

Cambridge University Press  
978-1-107-65105-0 - St John: The Revised Version  
Arthur Carr  
Frontmatter  
[More information](#)

---

THE GOSPEL ACCORDING TO  
ST JOHN

Cambridge University Press  
978-1-107-65105-0 - St John: The Revised Version  
Arthur Carr  
Frontmatter  
[More information](#)

---

Cambridge University Press  
978-1-107-65105-0 - St John: The Revised Version  
Arthur Carr  
Frontmatter  
[More information](#)

---

# ST JOHN

## THE REVISED VERSION

*EDITED WITH INTRODUCTION AND NOTES  
FOR THE USE OF SCHOOLS*

BY

ARTHUR CARR, M.A.

VICAR OF ADDINGTON, SURREY  
FORMERLY FELLOW OF ORIEL COLLEGE, OXFORD



CAMBRIDGE  
AT THE UNIVERSITY PRESS  
1905

Cambridge University Press  
978-1-107-65105-0 - St John: The Revised Version  
Arthur Carr  
Frontmatter  
[More information](#)

---

I patient stated much of the Lord's life  
Forgotten or misdelivered, and let it work :  
Since much that at the first, in deed and word,  
Lay simply and sufficiently exposed,  
Had grown . . . . .  
Of new significance and fresh result ;  
What first were guessed as points, I now knew stars,  
And named them in the Gospel I have writ.

BROWNING. *A Death in the Desert.*

ἀμέραι δ' ἐπίλοιποι  
μάρτυρες σοφώτατοι. PINDAR.

## PREFACE BY THE GENERAL EDITOR FOR THE GOSPELS AND ACTS.

THE Revised Version has to some extent superseded the need of annotation on the Gospels and Acts, so far as the meaning of words and phrases is concerned. But the present Edition will, it is hoped, serve a good purpose in drawing the attention of young scholars to the importance of some of the changes made in that Version.

Another aim is to present in a clear and intelligible form the best and most approved results of recent theological work on these books.

The General Editor takes this opportunity of noting that, as in *The Cambridge Bible for Schools*, each writer is responsible for the interpretation of particular passages, or for the opinion expressed on any point of doctrine. His own part is that of careful supervision and occasional suggestion.

ARTHUR CARR.

Cambridge University Press  
978-1-107-65105-0 - St John: The Revised Version  
Arthur Carr  
Frontmatter  
[More information](#)

---

**CAMBRIDGE**  
**UNIVERSITY PRESS**

University Printing House, Cambridge CB2 8BS, United Kingdom

Published in the United States of America by Cambridge University Press, New York

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning and research at the highest international levels of excellence.

[www.cambridge.org](http://www.cambridge.org)

Information on this title: [www.cambridge.org/9781107651050](http://www.cambridge.org/9781107651050)

© Cambridge University Press 1905

This publication is in copyright. Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written permission of Cambridge University Press.

First published 1905

First paperback edition 2014

*A catalogue record for this publication is available from the British Library*

ISBN 978-1-107-65105-0 Paperback

Cambridge University Press has no responsibility for the persistence or accuracy of URLs for external or third-party internet websites referred to in this publication, and does not guarantee that any content on such websites is, or will remain, accurate or appropriate.

## CONTENTS

	PAGE
INTRODUCTION . . . . .	ix—xxviii
I. The Authorship of the Gospel . . . . .	ix
II. Life of St John . . . . .	xv
III. The Object and Characteristics of the Gospel . . . . .	xviii
IV. The Word or Logos . . . . .	xxi
V. The Discourses recorded by St John . . . . .	xxv
VI. Analysis of the Gospel . . . . .	xxviii
TEXT AND NOTES . . . . .	I—140
INDEX TO NOTES . . . . .	141—144

### MAPS

Palestine . . . . .	<i>Frontispiece</i>
District of Galilee . . . . .	<i>After p. 20</i>

Cambridge University Press  
978-1-107-65105-0 - St John: The Revised Version  
Arthur Carr  
Frontmatter  
[More information](#)

---



## INTRODUCTION.

### I. *The Authorship of the Gospel.*

THAT John the son of Zebedee was the author of the Gospel which bears his name has not been undisputed in recent times. But in an elementary work of this kind it will be sufficient to point out how strong the evidence of authenticity is, both from external sources, and from the Gospel itself; and hence the extreme improbability that the Fourth Gospel could have been composed later than the beginning of the second century, or by a writer unacquainted with Palestine in the time of our Lord.

