

**AN INTRODUCTION
TO THE NEW
TESTAMENT**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649147953

An introduction to the New Testament by E. H. Plumptre

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

E. H. PLUMPTRE

**AN INTRODUCTION
TO THE NEW
TESTAMENT**

AN INTRODUCTION

TO THE

New Testament.

BY

THE VERY REV. E. H. PLUMPTRE, D.D.,

Dean of Wells.

WITH A PREFACE BY

THE RIGHT REV. C. J. ELLICOTT, D.D.,

Lord Bishop of Gloucester and Bristol.



CASSELL & COMPANY, LIMITED:

LONDON, PARIS & NEW YORK.

[ALL RIGHTS RESERVED.]

CONTENTS.

	PAGE
PREFACE	1
THE BOOKS OF THE NEW TESTAMENT	23
THE TEXT OF THE NEW TESTAMENT	48
THE ENGLISH VERSIONS OF THE NEW TESTAMENT	73
THE ORIGIN OF THE FIRST THREE GOSPELS	119
THE HARMONY OF THE GOSPELS	161
CHRONOLOGICAL HARMONY OF THE GOSPELS	171
APPENDIX	184

. The contents of this volume consist of the Preface and general Introduction prepared for the New Testament Commentary, and standing at the commencement of that work. As it is felt that they have an independent interest and value of their own as aids to the intelligent study of the New Testament, it has been decided to publish them in their present form.

P R E F A C E .

THE present Commentary may in many respects claim to be considered as new in its design and construction, and as an attempt to supply a need which has been long and seriously felt by meditative readers of God's Holy Word.

We have at present no Commentary of the New Testament which addresses itself especially to that large and increasing class of cultivated English readers who, believing the Holy Scriptures to be what an ancient writer has defined them to be—"the true sayings of the Holy Ghost"—and knowing and feeling them to be living and abiding words, desire to realise them, and to be able intelligently to apply them to their daily wants and to the general context of life around them. This class largely includes those who are unable to read the Holy Scriptures in their original languages, and to whom the many valuable commentaries,

based on the original text, which this country and Germany now freely supply, are unavailing and inaccessible. And yet, even if they could read them, they would hardly find in them all they want. They might find lucid explanations of difficulties, well-chosen historical illustrations, judicial discussion of disputed interpretations, candid investigation of real or supposed discrepancies; still there would be something yet wanting which, after all, they would feel was that which they most needed, and for which, even amid all this affluence of exegetical detail, they were to some extent looking in vain. This something, this lacking element, even in commentaries of this higher class, it is the especial object and design of our present Commentary at any rate to attempt to supply; and it may briefly be defined to be this—the setting forth of the inner life of Scripture, and that, too, not without reference to the hopes, fears, needs, aspirations, and distinctive characteristics of the restless age in which we are now living.

No class feels more sensibly the need of this vital element in the interpretation of Holy Scripture than the large and intelligent body of thoughtful men and women to which we are especially addressing ourselves. They feel the

storm and stress of intellectual difficulties ; they realise, often vividly and acutely, the trials to which the childlike faith of early days is now being increasingly subjected ; they see old landmarks disappearing, old truths undergoing modification and change, and, in their deepening anxiety, they turn, with the true instinct of the Christian soul, to that which they inwardly feel changes not—the enduring and abiding Word of God. They turn to it ; and it speaks to them, for it is a living Word ; but its consolations are often only imperfectly appreciated, its truths far from fully realised, its promises very inadequately recognised to be the true moving principles of a pure, chivalrous, self-denying, and holy life. They need the sympathetic interpreter. They need one to guide them, who has thought as they think, who feels as they feel—one who, from no mere ecclesiastical standpoint, or the supposed vantage-ground of some half-selfish theological adjustment, but simply from the reverent, loving, and prayerful study of the Book of Life, sets forth to them its ever fresh truths, its ever new aspects, its ever pertinent and timely consolations. Such is the commentator and such the commentary that is now more than ever needed by the earnest general

reader in these closing years of a progressive and eventful century.

That these high aims have been realised in this present volume is more than any editor, however hopeful, and however confident in the ability of those with whom he is working, could by any means with propriety assert. Yet this may be said—that the attempt has been made with the full recognition, not only of the importance of the work, but of the peculiar aspects it must necessarily assume, and also of the general spiritual characteristics of those for whom it is chiefly designed—thoughtful English readers who desire to understand the written Word, feel its power, realise its message, estimate its difficulties, and recognise its living adaptation to all the complex relations and problems of modern religious life. If the New Testament is truly what we believe it to be, it must have a message to every age and generation; this message, especially as concerns our own times, is what we are now endeavouring to set forth fully, candidly, and unreservedly to the Christian reader.

It would be too much to say that this has never been attempted before. Works like those of Bengel may remind us that men to whom the