

COMMENTARY  
ON  
THE GOSPELS.

BY THOS. O. SUMMERS, D.D.

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VOL. IV.  
ST. JOHN.

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TO  
ROBERT PAINE, D.D.,  
*Senior Bishop of the Methodist Episcopal Church, South.*

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REVEREND AND DEAR SIR: — The high position which you have so long and so worthily filled; the intimate friendship for many years subsisting between us; and the encouragement you have given me in the prosecution of this work, induce me to beg permission to dedicate to you my Commentary on the Gospel of John.

THOS. O. SUMMERS.



## PREFACE.

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THE present volume would have been published at an earlier date, but for circumstances beyond the author's control. The delay, however, has given him an opportunity to compare his work with other works which have recently issued from the press, especially Lange on John, with the digest of criticisms in Dr. Schaff's edition of that work — also the various readings in the Sinaitic Manuscript, lately discovered by Tischendorf. It is proper to say, however, that his views in regard to the sacred text have not been affected by the *Codex Sinaiticus*, which he thinks has been much overrated; nor have his notes been materially modified by those of Lange and others, which have recently been published.

This work is the result of years of study and research. The writing of it has been to the author its own exceeding great reward. Every word of this Gospel has been carefully analyzed — the works of others (and not a few) have been consulted — and the results of laborious criticism are given, for the most part, without the processes by which they have been reached.

As in the Synoptical Gospels, so in this, he has refrained from citing the original text, except in some cases where it seems to be unavoidable; and then *italic*, and not Greek letters, have been used, so that the mere English reader may have greater benefit from the citations.

The character of this great Theological Gospel is such, that the notes are necessarily more elaborate than those on the Synoptics, and are therefore better adapted to ministers, theological students, and Bible-classes of a higher grade, than for most young persons. For the benefit — especially, though not exclusively — of the young, a volume of Questions has been prepared, based upon the Commentary, which ought to accompany it, as it will greatly assist in its systematic study.

NASHVILLE, TENN., Jan. 1, 1872.

## INTRODUCTION.

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THE term *gospel* comes from the Anglo-Saxon *god*, good, and *spell*, message, or history, and, like the Greek *euangelion*, means a good or joyful message, and especially, the "good tidings" of salvation through Jesus Christ. At a very early date the Histories of the Saviour acquired the title, which they have ever since retained.

The word *Hagion* in the titles of the Gospels, in some Greek MSS., may be construed with Gospel — "the *Holy Gospel*" — or with the author — "*Saint John*." But many of the most ancient MSS. have simply "The Gospel according to John," etc. — that is, as delivered, written, or edited, by John.

The chronological order of the Gospels in the received text is that of the majority of Greek MSS. and ancient versions and catalogues of canonical books; and Irenaeus, in the second century, says the correctness of this order was not questioned.

Some have imagined that each succeeding Gospel was designed to supply omissions in the preceding; but this was not the case; as Mark, for example, omits half of what Matthew records, and records scarcely any thing not found in Matthew. Luke records much, while he omits a great deal, found in Matthew and Mark, and inserts much that is peculiar to himself. John has little in common with the other three — as he deals more with the discourses of Christ, while their design was rather to give synopses of the leading events in the life of Christ — hence they are called Synoptists.

The latest dates assigned to the first three Gospels is A.D. 64; and to John, A.D. 97. It is likely they were written at earlier dates.

Concerning the authors of the four Gospels we know nothing certain beyond what is said of them in the New Testament. Matthew and John belonged to the College of Apostles. (See notes on Matt. ix., x.) Besides his Gospel, John wrote also three General Epistles and the Book of Revelation. Mark and Luke are not named in the Gospels. The former is alluded to in Acts xii., xiii; 2 Tim. iv. 11; 1 Peter v. 13; and the latter in Col. iv. 14; 2 Tim. iv. 11; Philemon 24; and he is associated with Paul in the account of his travels in The Acts of the Apostles. Those who wish to know what tradition has said concerning the four evangelists, may find a condensed view of the subject in Cave's "Lives of the Apostles and Evangelists."

The internal proofs of the genuineness and authenticity of the Fourth Gospel are noted in the Commentary where occasions serve. Those who wish to see this subject fully and satisfactorily discussed, are referred to Horne's Introduction, Watson and Smith's Dictionaries of the Bible, Oosterzee on John, and other works of this class. They will discover that the testimonies of the Primitive Fathers to the genuineness and authenticity of the Fourth Gospel are more numerous and pregnant than those which refer to any of the Synoptics. The transcendent importance of the Gospel of John, in its bearing on the great doctrinal system of Christianity, will sufficiently account for its rejection by the skeptics of our age.

In referring to Greek MSS., the usual abbreviations have been employed, to wit: *Recepta*, for the received text; A, for the Alexandrian MS., now in the British Museum; B, for the Vatican MS.; C, for the Paris MS.; D, for the Cambridge MS., frequently called the *Codex Bezae*, because it was presented by Beza to the University Library at Cambridge; Cod. Sin., for the MS. lately discovered by Tischendorf at Mount Sinai. These are among the principal uncial MSS. — that is, those written in capital letters. Those written in cursive, or small, letters, are denoted by figures, 1, 2, 3, etc. Where *cf.* (*confer*) is used, it is important to compare the text with the passages thus indicated. Other abbreviations are such as are in common use, and are explained in Dictionaries, etc.

In this work, the sacred text, including the headings of chapters, and marginal readings and references, has been carefully printed from the standard edition of the American Bible Society.

To save room, the passages of Scripture referred to in the notes are not generally quoted; but as they are of great importance in the elucidation of the text, the student is earnestly requested to turn to them, in every instance, as the Bible is its own interpreter.

It did not belong to the author's plan to append "practical reflections" to his comments on the text; though ministers and others who may honor him by consulting the work will find *suggestions* of this sort, which it is hoped will prove "good to the use of edifying," and tend to promote the glory of Him whose wonderful history he has endeavored to explain.

THE  
GOSPEL ACCORDING TO ST. JOHN.

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CHAPTER I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39  
*The calling of Andrew, Peter, etc.*

I. — 1. *In the beginning* — From eternity. Prov. viii. 22, 23; Col. i. 17; 1 John i. 1, 2; Rev. xxi. 6. The similar phrase in Gen. i. 1, LXX., indicates that point in eternity when creation began: the *Logos* was then existing, as he made the worlds. *Was* — Not began to be. *The Word*, — *Logos* means both *ratio* and *oratio*, reason and speech. It seems to be applied to Christ in both senses — the former denoting his relation to the Father and the Holy Ghost, and the latter his relation to the world as the divine Oracle, revealing the will of God to man. It is applied to Christ by John alone: *cf.* John i. 1, 14; 1 John i. 1; Rev. xix. 13. The term was familiar to the Jews of that age, as it had been used, like the *Memrah* of the Targumists, as a personification of God's speech to man, or a periphrase for Jehovah himself. Gen. xv. 1; Wis. vii. 21. It is thus frequently used by Philo, who sometimes, like Plato, seems to use it in a personal sense, as if it designated a second God; but he is nebulous and inconsistent in its use. John uses it in a distinctively personal sense, as designating the pre-existent nature of Him who became incarnate to reveal the will of God to man — thus opposing the Platonic and Oriental notions of the *Logos*, which were in danger of corrupting the doctrine of the Church. *The Word was with God*, — This affirms his distinct personality, *The Word was God*. — Properly rendered, as *Logos* has the article, in the original, showing that it is the subject of the proposition. This was added, lest the former clause, "the Word was with God," should be construed as meaning an essential, and not a mere personal, distinction. The proem, prologue, or introduction, extends to ver. 18: it is sublime, and indicates the subject of the whole Gospel.

