

(Scribner; \$1.50 net), he sets out to tell us what the reconstructed Gospel narratives contain. Not what is left after criticism has done its work. Professor Briggs believes that the criticism of the New Testament has shown the New Testament to be richer than before in all that makes for sobriety, righteousness, and godliness. He does not believe that the Beatitudes, as we have them in St. Matthew, were spoken by our Lord. He does not believe that our Lord spoke more than four Beatitudes, even as they are found in St. Luke. But what of that? The other Beatitudes are not lost. Elsewhere in the Gospels they are found. And when they have their proper setting, the setting which he believes they had originally, they are of more value themselves, and they make the whole teaching of Jesus more finished and effective. The average reader takes not easily to such a book as this. It seems to upset his whole mental equilibrium. To which Dr. Briggs would answer,

that his mental equilibrium is probably in much need of upsetting. And it is certain that the man who gets nothing from this living responsible author is either very far advanced or very far behind.

Professor Auguste Sabatier of Paris did not come to his own in England till after his death. Since then, volume has followed volume in English translation. Now we have some knowledge of the fruitfulness of his imagination, some conception of the mental force he must have been among his comrades. The latest issue is a translation of two essays, one on the *Doctrine of the Atonement*, the other on *Religion and Modern Culture* (Williams & Norgate; 5s.). The doctrine of the Atonement is traced along its 'historical evolution' from the narrative of the Fall to Vinet. The other shows how, in our day, religion and culture have ceased their enmity, and come to one another's aid against the savage irreligion of materialism.

The Theology of St. John.

BY PROFESSOR THE REV. GEORGE G. FINDLAY, D.D., HEADINGLEY COLLEGE, LEEDS.

III. The Salvation of the World.

'THE world' fills a great space in St. John's Gospel, the term occurring in it nearly thrice as often as in the Synoptics, and in his First Epistle half as many times as in the thirteen of St. Paul. The rarity of δ κόσμος in the Apocalypse is made up for by the conspicuous frequency of 'the earth' (η γῆ), its equivalent in this Book, where the warring spheres of 'heaven' and 'earth' stand for 'God' and 'the world' as seen in Gospel and Epistle.

God, the Word, and the World are the three factors of the Prologue of the Gospel; these are the protagonists in the drama of 'the eternal life that was manifested unto us.' The world came into being through the Word of the Father, who finally appeared in the person of Jesus Christ; He belonged to it, and it to Him, from 'the beginning.' 'The life' that animates the world was grounded in Him. His light shone through nature on the opening eyes of man; 'the light' sought response in human reason and affection, only to be confronted with 'the darkness' of sin. So the conflict began which fills human history, and which reached

a terrible climax in the rejection of the Son of God by contemporary Judaism. Always 'the light' was there and had its witnesses, such as John the Baptist who announced its noontide coming; always the clouds had obscured it. So the world becomes, to St. John's eyes, a huge contradiction and confusion.

I. THE WORD OF GOD.

In its broad primary sense, the *cosmos* is finite creation, the ordered world of God's making, with the Word for its unifying principle and spring of life. Again, it is the world of humanity—man with the system of things about him, the human race in its unity, under its relations to nature and to God. In this connexion 'the world' is sometimes, implicitly, contrasted with the Israelite people, as when the Samaritans are reported saying, 'This is in truth the Saviour of the world.' By far the oftenest δ κόσμος signifies 'the world' of men in its given moral condition, the existing order of human life, as it is darkened by sin and

meets the Divine love and light with repugnance. The world made by God has become the world opposed to God. Here is the great enigma, the burden of 'all this unintelligible world.' This riddle forms the matter of the book 'sealed with seven seals,' which St. John sees in the Apocalypse held in the hand of 'Him that sitteth on the throne,' over whose mystery he 'had wept much.' 'None on earth' is found 'worthy to open the book or to look thereon,' until 'the Lion of the tribe of Judah' appears, 'the Root of David,' who is at the same time 'the Lamb that was slain' and has 'purchased men of every nation' to be priests in God's kingdom. By Him the world is conquered; its problem is mastered. The world's darkness is checked and driven backwards by the light of God shining in its fulness through the life and death of Jesus Christ.

