

flesh. The Fourth Gospel is a "Life of Jesus," written expressly to establish this view. This is the main purpose. Incidentally, however, the author's disposition as regards Judaism is plainly indicated. More distinctly than any other New Testament writer he counts himself outside that system. He constantly speaks of the Jews as though they were a class to which he does not belong,* and even shows a strong antipathy toward them. They are the "children of the devil," and do the works of their father who was "a murderer from the beginning."† In the First Gospel the Gentiles are the ones pointed at as the incarnation of evil; in the Fourth the situation is reversed, and the Jews are the ones who are forever plotting mischief and seeking to kill Jesus.‡ This feature, together with the fact that the writer betrays ignorance of the geography and customs of Judea, leads us to infer that he could not have been a Jew, least of all so inveterate a Jew as was the Apostle John. The very tone of this gospel toward Judaism indicates its late origin. Only when Christianity had passed completely out of Jewish hands could it have produced and canonized a work making such reflections on the chosen people. Paul labored hard in his epistle to the Romans to make out that a Gentile was good enough to be mentioned in the same connection with a Jew. The Fourth Gospel brings us into the atmosphere of another century, when Chris-

John ii. 6, 13; v. 1; vi. 4; vii. 2; xix. 40, 42.

† viii. 44.

‡ v. 16, 18; vii. 13, 19; vii. 40, 59; ix. 22, 28, &c., &c.