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*THE STRUCTURE OF THE FOURTH GOSPEL
AND OF THE APOCALYPSE.*

BEFORE formally entering upon that series of Papers which, in his programme for the present year, the Editor of the EXPOSITOR has connected with my name, I hope that I may be allowed to ask the attention of my readers to the subject mentioned above. It will be found to be in a large measure introductory to what is to follow, although at the same time it is closely connected with at least one aim that I had in view when recently speaking in this Periodical of the Double Pictures of the fourth Gospel and of the Apocalypse.¹ The object of these Papers, it may be remembered, was not merely to deduce an important rule of interpretation for many individual passages of the Books in question, but to shew that a remarkable mode of thought by which both were pervaded was a strong proof of identity of authorship. This latter point I desire again mainly to keep in view in the present Paper. The subject can lose none of its interest amidst that revived attention which is paid to the Apocalypse in our time; and as what I am about to say, if correct, can hardly fail to have some bearing on the controversy, I am desirous to submit it to persons capable of judging, as a contribution to the argument. My general proposition now is, not that there are many short passages in the two Books which are marked by the same principles of structure, but that the whole structure of the Books is precisely similar; that, with an important point of difference to be immediately alluded to, both exhibit exactly the same plan; that, outwardly diverse as they at first sight appear to be, the one is a minute stamp and counterpart of the other; while, at the same time, their profound similarity (for I can use no lighter term) is yet of such a kind as to make it utterly inconceivable that any forger who had

¹ THE EXPOSITOR, *New Series*, vol. iv.

the one book before him could have been led by it to the thought of the other.

In conducting this inquiry it will not be necessary to discuss the date of the Apocalypse. In the order of thought, indeed, it will appear that it must have been preceded by the Gospel. But the order of thought is not the same thing as that of writing or of publication. A man may have a subject long in his mind—perhaps, as it would be necessary to think in the case before us, thirty years—before he summons courage to present it to the world in a book. In the meantime he may write what, though founded upon that subject, seems to be more urgently demanded by the position which he occupies or by the force of surrounding circumstances; and the last years of life may come upon him before he returns to his first love. In such a case the enquirer of a distant age would obviously be wrong in saying that, because the subject or thought of the last book preceded that of the first, the last must also have been the first to appear. Thus may it have been in the present instance. The thought of the Apocalypse may have been clearly founded on that of the Gospel, yet the Apocalypse may have been first written or published. The probabilities are certainly the other way, but the supposition now made is not in itself unreasonable. At all events it is enough to say that it is sufficiently reasonable to justify the writer of this Paper in abstaining, for the purpose which he has in hand, from any discussion as to dates. Two books are before us. The sole point with which we have to deal is, that in the two there is such singular identity of treatment of two different although cognate subjects that both must have proceeded from the same mind.

I turn now to the point immediately before us, and begin with the Gospel. It is impossible to attempt even to give any account of the views as to its structure entertained by

others. But it may be well to say at the outset that there is very general agreement on some at least of its main articulations. Thus hardly any one will deny that it has at least three parts—a Prologue, the main body of the narrative, and an Epilogue: that the Prologue extends from Chapter i. 1 to verse 18 of the same chapter; that Chapter xxi. contains the Epilogue, and that the main body of the narrative falls between Chapter i. 19 and Chapter xx. 31. In addition to this it is allowed that the main body of the narrative has at least two parts, the first extending from Chapter i. 19 to the close of Chapter xii., the second embracing Chapters xiii. to xx. In the first of these, moreover, few hesitate to recognize a subdivision at the end of Chapter iv., and in the second another subdivision at the end of Chapter xvii. A similar amount of agreement may be said to exist with regard to several of the main divisions of the Apocalypse. It is admitted that it consists of a Prologue, of the main body of the book, and of an Epilogue; that the Prologue is contained in Chapter i., that the Epilogue extends from Chapter xxii. 6 to the close of the Book, and that the main body of the narrative falls between Chapter ii. 1 and Chapter xxii. 5. In addition to this, almost all readily allow that Chapters ii. and iii. must be taken by themselves, and that there is a distinct transition from one section to another at Chapter vi. 1. These things are mentioned now because it will thus be clear that the greater part of the general scheme of structure adopted in this Paper has a large amount of authority to rest upon, and that, at least in many particulars, it is not liable to the charge of novelty.