The world, taken as it stands and as a whole, is, with St. John, the antithesis of God or 'the Father.' Satan is its *ἄρχων*, and it 'lieth in the wicked one,'—within his grasp and domain. God's Son is sent into it as into an enemy's country, a land of rebellion and misrule. 'The lust of the flesh, the lust of the eyes, the vain-glory of life' are its ruling passions. It hates the Son of God and rejoiced in His death, showing thereby its hidden hatred to the Father and having now 'no cloak' for its sin. It 'loves its own'—such men as those who assailed Jesus, men who are, as He said, 'from beneath' and are children of Satan, who are actuated by the world's lusts and judge everything by its standards. The world 'cannot receive the Spirit of truth'; through the blindness of its sin 'it seeth Him not neither knoweth Him.' The Light of life cannot manifest Himself to it. Thus the moral facts of life present themselves to St. John in sharp, unqualified antitheses. He sees two realms, of light and darkness; two families, of God and the devil; two destinies, of eternal life or perdition. He paints in black and white, with no medium shades.

2. THE JUDGMENT OF THIS WORLD.

Into such a world Jesus Christ could not enter without 'coming for judgment.' The fact that He, the true light, is there and men know Him not, is a judgment upon them of the most fatal kind. The verdict of truth is that they 'love

darkness rather than light, because their deeds are evil.' They will not brook the reproof that His presence carries with it; the world hates Him, 'because he testifies about it that its works are evil.' Precisely because He 'tells men the truth,' they 'will not believe' Him. What can be more desperate than the plight of a world which thus receives the Son of God, the Word of God through whom it was made? In the crime of 'not believing in' Him the sin of the world culminates; it has reached its *ne plus ultra*. Satan confronts Jesus as 'the prince of the world' in secure possession. Sin strikes with malignant hand at the life of God incarnate in His Son; and if it could, would empty the throne of the universe. The rule of contemporary emperors—Tiberius, Caligula, Nero, Domitian—gave political expression to the idea of the world then existing which filled the apostle's mind. 'The whole earth,' as the Apocalypse says, 'wondered after the wild beast; and they worshipped the dragon, because he gave his authority unto the beast.' The Cæsar-worship of the time was, in such cases, little less than a worship of fiends and monsters; and this was, in effect, the religion of the Roman Empire.

So far, the relation of the world to God is one of sheer antagonism, and St. John's theology would seem to be a hopeless dualism and pessimism, positing an impassable chasm between God and the mass of mankind, whose infernal depth the coming of Christ only served to reveal. But this distressful aspect of our Lord's mission throws into brighter relief its other side. Despite its hatred to Him, God has all along 'loved the world'; the gift of His Only Begotten is proof of this. Though judgment was unavoidable wherever Christ stood in the presence of evil, it was not 'to judge the world' that 'God sent His Son, but in order that the world through Him might be saved.' 'The darkness,' deep and black as it is, forms but an episode. Light was there before it, shining on the world's first making and on the dawn of human consciousness; it 'now shineth,' breaking through the heaviest clouds in a 'glory full of grace and truth'; 'the darkness passeth away.' Evil is not rooted in matter; sin is no principle of finite creation. Its beginning on earth lies within the history of our race; and its end. In departing, at the moment when the world seemed to have vanquished Him and to be silencing His voice in death, Jesus says, 'Be of

good cheer: I have conquered the world!' It is not He that is driven out of the field, in the struggle ending on Mount Calvary; but 'now,' He says, 'is the judgment of this world; now shall the prince of this world be cast out.' On receiving the worst blow the world could inflict upon Him, when one of the chosen Twelve proved himself a devil and had gone forth to arrange for his Master's apprehension and death, He declares, 'The hour is come that the Son of man should be'—not dishonoured and undone but—'glorified, and God glorified in Him.' By the end of the first Christian century St. John knew what a victory the death of his Master had proved in point of fact, and how certainly the judgment of the world upon Him would be by itself reversed. 'This is the victory,' he writes, 'that hath overcome the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?' The world shall adore Him on the cross, whom it nailed there as a false Messiah and blasphemer. The faith of the Church will compel it to this homage.

The Cross, then, is the crisis in the age-long conflict of light and darkness, the point at which the prince of the world, seemingly victorious, received his overthrow. Our Lord's presentiments anticipated this hour; its shadow fell across the Baptist's witness to Him, and across His earliest ministry in Jerusalem. On Passion-eve He says, 'Father, *the hour* is come!' the goal of the Son's mission announced by His forerunner, and the hour expected ever since Jesus set out upon His work. He must 'bear the sin of the world'; that sin in its weight of horror, in its concentrated hate and hatefulness, will fling itself upon Him. He will bear it as the Lamb, innocent, submissive, slain for His people's guilt and by their hands—the 'lamb of God' suffering by God's appointment, that by His death He may atone for and eventually remove the curse and the burden of a world's sin.

