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I. IDEALISTIC MONISM.

I do not care to prefix a rubric of titles of idealistic authors to this criticism, as could be very easily done after the pretentious and pedantic fashion of some review writers. I could cite quite a list, beginning with Fichte, Schelling and Hegel, down to Herbert Spencer, Kuno Fischer, of Heidelberg, and Paul Deussen, of Kiel, and could profess to give outlines of their several phases of Monism from histories of philosophy. But my object is to instruct students who are guided by common sense and their Bibles in the central doctrines of this pretended philosophy which are common to all its phases, and to expose their common errors. No two idealists are consistent with each other, nor even with themselves; hence the attempt to particularize their different schemes would be tedious and hopeless, and would disappoint my practical aim.

Idealism is, in plain terms, that doctrine which tells us that the whole universe, including ourselves, consists of ideas only, and contains no other perdurable substantive beings, material or spiritual, distinguishable from mere trains of ideas or actions. Monism is the doctrine which insists that there is no distinction of mind and matter, that both are one and that there is no true philosophy until all things are traced to one single principle of being. The monism of idealists is, that the universe exists for me only as my representation in thought. Thought and real being are identical. To think a thing is to give it existence, the only kind of existence which anything has. There is not, and cannot be, any creation *ex nihilo*, even if there were an almighty

IV. THE DOCTRINE OF JUDGMENT IN THE FOURTH GOSPEL.

“AND inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.” (Heb. ix. 27, 28, R. V.) In these words the author of the Epistle to the Hebrews depicts the future of the individual and of the race. The fixed points in the life of every man are death and judgment; in the history of the world, the return of Christ and the general judgment.¹ Upon the mystery that veils the future the Scripture alone throws light. The torch of philosophy is extinguished in the tomb. To that undiscovered country which lies beyond, experience affords no guide. Only the light of revelation can illumine the grave and penetrate the darkness that hides the world to come. Scripture constantly appeals to the hopes and fears that gather about the life that awaits us there, and no questions concern us more deeply than those which touch upon our immortal state.

In considering the doctrine of judgment, as presented in the Fourth Gospel, we make no distinction between the words of our Lord and those of the evangelist. It is Christ who speaks throughout, now in his own person, now through his Spirit. Yet the individuality of the writer is never lost. The Scriptures are, on the one side, the record of a divine revelation; on the other side, a transcript of human experience. The discourses of our Lord preserved in the several gospels furnish a clue to the character of the evangelists, for each of them portrays those aspects of the life and teaching of the Master with which he was most in sympathy. The more widely the discourses of this gospel differ from those of the earlier gospels, the more plainly does this appear. The same hand presses the keys of the organ, but each

¹ The thought of judgment, though not expressed, is implied in the limitation of salvation to “them that wait for him.”

yields its proper and peculiar tone. The Holy Spirit does not, in mechanical fashion, guide the lips to speak and the hand to write; he inspires the mind to think and the heart to feel, and the mode of expression is determined by the personality of the prophet.

It has been confidently asserted that the eschatology of the Fourth Gospel is irreconcilably at variance with that of the other gospels and of Paul; that John knows nothing of a second coming of Christ such as they foretell, of a literal resurrection, of a general judgment. With him all is inward and spiritual.

How far this interpretation is in accord with the facts will appear in the course of our examination, to which we may now proceed.

L. THE JUDGE.

Though God is one, the several operations of the Trinity are predominantly and peculiarly referred to one or other of the Divine Persons. Judgment, which in general belongs to God, is the prerogative of the Father. This is directly affirmed in viii. 50: "There is one that seeketh and judgeth"; and is plainly implied in v. 45: "Think not that I will accuse you *to the Father*; there is one that accuseth you, even Moses"; and in the figure of the vine in chapter xv.: "My Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away." Upon the cross Christ prayed his Father to forgive his murderers. In 1 John ii. 1, Christ is represented as the Advocate of his people, and the Father as the Judge. (Comp. 1 Peter i. 17: "And if ye call on him as Father, who without respect of persons judgeth according to each man's work"; and ii. 23: (Christ) "committed himself to him that judgeth righteously." Matt. x. 32, 33, and xviii. 35.)