The earliest direct statement as to the origin of the Gospel is found in the works of Irenæus (*c.* A.D. 185), a disciple of Polycarp, who was a contemporary and disciple of John himself. The two long lives of St John and Polycarp make a direct continuous link between the Ministry of Christ and the middle of the second century A.D. The words of Irenæus are to this effect<sup>1</sup>: ‘I distinctly remember...what were the accounts he (Polycarp) had heard from them (the apostles) about the Lord, and about His miracles, and about His teaching; how Polycarp, as having received them from eyewitnesses of the life of the Word, used to give an account harmonizing on all points with the Scriptures.’ After recording the origin of the three synoptic Gospels Irenæus adds (*Hær.* III. i. 1):

<sup>1</sup> Lightfoot, *Biblical Essays*, p. 55, and Euseb. *H. E.* v. 20.

“John the disciple of the Lord, who had leaned his head on His breast, himself also published the Gospel while he dwelt at Ephesus in Asia.” Clement of Alexandria (b. *circa* 150–160) who tells us that he had collected evidence from various Churches, and from the elders in his own Church, gives similar testimony: “John, the last of the Evangelists, having ascertained that the external (lit. ‘bodily,’ *σωματικά*) facts have been set forth in the Gospels, persuaded by men of repute and divinely moved by the Spirit, composed a spiritual gospel” (Eus. *H. E.* vi. 14).

It is impossible to believe that either Irenæus or Clement of Alexandria could have been deceived in so vital a matter, or that they would have ascribed to St John the Apostle a Gospel composed by some other writer at a much later date.

The testimony is much strengthened by the fact that the same belief prevailed in Churches so widely separated as those of Ephesus, the home of Polycarp, of Lyons, where Irenæus was Bishop, and of Alexandria, where Clement presided over the Catechetical School.

The evidence of these three fathers is confirmed by a valuable document known as the Muratorian Fragment, which internal proof shews to belong to the close of the second century A.D. This fragment apparently contained a list of the Canonical Books then recognised. The Fourth Gospel is there stated to have been written by St John at the request of his fellow disciples and bishops.

Apart from direct quotation the influence of this Gospel is discernible in the language and references of many heretical as well as Catholic writers in the second century<sup>1</sup>. Traces of the Gospel appear in the letters of St Ignatius, the Epistle of Barnabas, the *Didachè*, and *The Shepherd of Hermas*, none of which are probably later than 140 A.D.,

<sup>1</sup> Lightfoot's *Biblical Essays*, p. 90, note 3.

## INTRODUCTION

xi

and since the publication of the Arabic version of Tatian's *Diatessaron* or Harmony of the Gospels in 1888, no doubt remains that the Fourth Gospel was known to this writer, who flourished about A.D. 155–170<sup>1</sup>.

The only exception to this stream of ancient testimony is the assertion of the *Alogi*<sup>2</sup>, an obscure heretical sect, that the Fourth Gospel was the work of Cerinthus. The grounds of the assertion are not difficult to explain or refute, and it is to be noted that although the authenticity of the Gospel is attacked, the date is not impugned, as Cerinthus was a contemporary of St John.

Moreover the Gospel was accepted as genuine by both sides in the ecclesiastical controversies which arose in the middle of the second century between Catholics and Montanists and in the Quartodeciman controversy. But if the Gospel had at that time recently seen the light, its authenticity would certainly have been fiercely disputed.

To this may be added the fact that Origen (b. A.D. 185), who wrote a commentary on the Gospel, gives no hint that its authenticity was doubted.

It is an interesting confirmation of this written testimony that in the Catacombs at Rome, before the end of the second century, there are found frequent representations of parables and events peculiar to St John's Gospel. Chief among these are 'the Good Shepherd,' 'the Vine,' 'the Woman of Samaria,' and 'the Raising of Lazarus'<sup>3</sup>.

It may be noted in addition that so astonishing a literary fact as the production of the Fourth Gospel towards the end of the second century would not have passed without remark or observation by contemporary Christian writers. The author of such a work could not have passed

<sup>1</sup> *Studies in the Gospels*, by Vincent Rose, p. 15.

<sup>2</sup> The 'Unreasonable,' so named by Epiphanius. Lightfoot, *Biblical Essays*, p. 80.

<sup>3</sup> *Le Pitture delle catacombe Romane*, illustrate da Giuseppe Wilport. 1903.

into obscurity or have been confused with the Apostle St John immediately after the publication of his Gospel.

With this general consensus of external testimony the evidence drawn from the contents of the Gospel is in full agreement.

We have to shew that the Gospel was written by an eye-witness of the events which he records, consequently by a Jew living before the destruction of Jerusalem, by an Apostle of the Lord Jesus, and finally by St John.