The teaching of Jesus, and the influence of His life, brought to the world in the first instance condemnation: 'If I had not come and spoken to them,' He said of the Jews, 'they had not had sin; but now they have no cloak for their sin.' Only through His death—by His 'blood' (as the Epistle puts it)—is the coming changed from a mission of judgment to one of forgiveness and the world saved from perishing.

3. THE WORLD-SAVING DEATH OF JESUS.

In the thought of St. Paul and St. John alike, the idea of 'propitiation,' with consequent forgiveness, is attached to *the death* of Jesus Christ. His death, to be sure, was no isolated fact; it was the death of One who had lived the life of Jesus, pursuing a path of obedience to God and faithful love to men which led Him to the cross, who had given to men the Father's word for an abiding treasure; the virtue of His whole earthly course was carried into the death of Jesus, and His years of living sacrifice were consummated in the hours of the dying sacrifice. But it was only in reaching this consummation that His obedience attained its specific saving effect, Godward and manward. The death of the Son of God redeemed His life from defeat as a mission of grace to mankind. In His words to Nicodemus, indicating the heavenly secret carried in His breast, Jesus predicted a 'lifting up of the Son of man,' resembling that of the brazen serpent erected by Moses for the poisoned Israelites dying in the wilderness; He 'must be' thus 'lifted up, that whosoever believeth may in Him have eternal life.' Otherwise salvation is impossible; the world will perish. A few days before the end Jesus referred again, in agitated tones, to this 'lifting up' as the means by which all men will be drawn to Him; yet He shrinks from it, so that He could have prayed, 'Father, save me from this hour.' As other words spoken in the same connexion show, His lifting up imports at the same time a casting down; it is effected by a death resembling that of the seed-corn dropped into the earth, to lose its own life, so that many lives may spring from it.

Three parallel sentences in the fourth chapter of the First Epistle, that speak of Christ's mission as the outcome of God's love to the world, run thus: 'God hath sent His only-begotten Son into the world, that we might live through Him'; He 'loved us, and sent His Son to be the propitiation for our sins'; and 'the Father hath sent the Son to be the Saviour of the world.' When the matter is narrowed to a point, and you ask St. John how, and in what capacity, Jesus Christ gives us life or 'saves the world,' how He 'gave His flesh for the life of the world,' His answer is, 'By His propitiatory death.' The death of Jesus St. John represents, then, as the focus of His entire work, the hinge on which the world's salvation turns.

This formed the goal of His earthly course, as it is portrayed in the Gospel; this forms the starting-point of the heavenly course of Jesus, portrayed in the Apocalypse. He is seen there 'a lamb standing as slain'; in this character He remains the object of perpetual praise from the universe.

4. THE FIRSTFRUIT TO GOD AND TO THE LAMB.

The fact that in love God sent His Son into the world to save it, proves it to be salvable, however deeply condemned. Our Lord found the token of this in 'the men whom' the Father 'had given' Him 'out of the world.' The disciples of Jesus and the Apostolic Church presented 'a firstfruit to God and to the Lamb, redeemed from men' (as the Apocalypse puts it), an earnest of the full 'harvest of the earth.' Here is a sure sign that 'the darkness is passing,' the pledge of a better day for mankind. These are men 'chosen out of the world,' a sample of what the world itself may become. For the world's sake and out of goodwill and hope for it, Jesus does not ask that they should be taken away when He departs. They are to remain, and to be 'kept from the evil one'; He looks on them with sympathy and confidence as 'His own which are in the world.' He commends them in this character to His Father: 'They are thine,' He says,—God's dear possession, the destined habitation of the Spirit, and the means for the recovery of all His lost rights amongst mankind. He prays, at the same time, for 'all those who will believe in' Him 'through their word.'

The whole future of religion and of the race was wrapped up in this handful of men. 'The words which thou gavest me,' He says to the Father, 'I have given them; and they have received them.' The eternal word is lodged with them, and must propagate itself through them. In this sense the Church continues the Incarnation. The Vine depends upon its branches, and, humanly speaking, can do nothing without them. Well may Jesus pray to the Father to 'keep them,' to 'sanctify them,' to 'make them truly one.' He foresees the day when, through their sanctification accomplished after His own fashion, and through their perfected union with each other grounded on His unity with the Father, the world will accept Him as the Sent of God. For this end He 'sends them into the world,' as He had Him-

self been sent. Through their agency, when 'lifted up from the earth,' He will 'draw all men' to Himself.

