

SYNOPSIS OF CONTENTS

	PAGES
PREFACE	vii–ix
INTRODUCTORY	xix–xxiv
<p>‘Religious eclipse’; reasons for and features of display, p. xix. Attention concentrated on Jesus; theological specialists responsive to present-day demands; Biblical research, aim and methods, pp. xx–xxii. Gospel criticism, false impressions and baseless apprehensions, pp. xxii–xxiii. Right attitude to adopt, pp. xxiii–xxiv.</p>	

CHAPTER I

‘THE GOSPEL ACCORDING TO ST JOHN’ 1–7

The ‘favourite’ Gospel, p. 1. Prepossessions and convictions; the gauntlet thrown down to traditional belief; survey of Fourth Gospel criticism from its inception to modern times, pp. 2–5. Re-assuring words, p. 6. The Jesus of the First Three Gospels, and ‘the problem of the Person of Christ,’ p. 7.

CHAPTER II

APPROXIMATE DATE OF THE GOSPEL 8–17

Rise of a distinctively Christian literature; ‘many’ Gospels; four remain masters of the field; different orders of sequence; the titles, significance of *κατά*; while the Synoptics are ‘sister-works’ the ‘Fourth Gospel’ in a category by itself, pp. 8–10. Preliminary inquiry as to its approximate date; the two extreme limits; Irenaeus and Heracleon, the *terminus ad quem* in any case not later than A.D. 180, pp. 10–11. The *terminus a quo*: Fourth Evangelist acquainted with the Synoptics, hence his Gospel subsequent to the latest of the ‘sister-works,’ uncertainty as to date of Mt. and Lk.; an ‘entweder—oder,’ pp. 11–12. Evidence more or less suggestive for nearer dating of ‘John’s’ Gospel:—2 Pet., the Alogi, Second Epistle of Clement (so-called), Shepherd of Hermas, the *Didache*, Epistle of Barnabas, Clement of Rome, Justin Martyr, the docetic Gospel of Peter, Papias and Polycarp, Ignatius, Epistle to Diognetus, Basilides and the Valentinians, pp. 12–16. Provisional conclusion; Fourth Gospel prior to *ca.* A.D. 135, not earlier than date of the latest Synoptic Gospel—either *ca.* A.D. 75–80 or close of the first century, p. 17.

b 2

CHAPTER III

AUTHORSHIP IN TRADITION

18–30

A confident verdict. At this stage question strictly confined to external evidence; support not lacking for the 'orthodox opinion,' p. 18. Eusebius, pp. 19–20. Origen, p. 20. Irenaeus, pp. 20–21. The Alogi, Monarchian Prologue, Muratorian Canon, pp. 21–23. Clement of Alexandria, pp. 23, 24. Irenaeus, Polycarp, Polycrates, pp. 24–26. Threads gathered up; Theophilus of Antioch; situation complicated by appearance of 'John the Presbyter'; the crucial passage from Papias; Eusebius on Papias and Irenaeus; inferences; the two tombs at Ephesus, pp. 26–28. Difficulty of identifying the Beloved Disciple with the Apostle John, conceivable death by martyrdom of the latter; two traditions ultimately combined in assertions as to two Johns of Ephesus; one John only to be reckoned with, p. 29. Concluding remarks; external evidence far from conclusive for traditional authorship, pp. 29, 30.

CHAPTER IV

INTERNAL EVIDENCE

31–48

Provisional decisions hitherto arrived at; inquiry now passes from external to internal evidence; questions raised by such evidence both direct and indirect; p. 31.

(i) *Direct Evidence*

Diversity of opinion relative to 'self-witness' of the Gospel, pp. 32, 33. Examination of crucial passages; the 'we' of Jn i, 14, 16, pp. 33, 34; the *crux* of commentators, Jn xix, 35, significance of *ἐκείνος*, pp. 34, 35; the perplexing verses Jn xxi, 24, 25, pp. 35–38. Literary sanctions of the ancient world; no question of 'libelling the dead,' the Fourth Evangelist not necessarily the *falsarius* if one who made himself 'organ' of the eye-witness, pp. 38, 39. The 'self-testimony' of the Gospel raises more riddles than it solves, p. 39.