The exercise of judgment, however, the Father commits to the Son—v. 22: "For neither doth the Father judge any man, but he hath given all judgment unto the Son."¹ (Comp. Acts x. 42: "And he charged us to preach unto the people, and to testify

¹ Augustine's explanation of the passage is inadequate. "This is said because none will appear to men in the judgment but the Son. The Father will be hidden, the Son will be manifest."

that this is he which is ordained of God to be the judge of quick and dead." Rev. i. 18: "I have the keys of death and of hades." Matt. xvi. 27.)

It is characteristic of John, that with equal clearness he sets forth both the true and proper divinity of Christ and his subordination to the Father. That subordination is twofold:

(a.) In his estate of humiliation, as he assumed the nature and the place of man, he was wholly obedient unto the will of God. He spoke (xii. 49; xiv. 10), acted (v. 19, 30; vi. 38; viii. 28), lived (vi. 57), only by the Father. "The Father is greater than I." (xiv. 28.) His whole life on earth was a doing of God's will. (iv. 34; xvii. 4.)

(b.) This temporal subordination rests upon another, inherent in the divine nature. The Father, in the language of the old theologians, is the *fons deitatis*, or *trinitatis*. The Son is eternally begotten of the Father. Sonship involves derivation or communication of life,¹ likeness of nature, subordination of rank. The Son is of the Father, like the Father, subordinate to the Father. That the divine nature common to the persons of the Trinity is self-existent and eternal, while yet the Son is begotten of the Father, and the Spirit proceeds from the Father and the Son, is the mystery of the Godhead.

It is sometimes difficult to determine in a particular passage whether the reference is to the temporal or the essential subordination of the Son.² For our present purpose the distinction is not important. The Father gives all to the Son, the Son renders all again to the Father, in unbroken fellowship of love: "Even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life." (xvii. 2.) "All things that are mine are thine, and thine are mine." (xvii. 10.) "The Father loveth the Son, and hath given all things into his hand." (iii. 35.) (Comp. xiii. 3.)

¹ On the meaning of *μονογενής* see Hort, *Two Dissert.*, p. 63; Westcott, *Eps. of John*, add'l note on iv. 9.

² For example, v. 26: "For as the Father hath life in himself, even so gave he to the Son also to have life in himself," is interpreted of the eternal generation of the Son by Augustine and Athanasius, and among modern writers by Westcott and Godet; while Theodoret, Calvin, and Meyer refer it to his humanity.

The full statement of the doctrine of Scripture is given in Rom. ii. 16: "In the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ"; and in Acts xvii. 31: "Inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained." As the Father created the world through the Son (i. 1; 1 Cor. viii. 6; Heb. i. 2, "through whom also he made the worlds"), and redeems the world through the Son (iii. 16, 17; 1 John iv. 14, "the Father hath sent the Son to be the Saviour of the world"; v. 11, "and the witness is this, that God gave us eternal life, and this life is in his Son"), so he will judge the world through the Son. "For as when we learn concerning the God of the universe, from the words of Scripture, that he judges all the earth, we say that he is the judge of all things through the Son; and again when we hear that the Father judgeth no man, we do not think that the Scripture is at variance with itself (for he who judges all the earth does this by his Son, to whom he has committed all judgment; and everything which is done by the Only Begotten has its reference to the Father, so that he himself is at once the judge of all things and judges no man, by reason of his having, as we have said, committed all judgment to the Son, while all the judgment of the Son is conformable to the will of the Father; and one could not properly say either that they are two judges, or that one of them is excluded from the authority and power implied in judgment.") (Gregory of Nyssa, on *Not Three Gods*.)

We read, therefore, of the judgment-seat of God (Rom. xiv. 10, true text; comp. Rom. iii. 6), and of Christ. (2 Cor. v. 10. Comp. 2 Tim. iv. 1, "Christ Jesus who shall judge the quick and the dead.") Father and Son are united in judgment in Rev. vi. 16, 17: "And they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come"

It follows from the relation between them that the Son judges according to the will of the Father: "I can of myself do nothing: as I hear,¹ I judge: and my judgment is righteous; be-

¹ Evidently, the meaning is, as I hear from the Father.

cause I seek not mine own will, but *the will of him that sent me.*" (Ch. v. 30.) Thus Isaiah foretold: "His delight shall be in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." (Isa. xi. 3. Compare John vii. 24.) "Yea, and if I judge, my judgment is true: for I am not alone, but I and the Father that sent me." (John viii. 16.) The life that Christ imparts ("As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me," vi. 57), and those to whom he imparts it ("All that which the Father giveth me shall come unto me," vi. 37; "I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me," xvii. 6; comp. xvii. 2, 9, 11, 24,) are both given him by the Father. He treads the wine-press to execute the fierceness of the wrath of Almighty God upon the nations. (Rev. xix. 15; Isa. lxiii. 3.)