5. THE SPIRIT AND THE WORLD.

At this point, in providing for the equipment of His disciples and the perpetuation of His own teaching and work, Jesus brings into view the agency of *the Holy Spirit*. He thus opens a new and momentous chapter in revelation. He is going away with His task apparently unfinished, leaving the world unsaved, unsubdued. It was not their personal loss so much as the seeming failure of their Master that confounded the disciples and cast them into a stupor of grief, as they sat with Him at the Last Supper, compelled to see that His death is coming and the hopes for the kingdom of God resting on Him are undone. The Lord consoles them by the promise that in place of His bodily presence, which could not be permanent, they will have 'another Paraclete,' to stay for ever. Their coming Advocate and Helper is none other than 'the Spirit of truth, which proceedeth from the Father.' He is 'the Holy Spirit,' with which the Forerunner had announced that Jesus should baptize men. This Spirit the Father had given to His Son without measure. They 'know Him' therefore; He had long 'dwelt with them,' and hereafter 'shall be in' them.

The conception of the Spirit given by our Lord to His disciples at this stage is no longer that which they might have derived from the Old Testament, of a mere influence or energy of the Divine Will acting upon the human; He describes a veritable Person,—'another Paraclete' such as He had been, but One possessing men more intimately and actuating them more powerfully than He could do, partly because this Other One is pure Spirit unhindered by any trammels of the flesh, and partly because the Holy Spirit will operate now upon the basis of His own completed mission. The advocacy of the Paraclete will have behind it the last achievements of the Son of God,—His death and His exaltation. 'He will testify of me,' said Jesus; 'He will take of the things that are mine, and show them unto you.' Those things will now be there to take. Up to this point, St. John observes, 'the Holy Spirit was not yet'—it was as though He were not—'because Jesus was not yet glorified.' There was no sufficient foundation for Him to build upon; the great

saving facts to which the Advocate would appeal were not yet in evidence.

Our Lord counts on the co-operation of the Paraclete and the disciples for His vindication, for the reaping of the fruits of His passion and the actual saving of the world. His life had claimed all men for the Father; His death had 'purchased' them (to use the language of the Apocalypse); but His Spirit and the Church, His Bride, will enter into possession on His behalf. 'He, the Spirit of truth, shall testify of me; and ye also shall testify, because you have been with me from the beginning.' Their part of the task the apostles are still carrying out by the writings of the New Testament, to which the Spirit of God daily puts His seal, in the regeneration of souls and in the facts of the Christian consciousness.

The dealings of the Spirit of truth with the world begin on the same lines as those of Jesus; He comes as an *accuser*—so first on the day of Pentecost: 'When He is come, He will convict the world of sin, and of righteousness, and of judgment.' The 'sin' of the world has its evidence, now awfully completed by the death of its great Victim, in the fact that men did not believe on Jesus; the 'righteousness' belonging to Him, the accused of the world, is manifest by His 'going to the Father,' where He abides approved and crowned; the 'judgment,' which the world must endorse, is that falling upon its false 'prince,' which must fall for the same reason, and through the operation of the Spirit of truth, upon all evil powers regnant amongst mankind. The suit which the exalted Christ will thus prosecute through His Advocate before the conscience of the world, condemning the world for its salvation while He vindicates Himself as its Lord and Saviour and vindicates God upon its sin, shall be carried sooner or later to success. The *ἔλεγχος* of the Spirit means a real conviction. 'The world' is one day to 'believe,' on the evidence of the Christian life in the disciples and under the pleadings and reproofs of the Holy Spirit, in its Redeemer's mission. Not in vain and for mere judgment did God 'send his Son into the world, but that the world through Him should be saved.'

