. The appearance to the women spoken of by Matthew, while it must, without any reasonable doubt, have occurred after that to Mary, and the visit of Peter and John, may not have occurred until noon or even afternoon, but most likely some time between ten in the morning and noon, or may be just as the two were starting for Emmaus. That the appearance to Mary is an earlier and different appearance, besides being confirmed by many differences in the circumstances, as given by the two accounts of Matthew and John, has a peculiar confirmation, and one worthy of particular notice, in Jesus' strange attitude to Mary, as compared with his strange permission to the women, as coupled with the reason for refusing Mary, "For I am not yet ascended unto the Father." Whatever may be the interpretation of this strange fact, and strange partiality, and strange reason, it still points to an earlier period than the permission given to the women.

The above gives some of the considerations, together with the direct affirmation of Mark (see Editor's note) for placing Matt. xxviii. 8-10 and Luke xxiv. 10, 11 after the appearance to Mary, and it would seem by far the best, that it should be so placed, moreover, as it leaves room for all or any possible and judicious suppositions in regard to the visits of the women, how they came and went, that morning or mornings, leaving it in the general way as left us by Matthew himself, without trying to make any order of their coming or going, or saying definitely who were the women that saw Jesus, or when and where he appeared to them. For, says Dr. Riddle, "All these divergencies point to a succession of visits, which might well be expected in the excited condition expressly af-

firmed of the women."

So it seems best only to state the following order of the appearances as most probable, as suggested by the records themselves, leaving the details of successive visits and necessary suppositions with the careful reader and the several narratives, and only to attempt arranging the visions and appearances, and affirming them, as far as it seems warrantable and safe from the above and all other considerations.

And, as said by Andrews on this portion of the harmony, "whilst thus we cannot say of any order which we can frame that it is certain, we can say of several that they are probable; and if they cannot be proved, neither can they be disproved. This is sufficient for him who finds in the moral character of the Gospels the highest vouchers for their historic truth."

The appearances to the women seem best put in the following arrangement:—

1. The three women go early to the tomb (Matt. xxviii. 1-4; Mark xvi. 1-4).
2. Mary Magdalene runs to tell (Johⁿ xx. 1, 2).
3. The other two see a vision in the tomb and flee amazed (Matt. xxviii. 5-7; Mark xvi. 5-8).
4. Another party come very early, see a vision, return and report (Luke xxiv. 1-9).
5. Peter and John run to see (John xx. 3-10; Luke xxiv. 12).
6. Jesus is seen by Mary at the tomb (John xx. 11-18; Mark xvi. 9-11).
7. Jesus is seen by the women (Matt. xxviii. 8-10).
8. The women report (general) (Luke xxiv. 10, 11).

These two verses of Luke may be conveniently placed at the close of this section, as a general summing up of all the visions and appearances, the reports by the women, and their reception by the disciples. On the first reading of Luke, however, it looks as if he only meant it to refer to the report of the visions; but, after a more

careful examination, and viewed in the light of the harmony, its general character appears more clearly, and that these two verses were intended also to include all the reports of the women—of the appearances as well as the visions—which Luke, at the date of his writing, was familiar with, there can be no reasonable doubt.

Besides these changes from Dr. Robinson's arrangement, there are a few minor transpositions and emendations, which will require only a brief notice as follows:—

(1) The Supper at Bethany is rightly placed, in the Revised Harmony, in the earlier place, according to John's order.

(2) Matt. xxv. 31–35 and Mark xiv. 27–31 should be restored to the order common to both narratives, and considered as a second warning, not to Peter particularly, as the first noticed by John and Luke, but to all, and not after the Supper as the first, but after they had gone out. (See Editor).

(3) Mark xvi. 15–18.

