

the one who wrote the book as we now have it, is not clear, for the closing verse of the book seems to indicate that the matter therein contained had been gleaned from the testimony of John by several who had heard him and who could therefore affirm "and we know that his witness is true," and finally a single editor put it in its present form, closing with his own words; "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written."

The Gospel ascribed to Luke has the following introduction. "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled (or fully established) among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning these things (or words) wherein thou wast instructed (or which thou wast taught by word of mouth). Who the pronoun "me" represents, or who Theophilus was to whom he writes, we have no clue. As the word Theophilus means "loved of God" it is quite possible that no particular person is alluded to, but that the inscription is a general one to all lovers of God. Like the closing lines of the fourth Gospel this indicates that in the century following the death of Jesus many had attempted to write his biography, or a history of his work in the ministry. This introduction also informs us that the writer, whoever he was, was not an eyewitness of the events he intended to write about, but that the material which he incorporated in his book had been given to him by some of the apostles, and that he had carefully compiled it, so that the narra-

tive should present the events in a consecutive order.

Examining the second Gospel, Prof. Carpenter * calls attention to the various graphic touches and descriptions of the feelings and demeanor of Jesus that "might seem to proceed from the recollection of some disciple who cherished the memory of his very look and tone." The author portrays, as none of the others do, what may be called the human frailties in Jesus as in iii, 5, when he was rebuked for attempting to heal on the Sabbath day a man with a withered hand, he "looked round about on them *with anger*, being grieved at the hardening of their hearts," and x, 14, when the disciples would prevent the children from crowding upon him "*he was moved with indignation*." He alone tells us of the tenderness he showed on various occasions, as when the rich young man would learn how to inherit eternal life, x, 21, "*Jesus looking upon him, loved him*, and said unto him, "One thing thou lackest," and when the Scribe commended him for the wisdom of his answer to the question, "What Commandment is first of all?" xii, 34, Jesus said unto him, "Thou art not far from the Kingdom of God." The writer of the Gospel bearing the name of Mark thus writes in a rather familiar way about Jesus, telling us many little details of narrative given by no other, as that when the multitude crowded about so that they could not so much as eat bread, iii, 21, "When his friends heard it, they went out to lay hold on him, for they said, He is beside himself." He alone repeats the very words spoken by Jesus in the Aramaic, to the daughter of Jairus, v, 41, "Talitha Cumi," to the deaf and dumb man vii, 34, "Ephphatha," and in the Garden of Gethsemane, xiv, 36, "Abba." He tells us also of the rather playful moods of Jesus, as when he surnames James and John, iii, 17, "Boanerges, which is

*The First Three Gospels by J. Estlin Carpenter, M.A., Oxford.