2. *The same* — This repetition emphasizes the distinct personality of the *Logos*, in view of what is about to be affirmed of him. 1 John i. 1, 2.

3. *All things* — The universe. Ver. 10; Col. i. 16, 17. *Were made* — Came into being. *By him*; — Through his agency. The worlds were made by the Father, through the Son. Heb. i. 2. The word (*dia*) is used of God, as creating the universe through himself, and not another — the Father and the Son being one in essence — in Rom. xi. 36; Heb. ii. 10. *And without him* — This exclusive clause is added

to explain and strengthen the former. *That was made.* — Was brought into being and that now exists. This excludes the Gnostic notion of the eternity of matter, as an independent principle of being.

4. *In him was life;* — Life was in him originally, essentially, absolutely, eternally, as he is the source of all the life in the universe. *And the life was the light of men.* — The source of all the spiritual knowledge, purity, and happiness, ever realized by men. John viii. 12; Eph. v. 8, 14; 1 John i. 1-7. This condemns the early heresy which made the Light and the Life two distinct emanations from the Godhead.

5. *And the light shineth in darkness;* — The present tense expresses the constant illumination of the *Logos*, in every age and in every clime — even in the lowest depths of ignorance, depravity, and wretchedness. (See on Matt. iv. 16; John xii. 35; Eph. iv. 17-24; v. 8-14; 1 John ii. 8-11.) *And the darkness* — And yet the beclouded minds of men — the abstract being put for the concrete. *Comprehended it not.* — Perceived not its rays. In every age, and among all people, multitudes "loved darkness rather than light, because their deeds were evil." Those who are enveloped in a dense fog cannot perceive the light of the sun at midday. *Cf.* Wis. xvii. 5; John iii. 19-21; Rom. i. 18-22, 28. This does not teach that none were illuminated by the *Logos* before his incarnation, but that a great many refused his illumination then as since: *cf.* ver. 9-12. They all could have caught his beams and have been saved thereby, if they had chosen to do so.

6. *There was a man* — The evangelist is now passing over to the incarnation of the Word — John the Baptist being his harbinger. (See on Mark i. 1-4; Luke i.) *Sent from God,* — This affirms John's divine commission — not a descent from heaven, as in the case of Christ. John xvi. 28. *John.* — From the Heb. *Yehochanan* — meaning "whom Jehovah has graciously given."

7. *The same came for a witness,* — John came for the purpose of bearing testimony. *To bear witness of the light,* — This clause is added to explain the former, showing the subject of the testimony. *That all men through him might believe.* — This shows the design of his mission — in order that, by his testifying to the Messiahship of Jesus, all the people might believe in him. Ver. 15; John iii. 27-33; v. 33.

8. *He was not that Light* — He himself was not the Light — John, indeed, was a burning and a shining light (John v. 35) — *luchnos*, but not *to Phos* — the Light. *But was sent to bear witness of that Light.* — But he came in order to bear testimony concerning the Light. This emphatic statement was necessary to prevent the belief that John was the Messiah, to which notion some of John's disciples were inclined. Ver. 20; John iii. 28; Acts xiii. 25.

9. *That was the true Light*, — The true light was that which, coming into the world enlighteneth every man. Christ was the real, original Light — *Lumen illuminans*; John was a secondary, derived light — *lumen illuminatum*. Cf. John vi. 32; xv. 1; Heb. viii. 2. As the sun enlightens the natural world, so Christ enlightens the moral world. He did not come into the world to enlighten a portion of it, as the land of Israel, but all the nations of men, even every man. Isa. xlix. 6; Matt. iv. 14-16; Luke ii. 32; Acts xiii. 47. The present tense is used, because the illumination continues throughout the gospel-day, which began with his rising. Titus ii. 11, 12. (See on John iii. 19; xii. 46; xvi. 28.)

10. *He was in the world*, — He remained on earth some 33 years. *And the world was made by him*, — The masculine is here resumed, as it refers back to the *Logos*, ver. 1-3. This is added here, perhaps, because of what follows. *And the world knew him not*. — He was in the world which he created, and yet the world knew him not. In this clause, of course, the world stands for its inhabitants: so we would say, He came to Nashville (the city), and yet Nashville (the inhabitants) did not know him. It is developed to a climax in the next verse. Acts iii. 17; 1 Cor. ii. 8; 1 John iii. 1.

11. *He came unto his own*, — Not only to the world in general, but in particular to Judea — his own country. Ex. xix. 5. *And his own* — people — the Jews — to whom he specially came. (Matt. xv. 24; John iv. 22; Rom. xv. 8) — *received him not*. — In his Messianic character: on the contrary, they rejected him, and slew him as an impostor. Matt. xxi. 37-39.

12. *But as many as received him*, — In his Messianic character — who became his disciples. *To them gave he power* — This power (*exousia*) comprehends all that is done for believers in adoption and regeneration. *To become the sons of God*, — To become children of God. So 1 John iii. 1, 2. This divine affiliation is effected by regeneration, which is more than adoption, and always accompanies it: it is a change of nature, while adoption is only a change of state — the former is a real, the latter a relative change. Cf. ver. 13; John iii. 3-8; Rom. viii. 14-16; James i. 18; 1 Pet. i. 23; 1 John iii. 9; v. 1, *et al.* *Even to them that believe on his name*: — To those who believe on him as he is revealed in the gospel. This clause explains the first — "as many as received him" — because by faith we become his disciples and the children of God. Gal. iii. 26. (See on John iii. 18, 36.)

13. *Which were born*, — Who became the sons of God, ver. 12. *Not of blood*, — This and the next two clauses may be put pleonastically and euphemistically for natural generation, especially as they are not united by the disjunctive *oute*, but the continuative *oude*. Cf. Matt. vi. 26. The plural, in the Greek, "bloods," may be a Hebrew idiom, though it occurs in this sense in Euripides, Ion, 693. Winer says, as source of descent, it occurs there only, as a direct parallel, in the poetic style. Cf. Acts xvii. 26. The Jews considered themselves the children of God, because

they sprang from the blood of Abraham, Isaac, and Jacob. Luke iii. 8; John viii. 39-41. *Nor of the will of the flesh*, — As there is no article before flesh, in the Greek, it may mean, fleshly desire; in Eph. ii. 3, there is the article, "the desires of the flesh" — meaning, perhaps the unlawful indulgence of sensual appetites, whereas in John it seems to simply denote the natural impulse. Such texts as Rom. ix. 3, 5, 8; xi. 14; Eph. ii. 11, illustrate this. *Nor of the will of man*, — Human desire — limiting and defining the fleshly desire. This filial relationship to God is not secured by natural generation, though of the holy seed. *But of God*. — By whose regenerating power alone it can be produced. (See on ver. 12.) De Wette says, "*Ek, of*, denotes, the first time, the *material*, the second and third time, the *mediate* cause, the fourth time, the *immediate* cause of the generation."