(ii) *Indirect Evidence*

The field widens; issues numerous, here narrowed down as the Gospel is taken by itself apart, pp. 39, 40. Its author writes for a Gentile community, p. 40. Is not a Gentile but a Jew; and, probably, a Jew of Palestine, pp. 40–42. Generally familiar with scenes depicted; not guilty of slip in respect of topography, pp. 42, 43. Yet doubt awakened by manner of allusion to Caiaphas: ἀρχιερεὺς ὃν τοῦ ἐνιαυτοῦ ἐκείνου, pp. 43, 44. Questions raised by the discourse-matter; monotony of idea and diction, constructed speeches, pp. 44–46.

Tentative conclusions prompted by the internal evidence in its two forms, pp. 47, 48.

SYNOPSIS OF CONTENTS

xiii

CHAPTER V

THE JOHANNINE AND THE SYNOPTIC REPRESENTATION
 49–82

Jewish scholarship on the Jewish background and provenance of a Gospel which is now to be confronted with the Synoptics; sharp contrast affirmed, alleged peculiarity of the Johannine representation, pp. 49–51. General remarks on the Synoptic Gospels; differences between them and 'John' which might reasonably be expected, pp. 51–53. Comparison instituted as follows:

(i) *Chronology*

Beginning, duration, of the Ministry; Cleansing of the Temple; the 'Death-day' of Jesus, pp. 53–58.

(ii) *Scene of the Ministry*

Discrepancy as stated; not so certain that the representations are mutually exclusive; reasons why the Fourth Evangelist preferred to accentuate that Judaeian Ministry which the Synoptists by no means exclude, pp. 58–60.

(iii) *John the Baptist*

The two portraits; neither of them, perhaps, true to life; process of subordination of John to Jesus; in the Johannine representation the Baptist is a foil to Jesus; Baptist-disciples of a later day, pp. 60, 61.

(iv) *Miracle*

Summarized contentions; question of 'the miraculous,' pp. 61, 62. Omission by Fourth Evangelist of demoniac-cures, pp. 62, 63. Enumeration of the Johannine 'signs,' pp. 63, 64. Admissions as to enhancement, and purpose, pp. 64, 65. The Johannine 'signs' from the modern point of view; the Evangelist in the main concerned with their symbolism; 'outward narrative' and spiritual significance, pp. 66–68.

(v) *The Discourses*

Objections, the Synoptic and Johannine representations deemed mutually exclusive; Justin Martyr on the sayings of Jesus, pp. 68–70. Monotony pervading Fourth Gospel; apt statement of the position; arguments relative to manner and matter of speeches placed in the lips of the Johannine Christ, pp. 70–73. A contrast too sharp to be explained away; the real hearers of the Johannine Christ, pp. 73, 74.

(vi) *The Synoptic and Johannine portraits of Jesus*

The categorical 'either—or' of past and present criticism, p. 75. According to the Marcan representation Jesus is true man, exceptionally great, exalted above purely human greatness, pp. 75–77. The Johannine

Cambridge University Press

978-1-107-41237-8 - The Problem of the Fourth Gospel

H. Latimer Jackson

Table of Contents

[More information](#)

xiv

SYNOPSIS OF CONTENTS

Christ a regal personage, transcends mere manhood, features indicating real humanity, pp. 78–80. Resemblance admitted; the two portraits nevertheless diverse in type; predominance of the λόγος over the σάρξ in the Fourth Gospel representation, p. 80.

Summary and conclusions

Contrast between the two representations insufficiently accounted for by natural diversity as between author and author. In respect to some points it has perhaps been exaggerated; yet it must be admitted in the case of others, viz. the miraculous, the discourse-matter, portraits of Jesus. To turn from the Synoptics to the Fourth Gospel is to breathe a different atmosphere, to be transported to a world of Greek life and thought, pp. 81, 82.

