§ vir.] ITS STYLE AND CHARACTER. [intropeucrioy.   
   
 7. With regard to the style of this Gospel, it may be remarked, (1)   
 that Dionysius of Alexandria, as cited by Eusebius, remarked the purity   
 of its dietion in the original, as compared with that of the Apocalypse.   
 (2) That without subscribing to the whole of his eulogy, if classical   
 authors are to be the standard. of comparison, the same will hold good   
 of this Gospel as compared with the other three. (3) That the greater   
 purity of its diction is perhaps mainly owing to its far greater simplicity   
 of style. While the deepest truths lie beneath the words, the words   
 themselves are almost colloquial in their simplicity ; the historical matter   
 is of small amount as compared with the dialogue. (4) That while the   
 language is for the most part unobjectionable Greck, the cast of expres-   
 sion and thought is Hebraistie. There is, both here and in the Epistle,   
 very little unfolding or deducing one proposition from another ; different   
 steps of an argument, or sometimes different conclusions from mutually   
 dependent arguments, are indicated by mere juxtaposition ;—and the   
 intelligent reader must be carrying on, as it were, an undercurrent of   
 thought, or the connexion will net be perceived. (5) That in this respect   
 this Gospel forms a remarkable contrast to those parts of the New   
 Testament written by Hellenistic Christians ; e. g. the Epistles of Paul,   
 and that to the Hebrews; in which, while external marks of Hebraistic   
 diction abound, there is yet an internal conformation of style, and con-   
 nexion of thought, more characteristic of the Grecian mind: they write   
 more in periods, and more according to dialectic form. In observing all   
   
   
   
   
   
   
   
 Son of God—heginning of opposition (v. 1—47): (b) Jesus the Life in the   
 flesh,—progress of beliefand unbelief (vi. 1-71).   
 2. Jesus the Light. Height of the conflict. ch. (a) He meets the un-   
 belief of the Jews at Jerusalem (vii. 1—52): (b) opposition between Jesus   
 and the Jews at its height (vii. 12-59): (c) Jesus the Light of the world   
 for salvation, and for judgment (ix. x.).   
 3. The delivery of Jesus to death is the Life and the Judgment of the world. ch.   
 xi. xii. (a) The raising from the Dead (xi. 1—57) : (b) Prophetic announce-   
 ments of the Future (xii. (c) Final judgment on Israel (ib. 3750).   
 Ill. Jesus anp His own: ch. xiiii—xx.   
 1. Jesus’ Love and the belief of His disciples. (a) His Love in condescension   
 (xiii. 1—30): (b) His Love in keeping and completing the disciples in the   
 (xiii. 31.—xvi. 33): (c) His Love in the exaltation of the Son of God (xvii.).   
 2. Jesus the Lord: the unbelief of Israel, now in its completion: the belief of   
 His own (ch. xviii—xx.). (a) His free self-surrender to His enemies, and to   
 the unbelief of Israel (xviii. 16): (b) His self-surrender to Death, and   
 divine testimony in death (xix. 16—42): (c) His manifestation of Himself as   
 passed from death into liberty and life, and the completion of the disciples’   
 faith worked thereby (xx. 1—29).   
 The AppENnDIx: ch. xxi. The glimpse into the future. (a) The symbolic draught   
 of fishes (1—8): (b) the symbolic meal (9—14): (c) The calling and its prospect   
 (15—23): (d) conclusion.   
 These leading scctions he follows out into minor detail in other subdivisions of much   
 interest.   
   
   
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