14. *And* — A simple continuative, developing the idea in ver. 11. *Was made flesh*, — Became man. Flesh, like "flesh and blood," (Heb, ii. 14,) designates humanity, as possessing a physical nature. 2 Cor. xiii. 4; Heb, v. 7. This opposes the error of the Docetae, who denied that Christ possessed a real body, (1 John iv. 2, 3; 2 John 7,) without favoring the notion of the Apollinarians, that he did not possess a human spirit, any more than "flesh" in Luke iii. 6; John xvii. 2; Acts ii. 17, implies that men have no souls. Mark xiv. 34; Luke ii. 52; xxiii. 46. By this incarnation, the *Logos* is so united with the humanity of Jesus as to constitute one person, without confusion of the divine and human natures. "Flesh" is used, perhaps, to note more distinctly the wonderful humiliation which the incarnation involves. *Dwelt among us*, — Literally, tabernacled. The nouns, *skenos*, (2 Cor. v. 1, 4; Wis. ix. 15,) and *skenoma*, (2 Pet. i. 13, 14,) are used for the human body as the dwelling-place of the soul; but the verb expresses the notion of dwelling: he really made his abode upon earth, though as a sojourner. *Cf.* Lev. xxvi. 11, 12; Ezek. xxxvii. 27; xliii. 7, LXX.; Ecclus. xxiv. 8-10. But as in these passages there is a reference to the Jewish tabernacle, in which the *Shekinah*, or symbol of the Divine Presence, dwelt; and as this Hebrew word has nearly the form, as well as the same meaning, of *skene*, one can hardly help thinking that the evangelist had this in his mind, and that this suggested the next clause, or was suggested by it. *And we beheld his glory*, — As it shone through the tabernacle — the manifestation of his divinity (Heb, i. 3) in the miracles which he wrought (John ii. 11), in the visible splendor which shone from him in his transfiguration (Luke ix. 32), and in the "grace and truth" which made his character and life illustrious. The divinity dwelt symbolically in the Jewish tabernacle and temple, Ps. lxxx. 1; it dwells influentially in the tabernacle or temple of the Church composed of true believers; but it dwells substantially in the humanity of Jesus. Col. ii. 9. By saying he "dwelt among us" — man with men — flesh with flesh (Heb. ii. 14) — and "we beheld his glory," the evangelist emphasizes the reality of the incarnation, and his certain knowledge of the fact. Acts i. 21; 2 Pet. i. 16-18; 1 John i. 1-3. *The glory* — A glory. *As* — Not "as if," or merely "like," but such as belongs to him.

*Cf.* Matt. vii. 29; 1 Cor. v. 3. *The only begotten* — *Sc.* Son. *Monogenes* is applied to Christ by John alone. John i. 14, 18; iii. 16, 18; 1 John iv. 9. In the eternal generation of his divinity, and in the miraculous generation of his humanity, he is absolutely alone (Mark xii. 6); those who believe in him are through him made, in an infinitely subordinate sense, the children of God. Ver. 12, 13; Rom. viii. 29. *Of* — From — implying the divine generation — hence *the Father* is added. *Full of grace and truth.* — This may be joined to "the glory of him" — putting "a glory as of the only begotten of the Father" in a parenthesis; or to "dwelt among us" — putting all between in a parenthesis, as in our version. The sense is substantially the same. The incarnate Word made a full manifestation of God's love to man and the true religion as embodied in the gospel. (See on ver. 17; John iii. 16, 17; viii. 32, 40.)

15. *John* — The evangelist reverts to ver. 6-8, and shows that the Baptist affirmed the pre-existence of the *Logos*. *Bare witness* — Testifies, bears witness: in the Greek, the present is used for the sake of vividness, as is common in the New Testament: *cf.* John iv. 28. *Cried*, — Proclaimed. (See on Mark i. 3, 7.) *This was he of whom I spake*, — The Baptist refers to what he testified when interrogated by the priests and Levites; ver. 19-27: *cf.* Matt. iii. 11; Luke iii. 15, 16. He uses a similar formula on another occasion, only in the present tense, Christ being present, ver. 30; here the past, Christ not being present: It was this person whom I meant when I said, He that succeeds me takes precedence of me, because he existed before me. *He that cometh after me*, — Who enters upon his office after me in point of time. *Is preferred before me*; — In point of dignity: so *emprosthen* is used, Gen. xlvi. 20, LXX. *For he was before me*. — In reference to time. This must refer to the pre-existence of the *Logos*, as the birth of Jesus was after that of John. But if he was pre-existent, as is affirmed, ver. 1, 2 (*cf.* John viii. 58), then he must be infinitely superior to John, and officially, as the Messiah, may well be preferred before him. *Cf.* John iii. 25-36; xv. 18, where *protos* is used in this sense of priority in time.

16. *And* — Some read "For." *Of his fulness* — This does not seem to be (as Origen thought) the language of the Baptist, but of the evangelist, carrying on the train of thought suggested in ver. 14; the testimony in ver. 15 being adduced for confirmation. The statement in this verse does not suit the Baptist and his disciples. Christ is full of grace and truth, and out of his fullness all Christians receive a bountiful share — a constant and plentiful succession of blessings, favor upon favor, the source being exhaustless, yielding:

Enough for all, enough for each,  
Enough for evermore.

It is not likely there is any reference here to the Gnostic *pleroma*. (See Rom. xv. 29; Eph. iii. 19.)

17. *For* — This assigns a reason for the foregoing. *The law* — The Old Testament code. *Was given by Moses*, — The legal code was delivered to the Israelites through Moses. John vii. 19, 22, 23; Gal. iii. 17-26; Heb. vii. 19, and *passim*. Paul says, "The law worketh wrath," because of its rigorous exactions and its fearful penalties. Gal. iii. 10-14. Its ritual, indeed, spoke of grace, but it was symbolically, exhibiting the shadow of which Christ is the substance. Hence it is added "the grace and the truth came by Jesus Christ" The article, in the Greek, is used perhaps with reference to ver. 14 — there is no "but" in the Greek, though the clauses are adversative. The "grace" of the gospel is opposed to the "wrath" of the law — its "truth," to the legal "shadow." (See on ver. 14.) This is eminently the dispensation of the Spirit, as the apostle shows in his contrast between the old and the new dispensation. 2 Cor. iii. As "God giveth not the Spirit by measure" unto Christ (John iii. 34), but he has it in all its fullness, so all his disciples may receive from him ever-increasing supplies. John vii. 37-39.

18. *No man* — No one — not even Moses, and therefore he could not be "full of grace and truth." Of course no bodily eye can discern the divine essence (Ex. xxxiii. 18-23); but neither has any mere man possessed an intuitive and infallible knowledge of the mind and will of God, so as to be able to make a perfect revelation thereof to the world. *Hath seen God* — Deity — as there is no article in the Greek. *The only begotten Son*, — (See on ver. 14.) *Who is* — The present participle, in the Greek, denotes his original and eternal mode of existence. Ver. 2; John iii. 13. *In the bosom of the Father*, — The figure, perhaps, is that of a child in his father's embraces, though it may refer to the position of a guest reclining at table next the host. John xiii. 23: *cf.* Deut. xiii. 6; xxviii. 54, 56; 2 Sam. xii. 3, 8; Isa. xl. 11, LXX.; Ecclus. ix. 1. The Father imparts confidential communications to his beloved Son. *He* — Emphatic — exclusive — he, and no one else. *Hath declared him*. — Made known the mind and will of God to the world. (See on Matt. xi. 27; John i. 1; iii. 13, 31-35; v. 17.)