What then, it may next be asked, is the general object or purpose of the Gospel? The answer is obvious. It is to set forth the glory of Jesus the Son of God, in his conflict with the world, and in his victory over it, even when apparently defeated. Throughout the whole Gospel, Jesus

is specially set before us as the *Son of God*. We see this in the very opening words, "In the beginning was the Word; and the Word was with God, and the Word was God." We see it in the confession drawn from the lips of Nathanael, before the introduction of Jesus upon the page of history is completed, "Rabbi, thou art the Son of God, thou art King of Israel" (Chapter i. 49). We see it in all those discourses of Jesus with "the Jews," which form the most essential and characteristic portions of the Gospel. Finally, we see it in the words in which the Evangelist avows in the clearest manner the purpose of his writing, "These are written that ye may believe that Jesus is the Christ, the Son of God" (Chapter xx. 31). There can be no doubt as to the point of view from which Jesus is looked at in the fourth Gospel. He is the Son of God; and, as such, his work in a sinful world is one both of struggle and of victory. Let us turn to the Apocalypse. What is the object or purpose of that Book? The answer seems to be as obvious as before. It is to set forth the glory of Jesus as *Son of Man*, as Priest and King of his people, in his conflict with the world, and in his victory over it even when apparently defeated. From the beginning to the end of Revelation Jesus is presented to us, not so much in that glory which He had with the Father before the world was, as in that which He possesses since his ascension into Heaven, where He is "the First and the Last, and the Living One," who "was dead, and behold He is alive for evermore" (Chapter i. 18). Throughout the whole Book, in short, He is the Head of a new creation that is one with Him; not come to bear sons, but having actually borne them, and now leading them through all trial to his own glorious rest. We see this in Chapter i. 12, 13, where the rapt Apostle tells us that having heard behind him a great voice as of a trumpet, and being turned to see the voice that spake with him, he "saw seven golden candlesticks,

and in the midst of the candlesticks one like unto a son of man." We see it in all those passages which lead us to think of Jesus as the risen and ascended Lord. Finally, we see it in the whole character of the Book which every enquirer, whatever theory of interpretation he may adopt, allows to contain a delineation of the struggle and victory of Christ's Church in the world. The point of view, therefore, from which the two Books are now to be compared is this, that the Gospel presents us with the conflict and triumph of the Son of God, as He plants his truth in the world and accomplishes his Father's will; that the Apocalypse presents us with the conflict and triumph of the Son of Man in his Body which is the Church, as it waits for his Second Coming, when He shall receive his faithful ones to Himself, that where He is there they may be also.

Each of these great themes is set before us in the Book devoted to it in seven parts or sections. I shall place these parts in each case immediately after one another; and my readers must judge for themselves, after they look back upon the whole discussion, whether they can accept the proposed division as correct.

GOSPEL, *Part 1, Chapter i. 1-18.* The Book begins with a general description of the greatness and glory of The Word in his pre-existent state, and then as become flesh and tabernacling among us. We have in the opening verses a summary of the leading purpose of the Word's appearance and work in the world, as these presented themselves to the mind of the Evangelist. Historical action does not yet begin.

APOCALYPSE, *Part 1, Chapter i. 1-20.* The Book opens with a general description of the greatness and glory of the Son of Man, of the Redeemer, not so much in the mystery of the hypostatic union as in that of his eternal priesthood, when He is "Head over all things to the Church which is his Body." It is of peculiar importance to notice the

description of the Lord contained in verses 13-18, together with the fact that these particulars are again taken up in the introductory parts of the Epistles to the Seven Churches in Chapters ii. and iii. Historical action does not yet begin.

