

**THE INCARNATE GLORY:
AN EXPOSITORY
STUDY OF THE GOSPEL
ACCORDING TO ST. JOHN**

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The incarnate glory: an expository study of the gospel according to St. John by William Manson

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THE INCARNATE GLORY

AN EXPOSITORY STUDY OF THE
GOSPEL ACCORDING TO ST. JOHN

BY

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M. D. M.

Preface

THE practical aim of the series to which the present volume belongs does not permit of any exhaustive treatment of the critical questions raised by the Fourth Gospel. Nevertheless, as some preliminary acquaintance with these questions is undoubtedly necessary to the just and proper understanding of the book, I have judged that an introductory chapter setting forth in some measure the main lines of a critical approach to the Gospel may not be out of place. Readers who desire a more exhaustive discussion may turn to the New Testament Introductions of Moffatt, Jülicher, and Zahn, or to some of the special monographs on the Fourth Gospel enumerated at the end of the volume. Particular mention should be made of Prof. Burney's *Aramaic Origin of the Fourth Gospel* (1922), a work which is certainly likely to exercise a commanding influence on Johannine studies for some considerable time to come. The writer desires to acknowledge a special debt of gratitude to this work, and to the various contributions to Johannine criticism of Prof. B. W. Bacon, not

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least to his survey of the New Testament field of thought in his *Jesus and Paul* (1922).

The main part of the present volume is exegetical, and here, while I have followed for the most part an independent line of study, I am conscious of a special debt to the great commentary of H. J. Holtzmann, revised by W. Bauer (1908), which remains perhaps the most adequate exposition of the mind of the Fourth Evangelist. I have felt that the Synoptic Gospels and St. Paul afford the natural line of approach to the Fourth Gospel, and for this reason references to Philo and to Hellenistic Judaism occur but sparingly in the following pages. The Fourth Gospel contains nothing of that Alexandrian terminology which figures so remarkably in writings like Colossians or the Epistle to the Hebrews: on the other hand, we are constantly driven back upon the Synoptics and upon the experience of St. Paul for the true illustration or counterpart of Johannine ideas. Some attempt to trace this connection of ideas is made in the following chapters. I have sought to show that the Fourth Gospel is not an abstract or speculative production, but is vitally related not only to Christian religious experience, but to the practical aims of the Christian mission. The apologetic for Christianity which the book contains is by no means purely theoretical, but is sustained throughout by the pressure of a vital

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religious experience. As a matter of fact, the thesis to which the whole Gospel is dedicated is that Christianity represents a new discovery and experience of the living God. No New Testament writing is so essentially opposed to traditionalism, or so essentially inspired by faith in the Spirit. The followers of Montanus certainly erred in the direction which their enthusiasm took, but they made no mistake when they saw in the Fourth Gospel a supreme defence of spiritual liberty.

My sincerest thanks are due to my colleague, Prof. Richard Davidson, D.D., who has read the proofs, and assisted me with many valuable suggestions.

W. MANSON.

Knox College, Toronto.

June, 1923.