As the harmony is extra-scriptural, and only useful and necessary to the proper understanding of the life of our Lord, this whole passage in the last of Mark (xvi. 9–20) can be allowed its place in the harmony as being of very early origin and true in its statements, as it certainly is. But Mark xvi. 15–18 would be best placed later, in the section on the ascension, as the last and sum of our Lord's commands while in Jerusalem, to the twelve and all the disciples, just before he took them out to the Mount of Olives.

(4) Luke xxiv. 49 would be best in his own order, in this section on the ascension.

(5) Acts i. 6–8 would be suitably placed in this section on the ascension, and considered as their final and last meeting in Jerusalem when Jesus appeared and gave them his last commands, and then led them out to the Mount and gave them his parting blessing.

Indeed sections 171 and 172 of Robinson's Harmony might be rearranged with great advantage to these im-

portant and final sections.

(6) Matt. iv. 24, 25 read just before the Sermon on the Mount, as they evidently refer to the same awakening mentioned by Mark iii. 7, 8 and Luke vi. 17-19.

(7) Mark iii. 19-21 just after the healing of the centurion's servant.

(8) Matt. xiv. 35, 36 and Mark vi. 54-56 after our Lord's discourse to the multitudes in the synagogue at Capernaum.

(9) And besides, all the transpositions by Robinson of single verses in John, that have any reference to chronology, should be replaced in their order given by John himself, such as John xviii. 12-17.

And with these slight but important changes, others throughout the harmony, of slight misses in exact parallels, which a careful revision will suggest.

(10) Then a careful dating of the great divisions and sections as far as possible, distinguishing the certain and probable dates, would add very greatly to the whole effect and usefulness of the harmony.

(11) Also a harmony of the parallel portions, marked by numbered brackets thus: '[...] '[...] '[...], so as to reveal at once the order of reading the parallel portions, so as to get their complete and combined testimony, and see without effort the mutual connection and dependency of the various parts, and how they fill out and supplement each other. Such a notation would not burden the text too much, or prevent the careful and independent comparison of the parallel portions by the reader himself, but would help all to do this, and especially in the vernacular versions, would be a great help to the general reader. Of the great advantage of such a harmony of the parallel parts, I can testify in my own experience both in private devotions and family worship, when the whole thought of the combined narratives can be easily and orderly read, and the smoothness and completeness with which this can be done, with scarcely the addition of a connecting particle, is a matter of no little surprise.

The harmony thus carefully revised, and with a general smoothing up of the whole, neatly printed, with the most approved text, will be well-nigh perfect, and will fill a great want, and be something worthy of what the great importance of the subject demands.

For completeness, a few more passages from Acts might, with great advantage, be added to those already given by Dr. Robinson.

The only direct words of our Lord outside of the Gospels are those in Acts xx. 35, "It is more blessed to give than to receive." That all his words may be gathered into the harmony, it would be convenient to insert this sentence at the close of the section on the Widow's Mite.

To the testimony to the resurrection, that of Peter and Paul would seem most desirable, in a complete harmony.

After the passage from 1 Cor. xv. 7 (§ 171) the words of Peter to Cornelius (Acts x. 40-42) might be inserted, as they contain direct and additional testimony.

And of more importance than this of Peter, and indispensable to a complete harmony, is that of Paul. This (1 Cor. xv. 8), with the portions of Acts that explain it, is just as necessary to the harmony as 1 Cor. xv. 7, which Dr. Robinson has inserted. A complete harmony, therefore, should have at the close of Dr. Robinson's Harmony the passages from Acts and other New Testament books which give the appearances to Paul, ten years or more after our Lord's resurrection. As its peculiar force can be best seen when read as it should be harmonized, I will give it below in the additional sections thus added to Robinson's Harmony.

§ 174. *Jesus Appears to Paul.*—NEAR DAMASCUS.

1 COR. XV. 8.

(8) And last of all, as unto one born out of due time, he appeared to me also.

GAL. I. 11, 12.

