

means "The place of a skull" (xxvii., 33); and that a part of a Hebrew psalm, "Eli, Eli, lama sabachthani?" means, "My God, my God, why hast thou forsaken me?" (xxvii., 46). Other evidence indicating that at least a part of the first Gospel was written long after the events which it narrates occurred, is given in several places, where the writer apparently looks back upon the scenes as into a distant past. Thus, when speaking of the field purchased for the thirty pieces of silver as a place in which to bury strangers, he says: "Wherefore that field was called The field of blood, *unto this day*" (xxvii., 8). Referring to the story which the chief priests circulated, that the body of Jesus was stolen from the sepulchre by his friends, he says it "was spread abroad among the Jews, and *continueth until this day*" (xxviii., 15).

The preface to the third Gospel indicates that the contemporaries, "eye witnesses," of Jesus were gone, and that the author writes the things he has heard from others. On the other hand, as has been shown, the Gospel of Mark, so-called, presents the freshness of a current history, and indicates that the writer had very direct information regarding the things of which he wrote.

If we assume that the disciples misunderstood Jesus and took in a literal sense that which he intended to be understood in a spiritual sense only, there are several passages in the Gospels that indicate they were written soon after Jesus' death. Thus, the statement (Matt. x, 23), "Verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of Man be come"; and that of Matt. xvi., 28, Mark ix., 1, and Luke ix., 27. "There be some of them that stand here, which shall in no wise taste death till they see the Son of man coming in His kingdom," would seem to have been written by one who confidently expected a reappearing of the Master,

and the establishment of His kingdom on earth within his own lifetime. These conflicting evidences as to date are explainable on the supposition that the Book of Matthew, in which they appear, was not all the work of one author. Of this more will appear at a later stage in this paper.

#### THE FIRST THREE COMPARED WITH THE FOURTH GOSPEL.

The attention of the reader of the first three books of the New Testament is at once drawn to their many points of similarity. Their most obvious likeness is in the general plan of their accounts of the career of the Master. In the beginning all of them give an account of the baptism of Jesus by John the Baptist in the River Jordan, and of his subsequent temptation in the wilderness. This they follow with a narrative of the imprisonment of John, which apparently inaugurates the ministry of the great Teacher. For what seems to be a long time this ministry is confined to the province of Galilee, over which Jesus passes and repasses, preaching to and teaching the simple hearted country people in the fields, on the mountain sides, and by the seashore. Most of the year is apparently spent in this work, and when the time for the celebration of the Passover approaches, Jesus first enters Judea. This act He foresees will inaugurate a period of persecution by the priests who lived within the Holy City, and before going He makes His plans for the carrying on of His work after He is removed from active service. He has chosen His disciples, who have gone about with Him, listening to and learning of Him, as He taught, and healed, and preached the Word of Life. He has instilled in them an enthusiasm for the work. He has chided them for their ambition for power and greatness; He has shown them the simplicity of the Truth, and has brought them into an appreciation of a new relationship with the Father.