

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

THE TEACHING OF CHRIST.

V.

It has recently been maintained¹ that while the discourses of the Fourth Gospel are trustworthy as a whole, and due to the Apostle John, the narrative is for the most part the work of a member of the School of St. John, whose purpose was to supply an historical framework for the discourses, and who did not hesitate here and there to imagine the events which he describes.

The theory is ingenious rather than convincing.² Most readers will feel that whether St. John is to be regarded as the writer or not, the Gospel which bears his name is a unity which cannot be satisfactorily distributed between two authors. But the attempt to do so will not have been without value if it calls attention to the subsidiary character of the Johannine narrative. The Synoptists are primarily historians or biographers; the writer of the Fourth Gospel regards history or biography as subservient to direct instruction. He has given us what is preeminently the Gospel of the Teaching of Christ.

Yet St. John's narrative stands always in close relation to the didactic element in his book. It gives point and reality to the discourses, which owe to it more than the reader may at first suppose. Happily the Evangelist has been able in every instance to recover the occasion upon which the teaching was given, or the circumstances out of which it arose. A mere collection of "Logia" would not merely have missed the literary charm which belongs to this Gospel; it would have been intrinsically less valuable. How much the narrative contributes to the right under-

¹ By Dr. H. H. Wendt (*Das Johannes-Evangelium*, Göttingen, 1900: E. Tr., Edinburgh, 1902).

² It is briefly but adequately answered by Dr. Lock, in the *Journal of Theological Studies*, iv. 2, p. 194 ff.

standing of the teaching will be evident if the reader tries to imagine any one of the great discourses divorced from its context; if, e.g., he separates the discourse of chap. v. from the Sabbath miracle which preceded it, or the teaching of chap. vi. from the miracle of the Loaves, or the pastoral imagery of chap. x. from the incidents of chap. ix.; or if he lose sight of the occasion of the farewell discourse in chapters xiv.-xvi. Moreover, the Gospel of St. John is rich in conversations which are of no less importance than the discourses, and in these the teaching gains immeasurably in interest and power from the dramatic form in which it is cast. It would no doubt have been possible to convey the instruction of chapters iii. and iv. by means of excerpts, or in a continuous form; but at what a sacrifice of strength, and even of momentous truth!

The narrative, however, serves a further purpose. It explains to a great extent the special character of the Johannine teaching. With the exception of the teaching upon the Bread of Life, the whole of the public discourses in this Gospel and nearly all the conversations belong to the Judæan Ministry.¹ But the social and religious atmosphere of Judæa and especially of Jerusalem, where most of the Judæan teaching was given, differed widely from that of Galilee; and if due allowance be made for this change of circumstances, it will go far to account for the new form in which the teaching is cast. There are other considerations which must not be overlooked, such as the greater capacity for assimilating the profounder truths that fell from the Master's lips which may reasonably be ascribed to St. John; but apart from this, it is natural to suppose that the deeper teaching was given with greater freedom at Jerusalem than at Capernaum, in the Temple precinct

¹ Only in John ii. 1-12, iv. 43-54, vi. 1-71, vii. 1-9, is the scene laid in Galilee; iv. 5-42 belongs to Samaria, and x. 40-xi. 16 to Peræa.

and in the hearing of the cultured and responsible people who made Solomon's Porch or the Treasury their place of resort,¹ than to the peasants, fishermen, toll-gatherers, and motley crowd of followers who thronged the Lord's daily progress along the shore of the northern lake.

All this might be worked out at some length, but our space forbids, and we must hasten to glance at the subject-matter of the Johannine teaching. It falls roughly under two heads. It is a self-revelation, in which the Lord unfolds to the Jews,² and yet more fully to the Twelve, the mystery of His own Person, mission, and work. It is also a revelation of the mystery of the spiritual life which characterizes the subjects of the Kingdom of God. Neither of these topics is absent from the Synoptic teaching, but in the conversations and discourses of the Fourth Gospel they are treated on a larger scale and exhibited in new lights.

