

**APOSTOLIC HISTORY AND
LITERATURE. PREPARED BY THE
SENIOR CLASS, FOR THE USE OF
STUDENTS IN PRINCETON
THEOLOGICAL SEMINARY**

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Apostolic History and Literature. Prepared by the Senior Class, for the Use of Students in
Princeton Theological Seminary by Dr. C. W. Hodge

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DR. C. W. HODGE

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PREPARED BY THE SENIOR CLASS,

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COMPILED FROM NOTES UPON THE LECTURES OF

DR. C. W. HODGE.

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PREFACE.

This volume has been prepared by the members of the Class of 1878, for the use of students in Princeton Theological Seminary. While it is issued with the permission of Dr. C. W. Hodge, yet it contains only what the editors could gather from notes in their possession, and has not been reviewed nor corrected by the Professor. The Editors have endeavored to adhere to the idea of a synopsis, and at the same time to embody as much as possible of the essential matter of the course.

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APOSTOLIC HISTORY AND LITERATURE.

PART I.—CHAPTERS I.-XII.

INTRODUCTORY REMARKS.

There are *three* special subjects of critical attack on the Book of Acts :

I. *Authorship.* 1. The "we" passages in the latter part of the book—are these by the same author? 2. Is it a genuine history, or is it a *tendency* writing, as the Germans call it—that is, is it written to reconcile history and doctrine? In favor of the latter, they allege an assimilation between Paul and Peter. There is no doubt a certain similarity both in doctrine and miracles, between the former and latter part of the book.

II. *The Historical Question.* The accepted epistles of Paul are the source of the foundation facts. The Acts, therefore, should harmonize with these epistles. The destructive critics magnify apparent discrepancies into disagreements.

III. *The Supernatural.* They regard Paul as the central figure; the founder and builder of Christianity. Is he a believer in the supernatural? How is his belief in his conversion to be accounted for on naturalistic principles?

The above points we treat as we reach them, for thus (a) we do not traverse the same ground twice, and (b) they may be more intelligently considered.

CHRONOLOGY.

CHRONOLOGICAL TABLE.

	A. D. 60.—Festus succeeds Felix—Acts 24 : 27.
	2 years a prisoner in Cæsarea.
	58—Arrest.—Acts 21 : 33.
	{ 3d Journey.—3 years in Ephesus, and winter in Greece.
	54.
	2d Journey.—18 months in Achaia.
	Voyages in A. M. and to Europe—1 year.
14 Years—Gal. II.	{ 50-51.—Council of Jerusalem.
	1st Journey.—Antioch, Cyprus, Pisidia, Pamphylia, Jerusalem.
	44.—Death of Agrippa.—Acts XII.
	Visit to Jerusalem.
	3 years in Arabia, Jerusalem, Tarsus. 1 year in Antioch.
	{ 36-37.—Conversion.

The book covers a period of 34 years; from death of Christ to A. D. 63 or 64, the end of Paul's first imprisonment. There is a lack of chronological statements, but we have two fixed points, and other events are calculated from these:—1. The *beginning* of the 1st Journey. Death of Herod Agrippa, A. D. 44.—Acts 12. 2. The *end* of 3d Journey. Accession of Festus, A. D. 60.—Acts 24.

Paul was arrested in A. D. 58—in the fall of A. D. 60, was sent to Rome—arrived spring of A. D. 61—there 2 years, which would give us A. D. 63 or perhaps 64. The persecution of Nero was in 64, therefore Paul's sojourn was finished before this. Reckoning backward, the winter before was spent in Corinth, to which place he came from Ephesus in spring of 57. At Ephesus 3 years. Came to Ephesus in 54. This is the dividing line between 2d and 3d journeys—slightly marked in Acts 18 : 22. 2d Journey.—18 months, spent in Corinth gives 52 when he arrived there. Long traveling in Asia Minor and Europe consumed at least 1 year, which makes beginning of 2d Journey A. D. 50 or 51 (Acts 15 : 41—

18 : 22.) Before this he was at Council of Jerusalem (Acts 15.) The 1st Journey must have been between A. D. 45 and 49.

Gal. 2 : 1—" 14 years after"—probably refers to the time intervening between his conversion (A. D. 36 or 37) and the Council of Jerusalem A. D. 50 or 51. This gives about enough room for details in Acts and Gal. for Paul's actions. 2 Cor. 11 : 32, Paul escaped from Damascus through a window during the reign of Aretas, king of Arabia. Damascus was a Roman post, when could it have come under power of the king of Arabia? The only gap in the Roman possession was at death of Tiberius, A. D. 37. This was a period of border wars, and the facts are not well known. Damascus may have been captured at this time by Aretas.

DESIGN OF THE BOOK OF ACTS.—"It is not the biography of Peter and Paul, as Apostles by way of eminence; for each of them is prominent in one part only, and the whole history of neither is recorded in detail. It is not a general history of the Apostolic period, as distinguished from the ministry of Christ himself; for many interesting facts belonging to that subject are omitted, some of which have been preserved in the Epistles. *But the book before us is a special history of the planting and extension of the church, both among Jews and Gentiles, by the gradual establishment of radiating centres or sources of influence at certain salient points throughout a large part of the empire, beginning at Jerusalem and ending at Rome.*"—(Alexander's Acts, page 13 of Introduction.)

SECTION I. THE CHURCH IN JERUSALEM.

CHAPTERS I—VII.

I. Ch. I.—II.—FOUNDING OF THE CHURCH A. D. 30—36.
(I.) INTRODUCTION, I: 1—11. The introduction is appropriate and skilful. Fundamental thought is carried into all details—the founding of the church by the risen Christ. This is presented as the immediate act of Christ. He goes to the Father and yet continues his work in the church. From the Father's right hand He sends the Spirit as He

had promised. This is the reason that Luke dates from the Ascension. He regards the Ascension as the turning point between the two Dispensations. The Church is the Kingdom of Christ by the Holy Spirit. This is the fundamental idea of the church and a fulfillment of the O. T. prediction of the Spirit's work in the last Dispensation. Luke regards this as the fulfillment of Christ's promise to lead them into all truth.

The "former treatise" he describes as containing what "Jesus began both to do and teach." Christ's work was not completed; He had yet much to teach by the Apostles through the Spirit. He refers to the "many infallible proofs" of the resurrection. These appearances were continued during 40 days, affording ample time for many to recognize him. By the extraordinary character of these appearances, differing from any previous ones, He accustomed them to the idea of His omnipresence. Luke looks upon the Resurrection and Ascension as one composite act, and the founding of the church as the work of the risen Christ. His parting instructions relate to *The Place*. They were not to depart from Jerusalem,—not because this was the most convenient place, for most of the disciples were from Galilee. There they had been wont to associate with Him, and Jerusalem had forfeited its claims to be the center of the new Dispensation. To all believing Jews the promises were thus fulfilled, and the fact is emphasized that the Christian church is not represented as antagonistic to the Jewish Church, but as a development of it, as would have appeared if He had set up His Kingdom in another part of the country. This was to be the mother of churches as long as they were allowed to remain there, and in all cities the offer of salvation was made first to the Jews.

Nature of the Kingdom. "The promise of the Father," (Luke 24: 49,) to send the H. S. signals the spiritual nature of the Kingdom. The church is a fulfillment of the O. T. Dispensation as a promising system. In v. 5 the two Dispensations are contrasted. In the O. T., baptism was with water, in the N. T., with the Spirit. In O. D. the sign predominated—in N. D. the Spirit.