The minute and exact knowledge of Jewish customs, names of places, social and political organization, religious sects, and the underlying Hebraisms of style, prove conclusively, because undesignedly, that the author of the Gospel was a Jew who was living in Palestine before the overthrow of the Jewish people by the Roman armies; an event which produced so great a revolution in the condition of the country, and of the national life, that it would have been impossible for an alien living at a distance from Palestine, and in a later age, to reproduce with minute accuracy the state of things existing during our Lord's earthly Ministry.

In illustration of these points the following passages among many others may be cited. For names of obscure places, Chapters ii. 1, 11, iv. 46, xxi. 2 (Cana of Galilee, not mentioned in any earlier writer); i. 28 (Bethany beyond Jordan); xi. 54 (Ephraim, near to the wilderness); iii. 23 (Ænon, near to Salim); iv. 11 (Sychar, the city of Samaria, where Jacob's Well was). For Jewish customs and prevailing opinions: ii. 5, iii. 25, xi. 55, xviii. 28 (purification and ceremonial uncleanness); i. 28 (the meaning of baptism); ix. 2 (connexion between sin and suffering); vii. 35 (the disparagement of the 'Dispersion'); i. 21, iv. 25, vi. 14, vii. 40, xii. 34 (Messianic expectations). For social and religious conditions: iv. 27 (estimate of women); vii. 15 (rabbinical schools); iv. 9 (relation of Jews and Samaritans); vii. 49 (contempt for the 'people of the earth').

## INTRODUCTION

xiii

But the internal evidence carries us farther than this. In three passages of this Gospel the writer of it affirms that he was himself a witness of that which he records. He witnessed the Christ Himself—the Incarnate Word, ch. i. 14. Compare with this 1 John i. 1. He witnessed at the Crucifixion the piercing of the Lord's side, and the issue therefrom of water and blood, ch. xix. 35. In ch. xxi. 24, after referring to himself as 'the disciple whom Jesus loved,' he adds, 'This is the disciple who witnesseth concerning these things and who wrote these things : and we know that his witness is true.'

Here 'the disciple whom Jesus loved' is identified with the writer of the Gospel. But that St John the son of Zebedee was this beloved disciple admits of little or no doubt. For it will hardly be disputed that the disciple so honoured was one of those favoured three who, on several occasions, were chosen to be alone with Jesus. But that the writer of this Gospel was either St Peter or St James has never been suggested. It follows then that St John and the disciple whom Jesus loved are one and the same, and that he too is the writer of this Gospel.

Moreover, unless the beloved disciple was indeed John the son of Zebedee and the writer of the Gospel, we should be confronted with the fact that this leading Apostle, apart from his inclusion in the list of disciples ch. xxi. 2, is not once mentioned in the Fourth Gospel,—a supposition which is quite incredible.

Another indication that John the son of Zebedee was the writer of this Gospel is found in the fact that the Baptist is introduced into this Gospel as simply 'John' without any distinguishing title. The natural explanation of this is that John the Apostle being himself the writer there was no need of the distinctive title of the Baptist. But although this argument should have some weight, it cannot be pressed, since there are passages in the synoptic Gospels where John is mentioned without a descriptive title.

c.

b

Cambridge University Press

978-1-107-65105-0 - St John: The Revised Version

Arthur Carr

Frontmatter

[More information](#)

The same consensus of tradition which ascribes the authorship of the Gospel to St John, agrees that it was composed in the city of Ephesus at the close of the first or commencement of the second century. This belief is concisely stated in the passage from Irenæus cited above, and in the Muratorian Fragment.

*Note.* The tendency at the present time is not so much to deny the early date of the Gospel, as to deny the Apostolic authorship of it. Several modern critics ascribe the authorship to a certain presbyter John, who is named by Papias (Euseb. *H. E.* III. 39), as 'a disciple of the Lord.' It is however doubtful whether the presbyter John is not to be identified with the Apostle (see Blass, *Philology of the Gospels*, p. 222). And Zahn, with other leading German critics, "has thrown the weight of his massive learning on the side of the unqualified Apostolic genuineness of the Gospel." (*The Expository Times*, June 1900.)

Dr James Drummond, Principal of Manchester College, Oxford, in his work on the Character and Authorship of the Fourth Gospel arrives at the following conclusion :

"We have now gone carefully through the arguments against the reputed authorship of the Gospel, and on the whole have found them wanting. Several appear to be quite destitute of weight; others present some difficulty; one or two occasion real perplexity. But difficulties are not proofs, and we have always to consider whether greater difficulty is not involved in rejecting a proposition than in accepting it. This seems to me to be the case in the present instance. The external evidence (be it said with due respect for the Alogi) is all on one side, and for my part I cannot easily repel its force. A considerable mass of internal evidence is in harmony with the external. A number of the difficulties which have been pressed against the conclusion thus indicated melt away on nearer examination, and those which remain are not sufficient to weigh down the balance. In literary questions we cannot look for demonstration, and where opinion is so much divided we must feel some uncertainty in our conclusions; but on weighing the arguments for and against to the best of my power, I must give my own judgment in favour of the Johannine authorship."