(11) For I make known to you, brethren, as touching the gospel which was

GAL. I

preached by me, that it is not after man. (12) For neither did I receive it from man, nor was I taught it, but *it came to me* through revelation of Jesus Christ.

ACTS IX. 3-9.

(3) And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

(4) And he fell upon the earth, and heard a voice saying unto him, Saul, Saul,

why persecutest thou me?

ACTS IX.

(5) And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest:

(9) And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.

(10) And I said, What shall I do, Lord? And the Lord said unto me,

(6) but rise, and enter into the city, and it shall be told thee what thou must do. (7) And the men that journeyed with him stood speechless, hearing the voice but beholding no man. (8) And Saul arose from the earth; and when his eyes were opened he saw nothing; and they led him by the hand, and brought him into Damascus. (9) And he was there three days without sight, and did neither eat nor drink.

ACTS XXII. 6-11.

(6) And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

(7) And I fell unto the ground, and heard a voice saying unto me, Saul, Saul,

why persecutest thou me?

ACTS XXII.

(8) And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

(11) And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

ACTS XXVI. 12-15.

(12) Wherefore, as I journeyed to Damascus with the authority and commission of the chief priests, (13) at midday, O king, I saw on the way a light from heaven, above the brightness of the sun,

shining round about me and them that journeyed with me. (14) And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.

ACTS XXVI.

(15) And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

§175. *Paul Baptized. Beside his bed, in the house of Judas, Straight street, Damascus.*

ACTS IX. 10-18.

(10) Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold I am here, Lord. (11) And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of

ACTS IX.

Tarsus : for behold, he prayeth ; (12) and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. (13) But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem : (14) and here he hath authority from the chief priests to bind all that call upon thy name. (15) But the Lord said unto him. Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel : (16) for I will shew him how many things he must suffer for my name 's sake, (17) and Ananias departed, and entered into the house ; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me that thou mayest receive thy sight, and be filled with the Holy Spirit. (18) And straightway there fell from his eyes as it were scales, and he received his sight ;

ACTS XXII: 12-16.

(12) And one Ananias, a devout man according to the law, well reported of by all the Jews that dwell there, (13) came unto me, and standing by me, said unto me, Brother Saul, receive thy sight.

(13)—And in that very hour I looked upon him. (14) And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. (15) For thou shalt be a witness for him unto all men of what thou hast seen and heard. (16) And now why tarriest thou? arise, and be baptised, and wash away thy sins, calling on his name.

(18)—And he arose and was baptised; and he took food and was strengthened.

§ 176. *Jesus Appears to Paul. In the Temple.*—JERUSALEM.

GAL. I. 18.

(18) Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days.

ACTS XXII. 17-21.

(17) And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, (18) and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem, because they will not receive of thee testimony concerning me. (19) And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee : and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.

ACTS XXVI. 16-23.

(16) But arise, and stand upon thy feet : for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me and of the things wherein I will appear unto thee ;

ACTS XXII. 21.

(21) And he said unto me, Depart : for I will send thee forth far hence unto the Gentiles.

unto God, that they may receive remission of sins and inheritance among

(17) delivering thee from the people, and from the Gentiles, unto whom I send thee, (18) to open their eyes, that they may turn from darkness to light, and from the power of Satan

them that are sanctified by faith in me, (19) Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision : (20) but declared both to them of Damascus first, and at Jerusalem, and throughout all the coasts of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. (21) For this cause the Jews siezed me in the temple, and assayed to kill me. (22) Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come ; (23) how that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

Thus endeth the history of the earthly life and words of our Lord and Savior Jesus Christ, and the visible testimony to his resurrection and exaltation to the right hand of God the Father, from whence he shall come to judge the world in righteousness, whereof he hath given assurance unto all men, in that he hath raised him from the dead. To whom be glory forever. Amen.

[It will occur to the reader that according to the principles upon which these last three sections have been added, completeness will require another from the Book of Revelation, and this must be admitted.—EDS.]