1. In His self-revelation our Lord manifests in some respects the same reserve which we have noticed in the Synoptic Gospels. Though at Jerusalem men were freely discussing the possibility that Jesus was the Christ,³ the Lord appears not to have expressly claimed the title, even if His words implied that it belonged to Him.⁴ Moreover, at Jerusalem, as at Capernaum, He called Himself "the Son of Man," though perhaps not so frequently.⁵ On the other hand, the public discourses of the Fourth Gospel are full of language which goes beyond any claim of Messiahship, as the Jews understood that office. Of these

¹ John viii. 20, x. 23.

² On the meaning to be given to *οἱ Ἰουδαῖοι* in this Gospel see Westcott, *Introd.*, p. ix.

³ Cp. John vii. 26 ff., ix. 22.

⁴ x. 24: *εἰπὼν ἡμῖν παρησίᾳ . . . εἶπον ὑμῖν καὶ οὐ πιστεύετε*, cf. viii. 25. The only express statement seems to have been made to the Samaritan woman (iv. 26).

⁵ The title occurs only in i. 51, iii. 13 f., viii. 28, ix. 35 (NBD), xii. 23 (cf. 24), xiii. 31.

self-manifestations the most remarkable are those which occur in the discourses of chapters v., viii., and x., all of which were delivered to hostile audiences,¹ and the second and the third (at least in part) within the Precinct.² It was under such circumstances that Jesus spoke as follows: "My Father worketh even until now, and I work." "What things soever He doeth, these the Son also doeth in like manner." "As the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom He will; for neither doth the Father judge any man, but He hath given all judgement unto the Son, that all may honour the Son even as they honour the Father." "For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself."³ "I am from above, I am not of this world." "Except ye believe that I am He, ye shall die in your sins." "As the Father taught Me, I speak these things." "I do always the things that are pleasing to Him." "I came forth, and am come from God." "Before Abraham was (*γενέσθαι*), I am (*εἰμι*)."⁴ "I and the Father are One (*ἐν ἑσμέν*)."⁵ "The Father is in Me, and I in the Father."⁵

It is not surprising that the Jews of Jerusalem were in some cases bewildered, in others scandalized, by these extraordinary claims. Some asked, "Where is Thy father"? "Who art Thou"? Whom makest Thou Thyself?⁶ Others saw quite clearly what Jesus meant; He "called God His own (*ἰδιον*) Father, making Himself equal with God"; "Thou, being a man," they said bluntly, "makest Thyself God."⁷ On two occasions this conviction lashed them into a fury; they seized the fragments of marble which were

¹ See v. 16, viii. 59, x. 31, 39. The "believing" Jews of ch. viii. 20 are scarcely an exception.

² viii. 59, x. 20.

³ v. 17, 19, 21 ff., 26.

⁴ viii. 23 f., 28, 42, 58.

⁵ x. 30, 38.

⁶ viii. 19, 25, 53.

⁷ v. 18, x. 33.

lying on the pavement of the courts, and would have stoned Him for a blasphemer then and there.¹

Were they mistaken in their interpretation of His words? A large and growing body of modern theologians is of opinion that they were. The question is a vital one. Jesus taught as He did at the risk of His life, and must, therefore, have regarded this element in His teaching as of primary importance. That it was reserved for Jerusalem and for the Temple invests it with especial solemnity.

What then is the nature of the Sonship which our Lord claims in these discourses? Is it merely an ethical relation to God, a relation of love and trust and intimate fellowship, unique in its perfection, but the same in kind as that which belongs to all living members of His Church? Or is it, over and above this, an essential relation, involving a participation in the inner life of God? In support of the former view it is argued that in other passages the Lord attributes to the disciples the same distinctive features of Divine Sonship: "They are not of the world, even as I am not of the world"; "the glory which Thou hast given Me I have given unto them, that they may be one, even as We are One."² Such words show clearly that there is an analogy between the Sonship of Christ and the sonship of believers; the latter is, if we may dare to speak so, modelled upon the former; the ethical characteristics of the two differ only in degree. But the question before us is not answered by pointing out certain resemblances. Can we apply to the disciples of Christ, in any state of perfection which can be reached by a created nature, *all* that the Lord has claimed for Himself? Can they be said e.g. to have life in themselves *as the Father hath life in Himself*?³ Would any degree of moral assimilation to God justify a merely human

¹ viii. 59, x. 31.