In representing Christ as the Judge, the Scripture never loses sight of his relation to the Father. This appears in those passages which most vividly portray his divine power and glory. In Matthew xxv. 31-46 he is seated upon the throne of judgment, and all the nations are gathered before him. His voice pronounces sentence, and assigns to the evil and the good their eternal portion. But those whom he summons to inherit the kingdom are the "*blessed of my Father.*" (Verse 34.) And in the epistles to the seven churches, which depict him clothed with all the attributes of deity, he is still the Son of God (Rev. ii. 18); the authority which he promises to him that overcometh, he has received of the Father (Rev. ii. 27); the name of the victor he will confess before the Father (Rev. iii. 5); four times in a single verse he uses the term *my God* (Rev. iii. 12); and the closing words of promise are: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." (Rev. iii. 21.) Compare Matthew vi. 21, where also Christ is represented as the judge: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of *my Father* which is in heaven."

The office of judge thus committed to Christ he exercised symbolically in the cursing of the fig-tree (Matt. xxi. 19), and in the cleansing of the temple at the opening (ii. 15, judgment beginning at the house of God, 1 Peter iv. 17), and again at the close of his ministry (Matt. xxi. 12-17). Here, too, observe that the temple is the Father's house, and therefore belongs to the Son. He claimed and freely exercised the power to forgive sins. Ministerial and declarative power he committed to his disciples: "Receive ye the Holy Ghost: whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained." (xx. 22, 23.) (Comp. Matt. xvi. 19; xviii. 18.) This is a figure of the authority which they shall receive hereafter. "Know ye not that the saints shall judge the world? . . . Know ye not that we shall judge angels?" (1 Cor. vi. 2, 3.) "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28.) (Comp. Rev. ii. 26, 27; iii. 21.)

Christ is appointed to the office of judge because he is Son of man. ("He gave him authority to execute judgment, because he is the Son of man," v. 27.) Elsewhere throughout the four Gospels the phrase Son of man has invariably the article with both nouns. Here only it is omitted with both *ὁἰδς ἀνθρώπου*. In Rev. i. 13, and xiv. 14, are found the only other instances in the New Testament of the omission of the article in both cases. There, however, the expression is, "one like a son of man." (R. V.) By the omission of the articles in the present instance the emphasis is laid rather upon the nature than the person of Christ. He is constituted Judge by virtue of his office as Mediator; he is Mediator by virtue of the fact that he has added the human nature to the divine. Because he is the only Mediator between God and man, the character and destiny of men are determined by their personal relation to him. This is the ultimate ground of his appointment as Judge.

The purpose of his appointment is stated in v. 22—"that all may honor the Son, even as they honor the Father." The glory of the Triune God, in which is comprehended the highest good

of the creature, is the final cause of creation and of redemption, of the universe and of the mediatorial kingdom of Christ: "I glorified thee on the earth, having accomplished the work which thou hast given me to do." (xvii. 4.) "When all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." (1 Cor. xv. 28.) "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9-11.)

Since Christ is the full and perfect revelation of God, his glory and that of the Father are one. He is "the effulgence of his glory, and the very image of his substance." (Heb. i. 2.) Of Lazarus he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." (xi. 4.) "Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him." (xiii. 31, 32.) "Glorify thy Son, that the Son may glorify thee. . . . And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (xvii. 1, 5.) "He that honoreth not the Son honoreth not the Father which sent him." (v. 23.)

Judgment thus holds a conspicuous place among the offices of Christ. Yet the purpose of his mission was not judgment but salvation. This is often affirmed: "For God sent not the Son into the world to judge the world; but that the world should be saved through him." (iii. 17.) "Ye judge after the flesh; I judge no man." (viii. 15.) "And if any man hear my sayings, and keep them not, I judge him not; for I came not to judge the world, but to save the world." (xii. 47.) But judgment, though foreign to the purpose, is the necessary result of his mission wherever unbelief prevails. The world is already under condemnation by reason of sin: "He that obeyeth not the Son shall not see life, but the wrath of God *abideth* on him." (iii. 36.) "He that heareth my word . . . hath passed out of death into life." (v. 24.)