19. *The record* — The testimony, as ver. 15. *The Jews* — Probably the great council, called the Sanhedrim, is meant; as it was its prerogative to inquire into the pretensions of prophets. Matt. xxi. 23. *Priests and Levites* — The deputation was thus composed, as these were engaged in the service of the temple. *Who art thou?* — The people thought he might be the Messiah (Luke iii. 15), and even the rulers might think it not impossible that he was. This must have been more than forty days after the baptism of Jesus — perhaps they had heard of that event and this excited their curiosity.

20. *And he confessed* — The two affirmatives, with the negative, make a strong asseveration. The emphasis of the passage shows the importance of the testimony. From the prophecies and the signs of the times the Jews were expecting the Messiah soon to appear; and from John's peculiar character and ministry, they

were led to surmise that John was he — hence the importance of his emphatic disclaimer.

21. *What then?* — What shall we say then: *cf.* Rom. vi. 1, 15; vii. 7; viii. 31. *Art thou Elias?* — From a misunderstanding of Mal. iii. 5, the Jews expected Elijah the Tishbite, in his own proper person, to appear and usher in the Messiah. (See on Matt. xvii. 10-13.) John's character and mode of life reminded them of Elijah. 2 Kings i. 8. *That prophet?* — The prophet viz., he who was predicted by Moses (Deut. xviii. 15), whom they seem to have distinguished from the Messiah, ver. 25; John vii. 40, 41.

22. *Who art thou?* — They demand a positive declaration — having referred to all whose coming was foretold. *What sayest thou of thyself?* — In what character dost thou profess to come?

23. *I am the voice* — Literally, I a voice of crying in the desert, Make straight the way of the Lord, as said Isaiah the prophet. As if he had said Ye will find in Isaiah (xl. 3) a description of my person and office. In his great humility he sinks his personality — he is a mere voice. The herald is nothing — his proclamation is all. The allusion is to the practice of Eastern monarchs, who, when on an expedition, send pioneers to level hills, fill hollows, and straighten the roads, to prepare an even and direct way before them. See the accounts which Diodorus gives of the march of Semiramis, and Jos. Wars vi. 6. Some doubt the primary and literal application of this prophecy to the return of the Jews from captivity, because they returned "in scattered parties, without pomp, and especially without any visible presence of the Lord;" but Ps. cxxvi. seems to warrant the application of the passage, highly wrought and figurative as it is, to that event, which symbolized one more glorious, to which it is applied by the evangelists and the Baptist. (See on Matt. iii. 3; Mark i. 3; Luke i. 17; iii. 4-6.) By "the Lord" the Baptist understood the Messiah, and considered himself his harbinger. Ver. 31.

24. *And they which were sent* — The common reading seems to be right: And those who were sent were of the Pharisees. This was the strictest, most popular, and most numerous sect of the Jews. Josephus says they were of considerable weight in the days of John Hyrcanus, B.C. 108; that they (as well as the Sadducees) originated in the time of Jonathan the high-priest, B.C. 159-144, and that they numbered about 6000 at the death of Herod the Great. They probably derived their names from the Heb. *pharash*, separated, because they separated themselves from other Jews under pretense of greater purity and a stricter observance of the law, written and oral. Whatever they were at their origin, they appear to have been, with some exceptions (John iii. 1; Acts v. 34), great hypocrites in the time of Christ. Matt. v. 20; xxiii.; Mark viii. 11-15; Luke xi. 52; xviii. 9-14. As they paid great attention to ritual purifications, persons of this sect were chosen for the deputations sent to John. (See on ver. 25; Mark vii. 1-8.)

25. *Why baptizest thou then*, — The Jews expected a lustration of the people in the days of the Messiah, to be performed by himself or his legates. Ezek. xxxvi. 25; Mal. iii. 2. *If thou be not* — If thou art not the Messiah, nor Elijah, nor the prophet. (See on ver. 20, 21.) *Oude* is probably the correct reading — not *oute*. (See on ver. 13.)

26. *John answered them*, — Some fail to see an answer to the question in ver. 25. But the deputation understood it: If John was able to identify the Messiah, they would not doubt his authority to baptize. By saying that he baptized with water, he intimated that the Messiah would baptize with the Holy Ghost and with fire — of which spiritual purification his merely ceremonial purification was an expressive symbol. Hence this is added in Matt. iii. 11; Mark i. 8; Luke iii. 16. (See on those passages and on ver. 33.) The deputation knew that this was, in some sense, the prerogative of the Messiah. Joel ii. 28, 29; Mal. iii. 1-3. The words "he shall baptize you with the Holy Ghost and with fire," are found in some MSS. — probably by a clerical interpolation. *There standeth* — He did not probably mean that Jesus was then literally standing in their company; but that the Messiah had appeared in his person, though they were not aware of the fact. It is implied that John knew it; hence this must have taken place after the baptism of Jesus. (See on ver. 31-34.)

27. *He it is*, — These words, and the clause, *is preferred before me*, though omitted in some MSS., are probably genuine; and the common translation is substantially correct. (See on ver. 15.) *Shoe's* — Literally, what is bound under, that is, under the feet: in the New Testament, the word means the same as sandals, which were originally soles of wood or leather, bound to the feet by *latchets*, *i.e.*, leather straps. According to the ancient Jews, Greeks, and Romans, carrying the sandals, and of course unloosing them, was the office of the lowest menial. The rabbins say that the shoes of Jewish teachers were borne by their disciples, and Eusebius says the same custom obtained among the first Christians. The Talmud says, "Every office that a servant does for his master, a scholar should perform for his teacher, except loosing his sandal thong" — that they called "a reproachful work, fit only for a Canaanitish, not a Hebrew servant." This nervously expresses John's sense of the subordinate relation which he sustained to Jesus, as the Messiah.

28. *Bethabara* — This seems to be the *Beth-barah* of Judges vii. 24 — meaning House of the ford — a place near a ford of the Jordan. But nearly all the MSS., versions, Fathers, and Editors, have *Bethany*. Origen occasioned the change to Bethabara, because he found a place on the east bank of the Jordan so called, but found none called Bethany; and as the Bethany where Martha and Mary resided is west of the river, and could not be the place here designated, he suggested the change to Bethabara. But there were probably two places called Bethany — this

being "beyond the Jordan" — that is, on the east bank of the river. It is not unlikely that the place bore both names, especially if Bethany may be derived from the Hebrew, a place of ships, or vessels — the ferry-house; as the river was sometimes forded and sometimes ferried. It appears to have been over against Jericho. It was a convenient place for the ministry of John and Jesus. John x. 39-42.