6. THE NEW-BORN OF THE SPIRIT.

Conviction of sin, leading to confession and forgiveness through the blood of Jesus, is the first part of the Holy Spirit's work in the world's salva-

tion. Forgiveness of sin for the sake of Christ's name has been experienced by all John's 'little children,' and this is the mark of the Christian consciousness universally. The Spirit's further chief office was stated quite early in our Lord's teaching, in the conversation with Nicodemus. 'The Spirit' is there the antithesis of 'the flesh,' as in the later teaching He is made the accuser of the world. He effects *regeneration*, in which men are 'born over again' as from the beginning. This new birth completes and amends the man's physical birth, bringing him into 'the kingdom of God,' where he finds 'life'—the proper and full existence of a human being—even as his natural birth introduced him to the world of sense and time, of sin and death. St. John does not use the term 'flesh' freely in its ethical sense, like St. Paul; but its application here, signifying at once the animal element in man contrasted with his spirit and the sinful element in him opposed to the Spirit of God, seems to be identical with that of the other apostle. On the other hand, 'regeneration' is an idea prominent in St. John; and together with forgiveness of sins, this expression covers the ground occupied by 'justification' and 'adoption' in St. Paul.

As regenerate or 'born of the Spirit,' men become 'children of God'; they are indeed 'begotten of God' through His Spirit, which St. John once calls, in this connexion, 'His seed' abiding in the soul. From the hour of their re-birth sin is alien to them, and they 'cannot continue in sin, because they are begotten of God.' They 'know the Father'—'know the love which God hath toward us'; and thus they 'know that they have eternal life.' In these children of God the purpose of His Son's coming is realized. The Father's 'name,' with the fulness of light and the abundant life that centre in it, has been conveyed to them; they 'have the Father and the Son,' who 'come' to them and 'make Their abode with' them.

Throughout it is understood, as St. John lays it down on the first page of his Gospel, that *faith* conditions the regenerative process. Men are not passive subjects of the Spirit's influence: 'to as many as received Him—to those that believe on His name'—Christ 'gives right to become children of God.'

The operation of the new birth is mysterious, like all life in its inception; its effects are patent, as are those of the untracked wind: 'thou hearest

its voice, but canst not tell whence it comes and whither it goes.' On the moral tokens of the new life the First Epistle dwells much, signaling freedom from sin, confidence toward God, and especially a brotherly love that is ready to go all lengths in self-sacrifice, as the features of God's children, the characteristics of the men born of the Spirit. 'We know that we have passed out of death into life, because we love the brethren': on the other hand, 'he that loveth not his brother, abideth in death'; he deceives himself who thinks to love God the Unseen, when he does not 'love the children of God' in whom His likeness is exhibited. What the children of God now are, is manifest; they resemble Jesus, the Son of God—'as He is, so are we in this world.' Jesus has set the type of the regenerate man, and bids His brethren 'do' as He 'has done unto' them and 'walk even as He walked.' He so lives in them by His Spirit, the Vine in its branches, that this is possible; and it is imperative. It is idle for men to talk of loving Him, who do not keep His commandments. 'What we shall be, doth not yet appear.' This will 'be manifested' when He is manifested.

It is in this connexion that St. John speaks, but once, of the *παρουσία*, exhorting his readers so to bear themselves that they may have no shame or fear in the thought of meeting the returning Saviour. The promise, 'I come again, and will receive you to myself,' is, apparently, the only saying of our Lord, given by St. John, that points to the Second Advent. Other sayings about His 'coming,' or His 'seeing' the disciples 'again,' refer to His resurrection or to His virtual coming in the Spirit. The Apocalypse makes up for this comparative oblivion of the Second Advent on St. John's part. The apostle's mind, in its normal mood, was preoccupied with the actualities of the Incarnate life, and of the new creation wrought by the Spirit of truth which is going on before his eyes. He sees salvation and judgment, eternal life and death, in constant operation. All that former ages prepared, all that coming ages and worlds may unfold for the Christian, as to its essence and principle, is comprised in the Person of Christ and the conscious life of faith.

In continuation of the reproving and regenerating activity of the Holy Spirit, He is represented in the Epistle as the defender of the Church's faith. The Paraclete's advocatory office becomes

polemical. Being 'the Spirit of the truth,' He is bound to assert the Lord's true nature. The Spirit of God vindicates Jesus as the Christ and the Son of God against 'the spirit of error,' which inspired the false prophets and antichrists infesting the Asian Churches in St. John's old age. Endued with the Holy Spirit, St. John's Christian readers have 'an anointing (the "chrism" that makes Christians) from the Holy One'—from God Himself—by virtue of which they 'all know.' There is a *communis sensus* in the body of a pure Church, a Christian intelligence and vital instinct, by which in all essential matters error is repelled. This comes of the Holy Spirit, concerning whom Jesus said to His people, 'He dwelleth in you; He will guide you into all the truth.'