A new and more heinous sin is added in the rejection of the Saviour: "He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil." (iii. 18, 19.) If the salvation which he proffers were accepted by all, no place would be found for judgment, for there is no condemnation to them that are in Christ Jesus. (Rom. viii. 1.) He speaks, therefore, not of the purpose, but of the inevitable issue of his mission, when he says, "For judgment came I into this world, that they which see not may see; and that they which see may become blind." (ix. 39.) "I judge no man. Yea, and if I judge"—if judgment be forced upon me by the unbelief of men—"my judgment is true." (viii. 16.) (Comp. viii. 26, "I have many things to speak and to judge concerning you.")

The distinction thus drawn between the design and the effect of his coming is indicated also in Matt. x. 34: "Think not that I came to send peace on the earth: I came not to send peace, but a sword."

II. THE TIME OF JUDGMENT.

In chapter v. a twofold resurrection is described: (*a*), Spiritual, of souls dead in trespasses and sins (verses 24–27); (*b*), The resurrection of the body (verses 28, 29). There is likewise a twofold judgment: (*a*), Inward and spiritual. In this sense judgment is spoken of as past or present: "The wrath of God abideth on him" (iii. 36); "He that believeth not hath been judged already" (iii. 18). The judgment of the world is pronounced when the Son of God is put to death: "Now is the judgment of this world: now shall the prince of this world be cast out" (chap. xii. 31); "Of judgment, because the prince of this world hath been judged" (chap. xvi. 11). During his earthly ministry Christ read the hearts, ordered the lives, declared the destiny, of men. (Ch. i. 42, 47, Peter and Nathanael; ii. 25, "He himself knew what was in man"; iv. 18, the woman of Samaria; vi. 64, "Jesus knew from the beginning who they were that believed not, and who it was that should betray him"; viii. 44, 47, "Ye are of your father the devil"; xxi. 18, 22, Peter and John.) Judas is

declared to be a devil (vi. 70), the son of perdition, already condemned (xvii. 12). (Compare Matt. xxvi. 24, "Good were it for that man if he had not been born.") As will be shown hereafter, the destiny of the soul is finally determined at death.

It has often been affirmed that this is the only judgment recognized by John; that he knows nothing of a general judgment; that "the world's history is the world's judgment." But he plainly teaches in harmony with Scripture throughout.

(b), That there is a time appointed in which all men shall be judged: "The hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." (v. 28.) The whole man, body, soul, and spirit, shall stand before the judgment-seat.

That time is designated as the last day (vi. 39, 40, 44, 54; xii. 48: "The word that I spake, the same shall judge him in the last day"). In 1 John iv. 17 it is termed the day of judgment; in Revelation xiv. 7, the hour of God's judgment. Elsewhere in Scripture it is the day of judgment (Matt. x. 15; xi. 22, 24; xii. 36: "Every idle word that men shall speak, they shall give account thereof in the day of judgment"; 2 Peter ii. 9: "To keep the unrighteous under punishment unto the day of judgment"; 2 Peter iii. 7: "The heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men"); the judgment (Matt. xii. 41, 42; Luke x. 14; xi. 31, 32; compare 1 Tim. v. 24); "The day of wrath and revelation of the righteous judgment of God." (Rom. ii. 5.)

The day of judgment follows the coming of Christ (xiv. 2) and the general resurrection (v. 28), which is heralded by the last trump. (1 Cor. xv. 52.) The precise time is known only to God: "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." (So the Rev. Ver. in Matt. xxiv. 36, following the weight of MSS. authority. Mark xiii. 32. Comp. Acts i. 7: "It is not for you to know times or seasons, which the Father hath set within his own authority.") These words of our Lord must be taken in their