On the question of authenticity Archbishop Benson wrote :

"I have no doubt that St John the Apostle wrote the Fourth Gospel, but if I thought some other had composed it, I should have one more surprising spiritual genius to admire with veneration, but it would not diminish the value of his Christ, of the Life and Light of the world." *Fishers of Men*, p. 89.

## INTRODUCTION

xv

II. *Life of St John.*

St John<sup>1</sup> the Apostle, to whom the authorship of this Gospel is assigned on the above grounds, was the son of Zebedee and Salome and brother of St James, also an Apostle of our Lord. Of Zebedee nothing is known except that he was a fisherman on the Lake of Galilee, that he had hired servants, and that he was living at the time when his sons were called to the Apostleship. The most probable interpretation of John xix. 25, compared with Matt. xxvii. 56 and Mark xv. 40, indicates that Salome was a sister of Mary the mother of Jesus, and consequently her children James and John were first cousins of our Lord. St John is not once mentioned by name in this Gospel, but there can be little doubt that he is to be identified with the disciple of the Baptist who, when their master pointed to Jesus as the Lamb of God, followed Him (John i. 35-41). Note the significance of the words: 'He findeth first his *own* brother,' i.e. not the brother of his companion. A second call to the Apostleship is described in Matt. iv. 21, 22; Mark i. 19, 20; Luke v. 1-11. In the lists of the Apostles, St John is placed with his brother and Simon Peter and Andrew in the first group of four. St Mark tells us (iii. 17) that Jesus named the two sons of Zebedee *Boanerges*<sup>2</sup> or 'sons of thunder.'

<sup>1</sup> The name John (Johanán in the O.T.), was popularised in N.T. times as one of the Maccabean names, and became common, at any rate in a certain group. Three persons are mentioned in the Gospels bearing this name, John the Evangelist, John the Baptist, and John the father of Peter.

<sup>2</sup> It is not impossible that the name may date back to cousinly intercourse in childhood and have in it an element of humour or of affection. But as Mr Burkitt (cited in Wright's *Synopsis*) says, "No satisfactory explanation has been found for the word."

Whether the name refers to impetuosity of temper, or abruptness of speech, or to the Samaritan incident (Luke ix. 54), or to some other unrecorded passage in their lives is quite uncertain.

Characteristic notes of zeal come out in the incidents recorded in Luke ix. 54, where the sons of Zebedee desired to bid fire to come down from heaven on the Samaritans who would not receive Jesus; and in Mark ix. 38, where John forbids the man who, not being a follower of Jesus, cast out devils in His name. Their eagerness to be near Christ resulted in the claim, made through Salome, to sit on His right hand and on His left when He came in His Kingdom (Matt. xx. 20; comp. Mark x. 35).

On several occasions St John is specially chosen together with St Peter and St James to be with Jesus; at the raising of Jairus' daughter (Mk v. 37; Luke viii. 51); at the Transfiguration (Matt. xvii. 1; Mk ix. 2; Luke ix. 28); in the Garden of Gethsemane (Matt. xxvi. 36 and parallels). The same three, with the addition of St Andrew, seated on the Mount of Olives with Jesus enquire about the ultimate fulfilment of prophecy (Mk xiii. 3).

In the Fourth Gospel John is, as we have seen, 'the disciple whom Jesus loved.' As such he reclined on the *triclinium* next to Jesus (ch. xiii. 23 foll., where see notes). He was also probably the disciple mentioned as being 'known to the high priest' (ch. xviii. 16). It was to this disciple that Jesus tenderly committed the care of His mother (ch. xix. 26). To him and St Peter first is brought the news of the Resurrection (ch. xx. 2). And in ch. xxi. 'the sons of Zebedee' are thus named for the first time in this Gospel. They are standing with four other disciples on the shores of the Sea of Tiberias when Jesus appears to them. In answer to Peter's question, 'Lord, and what shall this man do?' Jesus says, 'If I will that he tarry till I come what is that to thee?'—a saying which gave rise to



## INTRODUCTION

xvii

the thought that John should not die. This erroneous inference the Evangelist himself corrects (ch. xxi. 23).