29. *The next day.* — After the visit of the priests, and Levites. Not the day of the baptism of Jesus, as his temptation immediately succeeded his baptism, whereas in the days succeeding the day here specified other events are reported as having taken place. (See ver. 35, 43; ii. 1, 12.) It is not necessary to suppose that Jesus returned that day from the scene of the temptation. There are no *data* by which we can determine the precise time. *John* — As the name is not in the principal MSS., it was probably introduced from a Church-lesson beginning with this verse. *Jesus coming unto him,* — After his baptism and temptation, he entered upon his ministry, and would naturally seek for followers among John's disciples, as John was merely preparing the way before him. *Behold* — An exclamation, calling special attention to an important person or subject. *The Lamb of God,* — *I.e.,* the Messiah. This chapter abounds in the titles of Jesus, *e.g.,* ver. 1, 14, "the Word;" ver. 34, 49, "the Son of God;" ver. 41, "Messiah, or Christ;" ver. 49, "the King of Israel;" ver. 51, "the Son of man." "The Word" and "the Son of God" designate his divine as well as his official character; all the rest are official designations. In this verse and ver. 36, and nowhere else, he is called "the Lamb of God," with reference to the lamb offered in patriarchal and Jewish sacrifices. Gen. iv. 4; xxii. 7, 8; Ex. xii. 3-28; xxix. 38-42; Lev. xxiii. 18; Num. xxviii. This animal was chosen as a sacrificial type of Christ, because of its innocence and patience. Isa. liii. 7; Acts viii. 32; 1 Pet. i. 19. Christ is styled "the Lamb of God," because he constituted that sacrifice which was demanded, provided, and accepted by God. *Cf.* Ps. li. 17; Luke ii. 26. *Which taketh away the sin of the world!* — Who makes expiation for it, and so removes it: saves from its guilt, pollution, and penalty. What the priest and the sacrificial lamb did typically, Christ as Priest and Victim does really. His death is received as substitutionary for all men, if they will comply with the conditions on which it is made available to this end. As the sins of the offerer were symbolically transferred to his offering, so God "hath laid upon him the iniquity of us all." Isa. liii. 4-7; Matt. viii. 17; 1 Pet. ii. 24; 1 John ii. 1, 2; iii. 5. The corresponding Hebrew word, *nasa*, means to bear, in the sense of taking upon one's self, becoming accountable for sin, (Lev. v. 1. xvi. 21, 22; Ezek. xviii. 20;) and also to bear away to pardon, or to secure pardon, for sin, (Lev. x. 17; 1 Sam. xv. 25, LXX.) Both senses coalesce in the atonement of Christ. 1 Pet. iii. 18. Salvation from sin is repeatedly attributed to the blood of the Lamb, as the meritorious cause, in the Revelation; though the word there is not *Agnos*, as here and elsewhere, but *Arnion*. It is idle to imagine that the Baptist knew nothing of

the Messianic import of the Levitical sacrifices, and their fulfillment in Jesus the great Antitype. With the old Jewish expositors of Isa. liii., he doubtless interpreted this prophecy of a suffering and an atoning Messiah; and the Spirit of God which rested upon him pointed to Jesus as that Messiah. The singular, "sin" of the world, points to the whole mass, comprehending every age and every clime — the original, inherent and inherited depravity of the race, and also every individual fault. Through his atonement sin is taken away from every child of man, who does not, by rejecting that atonement, exclude himself from its saving benefits. John iii. 16-18; Heb. ii. 9; 2 Pet. ii. 1.

30. *This is he of whom I said,* — (See on ver. 15.) *A man* — Emphatic.

31. *And I knew him not:* — As they had lived so far apart, and as John especially, was so retired, Jesus might have been personally unknown, to him; but being premonished that the Messiah was to come to him, he recognized him as he approached, rather by his peculiar appearance, or by a spiritual impulse (Matt. iii. 13-15), and on baptizing him, received the demonstrative sign, which confirmed him in the belief of the Messiahship of Jesus. Ver. 32-34. But if he was personally acquainted with Jesus, and recollected what was said by his father, Simeon, and others (Luke i., ii.), concerning his Messianic character, yet as thirty years of obscurity had passed over him, it might have been necessary to prepare him to receive Jesus in that character (Matt. iii. 13-15) that he should have a divine impulse; and to give him the fullest possible assurance, so that he might be competent to attest it to the world, it was farther necessary that he should receive the confirmatory sign. *But that he should be made manifest to Israel,* — John's ministry was for the manifestation of the Messiah: as great masses of the people were thus drawn together, expectation was excited, the people were prepared to recognize the divine legation of Jesus, when, with such striking phenomena, he was inaugurated by the Baptist. Hence John lays so much stress upon the baptismal confirmation of the Messiahship of Jesus. *With water.* — The article (in the original, whether genuine or not, as it is not in some copies) refers to the water, previously spoken of — ver. 26.

32. *And John bare record,* — Testified to the people. *I saw the Spirit* — This refers to the descent of the Holy Spirit on Jesus, at his baptism, as recorded by all the synoptists: John does not record it (as he does not record the baptism of Jesus) only as he here speaks of the Baptist's reference to it. *Like a dove,* — Generally interpreted of the form which the Spirit assumed — probably a lambent flame, shaped like a dove — as well as of the hovering motion in his descent. The symbol was well chosen, the dove being the emblem of purity, gentleness, and peace. This proves that Jesus was the subject of the prophecies in Isa. xi. 1, 2; xlii. 1. *And it abode upon him.* — The symbol remained for some time on the Saviour — long enough to show that it was no optical illusion.

33. *And I knew him not:* — Repeated, because of what follows. (See on ver. 31.) *But he that sent me to baptize with water,* — This circumlocution is used because of the antithesis which follows — the baptism with the Spirit: *cf.* ver. 6. Though "John wrought no miracle," yet his whole ministry was miraculous. *Upon whom thou shalt see* — (See on ver. 32.) *Baptizeth with the Holy Ghost.* — With the illuminating, quickening, and sanctifying influences of the Holy Spirit, which descended upon the believers on the day of Pentecost, accompanied with "cloven tongues like as of fire," by which these influences were visibly symbolized — hence Matthew and Luke add "and with fire." Acts i. 5, 8; ii. 1-4, 16, 17, 18, 32, 33; xi. 15, 16.

34. *And I saw* — Repeated from ver. 32 for emphasis. *And bare record,* — Not the aorist, as in ver. 32, but the perfect, meaning, I have testified and do testify: *cf.* John xix. 35. *This is the Son of God.* — An echo of the voice from heaven, "This is my beloved Son," which accompanied the baptism, recorded by the synoptists, and known to the author of the fourth Gospel, though not recorded by him. This undesigned coincidence corroborates the truth of the sacred narratives. The Baptist, of course, comprehended under this title the Messianic dignity of Jesus; but probably also his divine filiation (ver. 15, 18) and his miraculous conception. Luke i. 35. (See on ver. 49.)

35. *Again the next day after,* — The second day after the visit of the priests and Levites; ver. 19-29. *John stood,* — Was standing — was in his usual place. *Two of his disciples;* — One being Andrew (ver. 40), and the other probably the narrator himself, it being customary with him to omit his own name (*cf.* John xiii. 23; xviii. 15; xix. 26; xx. 2, 4, 8); and moreover Andrew was John's partner. Mark, i. 16, 19; Luke v. 10. The word *mathetes*, from *manthano*, "to learn, means a learner, a scholar, a follower of a teacher. It is thus used frequently in the Gospels; in the Epistles it is used in a broader sense for a believer, or Christian.

36. *And looking upon Jesus as he walked* — And looking at Jesus walking — for meditation, or perhaps to make John a visit, as in ver. 29; though Bengel thinks another visit to John would not have been becoming — but why not? *Behold the Lamb of God!* — Look at the Messiah. They had probably heard John so style him the day before. (See on ver. 29.)

37. *And the two disciples heard him speak,* — Though it was probably in a low, reverential tone — hence John makes this note. *And they followed Jesus.* — Walked at a respectful distance behind him, indicating their desire of making his acquaintance. The word afterward acquired the sense of becoming a disciple. John viii. 12; xii. 26.