GOSPEL, *Part 2, Chapter i.* 19-ii. 11. This part contains the presentation of Jesus upon the field of human history. He now dwells with men full of grace and truth, and we behold his glory, "the glory as of the only begotten of the Father." We are introduced to Him. We make acquaintance with Him, and that too under the very aspects which it will afterwards be the purpose of the Gospel to unfold. He is baptized with the Spirit. He is the Lamb of God. He is the Messiah, which is, being interpreted, the Christ. He is the fulfiller of the Law and of the Prophets. He is the Son of God, and the King of Israel. The rich and satisfying nature of the Dispensation which He is to introduce stands out in striking contrast with the poverty and unsatisfactoriness of the Dispensation which preceded it. These points are not enlarged on or illustrated. They are simply stated that we may know Him whose fortunes we are to follow.

APOCALYPSE, *Part 2, Chapters ii. and iii.* This part contains the presentation of the Church upon the field of human history. By the consent of all competent enquirers the Seven Churches represent the one Catholic Church of Christ. We see her in her various aspects as she then existed, and as she would exist throughout the future; now true and then false; at one moment upright and at another hypocritical; here spiritually minded and there conforming herself to that world which she was appointed to overcome. But the great point is that by the delineation thus presented to us we learn to know the Church, what she ought to be, what she ought to do, and what she is. There is thus no want of harmony between these two Chapters and the other

Chapters which, wholly different in character, either precede or follow them. No doubt it is in visions that we are to behold the Church's progress in this world. Yet, before we can follow her fortunes even in vision, we must be introduced to her; and, in giving us this introduction, Chapters ii. and iii. disclose to us the nature of that integral part of the Apocalypse which they form.

GOSPEL, *Part 3, Chapter* ii. 12 to iv. 54. In this part of the Gospel we behold Jesus no longer in the privacy of his disciples or of the family circle, but in all the extent of his work, and exhibiting striking illustrations of his coming victory. After the cleansing of the temple, when He is rejected by the representatives of the theocracy, and has his way opened up to wider fields, three incidents are related in which the Evangelist sees pictures of the manner in which the new kingdom shall diffuse itself as it accomplishes its lofty destiny. These incidents belong to the three divisions of the theocratic land,—Judea, Samaria, and Galilee. They tell us of Nicodemus, of the woman of Samaria, and of the Galilean nobleman. Nicodemus is a ruler of "the Jews." The Samaritan woman belongs to a land that is beyond the pale of covenant privilege. The Galilean nobleman, if not a Gentile, though his connexion with the court would seem to indicate his Gentile birth, is at all events one of those on whom the condemnatory sentence of Chapter iv. 48 is passed, "Except ye see signs and wonders ye will not believe." Yet, various as their conditions are, the three are successively *subdued* to faith, and that not by signs but by the word of Jesus. The point, however, to be particularly observed is that in this section the central part of the Gospel has not been reached. The actual conflict which constitutes its substance has not begun. There are traces of it, intimations of its coming, according to that tendency of the writer which leads him in earlier sections to prepare us for what shall only in later sections be set forth with

fulness. But the conflict itself does not assume its decided character until we come to the fifth Chapter. The main idea, therefore, of this third section of the Gospel is not to give us a history of the struggle even in its beginnings. It is rather to afford us illustrations of what, when it comes, will be effected by its means. Having introduced Jesus to us in the second section, and having placed Him on the field of history, St. John would now give us a sample of the victorious progress that awaits Him in the conflict immediately to follow.

APOCALYPSE, *Part 3, Chapters iv. and v.* It would seem that these two Chapters ought to be regarded in a light precisely analogous to that in which we have been led to think of the section of the Gospel just considered. They are evidently no part of the conflict which it is the main object of the Book to describe: the visions directly relating to that begin only with the sixth Chapter. They are pictures or representations of an introductory nature, bringing before us the heavenly Guardians of the Church as They preside over her destinies, and the Church herself as, in their strength, she triumphs over every foe. In Chapter iv. the thought of God as Creator and providential Governor of the Church is prominent; in Chapter v. the thought of Him as Redeemer; but both Chapters are marked by songs of victory sung in anticipation of a conflict not yet begun. St. John, in short, having introduced the Church to us in Chapters ii. and iii., and having placed her on the field of history, would do precisely what he did in the third section of his Gospel with regard to the Church's Lord. He would shew the nature of that victorious progress which awaits her in the conflict immediately to follow.