² xvii. 16, 22.

³ There is a sense in which believers may be said *ζωὴν ἔχειν ἐν ἑαυτοῖς* (cf. John vi. 53), but not *ὡσπερ ὁ πατήρ* (v. 26).

being in saying, "I and the Father are One"? In nearly every one of our Lord's sayings about His Sonship there is something which cannot be transferred to His disciples, which the Christian consciousness refuses to regard as applicable to itself. Thus His words justify the Evangelist's deduction that He is the *μονογενῆς υἱός*, and even *θεὸς μονογενής*. It is not without significance that the writer of the Fourth Gospel does not permit himself to call believers 'sons of God'; they are 'children,' *τέκνα θεοῦ*,¹ but he reserves the title *ὁ υἱὸς τοῦ θεοῦ* for our Lord.

On one occasion, indeed, Jesus seems to deprecate the logical import of His words. "Is it not written in your Law, 'I said, Ye are gods'? If He called them 'gods' unto whom the word of God came, and the Scripture cannot be broken, say ye of Him whom the Father sanctified and sent into the world, 'Thou blasphemest,' because I said 'I am the Son of God'?"² The argument is from the less to the greater: 'If Divinity could be ascribed by an inspired writer to mere mortal men who were entrusted with the Divine word in the ordinary way, how can it be denied to One who has been sent from God with a direct message to mankind'? Our Lord purposely limits Himself here to the lowest view which could be taken of His mission; even on that hypothesis He has the right to call Himself Son of God. But it is clear that He does this without prejudice to any higher claim, and His words cannot be taken to neutralize all that He has elsewhere said as to His essential oneness with the Father.

But it is to the farewell discourses of chapters xiv.-xvi. and the last prayer of Jesus in chap. xvii. that we must

¹ Cf. John 1. 12, xi. 52; 1 John iii. 1 f., 10, v. 2. *τέκνον* is used by St. John of our Lord only in Apoc. xii. 4 f., where His human birth is in view.

² John x. 34. Cf. Ps. lxxxii. 6 f. (LXX: *ἐγὼ εἶπα Θεοὶ ἐστέ, καὶ υἱοὶ Ἰψίστου πάντες· ὑμεῖς δὲ δὴ ὡς ἄνθρωποι ἀποθνήσκετε*).

look for the crowning self-manifestation of the Only-begotten Son. Here the atmosphere is entirely changed ; the Lord is no longer bearing witness to Himself before a hostile and menacing crowd, but taking the Twelve into His confidence,¹ or engaged in intimate communion with God. We are admitted into the sanctuary of the Master's spirit, and we see His Divine Sonship asserting itself both in His relations with the disciples and in His intercourse with the Father. "Believe on (εἰς) God," He says to the Twelve, "and believe also on (εἰς) Me." "He that hath seen Me hath seen the Father." "If a man love Me . . . My Father will love him, and We will come unto him and make Our abode with him."² "I will send [the Comforter] unto you from the Father."³ "He shall glorify Me, for He shall take of Mine and shall declare it unto you ; all things whatsoever the Father hath are Mine." "The Father Himself loveth you, because ye have loved Me, and have believed that I came forth from (παρά) the Father." "I came out from (ἐκ) the Father, and am come into the world ; again, I leave the world, and go unto the Father."⁵ He prays : "O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." "Father, that which Thou hast given Me, I will that where I am they also may be with Me, that they may behold My glory which Thou hast given Me ; for Thou lovedst Me before the foundation of the world."⁶ It is right to set against this language one or two sentences which seem to point in an opposite direction, such as, "The Father is greater than I" ; "this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."⁷ But these passages, however they may be interpreted, assign to Jesus

¹ Cf. John xv. 15.² xiv. 1, 9, 23.³ xv. 26, xvi. 7.⁴ xvi. 14 f., cf. xvii. 9.⁵ xvi. 27 f.⁶ John xvii. 5, 24.⁷ xiv. 28, xvii. 3.

a unique position in the order of being. Who is this person who ventures to compare Himself with the Father, and coordinates Himself with the only true God, as one whom it is necessary to know in order to have eternal life? Nor do these statements really contravene the rest of the teaching. The superior greatness of the Father ¹ is wholly consistent with our Lord's repeated attribution of His glory and His very being to the Father's gift; the title 'only true God' does not exclude from Godhead the Son, who is one with the Father. The Christology of the Fourth Gospel is not less truly monotheistic ² than that of the Synoptists, though it recognizes more distinctly that in the Divine Unity there is a plurality of essential relations.

