

pretty plain indications, in the shape of the omission of demoniac miracles and some lack of local knowledge, that it is not the work of a Palestinian Jew. Opening with a reference to the Logos, it strikes the key of Alexandrian philosophy. It is, indeed, rather theological than historical, so that it has been not inaptly compared to the Platonic, in contrast to the Xenophontic, account of Socrates, the theology seems like that of a post-evangelical era. Martineau's conclusion is that "the only Gospel which is composed and not merely compiled and edited, and for which, therefore, a single writer is responsible, has its birthday in the middle of the second century, and is not the work of a witness at all." Historically, this Gospel is at variance with the others in its narrative of the Last Supper. "The incidents," says the highly orthodox Speaker's Commentary, "are parallel with sections of the Synoptic Gospels; but there are very few points of actual correspondence in detail between the narratives of the Synoptists and of St.