Several traditions, some of great beauty, gathered round the later years of St John's life. He appears to have lived on in Jerusalem possibly until the destruction of the city by Titus, and then to have retired to Ephesus, which after the fall of Jerusalem became a great centre of Christianity<sup>1</sup>. Possibly between the residence at Jerusalem and Ephesus St John visited Rome, where according to an ancient legend he was placed in a caldron of boiling oil and escaped unhurt. A trace of the former impetuosity of temper appears in the story of his rushing from the baths, which the heretic Cerinthus had entered, lest the roof should fall. Still more characteristic were the stories indicative of the Apostle's brave and loving spirit; as when he journeyed alone into the recesses of the forest in order to reclaim a Christian youth who had joined a band of robbers; or as when in extreme old age he was carried into the church and there again and again repeated the words, "little children, love one another."

The date and circumstances of St John's exile in Patmos are unknown. But the tradition is probable that he was banished to that island under Domitian, and released in the reign of Nerva.

There is no certain record of St John's death; but the prevalent belief is that he died peacefully at Ephesus about the year 100 A.D. Irenæus, II. 22. 5, says he lived to the age of Trajan, A.D. 98. The *Chronicon Paschale* states that he survived to 104. Polycarp, the disciple of John, was martyred 155 or 156. Irenæus was the disciple of Polycarp.

<sup>1</sup> It was the home of St Andrew (Lightfoot, *Bib. Essays*, 52), of Philip the Evangelist (Papias in Euseb. *H. E.* III. 39, Polycrates in Euseb. III. 31, v. 24), perhaps also of Philip the Apostle (Lightfoot, *Col.* p. 45), and of John the Presbyter, also a disciple of Jesus. Others of the Apostles may also have resided there.

### III. *The Object and Characteristics of the Gospel.*

The fact that the Gospel was written in the second or even the third generation after the death of Christ naturally gives a special character to this record as compared with the synoptic Gospels. Year by year the meaning of the life of Christ was more and more clearly revealed. Sayings and acts either unrecorded before, or recorded, but not fully understood, now stand forth full of significance in the light of history<sup>1</sup>: 'The days that follow after are the wisest witnesses<sup>2</sup>.'

To this cause may be assigned the narratives of Nicodemus and of the Woman of Samaria, the fuller account of Feeding the Five Thousand, and the care with which the miracle of healing the man blind from his birth, or the raising of Lazarus, are narrated.

The object which St John had in writing the Gospel is distinctly stated in chapter xx. 31, "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."

To this one object everything else is subordinated. To this, all incidents and sayings lead up. It is in this sense that St John's Gospel is called 'a spiritual gospel' by Irenæus. The facts are there, but the teaching and meaning and results of the facts are more important than the facts themselves. It is essentially a Gospel of faith; a testimony to things unseen—a witness that things that are not seen are eternal.

<sup>1</sup> There are many instances in history of this later recognition of the relative importance of events. "The famous Parliament of Simon de Montfort in 1265 for instance is scarcely named by the contemporary historians, and only rises into importance as later history unfolds its real bearings." Bishop Stubbs, *The Early Plantagenets*, p. 32.

<sup>2</sup> ἡμέραι δ' ἐπίλοιποι  
 μάργυρες σοφώτατοι. Pindar, *Ol.* I. 33.

## INTRODUCTION

xix

But although with St John the external fact is of secondary importance, no Gospel is more vivid or even dramatic in its narrative parts. Instead of merely stating opinions or conclusions, St John mixes as it were with the crowd and repeats what he hears this or that citizen saying to his neighbour (vii. 25, 40, foll.). The scenes in which the first disciples are called stand out like pictures (i. 35, foll.),—the posture of the Baptist and his disciples, the sound of their footsteps, the look of Jesus, are carefully noted. In all this description not a word is lost. Each brings out some definite point. The tenses help to tell the story vividly and exactly.

Another notable feature of his Gospel is the accuracy with which points of time are mentioned. See for example i. 39, iv. 6, 52, vii. 14, xix. 14.

The sense of the significance of all human action, but especially of the acts of Christ, is marked in this Gospel by the frequent use of the connecting particle 'therefore.' One event grows out of another as its cause, and so events take place on an ordered plan. Closely connected with this thought is our Lord's declaration that His hour is not yet come (ii. 4, vii. 30, viii. 20), or that Jesus knew that His hour was come (xiii. 1).

A further characteristic of St John which appears in this Gospel is the Evangelist's grasp of character. The portrait of St Peter would be incomplete without the descriptive touches in these chapters, especially perhaps in ch. xxi., where the interchange of words between Christ and His disciple is brought out with subtlety and exactness. To St John we owe an insight into the beautiful spirit of Nathanael, the complex character of Nicodemus, and vivid traits in the portraits of St Thomas, Pilate, and Judas Iscariot.