CHAPTER VI

THE SELF-DATING OF THE FOURTH GOSPEL 83–96

Recapitulation; question for discussion, the Gospel in its relation to event, circumstance, movement, of period, p. 83. Rising headed by Bar Cochba, pp. 83, 84. Marcion and his followers, pp. 85, 86. Baptist-disciples, Ebionites, Montanism, pp. 86, 87. Gnosticism, summarized account of; Pauline Epistles pp. 87–90. Heracleon and Basilides; two extreme positions stated; Fourth Gospel points to a day when Basilides and Valentinian had not yet elaborated their systems, pp. 90, 91. Possible extent of life-time of the Beloved Disciple; not absolutely necessary to date Gospel within life-time of any actual eye-witness; reasons precluding very early date, pp. 91, 92. The Paschal controversy; Polycarp and Anicetus; *rationale* of Quarto-decimanism, three views as to; doubtful whether the perplexing question throws light on date of Fourth Gospel, pp. 92–96. Perhaps safe to place it in the period A.D. 100 (? 90)–125. Attitude of the Evangelist to Roman State, p. 96, note.

CHAPTER VII

LITERARY STRUCTURE OF THE GOSPEL 97–104

Processes of combination and compilation in the case of Old and New Test. writings generally; question at issue in respect of Fourth Gospel, pp. 97, 98. Contentions for unity, divergent opinions as to appendix chapter, pp. 98, 99. The Gospel widely held to be a composite work; 'partitionists' and 'revisionists,' pp. 99, 100. Features presented; disarrangements, p. 101. Interpolations, apparent difference of conception, the discourse-sections, pp. 101–103. Provisional conclusions; working hypothesis, pp. 103, 104.

Cambridge University Press

978-1-107-41237-8 - The Problem of the Fourth Gospel

H. Latimer Jackson

Table of Contents

[More information](#)

SYNOPSIS OF CONTENTS

xv

CHAPTER VIII

THE MAKING OF THE FOURTH GOSPEL 105–123

Three-fold question for consideration; (a) authorship of main fabric of Gospel, growing tendency to look away from the Apostle John, pp. 105, 106. Conjectures and hypotheses which fasten on the author of 'Ephesians'; on author of Epistle to the Hebrews who is identified with Apollos; on one who, a Samaritan by birth, may have known the Beloved Disciple (who is Andrew) in Parthia; on the Beloved Disciple who is really the Gnostic Menander; on John Mark, pp. 107–110. Significance of all such conjectures, p. 110. Tentative conclusions; identity of Fourth Evangelist remains undisclosed, pp. 110, 111. (b) Method adopted by him in composition of his work; question of 'inspiration': period of systematic preparation, sources, material; actual composition long time in hand; his work composite yet a unity, pp. 111–114. (c) Processes whereby Fourth Gospel assumed its present form: conjectures, pp. 114, 115. Disarrangement and dislocation, pp. 115, 116. Attempt to distinguish between Evangelist and redactor (or redactors); preliminary considerations, p. 116. Two sections ruled out by textual criticism; of the appendix chapter; xix, 35; allusions to Beloved Disciple and to Caiaphas; iii, 11; passages and sections suggestive of another mind, illustrating diversity of view, pp. 117–119. Recorded manifestations of Risen Lord, pp. 119–121. The Prologue, pp. 121, 122. Concluding remarks, pp. 122, 123.