7. THE TRUE CHURCHMANSHIP.

The designations of the Christian state given by St. John centre in the idea of *fellowship with the Father and with His Son Jesus Christ*. On this ground is based the true communion of human souls with each other; it is the 'fellowship' of those 'walking' together 'in the light.' In this communion the apostle lives; and he writes with the longing to make his readers full participants therein. The Divine *κοινωνία* which constitutes the Church, depends in each Christian upon three conditions: on his 'cleansing' by 'the blood of Jesus, God's Son, from every sin'; on his possession of 'the Spirit which is of God'; and on his habitual 'walking in the light,' or 'doing righteousness,'—or 'keeping my commandments,' as Jesus stated the terms on which the disciples should 'abide in His love.' These elements of Church communion have their objective ground in the testimony of 'the three that bear witness' to the fact that 'Jesus is the Son of God,' to which St. John points towards the close of his Epistle—namely, 'the Spirit and the water and the blood.' While 'the blood' represents the propitiatory death concluding our Lord's earthly course, 'the water' carries us back to His baptism, in which, by anticipation, He 'fulfilled all righteousness' entering on His life of obedience to God and love to men.

The fellowship between God and the soul, on which the true life rests, is so inward and deep that it is often described as a *mutual indwelling*. In the like terms our Lord in the Fourth Gospel spoke of His own earthly relations to the Father.

Promising that the Holy Spirit shall be *in* His disciples, He tells them in the same breath that 'we'—the Father and the Son—'will come unto' them 'and make our abode' with them, provided that they continue in His love. 'God is love,' says the Epistle, 'and he that dwells in love dwells in God, and God in him.' Again, 'He that keepeth His (*i.e.* God's, or Christ's) commandments, dwells in Him, and he in Him. And in this we know that He dwells in us, from the Spirit that He gave us.' These sayings, charged with all the mystery and rapture of the Christian life, are as characteristic of the Johannine experience as the phrase 'in Christ' is of the Pauline.

Through their fellowship with Christ and God believers are in perfect safety. 'My sheep,' said Jesus, 'hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, and no one shall pluck them out of my hand.' The bond connecting Him with His disciples is stronger than death; He continues to guide and defend them, when He has returned to the Father. In the Revelation St. John sees the Good Shepherd still, in the heavenly pastures, 'leading' His flock 'to fountains of living waters.' Already they 'have the light of life'; they 'know the way,' and the end. 'The truth that abideth in' them 'shall be with' them 'for ever'; 'doing the will of God,' they shall 'abide for ever.' 'The love of the Father' casts out from their hearts 'the love of the world,' with its lusts and pride, and the 'fear' that 'hath punishment'; 'the Son' of God has 'made' them 'free,' to 'abide in the house' of His Father.

With the felt security and permanence of his union with Christ, a rich peace and joy accrue to the Christian man: 'Peace I leave with you,' said Jesus, 'my peace I give unto you'; 'My joy will be in you, and your joy shall be fulfilled.' The company of Jesus was itself joyous; John the Baptist described himself as 'the bridegroom's friend, rejoicing greatly' as he 'hears his voice.' Christ's own joy was that of friendship and fellowship. Before leaving His disciples, Jesus says: 'Henceforth'—and that 'henceforth' has a far forward look—'I call you not servants, but friends; for all things that I have received of my Father, I have made known unto you.' This personal union of Jesus and His disciples, cemented by the Holy Spirit, the unreserved fellowship of intelligence and sympathy, the solid-

arity of moral interest uniting the Son of God with men, is the most wonderful characteristic of the new life; in this is found its peculiar happiness, and its unfailing strength. To the 'friends' and 'brethren' of Jesus it is natural that He should say, 'I will come and take you to myself, that where I am you may be also.' This is their loftiest 'hope,' and a chief incentive in the pursuit of holiness; they must be pure 'like Him,' for they are to 'see Him as He is.' Jesus described it as a joy and reward to Himself that His beloved should be, as He said, 'with me where I am, that they may behold my glory.'