The Johannine teaching is not less full in reference to the mission and work of Christ. Our Lord constantly speaks of Himself as sent and commissioned ³ by the Father. The work of His life was to do the will of the Person who sent Him ⁴; His words and His acts were spoken or performed in the name of God.⁵ The end of His mission from one point of view was to bear witness to the truth ⁶; from another, it was to save the world, to give eternal life to men.⁷ But these two aspects of His work are one in fact, since the truth is a saving power, liberating men from sin and death.⁸ The mission of Christ will end with His return to the Father, but it is to be followed or rather continued by a mission of the Spirit. Beyond this

¹ On the interpretation of xiv. 28 see the additional notes in Westcott.

² Cf. John v. 44, where again monotheism asserts itself in a discourse which claims Divine honour for the Son.

³ Πέμπειν is used in iv. 34; v. 23 f., 30, 37; vi. 38 f., 44; vii. 16, 18, 28, 33; ix. 4; xii. 44 f., 49; xiii. 20; xiv. 24; xv. 21; xvi. 5; ἀποστέλλειν in iii. 17, 34; v. 36, 38; vi. 29, 57; vii. 29; viii. 42; x. 36; xi. 42; xvii. 3, 8, 18, 21, 23, 25; xx. 21. The two words are discussed by Westcott (additional note on xx. 21).

⁴ iv. 34; vi. 38; ix. 4; xii. 49.

⁵ v. 36; viii. 28 f.; xii. 49.

⁷ iii. 16 f.; x. 10; xvii. 2 f.

⁻⁶ xviii. 37.

⁸ viii. 32 ff, 52.

again Jesus foresees a general resurrection and judgment, in both of which He is to take the principal part.¹ There are, in short, no bounds to the powers which He claims in the domain of both flesh and spirit. "I am the Light of the world"; "I am the Resurrection and the Life"; "I am the Way, and the Truth, and the Life; no one cometh unto the Father but by Me."² These words, it is evident, extend further than the brief earthly ministry; they point to vast influences permeating all human history and that which lies beyond it; they reveal in dim outline a work which is in course of fulfilment to this hour and stretches forth into the infinite future.

Such teaching dazzles by its splendour. But if it is difficult to imagine it as proceeding from human lips, still less can we believe that it originated in the mind of the Evangelist. No adequate explanation of it can be found but that which the Evangelist himself has given. "The Word was God . . . in Him was life and the life was the light of men . . . and the Word became flesh and dwelt among us, and we beheld His glory, glory as of the (an) Only-begotten from the (a) Father (*ὡς μονογενοῦς παρὰ πατρός*)— full of grace and truth."³

2. By the side of this great revelation of the Lord's Person and work, and in close connexion with it, the Fourth Gospel places another, the revelation of the Divine life in the subjects of the Kingdom of God.

Three classical passages⁴ deal with this second mystery—the conversation with Nicodemus, the conversation with the Samaritan woman, and the conversation and discourse at Capernaum.

There is a remarkable contrast in the situations represented in the first and second of these interviews. In the first our Lord is seen in conference with a Pharisee, who is

¹ v. 21 ff.

³ i. 1-14.

² viii. 22; xi. 25; xiv. 6.

⁴ Chaps. iii., iv., vi.