GOSPEL, *Part 4, Chapter v. 1 to xii. 50.* This is the leading section of the Gospel, and it brings the Saviour before us in all his glory, and in the height of his conflict with darkness and error, and sin. He is now accomplish-

ing the work which his Father had committed to Him, and the effect is in a high degree remarkable. Through a *progress*, traces of which are everywhere visible, both faith and unbelief are gradually deepened in those who listen to his words. Such as have an affinity with the light are drawn nearer to it, and their faith and love become more conspicuous. Around such as love the darkness the darkness deepens, until at last in the closing verses of Chapter xii. we hear the mournful echoes of the words of the Prologue, "He came unto his own, and they that were his own received him not" (Chapter i. 11). To the eye of sense there is defeat instead of victory. Nevertheless, there is victory, for Jesus has gathered his disciples out of the world, and Isaiah had prophesied of the fall of those who had hardened themselves against Him when he saw his glory and spoke of Him (Chapter xii. 41).

APOCALYPSE, *Part 4, Chapter vi. 1-xviii. 24.* We have in the Chapters now mentioned, without a doubt, the leading section of the Apocalypse, and it is not possible to mistake the close resemblance of its train of thought to that of the fourth section of the Gospel. We have the Church before us in the height of her conflict with her great enemies, the devil, the world, and the false prophet; while we cannot fail to mark the *progress* with which judgment is visited upon her adversaries, in direct correspondence too with their deserts; for, "shall not the Judge of all the earth do right?" Strange to say, however, the last echoes of this section, like those of the corresponding section of the Gospel, are full of melancholy. The faithful remnant is no doubt preserved, but the Church of Christian no less than that of Jewish times has become degenerate; and, in the character of a harlot selling herself to the world, she rushes on her fate. To the eye of sense there is again defeat instead of victory. Nevertheless there is victory, for the voice from heaven has been heard and obeyed, "Come

forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues" (Chapter xviii. 4); and Babylon falls before the "strong Lord God which judged her" (Chapter xviii. 8).

GOSPEL, *Part 5, Chapters* xiii.-xvii. The fifth section of the Gospel extends from the beginning of Chapter xiii. to the close of Chapter xvii. The leading idea of the section is that the struggle of Jesus with the world in order to lead it to faith is over. There is indeed to be still another outbreak of the world's enmity to its Lord, but meanwhile we have a moment's breathing time. There is a pause. The end of Christ's work has been accomplished. The separation which was to be brought about has taken place. The light has been divided from the darkness, and is now in the sacred and tender fellowship of Him who is light, and light alone. The keynotes of this section seem to be the going out of Judas (Chapter xiii. 31), and our Lord's words in his high-priestly prayer, "I pray for them, I pray not for the world" (Chapter xvii. 9). There is no thought of the world or of darkness. Jesus is alone with his disciples who are all "clean" (Chapter xiii. 10); and, at *the feast of the Last Supper* now instituted by Him, and in which Judas has no part, He pours forth the whole fulness of his love.

APOCALYPSE, *Part 5, Chapter* xix. 1-xx. 6. It is impossible to discuss here the meaning of the "1000 years" to which in this section so much importance must be attached. Fortunately it is not necessary to do so. The general idea of the section may be patent to us, whether we understand by these years the whole period of the present dispensation in one of its aspects, or a special period of happiness immediately before the general judgment, or simply a figure of complete glory and felicity without reference to time at all. That general idea is obviously rest and triumph for believers who have continued faithful to the end. The conflict of the Church with the world is over. There is no struggle now.

There is nothing but hallelujahs of praise. Christ the great Captain of his people's salvation is alone with them, riding forth victoriously at their head, not to conquer enemies, but with the marks of past conflict upon his garment (Chapter xx. 13). Nor is this all. *There is again a supper* (Chapter xix. 17), and from any share in it the Beast and the False Prophet are excluded (Chapter xix. 20), Satan even being bound for a season that he may not disturb the peace of this new company in a new upper chamber, but may leave them, "blessed and holy" in the first resurrection, to reign with Christ a thousand years (Chapter xx. 6).