38. *Then Jesus* — And Jesus being turned, and seeing them following, saith to them, What seek ye? A kind inquiry as to what they wanted with him, designed

to draw them out. *Rabbi*, — In the Jewish schools, the Hebrew *Rab*, Master, was the lowest degree of honor; *Rabbi*, My Master, indicated a higher dignity; *Rabboni*, or *Rabbouni*, (John. xx. 16,) My great Master, the most honorable: this last was given publicly to only seven persons, all of the school of Hillel. John alone explains the last two titles: *cf.* John xx. 16 — as meaning *Master* — *Didaskale* — Teacher. By thus addressing him, the two disciples showed that they sought instruction. *Where dwellest thou?* — They wanted to know where he was going to spend the night, intending to visit him there for the sake of privacy. The word frequently means lodging. John iv. 40. (See on Luke xix. 5.)

39. *Come and see.* — A formula common among the rabbins, when attention is elicited: *cf.* ver. 46. This was more encouraging than if Jesus had told them where he sojourned. *Abode* — The same word, in the Greek, as that rendered "dwellest," "dwelt." *That day:* — The remainder of the day — hence it is added *it was about the tenth hour.* — Four o'clock in the afternoon. They may have remained an hour or two after sunset. John always reckons according to the Jewish method. John iv. 6, 52; xi. 9; xix. 14. The *de*, here rendered *for*, is not in the best MSS. — it may have been added by a copyist for connection.

40. *Followed him,* — Jesus: ver. 37, 38. *Andrew,* — A Greek name, meaning "a strong man." He is first mentioned here, and last Acts i. 13. (See on Luke vi. 14.) *Simon Peter's brother.* — Added perhaps because Peter was better known than Andrew.

41. *He first findeth* — He was the first to find. *His own brother* — This accounts for his being the first to find him; being brothers, they probably lodged together. *The Messiah;* — The Hebrew *Messiah* and the Greek *Christos* both mean anointed — so called because kings, priests, and prophets were anointed when set apart to their respective offices. Jesus filled them all, and was, in an eminent sense, the Lord's anointed. Acts x. 38. (See on Matt. i. 1.) The article is not before "Christ" in the Greek, because it is here merely the interpretation of "Messias." *Which is, being interpreted, the Christ.* — This should be in a parenthesis, being the language of the narrator.

42. *And he brought him to Jesus.* — Whether that evening or the next day, cannot be determined; but from Peter's ardent character, it is likely that he repaired to Jesus without delay. *And when Jesus beheld him,* — And Jesus, having beheld him, said, *Thou art Simon* — Sometimes written Simeon, or Symeon. Acts xv. 4; 2 Pet. i. 1. It was a common name among the Jews, meaning, in Hebrew, "that hears or obeys." *Jona:* — The Hebrew *Jonah*, meaning "a dove." *Cephas;* — An Aramaic word, meaning Rock — hence John, writing for Greeks, interprets it by *Petros*, which our translators unfortunately translate *a stone*. They ought to have retained the word *Petros*, Peter, as in all other cases, where the name occurs. The masculine *Petros*, instead of the feminine *petra*, is used, because it is applied to

a man. The Aramean *Kephas*, Cephas, is nowhere else employed — but the Greek Peter — except by Paul. 1 Cop. i. 12, *et al.* Jesus, knowing the character and future course of Simon, gave him this expressive surname. (See on Matt. xvi. 18.) A change of names, or the addition of surnames, was common among the Jews, to commemorate important events, or to indicate character; *e.g.*, Abraham, Sarah, Israel, Boanerges.

43. *The day following* — The day after the interview with Peter, which may have been the same as that in ver. 35. (See on ver. 42.) *Would go forth* — Resolved to go forth *into Galilee*, — This region, in the time of Christ, included all the northern part of Palestine, between the Jordan and the Mediterranean, and between Samaria and Phenicia. Before the captivity the name seems to have been given to a smaller tract, around Kadesh. 1 Kings ix. 11; 2 Kings xv. 29. It was called "Galilee of the Gentiles," (Isa. ix. 1; 1 Macc. v. 15, 21-23,) because many foreigners from Egypt, Arabia, Phenicia, etc., were mixed with the population, as Strabo says. In the time of Christ it was divided into Upper and Lower — the former, a mountainous region lying north of Zebulun; the latter, less hilly, more fertile and populous, having many towns, among which was Nazareth, the paternal home of Jesus. John says but little about our Lord's ministry in Galilee, as the synoptists say but little about his ministry in Judea. In most MSS. and versions "Jesus" is not in this clause, but before the address to Philip. *Findeth* — Lighted upon him — perhaps on the road to Galilee. *Philip*, — A Greek name, signifying "a lover of horses." *Follow me*. — This is the first instance of Christ's calling one to be his disciple. It must not be understood that he intended Philip and the others here mentioned — called "his disciples," John ii. 2 — should be from henceforth his constant attendants. They were to receive another and more definite call. Matt. iv. 18-22; Luke v. 4.

44. *Of Bethsaida*, — A native of that place, as were Andrew and Peter. *Apo* has that meaning in John xi. 1; xii. 21; xix. 38; xxi. 2; Matt. xxi. 11, *et al.* According to Josephus and others, Bethsaida was situated in Lower Gaulonitis, east of the Jordan, just at its entrance into the lake. It was first a village, deriving its name, Fishing or Hunting-town, from its locality and inhabitants; but it was afterward enlarged and beautified by Philip the Tetrarch, who named it Julias, in compliment to Julia, daughter of Augustus. But after the disgrace of Julia, the name was suppressed, and the old name Bethsaida again came into use. Robinson thinks he has found Bethsaida at et Tell, where, however, the ruins "consist entirely of un-hewn volcanic stones, without any distinct traces of ancient architecture." Et Tell seems to be a little too far north to be the site of Bethsaida. Reland and others after him suggested that beside Bethsaida of Gaulonitis, there was a Bethsaida of Galilee, west of the lake. This they say was the Bethsaida where Philip, Andrew, and Peter were born (John i. 44; xii. 21), and to which allusion is made in Luke x. 13, Mark vi. 45; whereas the Bethsaida of Gaulonitis

was that alluded to Mark viii. 22; Luke ix. 10. But neither the writers of the New Testament, nor any other ancient authors, intimate that there were two Bethsaidas. The only ground for the opinion is, that the miracle of feeding the 5000 is said by Luke to have been performed in "a desert place, belonging to the city called Bethsaida," which from John vi. 1, 17, we know was east of the Jordan and the lake; and Mark says after the miracle, Jesus "constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people." But this mention of Bethsaida, without any note of distinction, while he was in the neighborhood, just east of "the city called Bethsaida," would lead us to conclude that this was the place which he meant. Hence the margin reads "over against Bethsaida" and *pros* frequently has that meaning. Jesus wished the disciples to get away from the multitudes by crossing the lake just at the mouth of the Jordan where Bethsaida was situated. It would seem (Matt. xiv. 22) that he did not wish them to go to Bethsaida, but to the opposite side over against it. John (vi. 17, 21) says, "they went over the sea toward Capernaum," which was situated on the north-west shore of the lake, opposite Bethsaida. It was called "Bethsaida of Galilee," though it was in Gaulonitis, as the province was still commonly reckoned in Galilee. Thus Josephus calls Judas, the Gaulonite from Gamala, Judas the Galilean. It thus appears that there was but one Bethsaida, and that was situated east of the Jordan and the lake. Chorazin was just opposite on the west.