also a member of the Sanhedrin;¹ in the second He converses with a woman who is not of pure Israelite blood, and whose Bible contained only the Pentateuch. One of these persons was an inquirer, the other thoughtless, and disposed to be captious. Both receive instruction according to their separate capacities, and it is interesting to study the great Master's treatment of each case, as well as the teaching itself. To Nicodemus, a "teacher of Israel," the Lord speaks of the mystery of the New Birth. He who would "see" or "enter into" the Kingdom of God must be "born from above."² Life in a Divine Kingdom must have a supermundane source. In the Synoptic Gospels the Kingdom is viewed chiefly in its outward and visible results, as it affects conduct; here for the first time the spiritual life which lies behind conduct is revealed in its genesis and growth. Spirit can be generated only by spirit. But spirit is invisible; the wind, its nearest analogue, which both in Aramaic and Greek shares its name (ܢܦܝܟܐ, πνεῦμα), can be heard but not seen as it sweeps along with irresistible force; in like manner the spiritual life eludes observation, and yet works the greatest wonders in the world. For spiritual life and spiritual birth, though from above, are enacted on earth (ἐπιγεία),³ and are not transcendental conceptions, but facts of daily experience. Finally, Jesus connects this revelation with His own person and mission, and with the ultimate purpose of His coming. "We speak that we do know"; "no man hath ascended into heaven but He that descended out of heaven, even the Son of Man";⁴ "the Son of Man must be lifted up, that

¹ iii. 1; cf. vii. 50.

² So on the whole it seems but to render ἀνωθεν in iii. 3, 7; cf. iii. 31, ὁ ἀνωθεν ἐρχόμενος, and xix. 11, δεδομένον ἀνωθεν; also James i. 17, iii. 17, ἀνωθεν σοφία.

³ iii. 12.

⁴ The words ὁ ὢν ἐν τῷ οὐρανῷ (ΑΓΗ), etc., are "Western and Syrian," and should probably be omitted; see W.H., *Notes*, p. 75.

whosoever believeth may in Him have eternal life.”¹

With the Samaritan woman another course is pursued. The Teacher starts with the scene which lay before Him. He “sat by the well,” the gift of the patriarch Jacob,² from which for centuries daily supplies of water had been laboriously drawn.³ In contrast with this earthly source of refreshment, He places the Gift of God,⁴ and its store of “living water,” which not only quenches thirst at the moment but becomes a spring of inward life.⁵ In this teaching less emphasis is laid on the beginnings of the new life and on its mysterious nature and powers, and more on its source, course, and issue. It is the gift of Christ, Himself the Gift of God. It enters into man’s nature, satisfies his deepest desires, and becomes within him a *πηγή ζωῆς*, ever sending fresh rills of life through his being till it ends in life everlasting. No direct mention is made here of the spiritual nature of this new life; yet the conversation does not end without a reference to this point. “God is Spirit, and they that worship Him must worship Him in spirit and in truth.” The water of life is the supply of the Spirit of Christ, as we learn from a later chapter,⁶ and as indeed the conversation with Nicodemus has already suggested.⁷

The first miracle of the Loaves is not in the Synoptic Gospels the occasion of any teaching beyond a few remarks addressed to the Twelve.⁸ But in the Fourth Gospel it leads to a series of conversations and discourses scarcely surpassed in importance by any other. We have first a conversation with the people who had crossed from the scene of the miracle to seek Jesus at Capernaum⁹; then a formal reply to “the Jews,” delivered in part or in whole in the Capernaum synagogue¹⁰; and lastly, a few words of explanation addressed to His own disciples. In

¹ iii. 11, 13. ² iv. 5. ³ *Ib.* 11, 15. ⁴ iv. 20; cf. iii. 16.

⁵ iv. 23. ⁶ vii. 37 ff.; cf. Apoc. vii. 17; xxii. 1, 17.

⁷ iii. 5, ἐξ ὕδατος καὶ πνεύματος.

⁸ Mark viii. 14 ff. ⁹ vi. 26-40. ¹⁰ *Ib.* 43-51, 53-58.

the conversation with the ignorant people from Bethsaida our Lord simply reveals Himself as "the Bread of Life," in reference to the recent miracle; in His answer to the Jews He speaks of this Bread as consisting of His Flesh and Blood; while to His disciples He gives a key to the enigmas of His teaching. The teaching is briefly as follows:—The spiritual life requires spiritual food. Jesus is Himself this food, not, however, in His pre-existent life with God, but as the Word made Flesh and giving His flesh for the life of the world. The Incarnation and the Sacrifice are the sustenance of the spiritual man, who through them receives the life which is in Christ. The process is wholly spiritual, for in the things of the spirit the fleshly is of no avail. The words of Christ must therefore be carried into the region of the spiritual and unseen, though they are not on that account of less vital significance. They set forth the effects which His Manhood and His Death, when spiritually assimilated, exert upon our humanity, strengthening and refreshing the soul, renewing its wasted tissues, and preserving both soul and body to the life everlasting.¹

But it is to the farewell discourse of chapters xiv.–xvi. that we must look for fuller light upon the mystery of the spiritual life, just as we sought there for our Lord's clearest self-revelation. In this great discourse He deals with men who already knew by experience the power of the new life, so far as it was possible to know it before the actual coming of the Paraclete.² With them He was able to speak more fully than to "those who were without."

