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George Ogg

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by

GEORGE OGG

B.D., B.Sc., D.LITT.



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PREFACE

Conclusions which have been widely accepted need to be re-examined in the light of fuller knowledge. In the present work such a re-examination is attempted so far as concerns the Chronology of the Public Ministry of Jesus. It would appear that certain of the positions in that field which for a generation past have found favour among scholars in this country must be abandoned. In particular, the view would seem to be no longer tenable that the Crucifixion took place in A.D. 29.

In recent times the theory that the Public Ministry of Jesus lasted for a single year has been strongly advocated by several continental writers. It is a theory which had its supporters in the early Christian centuries. It is a theory which satisfies the requirements of the Synoptic Gospels. And there is a measure of truth in it. If the conclusions reached in this book are well founded, the part of the Public Ministry of Jesus usually referred to as his Galilean Ministry lasted for just that length of time.

The theory that the Public Ministry of Jesus lasted for three years had also its supporters in the early Christian centuries. Since the time of Eusebius it is this view of the length of the Ministry that has been most widely held. Nor does there appear to be any reason why it should be abandoned. If the results arrived at here are sound, the Public Ministry of Jesus, reckoned from its first to its last Passover, was one of three years.

The inquiry undertaken in the following pages inevitably involves three questions: (1) What was the length of Jesus' Public Ministry? (2) When did that Ministry begin? (3) When did it end? The first of these I have discussed in chs. I-VI, the second in chs. VII-VIII, the third in chs. IX-X. "But", someone may say, "there is a further question. There is the question: Do your answers agree?" Mindful

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of that I have added ch. xi where, in an attempt to reach out to a chronological scheme, I have sought to show—with what measure of success the reader will judge—that my answers do agree.

I am aware that the task undertaken here suggests others. These, while hardly of the same importance, are not less difficult; and in consequence they are at least equally challenging. But it may perhaps be claimed that the present work is complete in itself.

Throughout the years in which I have been engaged in these chronological studies I have received much encouragement and help from Professor G. S. Duncan of the Chair of Biblical Criticism in the University of St Andrews. I welcome this opportunity of expressing my indebtedness to him and thank him warmly. It remains to add that the substance of the present work is a thesis on the merits of which, three years ago, the University of St Andrews received me into the company of its *litterarum doctores*.

GEORGE OGG

*The Manse of Anstruther-Easter,
Fife.*

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*“Chronology is a surly, churlish cur, and hath bit
many a mán’s fingers.”*

THOMAS FULLER

*“Aber wer wüsste nicht, dass man in vielen Fragen
des Urchristentums oft mit blossen Wahrscheinlich-
keiten rechnen muss?”*

E. BRATKE