§ 11.] ITS SOURCES. [InTRODUCTION   
   
 But such common matter, in any sufficient quantity for this purpose, we   
 do not possess. No one discourse is reported by all four. Certain   
 insulated sayings are so reported ; for example, John ii. 19 ; compare   
 Matt. xxvi.61, Mark xiv. 58.—John vi. 20; Matt. xiv. 27, Mark vi. 50.   
 —John xii. 7,8; Matt. xxvi. 10, 11, Mark xiv. 6, 7.—John xiv. 20;   
 Matt. x. 40, Luke x. 16.—John xiv. 21; Matt. xxvi. 21, Mark xiv. 18.   
 —John xiv. 37, 38; Matt. xxvi. 33, and parallel places —John xx. 19 ;   
 . Luke xxiv. 36.—Now in these common reports, amidst much variety in   
 verbal and circumstantial detail, such as might have been expected from   
 independent narrators, there is no such dijerence of style observable.   
 5. We have then the following remarkable phenomenon presented by   
 the two classes of narrators ;—that the sayings of our Lord reported by   
 the one are diferent from, and exclusive of those contained in the other.   
 And this must very much modify our view of the subject in question.   
 6. It would be in the highest degree probable that our Lord would   
 discourse mainly and usually on two great branches of divine truth; one   
 of these being, the nature and moral requirements of that kingdom which   
 He came to found among men, which would embrace the greater part of   
 His discourses to the multitude,—His outer or popular sayings,—His   
 parables and prophecies ;—and the other, the deeper spiritual verities   
 relating to his own divine Person and Mission. Of these latter, there   
 would be two subdivisions: one class of them would be spoken in the   
 gracious condescension of love to His own disciples when conversing   
 privately with them, and the other in the fire of holy zeal when contend-   
 ing against His bitter adversaries, the rulers of the Jews.   
 7. Now of the two greater classes just mentioned, let us enquire which   
 would most naturally form the matter of the oral apostolic teaching to   
 the Churches in the first age. Let it be remembered that that teaching   
 was mostly elementary,—matter of ‘catechization ;—selected for the   
 edification of those who were to be built up as Christian converts,   
 Would it not unquestionably be the jirst? Granted, that some few of   
 those deeper sayings (deeper, I mean, in their very form and primary   
 reference) might occasionally find their place in the reports of longer   
 discourses (see Matt. xi. 27: Luke x. 22), yet I cannot imagine   
 the main stream of oral apostolic teaching to have been otherwise com-   
 posed than as we find it: viz. of the popular discourses and parables of   
 our Lord, to the exclusion for the most part of His inner teaching and   
 deeper revelations respecting his own divine Person. These, in case the   
 Apostles had been suffered by Providence to carry on systematically   
 their testimony to the Church, might have followed after: but certainly   
 they would not be likely to form the first subject of their oral teaching.   
 8. But that they would dwell powerfully on their minds, and in pro-   
 portion to their individual receptivity of the Spirit and Person of their   
 Lord, is most evident. And this consideration, united with that of the   
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