¹ There is a striking correspondence between the spiritual facts taught in John iii., vi., and the two great Sacraments of the Gospel; and this may well have been in the mind of Christ when He spoke. But a sound exegesis will refuse to find a *primary* reference to the Sacraments in words addressed to Jewish hearers before the institution of either rite.

² See xiv. 17, ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῶν μένει καὶ ἐν ὑμῖν ἔστω (BD*: ἔσται NAD²L).

In the earlier chapters two great laws of the spiritual life have come into sight. It is spiritual in its nature, and it is the gift of Jesus Christ. These principles are still paramount in the last discourse, but they are seen in new lights. The personal Spirit of God is at length disclosed as the Agent of spiritual life. When the Other Paraclete has come, He will teach the disciples all things, guide them into all the truth, remind them of the teaching of Christ, testify of Christ and glorify Him by interpreting His Person and work.¹ Upon the world His coming will have another effect. The world cannot receive Him, since it has no capacity for spiritual things,² yet it will feel His power without knowing whence it comes: convictions will be forced upon it which will change its attitude towards Christ and the Kingdom of God.³ It may be said that all this refers rather to the mission which the Apostles would find themselves called to fulfil shortly after the Ascension and the Pentecost, than to the mystery of the life of the Spirit in the individual. Certainly our Lord does not describe the spiritual experience of ordinary believers, as it is described in the Epistles of St. Paul; for His teaching, far-reaching as its principles are, deals with the persons and circumstances which were immediately before Him. But His words about the Paraclete reveal, so far as it could be revealed at the time, a coming dispensation of the Spirit; and thus they supplement the teaching of the earlier chapters of this Gospel. They make known the existence of a Divine Person, proceeding from the Father and to be sent by the Son, whose very name suggests that He is the Principle of all spiritual life and power.

Yet these chapters which foretell the work of the Paraclete show no tendency to retract the claims which Jesus had Himself made upon the human spirit. As a matter of fact His claims are repeated in them, and even reinforced.

¹ xiv. 26; xv. 26; xvi. 13 ff.

² xiv. 17.

³ xvi. 8.

The discourse begins with the command, "Believe on Me," and ends with the cry of triumph, "Be of good cheer, I have overcome the world."¹ Christ's Person and Christ's victory are the basis on which the entire Christian life is to rest. The life itself is to be one of sustained fellowship with the Master, and absolute loyalty to His commands. "Abide in Me and I in you . . . apart from Me ye can do nothing." "If ye keep My commandments ye shall abide in My love . . . ye are my friends, if ye do the things which I command you."² There is to be no transference from the old life of obedience to Christ to the new life in the Spirit; the latter is but the maturity of the former; the conditions are changed, but the continuity is unbroken. The Spirit does not come to supersede the Son, but to glorify Him.³ The fulfilment of these words is seen in the heightened Christology of the Epistles, and in this very Gospel, perhaps the last gift of the Apostolic age to the future Church. It is seen in the whole history of the Church, and in the history of every Christian life. Both the Church and the individual are fruitful in proportion as they are loyal to Christ, and to His own conception of His Person and work. The spiritual life can flourish under no other conditions than those which were imposed upon it by Christ. It is not the Spirit of Christ which leads men to lower Christ's own estimate of His claims, or to minimize the terms of His self-revelation; and there is reason to fear that in proportion as such a tendency grows amongst us, there will be a falling off in the yield of the fruits of the Spirit, which are the *raison d'être* of the Christian Church.