But the most striking and valuable of all the attributes of St John is the deep spirituality, which enables him to discuss and indicate the hidden motives of our Lord's

words and acts, and to present the revelation of the Son of God as no other of the Evangelists has done : see chs. ii. 24, vi. 6, 64, 71, vii. 39, viii. 27, xxi. 23. He speaks with authority as a prophet and interpreter of the mind of Christ. The words and thoughts of the Master have passed through the disciple's mind, and he records them in his own style and manner of writing. Without the Master, St John's words could not have been written ; but no one else could have reported our Lord's words as St John has reported them.

It has often been said that St John's Gospel is supplementary to the others. This is true. For not only does St John add many facts and sayings of our Lord unrecorded in the other Gospels, but he also corrects and enriches with supplementary details narratives common to him and the synoptists. To take one or two leading instances. Almost the whole of the Ministry in Jerusalem is peculiar to St John ; and the significance of the Feeding of the Five Thousand is enormously increased by the circumstances and results of that miracle recorded by St John alone. It is impossible to overestimate the spiritual value of his reminiscence of our Lord's words on the night of the Last Supper ; while the particulars added by this Evangelist in the narrative of the Passion are of surpassing interest and importance.

But it would be a mistake to regard the supplementary element as the chief or most important characteristic of this Gospel. St John's aim was, as we have seen, that his disciples should know 'him which is from the beginning' (1 John ii. 14 ; comp. John i. 1), and the portions of narrative or sayings of our Lord recorded by St John only, to the exclusion of others, are there, partly indeed because the other leading facts of the Gospel history were already known in the Church, but chiefly because these are the acts and sayings which seem to the Apostle most effectually to support his great thesis.

## INTRODUCTION

xxi

IV. *The Word or Logos.*

The Word or *Logos* holds so important a place in the teaching and theology of this Gospel that a fuller explanation of the expression must be given than is possible in a footnote.

From the way in which the conception is introduced in the Prologue to the Gospel it is clear that it must have been well understood by the disciples of St John, and also helpful to them in their understanding of the Gospel. The Preface or Prologue is not isolated. It must carry its meaning into the Gospel, which it introduces, and help to bring out the teaching of it.

It is true that the term *logos* had a place in the philosophical system of Philo (b. *circ.* 30 B.C.) and the Alexandrian school, and must have been well known at Ephesus in that connexion. But St John by his definition of 'the Word' dissociates his use of the term from that of Philo. The Word, whom St John identifies with the Christ of his Gospel, has no real connexion with the impersonal 'Word' of Philo. With St John the Word is a Person, and is God. With Philo the Word is an emanation and distinct from God<sup>1</sup>.

And already, independently of Philo, 'the Word' was for the Jew a sacred name or title. Not only is there a near approach to personification of 'the Word' in the Psalms and in some passages of the Prophetic books, but the conception of Wisdom as delineated in such sublime chapters as Job xxviii. and Proverbs viii. is closely akin to 'the Word' of St John, and may even have in part suggested his phraseology.

<sup>1</sup> "There is a radical difference between the *Logos* of the Fourth Gospel, and the *Logos* of Philo... (the latter) is neither uncreated as God, nor created as man." Dr Edersheim, *sub voc.* Philo, *Dict. of Christian Biog.* "The *logos* of John and Ignatius is not the *logos* of Philo" (Harnack). See also *Logos* in Hastings' *Dict. of the Bible*.

But we may advance farther than this. For in the *Targums* or Chaldee paraphrase of the Old Testament Scriptures, *Memra* or 'Word' is substituted for Jehovah of the Hebrew original in many passages<sup>1</sup>.

In his application of this term to the Christ then St John teaches two things :—(1) That he desires to connect the manifestation of the Christ with the conception of God in the Old Testament, and (2) that the term *Logos* or Word best explains this manifestation of the Christ, as the Revealer of God to man. Just as by speech as well as by act man is revealed to man, so Christ, the Word, in these two ways reveals the Father. This short preface then is closely connected with the whole of St John's teaching in this Gospel. It is the Gospel of the revelation of God in Christ. The keynote is to be found in the words of Philip to Nathanael (ch. i. 45), "We have found him, of whom Moses in the Law and the Prophets did write," i.e. whose character and work correspond to the highest attributes of God in the Law and the Prophets.

From this it appears that no one of the Gospels demonstrates the connexion between the theology of the Old Testament and the New Testament more clearly than this. The single sentence "My Father worketh hitherto, and I work," suffices to prove this continuity. And the first words of the Gospel indicate the meaning of it as a revelation carried on from the eternal past into the future. We are intended therefore to see in Christ the same character of the Godhead which is described in the Old Testament.