plain and obvious sense, as an acknowledgment of ignorance. Many attempts have been made to force upon them another meaning, but in vain.¹ We must beware, however, of enlarging the sphere of his ignorance beyond the bounds which he has himself described. He was fully aware of the limitations of his knowledge, whatever they may have been, for they were self-imposed. Because he owns himself ignorant upon this point, we are not to assume that he may be at fault elsewhere, as is often done, for example, when the value of his witness to the Old Testament is in question. Insoluble as is to us the problem that springs out of the union of the divine and human natures in him, with respect to knowledge as to all other attributes of his complex person, he was clearly conscious of the limits of his knowledge during his earthly life; he alone may define those limits, and whenever he speaks he must be heard with absolute confidence and obedience. Always it is true of him: "We speak that we do know, and bear witness of that we have seen." (iii. 11.) These words, therefore, which have sometimes been employed to undermine his authority as a teacher, when rightly apprehended serve only to confirm our faith in him by assuring us that he taught that only which he knew. He is the one man in history who could draw the precise line between what was hidden from him and what was revealed. His word is, therefore, in every case the absolute and final authority, which admits of no question from any source, and of no appeal.

III. THE RULE OF JUDGMENT.

The standard is the word of God, the Scripture which "cannot be broken." (x. 35.) The law and the gospel are parts of one divine revelation. "For if ye believed Moses, ye would believe me; for he wrote of me." (v. 46.) Moses, therefore, is the accuser of those who do not accept Christ. (v. 45: "There is one that accuseth you, even Moses, on whom ye have set your hope.") Men shall be judged by the word that Christ has spoken, because his word is the word of God, who, "having of old time spoken unto the fathers in the prophets by divers por-

¹ So Augustine, *De Trin.* i. 12: "He is ignorant of this, as making others ignorant; that is, in that he did not so know as at that time to show his disciples."

tions and in divers manners, hath at the end of these days spoken unto us in his Son." (Heb. i. 1, 2.) "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say and what I should speak." (xii. 48, 49.) "For he whom God hath sent speaketh the words of God." (iii. 34.) Therefore the words of Christ are spirit and life. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (vi. 63. Comp. vi. 68: "Thou hast the words of eternal life.")

It is of interest here to note the terms which are used to designate the word of God in whole or in part in the Fourth Gospel. The term Scripture is employed eleven times (ii. 22; vii. 38, 42; x. 35; xiii. 18; xvii. 12; xix. 24, 28, 36, 37; xx. 9); in v. 39, the Scriptures; in x. 35, a passage is cited as the word of God; the law is named and assigned to Moses in i. 17; vii. 19, 23. (Comp. the words of Philip i. 45. Circumcision is traced to Moses, and beyond him to the fathers. vii. 22. Comp. ix. 28, 29, the words of the Jews to the blind man healed.) The law is named without indicating the author in viii. 17, x. 34, and xv. 25. The *law*, indeed, is sometimes broadly used to cover other parts of Scripture than the books of Moses. "Jesus answered them, is it not written in your *law*, I said, ye are gods?" (x. 34.) The quotation is from Psalm lxxxii. 6. "But this cometh to pass, that the word may be fulfilled that is written in their *law*, they hated me without a cause." (xv. 25.) The words cited occur in Psalm xxxv. 19, and Psalm lxix. 4. The prophets are named in vi. 45: "It is written in the prophets, And they shall all be taught of God." These are the words of Christ. (Comp. the words of Philip in i. 45: "We have found him of whom Moses in the law and the prophets did write.") With the phrase, It is (was) written, citations are introduced from the Psalms (ii. 17: "His disciples remembered that it was written, The zeal of thine house shall eat me up." Psalm lxix. 9. Comp. the words of the people in vi. 31, "Our fathers ate the manna in the wilderness; as it

is written, He gave them bread out of heaven to eat"—a free rendering of Psalm lxxviii. 24, 25), and from the prophets (xii. 14, 15: "And Jesus, having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold, thy king cometh, sitting on an ass's colt," Zech ix. 9); while Isaiah is named by John the Baptist (i. 23: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet"), and by the evangelist ("But though he had done so many signs before them, yet they believed not on him; that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? . . . For this cause they could not believe, for that Isaiah said again, He hath blinded their eyes, and he hardened their heart. . . . These things said Isaiah, because he saw his glory; and he spake of him." xii. 38-41.)

Our Lord thus set his seal in this gospel not only to the Scripture in general ("the Scripture cannot be broken," x. 35), but to each of the three divisions of the Scripture recognized by the Jews, the law of Moses, the prophets, and the Psalms. (Luke xxiv. 44.)