8. THE LIFE ETERNAL.

Eternal life is the Johannine word for salvation. This rises above temporal distinctions and degrees; it embraces present and future alike, the seed and fruit of the new being implanted by the Spirit. The possession of this treasure is, normally, a conscious possession on the part of Christians. * John writes his letter 'in order that you may *know* that you have eternal life,—you that believe on the name of the Son of God'; 'we know that He [God] abideth in us, from the Spirit that He gave us.' While in the Synoptics 'eternal life' is held out as a matter of inheritance and as reserved for 'the world to come,' our apostle has seized on sayings of Jesus which claimed such life as an immediate realization: 'He that believeth on the Son, *hath* eternal life'; 'He that believeth Him that sent me, *hath* eternal life, and cometh not into judgment, but hath passed from death into life.' Such life begins, as the texts above—quoted from the third and fifth chapters of the Gospel intimate, with the removal of condemnation. As in St. Matthew Jesus speaks of a future 'eternal life' contrasted with 'eternal punishment,' so in St. John the state of the believer in Christ is the opposite of his who disobeys the Son of God and in consequence 'shall not see life, but the wrath of God abides on him,' and who in his fear of the future 'hath punishment.' That condition, indeed, is 'death.' Eternal life is already his who looks with faith to Jesus when lifted up in sacrifice before the eyes of the world. All that Christ is and brings to men—His entire person, teaching, works, propitiation, everything that the flesh and blood of the Son of man signify and communicate—goes to supply the bread of life eternal to a hunger-smitten world.

'The bread of God' is received in no outward

material way: 'It is the spirit that giveth life.' This abiding medium for the conveyance of God's gifts in Christ, Jesus speaks of under the other symbol of 'water': 'He that believeth on me, from his belly there shall flow rivers of living water. This He spake of the Spirit, which those who believed on Him were to receive.' A super-abundant life, a river-like outflow of mental and emotional and moral energy, was manifest in the apostles and the early Church; and such phenomena attend every new access of the Spirit, every era of Divine revival.

9. THE SIGNS OF JESUS.

The miracles, or (as St. John always calls them) the 'signs,' of Jesus demand a place in the consideration of His life-giving work. These are adduced as manifestations of 'His glory'; but they served this purpose in a transitional sense. 'Signs and wonders' attract attention, and may awaken faith in the first instance; but a faith that stops there, that does not learn through 'the works' of Jesus to trust in Himself, is not permanent nor saving. His deeds of miraculous healing and feeding and sight-giving, and of raising the dead, were not wrought for the sake of proving His mission; they were the outcome of His nature, acts of saving help and love to mankind wrought inevitably, and almost irrepressibly, by the Saviour and Son of God, and through His intuition of the working of God. He gives sight to a blind man, saying, 'When I am in the world, I am the light of the world.' He cures the Bethesda paralytic, first in body then in soul, that He may 'make the entire man whole.' For the body is part of the man, the organ of his spirit, and needs salvation. His own body Jesus spoke of as 'this temple'—so the disciples after His resurrection understood that early saying of Jesus, which was quoted against Him at His trial. For the same reason He must finally raise men from 'their graves,' 'losing nothing' of that which the Father has given Him. For this reason, Jesus could not stand indifferent or impotent in face of disease and hunger; storm-tost on the lake, or weeping by the graveside of Lazarus, He shows Himself the helper of His friends and the Master in God's world, even as a Son over His own house. The physical miracles, in St. John's reading of them, served not as external evidences to revelation and the Gospel, but as a part of the revelation itself—'good works shown'

us 'from the Father,' which teach Christ's gospel for the body while they symbolize and illustrate His gospel for the soul.

Greater than the deeds of Jesus, greater and more than all His words, there was *Himself*. 'I am the way,' He cries at last, 'the truth, and the life.' It was, and is, the living Son of God, by His personal leading, and personal dealing with men and with God, who brings men to God. Personalities, not abstractions—doctrines, institutions—make up the real universe: Jesus is 'the way.' Jesus is 'the truth': the realities of God and of man, of being and character and destiny, centre in Him; they are made intelligible, reliable, for all men in the knowledge of Him. 'Living for evermore,' Jesus 'is the life': life's fountain, life's renewal, life's nurture, life's ideal, life's fellowship and employment, are given in Him—not in the doctrine or history of Him, but in *Him*. 'Because I live,' said He, 'you shall *live* also.'