45. *Philip findeth Nathanael*, — Whether he met with him at Beth-abara, or on the way to Galilee, or at or near Cana (*cf.* John ii. 1) does not appear, Nathanael means "given of God," being the Hebrew *Nathan*, given, and *El*, God — like the Greek *Theodoros*. As Nathanael was called at the same time with Philip, and as Bartholomew is associated with Philip in the lists of apostles; as Nathanael is not mentioned by any of the evangelists, except John, who never mentions Bartholomew (John xxi. 2); and as all the others here called became apostles; it is generally thought that these are two names for one person, and the rather, as Bartholomew is a surname, meaning "son of Tholomai," or Ptolemy. *We have found him* — By the circumlocution he uses, he means the Messiah. *Moses in the law*, — In the Pentateuch, of which the Jews universally considered Moses the author. Philip may have had in view such passages as Gen. iii. 15. xxii. 18; xlix. 10; Deut. xviii. 15; and the Levitical types. *The prophets* — Isa. vii. 14; ix. 6, 7; xl. 10, 11; liii. lxi. 1, 2; Jer. xxiii. 5, 6; Ezek. xxxiv. 23, 24; xxxvii. 24; Dan. ix. 24-27; Mic. v. 2; Zech. ix. 9, 10; Mal. iii. 1-3; iv. 2; and perhaps the Messianic Psalms, ii., xvi., xxii., xlv., lxxii., cx., etc. — as the Psalms are comprehended under the Prophets, when not particularly distinguished from them: "the law and the prophets" meaning the Old Testament Matt. v. 17; Luke xvi. 16: *cf.* Luke xxiv. 27, 44-46. *Jesus of Nazareth*, — Philip refers to his place of abode, not of his birth, and calls him *the son of Joseph*, according to the popular belief. Matt. xiii. 55. It is as absurd to suppose from this that John was not aware of the miraculous

conception of Jesus, as to suppose that Matthew and Luke knew nothing of it, because they record similar sayings.

46. *Can there any good thing* — The neuter is used as more expressive. *Out of Nazareth?* — As Nathanael lived in Galilee, it has been thought that he could not share in the contempt with which Galilee was regarded by the Jews (John vii. 52), but that he alluded to the smallness of the village as being unlikely to produce the Messiah, especially as the Messiah was expected to be born in Bethlehem. John vii. 41, 42. But Nathanael may have had a low opinion of Galilee, though he lived in it; and Nazareth was particularly held in contempt, not only because of its smallness but because of the degraded character of its inhabitants. Nazareth is just north of the great plain of Esdraelon, about midway between the Lake of Tiberias and the Mediterranean. It lies on the lower slope of a hill facing east and south-east, along a small valley, shut in by hills, except a narrow rocky gorge toward the south. It is about 70 miles from Jerusalem. Grotius says, "When the posterity of David became poor, and perhaps obnoxious to the jealousy of the ruling powers, they fixed their abode probably in this obscure place." (See on Matt. ii. 23.) It is never mentioned in the Old Testament, nor in Josephus. *Come and see.* — Judge for thyself — a good way of dealing with men who are under the influence of prejudice. It implies that he would see that it was so if he would come.

47. *Saith of him,* — Apparently in his hearing. *Behold an Israelite indeed,* — A true Israelite — a genuine spiritual as well as natural descendant of Abraham, Isaac, and Jacob. John viii. 31; Rom. ii. 28, 29; iv. 12; ix. 6-8. *In whom is no guile!* — An honest man — sincere, not a hypocrite, as were so many of the Jews of that age. Ps. xxxii. 2; 2 Cor. i. 12; 1 Pet. ii. 22.

48. *Whence knowest thou me?* — This expresses surprise: he wondered who could have given Jesus the information concerning him — not suspecting any thing supernatural about it; hence Jesus gives him to understand that he was not indebted to any human agency for his knowledge. *Before that Philip called thee,* — How long before cannot be determined. *When thou wast under the fig-tree I saw thee.* — This is the connection of the words, (not with the preceding,) as appears from ver. 50. Where this fig-tree was — whether near his own house, where Philip found him, or elsewhere — does not appear. It is obvious that it was at a distance, not within the bodily sight of Jesus; hence Nathanael was convinced of his supernatural character. The Jews sat under fig-trees for conversation, meditation, and prayer. If he was there when Philip found him (ver. 45), then it was to that occasion that Jesus alluded, when he was not present — hence the conviction wrought in the mind of this honest Israelite.

49. *Rabbi,* — (See on ver. 38.) *Thou art the Son of God;* — He means the Messiah, as the next words show. The Jews thought that the Messiah, in some

sense, would be the Son of God. Ps. ii. 7; Luke xxii. 70; John vi. 69; ix. 35; xi. 27. But they do not seem to have had any reference to his miraculous birth, much less his eternal generation. Nathanael, of course, used the term in its current sense, as applied to David, Ps. lxxxix. 26, 27 — meaning one very dear to God and greatly honored by him. He thought of an earthly kingdom — a revival of the Jewish theocracy; and this notion haunted the disciples until the day of Pentecost; (Mark x. 35-37; Acts i. 6;) though Peter seems to have had higher conceptions of our Lord's Messianic character when he made his confession, which elicited so strong a felicitation from the Saviour. Matt. xvi. 10-20.

50. *I saw thee under the fig-tree*, — (See on ver. 48.) *Believest thou?* — The interrogative form is more spirited and natural than the declarative. *Thou shalt see greater things than these*. — As he accredited the Messianic claims of Jesus on the ground of his seeing him when absent and revealing his true character, he should be rewarded with the privilege of witnessing far greater proofs of his Messiahship, in the progress of his ministry — which would be crowded with miracles of wisdom and power. He thus commends his prompt belief and confession.

51. *Verily, verily*, — Gr. *Amen, amen*. Jesus alone, in the New Testament, uses *Amen* at the beginning of a sentence, where it means truly, verily. Cf. Matt. xvi. 28; Mark xii. 43; in the parallels, Luke (ix. 27; xxi. 3) has *alethos*, truly, which is the word used by the LXX. in translating the Heb. *Amen*, in Jer. xxviii. 6. The *Amen* of Matthew (xxiii. 38) is in Luke (xi. 51) *nai*, yea. At the end of a sentence, as of prayers and thanksgivings, it means "So be it," and is thus rendered in the LXX., Ps. lxxi. (Eng. lxxii.) 19. Cf. Matt. vi. 13; Rom. xi. 36; 1 Cor. xiv. 16. Throughout John's Gospel, and in that alone, *Amen* is doubled by way of emphasis: cf. Matt. xxvi. 21, 34; John xiii. 21, 38. Jesus may have always used the double form. *I say* — The prophetic style was, "Thus saith the Lord." *Unto you*, — The change of the number was made to embrace all the disciples. *Hereafter* — From this time forward, as he was just beginning his public ministry. *Ye shall see heaven open*, — Heaven is said to be opened when there is any special divine assistance granted or revelation made to men. Isa. lxiv. 1; Ezek. i. 1; Mal. iii. 10; Matt. iii. 16; Acts vii. 56; Rev. iv. 1. *And the angels of God ascending and descending upon the Son of man*. — The reference seems to be to Jacob's dream, Gen. xxviii. 10-19. As if he had said, Henceforward you shall witness such a series of miraculous communications between God and the Son of man, as are well symbolized by the ministry of the angels in the patriarch's vision. In the Old Testament, the special protection and assistance of God is manifested by the ministry of angels. They, indeed, ministered to Jesus (Matt. iv. 11; Luke xxii. 43); but this is not probably meant, at least not principally, in this place. *Epi*, "upon," here seems to mean "to," and is used to agree with "descending." "The Son of man" is a title taken apparently from Dan. vii. 13, and applied, says Robinson, 84