As the word of God is the rule of life, obedience, of course, is the condition required. And the first commandment of the word is faith in the Christ of God, the word made flesh. "This is the work of God"—the work on which eternal life depends, as the context shows, "that ye believe on him whom he hath sent." (vi. 29.) Faith is not simply believing, but believing *on*, commonly εἰς, denoting resting on and union with. Never is salvation attached to mere belief. Passages like v. 24 ("He that heareth my word, and believeth him that sent me, hath eternal life"), and 1 John v. 1, 5 ("Whosoever believeth that Jesus is the Christ is begotten of God"; "And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"), must be interpreted in the light of the clear and repeated teaching of John, as of all Scripture, that a belief which leaves the heart and life untouched is vain, and is even found among the lost. (Jas. ii. 19.)

Faith in Christ is represented as receiving him (i. 12: "As many as received him, to them gave he the right to become children of

God, even to them that believeth on his name"); and under the figure of eating his flesh and drinking his blood, as partaking of his life. (vi. 51-58.) It issues in following him (viii. 12: "He that followeth me shall not walk in the darkness, but shall have the light of life"), and in keeping his word (viii. 51: "If a man keep my word, he shall never see death"). Because in him alone is life for men, (i. 4; 1 John v. 11, 12: "And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life,") faith in him and eternal life are everywhere presented as inseparable. (iii. 15, 16, 18, 36: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." vi. 40, 47: "He that believeth hath eternal life.")

The terms repent, repentance (*μετανοέω*, *μεταμέλομαι*, etc.) do not occur in the Gospel or Epistles of John, though *μετανοέω* is often found in the Apocalypse. The reference, in 1 John i. 9, is to believers. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Repentance is, therefore, nowhere expressly named as a condition of salvation; yet it is clearly implied in the contrast drawn throughout the gospel between the attitude of men toward sin before and after conversion. Christ is "the Lamb of God, which taketh away the sin of the world." (i. 29.) "Every one that committeth sin is the bondservant of sin." (viii. 34.) Believers are not of the world. (xvii. 14, 16.) To the impotent man healed at Bethesda was given the command: "Behold, thou art made whole; sin no more, lest a worse thing befall thee." (v. 14.) That putting away of sin, in which repentance essentially consists, is constantly enjoined. "Ye know that he was manifested to take away sins. . . . Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither knoweth him. . . . He that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil. Whosoever is begotten of God doeth no sin. . . . In this the children of God are manifest, and the children of the devil." (1 John iii. 5-10.)

Love is represented, in harmony with all Scripture, not as the condition, but as the fruit of salvation. It is the evidence of the new life to the world ("By this shall all men know that ye are my disciples, if ye have love one to another," xiii. 35), and to the individual believer ("We know that we have passed out of death into life, because we love the brethren," 1 John iii. 14). In the First Epistle, which may be termed a doctrinal unfolding of the historical contents of the gospel, love appears as an essential element of the new life. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (iii. 10.) "He that loveth not knoweth not God; for God is love. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (iv. 8, 20.) The attempt is sometimes made to set at variance the doctrine of Paul, of James, and of John, but however Paul may emphasize faith, and James works, and John love, they all recognize the one condition of salvation expressed in the pregnant phrase: "Faith working through love." (Gal. v. 6.)

The conception of John as the apostle of love, it should be observed, is drawn, so far as his teaching is concerned, rather from the Epistles than from the Gospel. In his Gospel, which precedes the Epistles logically, if not chronologically, faith is decidedly more prominent than love, with the exception of chapters xiv.-xvii., and is urged as repeatedly and as emphatically as by Paul. The work of God is faith (vi. 29). The purpose of the Gospel is to produce faith: "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." (xx. 31.) The historical development of the Gospel lies in the unfolding of faith and of unbelief.

An examination of John's use of the terms *love* and *faith* is interesting and instructive, especially when compared with the usage of Paul.¹ *πίστις* is not found in the Gospel, and in the other writings of John it occurs only five times: in his First Epistle v. 4, and in Revelation ii. 13, 19; xiii. 10; xiv. 12. Elsewhere in the New Testament it is often found. But *πιστεύω* occurs 99 times

¹ The text of Westcott and Hort is used.

