

The same thing may be said about the two works of Professor Hess in the two books before us. They are complementary to each other, and taking the two together we have a treatise which ought to be studied with care. In fact, such a study is forced on us by all these books, and by other books, now accessible to the English reader. It is no longer possible to ignore a tendency so widely spread, and sustained by the work of so many able and learned writers. Theologians in

our own country must gird themselves to this mighty task, and leave it no longer to the theologians of Germany, who seem to live in an unreal world, and hardly to know the motives, the aims, and the methods of real men in this workaday world. They breathe an academic atmosphere, and they seem to dwell remote from the world in which real men live.

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Problems of the Fourth Gospel.

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I.

CHRIST'S TEMPTATION RETAINED IN THE SUBCONSCIOUSNESS OF THE FOURTH GOSPEL.

2. The Human Agency at work in the Temptation.

Who was 'Satan,' the Tempter that had assumed bodily shape and breathed his sinister questionings into Christ's ear? He was no personification of thoughts and feelings which arose within Christ Himself. Neither was he some unique and appalling incarnation of the Evil One. He was a Man, an equal to this Son of Man, and to that veteran apostle whose reminiscences we are now deciphering. He was present when Christ unrolled that drama of spiritual temptation in the hearing of the Twelve; present, when Christ ignored the purse-bearer and asked Philip about the purchase of viands; present when the threefold Temptation had its threefold commentary expounded before his eyes; present in the little boat when Death was staring Him in the face; and present next day when Christ could refrain Himself no longer,—'Have not I chosen you the Twelve, and one of you is Diabolos?'

Gradually had that truth dawned on the disciple whom Jesus loved. Judas had gone out into the dark night, and had become a hissing and byword among the Churches, before this one man among his fellow-disciples realized the greatness of Iscariot's crime against their common Master. John could see it now. Reviewing the experiences through which that apostolic group moved with their Lord, he could appreciate the futile efforts made by

Christ to reclaim Judas from his downward career. When the storm of opposition was rising, when the blood of John Baptist's martyrdom was still warm on the headsman's axe, Christ had beckoned Judas aside, as it were, with the others into the wilderness. 'Listen,' He had cried to this traitor in embryo, 'behold how your worldliness and insincerity have been paining me. Pause and reflect whither you are tending.' Judas interpreted that weird parable told by Christ on the hilltop. He knew that Christ was looking sidelong at him and leaving him to work out his own salvation. He all but yielded when the water-wraith was shrieking and his fellow-voyagers were giving themselves up for lost. It was not Peter, it was Iscariot, whose cry *de profundis* was eagerly awaited by Christ that night. Therefore our fourth Evangelist, with his more penetrating knowledge, blots Peter from the canvas. It is for Judas' sake that this episode of the walking on the sea has been reintroduced by John. It stands here, not as a symbolism through which we may contemplate Christ and His immanence in the Eucharist, but as Christ's final effort to rescue Judas from the gulf of Perdition. The attempt was baffled; and it is to the soreness which this failure left in Christ's heart that we are to attribute the undertone of expostulation which characterizes his subsequent discourse on the bread of life (6²⁰⁻⁵⁹).

In reading this discourse one seems to come repeatedly upon the shadow of Iscariot. Christ displays a certain sensitiveness and insistence in regard to His Sonship, as though He were still chafed by that question, 'If thou be the Son of God.' He reiterates His own name for Himself 'the Son of Man,' and adds 'him the Father, even God, hath sealed' (v.²⁷). The voice at the Jordan, silenced or at least contradicted by the Tempter, was surely in Christ's mind when He spoke of this 'sealing' process. And in v.⁴² the doubt embodied in the hypothetical 'if' becomes concrete and stringent—'Is not this Jesus, the son of Joseph, whose father and mother we know?' Again, the reference to the manna in v.³¹ is evidently an echo of Dt 8³, a passage to which Christ had already betaken Himself in His controversy with Judas the Tempter—'man doth not live by bread only.' The traitor himself appears and reappears in this sixth chapter of John's Gospel, a transient but ominous silhouette: for instance, does not v.³⁹ contain an anticipation of 17¹²? 'This is the will of him that sent me, that of all that which he hath given me I should lose nothing'—'Holy Father, . . . I kept them . . . which thou hast given me . . . and not one of them perished but the son of Perdition' ἀπωλεία (loss). Finally, observe how the Evangelist, in his compilation of this chapter, is obsessed by the thought of Iscariot's treachery—v.⁶⁴, 'Jesus knew *from the beginning* . . . who it was that should betray him'; and v.⁷¹, 'now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.'

An examination of chap. 5 shows how prominent the idea of Christ's Divine Sonship has

become in the mind of the narrator at this stage. Christ's claim to be the Son of God is now the chief count in the indictment laid against Him by the Jews (5¹⁸). The expression 'my Father,' or 'the Father,' occurs no less than fourteen times in Christ's reported speech within the compass of this one chapter, and nine times does He designate Himself 'the Son.' Even more significant is His appeal (v.⁸³) to John Baptist's testimony, and His allusions to the incidents which had transpired at the Jordan. 'Ye have neither heard his (the Father's) voice at any time, nor seen his form' (v.³⁷); cf. Lk 3²², *σωματικῶ εἶδει . . . καὶ φωνῆν ἐξ οὐρανοῦ*. This denial of His Divine Sonship was in Christ's memory when He sat down with Judas and the other disciples, to talk about the murdered Baptist. It was then that He exposed the character of Judas in veiled language which none but Judas himself, at the time, could comprehend. For Judas, prior to his enrolment among the disciples, had followed Christ from Jordan and plied Him with worldly promptings. The scepticism, the malignant selfishness of Judas were gathering force, instead of dying away, in Christ's society. They were a Satanic burden to Christ. Would the man take warning? Would he not relent when he saw what had befallen the Baptist and what a storm of opposition was rising against Christ? Christ appealed to him as they sat there on the hilltop; but Judas, after some little hesitation, made his choice, and now his fellow-disciple who was in the secret of Christ's love writes out the traitor's name—its first appearance on the page of John's Gospel—Judas Diabolos.¹

¹ Cf. Christ's rebuke to Peter, ὕπαγε ὀπίσω μου, Σατανᾶ, Mt 16²³, Mk 8³³, with Mt 4¹⁰.

Recent Biblical Archaeology.

A BABYLONIAN TOURIST OF THE ABRAHAMIC AGE AND HIS MAP OF THE WORLD.

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THE twenty-second volume of *Cuneiform Texts from Babylonian Tablets in the British Museum*, recently published by the Trustees of the Museum, contains in Plate 48 a document of the most curious and interesting character, which had already been published in a less correct form by Dr. Peiser

in the *Z.A.* iv. pp. 361-70. This is an early Babylonian tourist's description of the world, with an accompanying map, as it was known (or supposed to be known) to him. In the Descriptive Index of the Plates the work is said to belong to 'the late Babylonian period'; this, however, is a mistake, as