

Now, as He is about to enter on the final stage of His ministry, He takes the Twelve apart and talks to them of the rapidly approaching events that will precede His death. He foretells the betrayal, the arrest, the trial, the condemnation to death—the resurrection. Then follow the chapters giving an account of the stirring events that are crowded in the apparently brief time spent in and around Jerusalem. Matthew, Mark and Luke are in accord in putting within the space of one year the whole of the ministry of Jesus Christ, almost the entire time of which was spent in Galilee. There is but one Passover mentioned by them.

If we return to the Fourth Gospel we shall find a very different representation.—There is no mention here of the baptism, none of the temptation, scarcely anything of his ministry in Galilee, — summarising, — John the Baptist by the River Jordan sees Jesus coming, proclaims him the Lamb of God, whom he has foretold as one, greater than himself, who would baptise with the Holy Spirit. "On the morrow" two of John's disciples, (Andrew and Simon) desert him and attach themselves to Jesus. "One day more" and Jesus is minded to go forth into Galilee where he chooses two other disciples, and "on the third day" he attends the marriage in Cana of Galilee, and then goes down to Capernaum where he "abides not many days" for the Passover of the Jews is at hand, and Jesus went up to Jerusalem. Note the rapidity of the action in the narrative. It seems as if the writer had a purpose in being specific as to brevity of the time that is spent in Galilee. Reaching Jerusalem the real work of his ministry apparently begins. Here he teaches and makes converts (ii, 23) "For many believed on his name, beholding his signs which he did." After this there follows an account of the arrest and imprisonment of John the Baptist, which in the synoptics took place before Jesus began his ministry. Almost

a year must have been spent in and around Jerusalem where "he tarried with his disciples and baptized," while John, who "was not yet cast into prison was baptizing also near Salim (iii, 22-25). Then follows the narrative of the journey through Samaria, (iv, 4ff) occupying two days to Cana of Galilee, whereof his visit there is recorded only a single event, the healing of the nobleman's son. The attention of the reader is now called (v, 1) to the proximity of a second Passover, and the going of Jesus again to Jerusalem. Here he preaches for a brief while, — then (vi) crosses over the Sea of Galilee and appears in the synagogue at Capernaum. He stays in Galilee till the time of the autumn feast, when he again goes up to Jerusalem and teaches openly concerning his heavenly mission (vii., 27, 28).

Chapters viii. to xi., inclusive, describe his work in Judea, from which he appears to have retired across the Jordan, only for a few days, during the rest of the year, — being driven there to escape the rage of the Jews who conspire to kill him. Soon, however, he returns to Bethany, having heard of the death of Lazarus, and here, to avoid the persecution of the chief priests and Pharisees, he remains in seclusion until the time for the third Passover draws near, (xii.)

A few days pass, a multitude assembles, and the triumphal march into Jerusalem is made, and this so impresses the minds of the Pharisees that they begin to fear his influence in the community, for they say, "Lo, the world has gone after him," (xii., 19).

Then follows the preparation for the hour in which "the Son of Man should be glorified," with its series of rapid events, the discourse on the last things, the betrayal, arrest, trial, crucifixion, burial, resurrection and reappearance among his disciples, (xx, 19 to xxi, 23).

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