in the Gospel, 9 times in the Epistles, and nowhere in the Revelation—a total of 108 times. In the other Gospels it is found in 34 instances; in the Epistles of Paul, 55; in the Acts, 37; in Hebrews, 2; in James, 3; in Peter, 3; in Jude, 1—a total of 135 in the whole New Testament apart from the writings of John. *πίστις* occurs 142 times in Paul's Epistles (Hebrews not included), and *πιστεύω* 55—a total in Paul's writings of 197 times. As, in the Greek text of Westcott and Hort, the Gospel of John occupies 53 pages and the Epistles of Paul 126 pages, it appears that *πιστεύω* is, proportionately, rather more frequent in the Fourth Gospel than *πίστις* and *πιστεύω* combined in the writings of Paul. On the other hand, *ἀγάπη* is found 7 times in the Gospel, *ἀγαπάω* 37, *φιλέω* 13—a total of 57; in Paul's Epistles, *ἀγάπη* 73, *ἀγαπάω* 34, *φιλέω* 2—a total of 109, a proportion nearly the same as in the former case. And it will be noted that, while *πιστεύω* is found 99 times in the Gospel, the various words for love occur only 57 times. Obviously, the emphasis of the Gospel is rather upon faith than upon love. The proportion is very different in the Epistles. There we find *πίστις* once and *πιστεύω* nine times, a total of 10 times; while *ἀγάπη* occurs 21 times and *ἀγαπάω* 31, a total of 52 times. (*φιλέω* and *φιλία* are not found in the Epistles.) The love that springs in the heart of man is traced to the love of God: "We love, because he first loved us." (1 John iv. 19.)

The thought of judgment according to works, as in Paul ("who will render to every man according to his works," Rom. ii. 6. Comp. the parables of the talents and the pounds, and the representation of the judgment in Matt. xxv. 31–46), appears in v. 29 ("all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done ill, unto the resurrection of judgment"), and there only in the gospel. In these good or evil works faith, indeed, is included. Faith is preëminently the work of God. (vi. 29.) Works are the revelation of character, and moral character is determined by the presence or absence of faith. "If ye were Abraham's children, ye would do the works of Abraham. . . . Ye do the works of your father. . . . Ye are of your father, the devil, and the lusts of your father it is your will to do." (viii.

39, 41, 44.) "Whosoever doeth not righteousness is not of God." (1 John iii. 10.) "He that doeth good is of God; he that doeth evil hath not seen God." (John iii. 11.) (Comp. Rev. xx. 12-14: "And the dead were judged out of the things which were written in the books, according to their works. . . . And they were judged every man according to their works.") The condition of salvation is not works, but faith manifested by works. So is Matt. xii. 37 to be understood: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Believers do not obey that they may be saved, but because they are saved. They serve not for wages as servants, but for love as children. Obey and live is the word of the law; live and obey is the word of the gospel.

The ground of salvation, then, is nothing meritorious in man, in his character, or in his works. The believer is drawn by the Father (vi. 44, "No man can come to me except the Father which sent me draw him"), born again of the Spirit ("Except a man be born anew, he cannot see the kingdom of God. . . . Except a man be born of water and the Spirit, he cannot enter into the kingdom of God," iii. 3, 5), and finds in Christ the way, the truth, and the life. (xiv. 6.) Life is the gift of Christ: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." (x. 27.) (Comp. 1 John v. 11.) The fine linen in which the bride, the Lamb's wife, is arrayed, which is the righteous acts of the saints (Rev. xix. 7, 8), is washed and made white in the blood of the Lamb (Rev. vii. 14), and to him is rendered all the praise of their salvation by the redeemed in heaven. (Rev. v. 9-14; vii. 10. "Salvation unto our God which sitteth on the throne, and unto the Lamb.")

The gospel makes no specific reference to those who have not heard of Christ, though it teaches that all men shall be judged. (v. 28.) The emphasis is laid upon the sin of unbelief, and the case of those to whom the offer of salvation has not been made known is not, therefore, directly considered. (See Rom. ii. 12: "For as many as have sinned without law shall also perish without law," and the verses following. Scripture in general has little to say upon this theme.)

IV. THE ISSUE OF JUDGMENT.

"All that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." (v. 28, 29.) (Comp. Deut. xxx. 19: ". . . I have set before thee life and death, the blessing and the curse." Dan. xii. 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.") Life and judgment are here opposed; life and death in v. 24: "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but has passed out of death into life." (viii. 51: "If a man keep my word, he shall never see death." 1 John iii. 14: "We know that we have passed out of death into life, because we love the brethren.")

