

**THE FOURTH GOSPEL
AND SOME RECENT
GERMAN CRITICISM**

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The Fourth gospel and some recent German criticism by Henry Latimer Jackson

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BY

HENRY LATIMER JACKSON, B.D.

VICAR OF ST MARY'S WITH ST BENEDICT'S, HUNTINGDON

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at the University Press
1906

Volat avis sine meta
Quo nec vates, nec propheta
Evolavit altius :
Tam implenda, quam impleta
Nunquam vidit tot secreta
Purus homo parius.

Thesaurus Hymnologicus.

PREFACE.

I MAY be allowed, perhaps, to say a word or two as to the origin and existence of a book which, as it seems to me, has few if any claims to rank as a contribution to what Soltau speaks of as "das Hauptproblem aller Bibel-Kritik."

It was urged but the other day that, if the clergy cannot all be profound scholars and theologians, they are at any rate pledged to be "a learned and a learning body." If it is not presumptuous to say so, I have at least tried to be the student, the learner:—not simply "mine own self to gratifie," but as mindful of the demands made by the ministry of teaching. Desirous of kindling a deeper interest in the study of Holy Scripture amongst those to whom, here and elsewhere, I have been called to minister I have, for a good many years, included regular and systematic lecturing on topics connected with the "Divine Library" in the ordinary routine of parochial work—not disguising the fact that, if there be those who, as Soltau complains, "deem it inexpedient that the results of Biblical

criticism should be communicated to wider circles," I would not willingly be numbered with them. A time came when, having treated at some length of the Gospels generally, I was prompted to resume some closer study of the Fourth Gospel (the "Schmerzenskind der Theologie" of Pfleiderer) for my own purposes and with the view of attempting some fuller discussion of the subject with those who, if few in number, have proved themselves intelligent and attentive hearers.

In short, availing myself of material already collected and embarking on fresh studies which are still occupying all the leisure at command, I combined work for my own ends with the preparation of a course of lectures which were delivered on the Sunday afternoons of last winter.

The results of my work have now been prepared for publication. That the lectures in question lie behind the printed pages will be, perhaps, evident from the somewhat colloquial style which has been adhered to; they are not, of course, merely reproduced. Apart from attempts to improve on the spoken word, there has been re-arrangement of matter, expansion and condensation. Much has been added on; and the additions go far beyond the references and quotations which have been given in foot-notes or embodied in the text. As might be expected, I have drawn largely on the works of English theologians. More numerous, however, are my gleanings from the literature on the

Johannine question which comes to us from abroad; from many a continental student and scholar of acknowledged eminence. In particular I have consulted German writers—not by any means confining myself to recent publications only; and it will be remarked that two of them have to some extent determined the lines on which my subject has been worked out.

Let me say here that, unfortunately, Professor Schmiedel's important contributions to the *Religionsgeschichtliche Volksbücher* (*Das vierte Evangelium*, and *Evangelium, Briefe und Offenbarung des Johannes*) did not come to hand until my book was practically finished.

It remains that I should acknowledge a large debt of gratitude. If I have repeatedly turned to Germany for help—not always, I fear, accepting guidance—the reason shall point to early associations, to what I would gladly think of as lasting ties with German friends whose unvarying and warm-hearted kindness makes me look on the "Fatherland" as a second home. There are others, in the nearer home, to whom thanks must be tendered. Of one who is to me as a brother it shall suffice to say that he knows how I value the encouragement which has ever come from him. Two shall be mentioned by name:—my old friend the Rev. E. Harris, D.D., Vicar of Bullinghope, Hereford, who was good enough to read my work in its unrevised