

literary monuments of the second century, it is antecedently more likely that such a narrative as that of the raising of Lazarus should have proceeded from an Apostle and eye-witness than from any writer, known or unknown, of the second century. And the writer of the third Gospel tells us distinctly that he had taken pains to ascertain the truth of what he recorded. In this respect his narrative bears a striking resemblance to the *ιστορία* of Thucydides. Indeed, I do not see in what respects it has less claim to the appellation than he has, except in the nature of the events recorded, which, as they are the matters under enquiry, must not themselves be allowed to put it out of court. The testimony of the four witnesses however, being such as it is, may for the present be set aside. We will return to it afterwards. As yet we may regard it as independent testimony, and testimony which appears to have contemporary authority. At all events, this position cannot be, and has not been, disproved. But apart altogether from this testimony, we have certain letters of the Apostle Paul which are unassailable, and which give us his own personal testimony to within about thirty years of the death of Christ. Now these letters clearly establish certain points. First, the existence of a very widespread Christian society, not of Jews only, but also of Greeks, and, in fact, of Greeks rather than Jews, in various parts of the civilised world about the year 60, that is, during the lifetime of the generation that was contemporary with Christ. This society, scattered and diversified as it was, had a common bond of union in its attachment to and love for the person of Christ. They all not only believed but knew that He had died as a malefactor upon the cross; they all knew that He was regarded as the Son of God—their belief in Him involved this, involved the knowledge that He had claimed to be so, and that the claim by them was admitted; they believed, that is, that a man who had been crucified was no mere man, but was actually the Son of God. But they could not and would not have believed this if the death upon the cross had been all that was known of Christ; in fact, whether or not He had risen from the dead, they one and all believed