GOSPEL, *Part 6, Chapters xviii.-xx.* The Saviour had by this time ideally accomplished his work (Chapter xvii. 4); his people were ideally safe (Chapter xvii. 12), but by that very fact his enemies are roused to their last and worst outbreak of rage. Satan has entered into Judas. The betrayal takes place. Jesus is led before Annas and Caiaphas and Pilate. At length He is nailed to the cross, dies, and is buried. But the defeat is only apparent. Jesus is all the while victorious, because nothing happens to Him without his own Divine permission and acquiescence. His very death upon the cross is really his being "lifted on high"; and there, and in his Resurrection, his glory culminates.

APOCALYPSE, *Part 6, Chapter xx. 7-xxii. 5.* At the close of her conflict the Church had been permitted, as we have seen, to rest. But her rest was not yet to be permanent. One struggle more ere all shall be for ever well. Satan is loosed, gathers his hosts together from the four quarters of the earth, and makes a final attack upon "the camp of the saints and the beloved city." The attack is unsuccessful; he, too, is cast into the lake of fire, and the happiness of God's people is perfected in the New Jerusalem.

GOSPEL, *Part 7, Chapter xxi.* The closing section of the Gospel contains the successful ministry of the Apostles and

the spread of the Christian Church ; thus shewing the use to be made of the delineation given in the previous Chapters, and encouraging the Apostles in the execution of their work. The last word of Jesus is "Till I come."

APOCALYPSE, *Part 7, Chapter xxii.* 6-21. This closing section of the Apocalypse contains also the use to be made of the delineation given in the previous Chapters, and stirs up the Church to a more earnest cry than ever that the Lord would come and accomplish all his promises. The last words are the answer of the Church to the "I come" of her Lord,— "Amen : Come, Lord Jesus."

Such seems to be the scheme of these two Books. I shall not venture to say that some of the details might not be to some extent otherwise given ; or that, especially in considering the figures of Revelation xx., an enquirer may not hesitate as to what is historical and what ideal. But, even although such differences may be suggested, and some hesitation may be felt in accepting all that I have said, it will hardly be denied that the correspondence of the Books is of the closest, at times of the most remarkable, kind. It is hardly conceivable that any but a single author of two books, in many respects different from one another, could have framed them to so great an extent upon the same plan ; and it is utterly inconceivable that if, as is urged by those who deny the single authorship, the Apocalypse was written first, it could have occurred to a different writer to construct the Gospel upon lines so parallel to those of the earlier work. The conclusion appears to be legitimate and fair that only one, whose whole being was pervaded by that peculiar view of Jesus and his work which either had been, or was yet to be, presented in the Gospel, could have cast his view of the fortunes of the Church into a form so entirely analogous as that which appears in the Apocalypse.

It is not enough, however, to rest the argument upon

this general correspondence of plan between the two Books. Making allowance for the fact that the one sets forth the history of Jesus, the other that of his Church, the correspondence between the two may be traced in other particulars, to some of which I would now as briefly as possible advert.

A fundamental idea of both Books is that the Lord Jesus Christ and his people are one,—one in the commission given them by the Father, one in the work which they have to do, one in present and in future privilege. This leads to the thought that as the life of Jesus here below was a struggle, so the life of the Church in this world must be a struggle also. So far from forgetting the mysterious words once addressed to his brother and himself, “The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized” (Mark x. 39), the Seer has extended them to all to whom he can say, “I John, your brother, and partaker with you in the tribulation and kingdom and patience which are in Jesus” (Rev. i. 9). All Christians as well as he must drink that cup, and be baptized with that baptism. The warning is continually ringing in his ears, “Remember the word that I said unto you, A servant is not greater than his Lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also;” “As thou didst send me into the world, even so sent I them into the world” (John xv. 20; xvii. 18). Nothing, therefore, can be more natural than that when he looks at the Church he should see her placed in the same position as her Lord, and that everything that befell the latter should become to him a type of what shall befall the former. I must content myself with three illustrations of this statement.