10. THE WORLD-MISSION OF CHRISTENDOM.

But we must return again from the individual to the world. St. John's representation of our Lord's work, and of the Christian life as grounded thereupon, is constructed from the *missionary* point of view. Christ the Son came from the Father 'into the world,' the whole world. The Holy Spirit is, above all, Christ's advocate at the bar of history and to the conscience of our race. The individual Christian is the witness of his Lord to the world; he is an organ of Christ's mission to mankind, so far as his activity may reach. The aim of the whole Christian movement is 'that the world through Him might be saved.' To convey God's gifts of love to the world, to get its sin actually removed through His sacrifice, to bring the world under His authority and to drive out its usurping prince with the 'wild beasts' and 'false prophets' he sets up,—this is the *raison d'être* of the Johanne Church; the Book of the Revelation gives a strange and powerful expression to this world-aim.

With what significant words, in leaving the table of the Last Supper and turning from His happy converse with the chosen, our Lord steps out to the dread encounter of Passion night: 'But that *the world* may know that I love the Father, and as the Father gave me commandment, so I do. Arise, let us go hence!' All sound Church-fellowship, and the joys of brotherly love and comradeship shared in the household of faith, have their issue

there—outside; they serve to train and arm and hearten the Church for its martyr-service to the world. Christ's secrets of love are learnt only that they may be taught—'that the world may know' them. The thirsty soul comes to Him and drinks, to slake its own desire; out of it in turn there flow 'rivers of living water.' All experiences, faculties, acquisitions of the Christian life, are to be valued from this standpoint: not merely as they belong to the complete Christian personality, and to the

equipment of the Church, the segregated Christian community, for its own purposes, but as they tend toward the realization of a Christian world, as they contribute to the building of the New Jerusalem, as they further the arrival of that hour when 'the seventh angel' will 'sound his trumpet,' and the 'great voices' shall be heard saying, '*The kingdom of the world* hath become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever!'

Contributions and Comments.

'A Fateful Dogma.'

THE latest considerable work that has been published in connexion with the *Babel-Bibel* question contains the following sentences:—'The course of the patriarchal history gives itself out as the story of a family from which the twelve tribes spring who are afterwards called "the children of Israel." In later times descent from a single ancestor became a religious dogma ("I called him when he was yet *one*," Is 51²)—but a fateful dogma, which led to particularism, and which was energetically combated by the preaching of John the Baptist and of Jesus' (Alfred Jeremias, *Das Alte Testament im Lichte des Alten Orients*, p. 225).

The first thing that awakens our surprise in these words is the expression 'gives itself out.' Truly an achievement this! But at present we shall devote no detailed examination to this famous 'gives itself out,' seeing that the solid foundations of the patriarchal history have been quite recently pointed out in the present periodical. All that we contemplate is a small addition to this previous proof, for in what follows I think the stage of demonstration is again reached. Our first argument will be taken from the history of Joseph. If the history of the *tribes* of Israel was the source whence the fortunes invented for Jacob's sons were derived, as modern theories will have it, then (1) the very *existence* of Joseph would be inexplicable. For later history knows only the two tribes, Ephraim and Manasseh. The expression 'tribe of Joseph' occurs only in Nu 13¹¹, in introducing a note regarding the tribe of Manasseh; and the case is similar in 36⁵. How now could anyone,

starting from the actually existing two tribes, have come to derive them from a common father? Other tribes are traced back only to a common *mother*, a comparatively easy matter when polygamous marriages were the rule. Why should the inventive fancy, which is supposed to have rendered obstetric services at the birth of Jacob's sons, not have been content in the case of Ephraim and Manasseh to trace back their ancestral fathers to a common mother? (2) If the sketch of Joseph's life was a reflexion of the later history of the tribes of Israel, what is related of Reuben in Gn 37^{21ff.} would also be inexplicable. For *when* did the tribe of Reuben come forward in defence of the tribes of Ephraim or Manasseh? (3) The modern theory is shattered also by what is said of Judah in the history of Joseph (Gn 37²⁶, etc.). For if ever two tribes of Israel were rivals, Ephraim and Judah were so. There is the familiar saying, 'We have no part in Judah, etc.; to thy tents, O Israel' (2 S 20¹, etc.). So that in this point, again, it is plain that the history of the patriarchs of Israel does *not* 'give itself out' as a family history, but that it actually happened as it is related. And this is enough to rob of all justification the remark of A. Jeremias that the descent of Israel from a single ancestor came only 'in later times' to be an element in Israel's historical consciousness.

It is not the case either, as the above author alleges, that this consciousness is first expressed in Is 51². The conviction that the people of Jahweh were the direct and real posterity of Abraham, Isaac, and Jacob, already finds utterance, for instance, in both the passages that speak