Nothing in this wonderful book is more remarkable than its constant reference to faith in Jesus Christ as the basis of all spiritual life. It is not simply belief in the teaching of Christ on which St. John lays emphasis, but belief on Christ

¹ xiv. 1, xvi. 33.

² xv. 4 f., 10, 14.

³ xv. 14.

Himself, as the personal object of trust and self-surrender. *Πιστεύειν* followed by *εἰς* is a favourite construction with St. John, and in reporting the sayings of Christ he may sometimes have used it rather from force of habit than with any settled purpose; but it certainly conveys an impression distinct in kind from that which is created by the same verb followed by a simple dative, implying trust in the person and not simply in the word of the object of faith.¹ This impression is confirmed in many cases by the context in which the phrase occurs, as e.g. by the coordination in chap. xiv. 1 of trust in Jesus with trust in God. The whole drift of the discussion as well as of the Evangelist's comments is to make personal faith in our Lord the primary condition of salvation. "This is the will of My Father that every one that beholdeth the Son and believeth on Him should have eternal life."² "He that believeth on Me, though he die, yet shall he live, and whosoever liveth and believeth on Me shall never die."³ "I am come a light into the world that whosoever believeth on Me may not abide in the darkness."⁴ "The Comforter . . . when He is come, will convict the world in respect of sin, because they believe not in Me."⁵ It is idle to say, as Wendt does,⁶ that "Jesus only takes account of His own person as the medium of the preaching of the Kingdom of God," and that "what He regards as the condition of attaining salvation is only the trustful reception of the salvation preached by Him." If it were so, much of His

¹ The construction *πιστεύειν τινί* or *τῷ λόγῳ τινός* occurs in ii. 22, iv. 21, 50, v. 24, 38, 46 f., vi. 30, viii. 31, 45 f., x. 37 f., xiv. 11; *πιστεύειν εἰς τινά* or *εἰς τὸ ὄνομά τινος* in i. 12, ii. 11, 23, iii. 16, 18, 36, iv. 39, vi. 29, 35, 40, vii. 5, 31, 38, 39, 48, viii. 30, ix. 35, 36, x. 42, xi. 25, 26, 45, 48, xii. 11, 36, 37, 42, 44, 46, xiv. 1, 12, xvi. 9, xvii. 20 (the numerals in italics represent verses in which Christ is the speaker). *Πιστεύειν εἰς* is not used in the LXX even as the equivalent of *אֱמַן*; in the Synoptic Gospels it occurs only in Matt. xviii. 6; even in St. Paul it is rare. On the other hand it is used in 1 John v. 10, 13.

² John vi. 40.

³ xi. 25 f.

⁴ xii. 46.

⁵ xvi. 9.

⁶ *Teaching of Jesus*, E. Tr., ii. p. 309.

teaching would defeat its own object. The devotion to His person which He demands in all the accounts of the ministry, and which in the Fourth Gospel is characterized as "believing on Him," differs widely from a mere acceptance of His message, however unquestioning and sincere. He requires men to believe His words, but He requires them also to confide wholly in Himself, as the only begotten Son of God.

This paper began with the remark that the Fourth Gospel is preeminently the Gospel of Teaching. It is not less conspicuously the Gospel of Faith. We are accustomed to speak of St. John as the Apostle of Love, and the note of love is repeatedly struck in his Gospel¹ as well as in his Epistles. But the note of faith is heard even more distinctly both in the teaching of our Lord and in the comments of the Evangelist. St. Luke wrote his Gospel in order that Theophilus might know the certainty of the things which he had been taught.² St. John's purpose is not less plainly announced: "these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name."³ It is his aim to create in his readers a faith which issues in a life—a faith on the Divine Son, a life in the Spirit which they that believe on Him receive.

H. B. SWETE.

"THE NAME JEHOVAH IN THE ABRAHAMIC AGE."

THIS question-begging title is chosen because it insinuates a theory that the holy name which the Jews, from motives of reverence, vocalized with the vowels of Adonai, thereby disguising for us its original pronunciation, was actually in use as a divine name among the Babylonian contemporaries

¹ E.g. iii. 16, xiii. 34 f., xiv. 21 f., xv. 9 f., 12 f., 17, xvii. 23 ff., xxi. 15 ff.

² Luke i. 4.

³ John xx. 31.