(a.) The portion of the righteous, then, is eternal life. This life, according to John, begins with the new birth (iii. 3, 5; 1 John iii. 9: "Whosoever is begotten of God doeth no sin." 1 v. 1: "Whosoever believeth that Jesus is the Christ is begotten of God." See also verses 4, 18); consists essentially in the knowledge of God as he is revealed in Christ ("And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ," xvii. 3) (comp. 1 John iii. 2); and is the present possession of the believer. "He that believeth on the Son *hath* eternal life." (iii. 36.) "He that heareth my word . . . *hath* eternal life." (v. 24.) "He that believeth *hath* eternal life." (vi. 47; vi. 54; xi. 25, 26. 1 John v. 12: "He that hath the Son hath the life." 1 John v. 13.) Eternal life is never represented in the Fourth Gospel as future—the predominant representation in the Epistles of Paul—yet it still awaits its consummation, which shall follow the resurrection and the judgment: "And if I go and prepare a place for you, I come again, and will receive you unto myself, that where I am, there ye may be also." (xiv. 3.) "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." (xvii. 24.) (Comp. 1 John iii. 2.)

In the consummation of the life everlasting in the heavenly kingdom are included being with Christ ("Where I am, there shall also my servant be," xii. 26; xiii. 36; xiv. 2, 3), and being like Christ. Already believers share his glory in part ("And the glory which thou hast given me I have given unto them," xvii. 22); hereafter they shall behold his glory with open face (xvii. 24); shall enjoy with him the Father's love ("And I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them," xvii. 26); and shall be made like him because they shall see him as he is. (1 John iii. 2.) (Comp. 2 Cor. iii. 18, and the promises of the epistles to the seven churches.)

(b.) The portion of the wicked is eternal death. As life in the Scripture sense is not bare existence, death is not merely the cessation of existence. It is a present spiritual condition. Apart from Christ, in whom alone is life, the soul is dead. Thus by nature men are in the state of spiritual death: "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." (vi. 53.) (Comp. v. 24; 1 John iii. 14; 1 John v. 12, "He that hath not the Son of God hath not the life.") The state of nature is a state of death; life is of grace alone.

Yet the death of the wicked, as the life of the righteous, finds its consummation hereafter, following the resurrection and the judgment; and may therefore be represented as future, especially as the way of escape lies open during the present life, and the destiny is not finally determined until the hour of death: "Except ye believe that I am he, ye shall die in your sins." (viii. 24.) "If a man keep my word, he shall never see death." (viii. 51.) "There is a sin unto death." (1 John v. 16.) The striking phrase, *second death*, is employed in the Revelation, and there only, to describe the final state of the ungodly. (ii. 11; xx. 6; xxi. 8.)

The phrase *eternal death* does not occur in the gospel; and such expressions as eternal punishment (Matt. xxv. 46), eternal sin (Mark iii. 29, true text), eternal destruction (2 Thess. i. 9), eternal judgment (Heb. vi. 2), are not found in the Gospel or Epistles of John. Eternal torment is represented in Rev. xiv. 11. The *doctrine* of eternal death, however, is clearly taught: "Except a man be

born anew, he cannot see the kingdom of God." (iii. 3.) (Comp. iii. 5.) "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (iii. 36.) Here is plainly declared the total and final exclusion of the unrighteous from the kingdom of God. Neither in this gospel nor elsewhere in Scripture is the hope held out of a place for repentance beyond the grave. The judgment of the last day is the ratification of the sentence which is pronounced upon the soul at death.

Such is the doctrine of judgment in the Fourth Gospel. Judgment belongs to the Father, and by him is committed to the Son, on the ground of his mediatorial office, that all may honor the Son as they honor the Father. The exercise of judgment, which does not belong to the *purpose*, but is the inevitable *result* of his mission by reason of the unbelief of men, found place in his earthly life, and in the last great day all men shall stand before him for final sentence. The standard of judgment shall be the word of God, which requires faith in Christ as the condition of salvation. The issue of that judgment shall be to the unbeliever eternal death, to the believer eternal life. John strikes no discordant note in the inspired chorus, and his teaching upon this theme, as upon every other, blends in harmony with the teaching of all Scripture, which came not by the will of man, but from holy men of God, who spake as they were moved by the Holy Ghost.

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