A few illustrations of this may be given. As God in Christ is revealed as a God of love in this Gospel, so in Hosea He is as a tender Father who taught

<sup>1</sup> Dr Edersheim gives a long list of these passages: *Jesus the Messiah*, II. p. 668. In the early chapters of Genesis alone the following texts are cited: Gen. ii. 8, iii. 8, 10, 24, iv. 26, v. 2, vii. 16, ix. 12, 13, 15, 16, 17, &c.

## INTRODUCTION

xxiii

Ephraim to walk, holding him by his arms, who drew him to himself with human cords, with bands of love, Hos. xi. 1 foll. ; see also Jer. xxxi. 3. Again in the Old Testament as in this Gospel God is a giver of life and of light ; comp. Ps. xxxvi. 9 with St John i. 4, 5. See also Isai. xl. 6 ; xlix. 6 ; lii. 10 ; lx. 3 and Hosea vi. 5. The special message to Elijah was the sovereignty of God<sup>1</sup> ; to Isaiah God is the God of righteousness, and of purity of worship ; to the Psalmist He is shewn as One who knows the hearts of men ; and to all the prophets He is the Redeemer of Israel and the God of unchanging constancy to His elect ; and in all these ways Jesus Christ as the Word reveals God in this Gospel. The character of God appears in Him, He is the express image of God.

It is in accordance with this that St John sees in the miracles, signs or revelations of the Deity of Christ. In the earlier Gospels our Lord frequently enjoins those on whom He has wrought miracles ‘to tell no man.’ The miracle is wrought primarily for the benefit of the man himself, to confirm his faith, and to set him free from the bondage of sin. In this Gospel miracles are represented as wrought in order to shew that Jesus is the Messiah and that He is truly the Son of God. There is no injunction of silence. They are openly worked in the eyes of the people ‘that the works of God should be made manifest,’ ch. ix. 3, comp. ii. 11.

Another way in which Christ, as the Word of God, revealed the Father was His perfect conformity to the will of God. “I came not to do mine own will, but the will of him that sent me” (ch. vi. 38). So Jesus was the Apostle and Envoy of God. And just as a human envoy performs his office perfectly when he carries out his sovereign’s will to the letter, and thus becomes his true representative, so Jesus Christ, the Apostle and Envoy of God, is His true

<sup>1</sup> R. Smith, *The Prophets of Israel*, p. 79.

and exact representative, for He is in fact Himself God, He is in unity with the Father: "I and the Father are one" (ch. x. 30). This is only in other words to say what St John had said before: "the Word was with God, and the Word was God" (i. 1).

It follows then that what makes the teaching about Jesus Christ in the Gospel according to St John specially suggestive and full of guidance for the religious life, is that it proves the whole of the Bible, and not the New Testament only, to be a revelation of Jesus Christ. St John by his description of Christ as the Word, takes his readers back to the contemplation of the character of God as it is revealed in the Old Testament, and at the same time leads them to think of the Christ as carrying on the ancient revelation to the clearer manifestation of the same God in the New Testament<sup>1</sup>.

*The Revelation of the Word.*

A. *To the Responsive.* (a) To St John the Baptist and the first disciples: as the Creator of the world, the Life and Light of the world, the Incarnate Word, the Only-begotten from the Father (or, God Only-begotten), the Lamb of God, the Son of God, the Revealer of secrets.

(b) To His mother and His disciples: by the first sign in Cana of Galilee.

(c) To Nicodemus: by instruction, as the Revealer of mysteries, as the Son of God, the Son of Man, the Giver of Eternal Life, the Saviour.

(d) To the Woman of Samaria: by instruction, as a Prophet, as the promised Messiah.

(e) To Herod's courtier: by the second sign in Cana, as the Great Physician, as the hearer of prayer.

<sup>1</sup> Even in the Koran Jesus is spoken of as *The Word from God*.



Cambridge University Press  
 978-1-107-65105-0 - St John: The Revised Version  
 Arthur Carr  
 Frontmatter  
[More information](#)

## INTRODUCTION

xxv

B. *To the Irresponsible*: the Jews who rejected Him: by signs and instruction, as the Lord of the Sabbath, as the Beloved of the Father, as the Judge of the world, as the predicted Messiah, as the Bread of Life, as the Giver of the Spirit and the Giver of Life.

C. *To the Elect*, the inner circle of His disciples: by discourses on humility, love, self-sacrifice, union with Himself and one another, victory over the world.

V. *The Discourses recorded by St John.*

The discourses of Jesus recorded by St John differ in form and motive from the synoptic reports. They are such as came to be better understood and more enlightening as the Church advanced in experience. Again, they deal with subjects requiring higher intelligence and more thoughtfulness for their comprehension than could be found among the unlettered crowds of Galilee.