CHAPTER IX

THEN—AND NOW 124–141

Summary of results, pp. 124, 125. Personality of the Evangelist; contrasted with Philo, pp. 125–127. His purpose; to what extent polemical; addresses himself primarily to the 'ye' of xx, 31; seeks to confirm disciples and friends in the faith to which he himself has risen, yet with wider circles in his mind, pp. 127–129. Wherein the great service rendered by him for his own day consisted; type of the true free-thinker and liberator within the Christian Church, perhaps object of suspicion and distrust; inviting controversy his Gospel looked askance at; was it intended to be a 'permanent Gospel'?, pp. 129–131. Its significance and value for the modern world; glimpses afforded by it of the circumstances and conditions of its own period, pp. 131, 132. While not imperative to rule it out altogether as a source for the Life of Jesus, it must be used with caution, pp. 132, 133. The real Jesus and the Christ of the Evangelist's experience; Christology of the Gospel, its significance relative to unsolved problem of the Person of Christ, pp. 133, 134. Some main points: (a) reflexions suggested by this time of war; Mr Lloyd George on inadequacy of materialistic national ideals—'man cannot live by bread alone'; great ideal upheld by the Gospel, pp. 134, 135. (b) Insists on spiritual worship as against exaggerated importance attached to otherwise legitimate and helpful ceremonial, pp. 135, 136. (c) Spectacle of a rent and tattered Christendom; 're-union' much in men's minds;

Cambridge University Press

978-1-107-41237-8 - The Problem of the Fourth Gospel

H. Latimer Jackson

Table of Contents

[More information](#)

xvi

SYNOPSIS OF CONTENTS

Gospel points from external uniformity to unity in diversity, pp. 136, 137. (d) A period of transition, pressing need to provide new embodiment for newly-apprehended truth; what the Evangelist essayed and wrought in and for his own times; how he serves as present-day guide, his message, pp. 137–139. Suggestiveness of the promise xvi, 13, p. 139. Creeds and creed-construction on lines indicated by the Evangelist, pp. 139, 140. Vision of accomplished unity in diversity for Christendom, for humanity, pp. 140, 141.

EXCURSUS I

THE DEATH OF JOHN SON OF ZEBEDEE 142–150

Jülicher's hypothesis, John the Apostle met a 'tragic end.' The prediction Mk x, 35–40 = Mt. xx, 20–25, expectation suggested by it, pp. 142, 143. Statement attributed to Papias by Georgius Hamartolus and Philip of Side, divergent opinions respecting its value; tentative conclusion, pp. 143–145. The statement apparently supported by notices and allusions, as follows: (a) Heracleon as cited by Clem. Alex., (b) apocr. Martyrdom of Andrew and alleged conclave at Jerusalem, (c) Syriac Martyrology, (d) Aphrahat, pp. 145–147. Of unequal value, yet cumulative effect, pp. 147, 148. Of the historicity of incident recorded Mk x, 35–40, p. 148. Assumption being that the Apostle John met a violent end, questions of locality and date; no longer easy to dismiss story of martyrdom as 'altogether untrustworthy,' pp. 148–150.

EXCURSUS II

THE BELOVED DISCIPLE 151–170

Questions raised, p. 151. Fourth Gospel references to Beloved Disciple (xiii, 23 ff.; xviii, 15 ff.; xix, 25 ff.; xx, 2 ff.; xxi, 1–24), impressions conveyed by them, pp. 150–154. Whether a real personage or an ideal figure, pp. 154, 155. On assumption of a real man, question of identity with the son of Zebedee; remarks on habit, inveterate with many, of taking the Gospels as a single work; composite biographies, by consequence, offered of Apostle John, pp. 155, 156. The son of Zebedee as he figures in the Synoptics, in Acts, in Galatians; what suggested by the notices; room for conjectures, pp. 156–159. Fragmentary tradition; stories related of aged disciple of Ephesus who in course of time is identified with the Apostle; comparison instituted between the Synoptic John and the Johannine Beloved Disciple; the question is of two distinct personages, pp. 160–164. Conjectures which identify the Beloved Disciple with Judas Iscariot; with Nathaniel; with Lazarus; with the John of Acts iv, 5; with the 'certain young man' of Mk xiv, 51; with Aristion; with the rich young ruler (Mk x, 17 pars), pp. 164–168. Discussion of 'phrase of blessed memory'; of the term *ἐπιστήθιος*; unsafe to differentiate between *ὃν φιλεῖς* and *ἡγάπα*; two alternatives in respect of Beloved Disciple sections of Fourth Gospel, pp. 168–170. Identity of the Beloved Disciple—if a real person—in any case undisclosed, p. 170.