1. From this principle flows that peculiar conception of the sufferings of Christ’s people by which the Apocalypse is so strongly marked. Christians do not suffer merely in a

general way ; they suffer like their Lord and Master, even unto death. It would occupy too great space to endeavour to shew just now that the martyrs of this Book are not the comparatively few who in different ages of the Church have sacrificed their lives in the cause of Christ, but that they are rather all the faithful members of his Body. The proof of this must be reserved for a later opportunity. It is enough at present to call attention to the fact that it is so. The two witnesses of Chapter xi. represent them all ; and the description of their death in the seventh and eighth verses of that Chapter is obviously drawn from the circumstances attending the closing hours of the Redeemer. The opening words, "And when they shall have finished their testimony," take us at once to the scene of the death of Jesus as it lived in the memory of St. John, for he tells us himself how he thought of the cross,—“When Jesus therefore had received the vinegar, He said, It is finished, and He bowed his head and gave up the ghost” (John xix. 30). Other particulars of the correspondence are not so minute ; but few will doubt whence the general idea of them is taken —“And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.” A similar remark is applicable to the vindication at the hands of God which the witnesses receive. Probably no commentator hesitates a moment to recognize in the account of it particulars furnished by the resurrection and ascension of our Lord—“And after the three days and a half the breath of life from God entered into them, and they stood upon their feet ; and great fear fell upon them which beheld them. And they heard a great voice from heaven, saying unto them, Come up hither. And they went up to heaven in the cloud ; and their enemies beheld them”

(verses 11, 12). The same style of thought seems to characterize the whole Book. How often in the fourth Gospel do the Jews seek to "kill" Jesus: and in the Apocalypse, when the Church of the Old Testament waits for those without whom she cannot be made perfect, her members having been described as "slain for the word of God, and for the testimony which they held," it is added that "there was given unto them, to each one, a white robe; and it was said unto them that they should rest yet a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled" (Rev. vi. 9-11). The true followers of Jesus must everywhere and always accept alike the thought and the fact of martyrdom as Jesus did.

2. Let us think of the enemies of the Church. The representation given of them in the Apocalypse flows from the same principle as that which we have seen determines the suffering aspect of the Christian life. In the fourth Gospel they are three in number, the devil, the degenerate Judaism of the day, and the Roman power. These three, it is unnecessary to shew, bring about in the Gospel the death of Jesus. But the very same three appear in the Apocalypse as the great enemies with which the Church has to contend. No one will deny this with regard to Satan in Chapter xii. or the first beast in Chapter xiii.; and, the more carefully the particulars mentioned of the second beast of this latter Chapter are examined, the more will it appear that it is difficult to think of anything upon which the description rests so much as of that irreligious spirit and conduct of "the Jews" which led them to incite Pilate to the condemnation of the Christ, at the moment when he himself said "I find no fault in him," and "sought to release him" (John xix. 6, 12). I need not pause to shew that these three enemies appear in every age of the Christian Church. We may feel that it is not un-

natural that a writer, who delights so much as St. John in the use of the number 3, should see especially three enemies bringing about the death of Jesus; but when, as that writer deals with the history of the Church throughout all ages, the same three again appear, the fact cannot fail to shew us how closely the fortunes of the latter are moulded upon those of the former.

3. I shall refer to only one other passage in illustration of the principle of structure now contended for. At Revelation xvii. 16 we read, "And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put it in their minds to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished." The passage is one of the most startling in the whole Book of Revelation, and its statement comes upon us with the feeling of a result totally unexpected and at first sight unaccounted for. The harlot had been sitting on the beast, and guiding the beast in perfect harmony with its designs. All at once the scene is changed. Defeat has in the meantime taken place, and what is its effect? The bond which in prosperity had bound together the partners in wickedness is dissolved; they who had co-operated in sin fall out, the one section turns round upon the other, and she who had found ready instruments in the beast and its heads for accomplishing the work to which she had spurred them on, now sees them in the hour of common despair fall upon herself, and mercilessly destroy her. It is not necessary for the object of this Paper to enquire what events of time then future, or future still, may be symbolized by this language. One remark only need be made upon that point, that to seek the historical fulfilment of the words in the return of Nero to take vengeance upon Rome must appear to most men, on the simple statement