Ch. iii. 1—15. **The discourse with Nicodemus.** Here Jesus preaches the Gospel to a thoughtful scholar, a Rabbi possessing authority as a member of the Sanhedrin. He first sweeps away the unspiritual Jewish conception of the kingdom; then sets forth the meaning and the necessity of the new birth. Only by water and the Spirit, only by baptism (as men would clearly see afterwards), could any one enter the kingdom. Baptism is an elementary, earthly truth. Beyond are deeper mysteries, the Incarnation and the Atonement.

Ch. iv. 5—42. **The Woman of Samaria.** This discourse like the last contains a revelation of the spiritual character of the kingdom of God. It is of supreme and special interest, (1) as addressed to an alien, one outside the Covenant, (2) as containing a declaration of Messiahship, (3) as predicting the cessation of the Temple-worship,

(4) as the self-revelation of the Prophet, who (*a*) penetrates the secrets of the heart, and (*b*) predicts the future, (5) as teaching the spiritual nature of true worship.

Ch. vi. 25—66. **The bread of life.** As the discourse with Nicodemus taught the truth about Baptism this discourse teaches the truth about the Eucharist. The three points which make this conversation momentous in the history of doctrine are: (1) the teaching on the mode of the Atonement: (2) the teaching on the Eucharist in relation to the Atonement: (3) the statement of Election—the drawing of the Father—combined with human freedom.

The reference to the gift of manna is characteristic of the way in which the incidents of the Old Testament are cited in this Gospel: see ch. iii. 13, 14.

At the Feast of Tabernacles Jesus again delivers discourses of which, it would seem, fragments only are preserved, chs. vii., viii. In these the prevailing notes are (*a*) Christ's revelation of Himself to those who are in spiritual sympathy with the Father and with Him; and impossibility of revelation to those who do not know the Father. (*b*) A contrast between the external and earthly knowledge of Jesus and the deeper, spiritual knowledge of Him. (*c*) Christ the living Water:—the same figure as in ch. iv., but with changed circumstances and with special associations. (*d*) Christ the Light of the world. Again there is a twofold reference (1) to the ritual of the Feast, and (2) to the history of Israel, viii. 12. (*e*) The revelation of Himself in the Passion. (*f*) True freedom, and true sonship. A further teaching of the meaning of history.

Ch. x. 1—18. **Christ the Door of the fold. Christ the Good Shepherd.** This discourse springs from the circumstances of the preceding miracle. The immediate application is to the Pharisees and the priests,

## INTRODUCTION

xxvii

who are the robbers and the hirelings. Other inferences from the parable reach to the future of the Church. (1) The Oneness of the Church. One flock—One Shepherd—One Door. (2) The revelation of Christ to His own. The sheep know the voice of the Shepherd. (3) The expansion of the Church by the admission of the Gentiles as a result of the Atonement. (4) Sheep and pastor can enter by one way only, by Christ Himself.

Chs. xiii.—xvii. **The Discourses at the Last Supper.**  
 xiii. (1) Lessons of humility (12—20): (2) of love (31—35).  
 xiv. Comfort to the disciples in their Lord's departure.  
 (1) The promise of heavenly rest. (2) The promise of the Comforter. (3) The promise of Christ's own presence. (4) The promise of peace.

Ch. xv. (1) The close and living union with Christ is illustrated by the similitude of the vine and its branches. (2) Love of the disciples to one another, and to the Father and the Son.

Ch. xvi. (1) The future of the Church—tribulation and the final reward. Sorrow *naturally* followed by gladness—a law of the Christian life. (2) The mission of Christ. (3) The confession of the Apostles. (4) The victory of Christ.

Ch. xvii. The intercessory prayer of the Christ—the great High Priest—for Himself, for His disciples, for His Church.

VI. *Analysis of the Gospel.*

- Part I. The Nativity and early Years. i. 1—34.
- A. The Pre-existence of the Eternal Word, and His Incarnation, i. 1—14.
  - B. The testimony of John the Baptist, i. 15—31.
  - C. The Baptism of Jesus, i. 32—34.
- Part II. The Ministry, i. 35—xii. 50.
- A. Growth of the Gospel; partly in Galilee and Samaria; partly in Jerusalem, i. 35—vii. 9.
  - B. Conflict between belief and unbelief; wholly in Jerusalem, vii. 10—xii. 50.
- Part III. Passiontide, xiii.—xix.
- A. Intercourse with disciples—discourses at the Last Supper, xiii.—xvii.
  - B. The Trials, Crucifixion, and Burial, xviii., xix.
- Part IV. The Resurrection, and post-Resurrection life, xx.
- Part V. Supplementary Chapter, xxi.