of it, absurd. A great principle is proceeded on,—one often exemplified in the world,—that combinations of the wicked for a common crime have a tendency to break up, leaving the guilty associates to turn upon and destroy one another. The question, however, that here concerns us is as to the historical circumstances which lie at the bottom of the terrible picture; and, when we ask that question, it is difficult not to think that there was one great drama now present to the Seer's mind, and suggestive of the harlot's ruin—even that drama which embodied in intense action the mightiest forces that move the world, the drama of the life and death of Jesus. The degenerate Jewish Church had then called in the assistance of the world-power, had stirred it up, and persuaded it to do its bidding against Him whom it hated with all the hatred felt by a faithless bride towards one to whom she was lawfully espoused, and who was entitled to her entire allegiance. An alliance had been made between them by means of which they crucified the Lord of glory; but the alliance was soon broken, and in the fall of Jerusalem by the hands of her guilty paramour, the harlot was left desolate and naked, her flesh was eaten, and she was burned utterly with fire.

Had space permitted, other illustrations of a kind similar to those given might have been found. Or, if the principle of contrasts which plays so large a part in the Apocalypse had been resorted to, the same conclusion might have been suggested by them, as when *e.g.* the sealing of the abyss in Chapter xx. 3 seems to be a kind of mocking contrast to the sealing of the stone which closed the mouth of the tomb in which the crucified Saviour was laid. But I have probably said enough to shew that the Apocalypse is penetrated in a remarkable manner by the tendency to present the history of the Church as in every respect the counterpart of the history of the Church's Lord. Not in great outlines only but in minute particulars the former

history follows the latter as the latter is set before us in the fourth Gospel. This result could not have been produced by any mere reader of the historical book who afterwards wrote the other; besides which it will be borne in mind that, according to the views of the most important critics who deny the single authorship of the two Books, the Gospel was not written for thirty, or fifty, or even a hundred, years after the Apocalypse. It is not less difficult to think that the Gospel could have been written in order to be (what Baur somewhere calls it) "a spiritual Apocalypse." The expression is difficult to understand, and was probably not intended to apply to such resemblances as have been here noted. The problem to be solved assumes this shape. Given the Apocalypse written about A.D. 68, could another writer about A.D. 95 or 96 have conceived or executed a life of Christ prepared upon the very singular plan upon which the Apocalypse had been written? Could he have substituted Christ for the Church, and changed the glowing visions of the prophetic and poetic book into a historical narrative having so little in common with them that the wideness of the gulf by which the two Books are separated is a favourite, and not the least powerful, argument with those who deny the identity of authorship? Could he have done this, too, without betraying far more clearly than he has done the object that he had in view? Could he have done it indeed so obscurely that an attempt, like that now made, to trace the common thought of both runs the risk of being considered fanciful rather than well founded? On the other hand, without confusing the argument by the question of the dates of the two Books, and bearing in mind what was said at the beginning of this Paper as to the distinction between the mental framing and the public production of a book, let us suppose that the two did proceed from the same pen, and the resemblance between them is at once explained. One of the deepest

thoughts of the Apostle's mind is that the Church must not only suffer, but suffer as Jesus did. She must tread her Lord's path to heaven, fight a similar battle for similar victory, bear the same cross if in due season she would wear the same crown. That is not the lesson of St. John only, but of Christ Himself, and of all the sacred writers. Let us suppose then, what is the fact, that it fills St. John's mind, animates his whole being, is his key to the problems both of this world and the next, and it seems most natural that, with his Gospel telling of the fortunes of Christ in his heart if not in his hand, he should write his Apocalypse. The voice of that Book to Christ's people is, "Expect only in this world what befell your Lord; but expect also, at his Second Coming, what befell Him when his work was accomplished; cherish the "patience and faith of the saints;" and cry, "Conre, Lord Jesus."

WM. MILLIGAN.

THE CHRONICLE OF BALAAM.

§ 2. *The Journey* (Numbers xxii. 22-34).

OF Balaam's long journey from Mesopotamia to Moab only a single incident is recorded, and this, apparently, occurred as his journey drew to a close. All the graphic and local touches in the description of the road he took,—first, through the open field where the ass could turn aside, then along a path between high vineyard walls against one of which the terrified and shrinking ass crushed his foot, and then along the strait place, the narrow causeway, where there was no room to turn—indicated that he was approaching a city; for only in the environs of a city would he be likely to pass successively through cultivated fields, carefully guarded vineyards, and the raised narrow way which led up to the gate. And it has been conjectured,