times in the Gospels to Jesus, always by himself, and once by Stephen when he saw his glorified humanity. Acts vii. 56. The Jews understood it as a description of the Messiah (John xii. 34), the same person as "the Son of God," (ver. 49; Luke xxii. 69, 70); the former title presents him from a human, the latter from a divine standpoint. As Neander says, "He called himself the Son of man, because he had appeared as a man; because he belonged to mankind; because he had done such great things, even for human nature (Matt. ix. 8); because he was to glorify that nature; because he was himself the realized ideal of humanity." Matt. xii. 8; John iii. 13; v. 27; vi. 53; Rev. i. 13; xiv. 14.

## CHAPTER II.

1 *Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.*

II. — 1. *And the third day* — After the arrival in Galilee and the interview with Nathanael — *i.e.*, a day intervened. *A marriage* — A wedding-feast. *Cana* — A village eight or ten miles north of Nazareth, where Nathanael lived. John xxi. 2. It is not mentioned in the Old Testament. It is now in ruins, but bears the same name, *Kana el Jelil*, "Cana of Galilee," by which it is distinguished from a Kanah in Asher, not far from Tyre. Josh. xix. 28. Some identify it with *Keffr Kenna*, a village 4 or 5 miles north-east of Nazareth. *The mother of Jesus was there.* — This is the first allusion which John makes to Mary, whom he never calls by name. She seems to have been a friend or relative of the bridal pair.

2. *And both Jesus was called,* — And Jesus also was invited — having just arrived in the neighborhood. *And his disciples,* — Those who accompanied him from Judea. John i. 37-51. This is the first time the title "disciples" is given to the followers of Jesus. It is here used in a general sense. (See on John i. 35; vi. 60-66.)

3. *And when they wanted wine,* — And the wine having failed. It fell short, probably, because there were more guests than had been expected. *The mother of Jesus saith unto him, They have no wine.* — A hint that he should supply some by a miracle; for though he had not yet performed any miracle, yet as he was just entering on his public ministry, with a miraculous attestation, she might naturally suppose that he would attest his divine legation by the performance of miracles, and that this was a good occasion for such a performance. She scarcely meant it as a hint that he and the disciples should withdraw — as Bengel thinks.

4. *Woman,* — A term of respect; hence it is used by Jesus when on the cross. John xix. 26. Augustus addressed Cleopatra thus: "Take courage, O woman, and keep a good heart." Christ may have used it, rather than "mother," to intimate that his period of subjection to her had ceased. *What have I to do with thee?* — Literally, "What to me and to thee?" A Hebrew idiom, sometimes deprecating interference, as in Matt. viii. 29, and sometimes repelling it, as here and in 2 Sam. xvi. 10; 2 Chron. xxv. 21. It did not become Mary, any more than any one else, to dictate, or even suggest, to him what was proper for him to do in executing his mission. (See on Mark iii. 31-35.) *Mine hour is not yet come.* — The right time for me to do what thou suggestest has not yet arrived. He thus mingles comfort

with rebuke — it is a hint that he would do what she wanted done, but at the proper time. Cf. John vi. 6; vii. 6, 10; xiii. 1; xvii. 1.

5. *His mother saith unto the servants*, — Anticipating the miracle — Jesus may have intimated to her that the servants would be in requisition. The servants here are *diakonoi*, not *douloi*, slaves, as the parties seem to have been too poor to own slaves.

6. *Water-pots* — Large vessels of stone, in which water was kept standing for ceremonial purifications. (See on Mark vii. 3, 4; John iii. 25, 20.) *After the manner of* — According to the custom of the Jews. *Firkins* — The *metretes* — the Attic *amphora* — contained 72 *sextarii* (Jos. Ant. viii. 2. 9), or 8 7/8 gallons. It is the rendering in the LXX. (2 Chron. iv. 5) of the Heb. *bath*. (See on Luke xvi. 6.) If each vessel held 2½ *metretai*, then the whole amounted to 133 gallons and 1 pint. This large amount would put the miracle beyond dispute. It is likely that the number of guests would greatly increase during the feast, and all would wish to test the character of such a miraculous product. If all were not drunk, the remainder would be acceptable to the newly-married couple, as wine was one of the articles of daily consumption when it could be procured. An English firkin is a quarter of a barrel.

7. *Jesus saith unto them*, — To the servants — ver. 5, 9. *And they filled them up to the brim*. — So that there could be no deception.

8. *The governor of the feast*. — The *architriklinos* was one who superintended the feast — directed the servants, ordered the tables, seated the guests, tasted the wine, etc. He may have been a chief servant, or steward, or one of the members or friends of the family, according to circumstances. He is not to be confounded with the Greek *symposiarch*, or the Roman *rex convivii* — who was one of the guests elected to preserve order. Ecclus. xxxii. 1. Theophylact says, "That no one might suspect that their taste was vitiated by having drunk to excess, so as not to know water from wine, our—Saviour orders it to be first carried to the governor of the feast, who certainly was sober; for those who are on such occasions intrusted with this office observe the strictest sobriety, that they may be able properly to regulate the whole." The *triclinium* consisted of three couches set thus P, the table being placed in the middle, the lower end being left open for the servants to wait on the guests, (See on Matt. xxiii. 6.)

9. *The ruler of the feast* — The *architriklinos*. (See on ver. 8.) *The water that was made wine*, — It underwent the change immediately after the water-pots were filled with water by the servants, and before they drew it off. *Knew not whence it was*, — The *architriklinos* probably knew nothing of the deficiency of the wine, or how it was supplied. He seems to have just called on the servants for more. *Which drew the water* — Who had drawn the water.

10. *Every man at the beginning* — He expresses what is customary. When men have some wine choicer than other, they set it before their guests while their taste is most discriminating, before it is dulled by drinking. The language is not necessarily applicable to this feast. *When men have well drunk*, — Not gotten drunk — *inebriati fuerint*, Vulg. — but when they have drunk largely. Cf. Gen. xliii. 34, Heb. and LXX., where our version reads in the text, "were merry," and in the margin, "drank largely." In Cant. v. 1, it is rendered, "drink abundantly." But if the word were used in the sense of intoxication, it does not imply that the guests were in this state; as the *architriklinos* only refers to what usually obtained in such cases. It is impious and absurd to suppose that our Lord would work a miracle to promote drunkenness. *That which is worse*: — Literally, "less" — *i.e.*, in quality — *q.d.*, "small wine." *But thou hast kept the good wine until now*. — This seems to imply that the feast was drawing to a close.

11. *This beginning* — This the beginning, or the first. *Of miracles* — "His" is implied. *Semeion* means a sign; but John uses it only for a miraculous sign — that is, a supernatural event wrought in attestation of divine authority. Cf. ver. 18, 23; John iii. 2; iv. 54; xi. 47. It is sometimes joined with *teras* (which never occurs without *semeion*), a wonder, or prodigy, John iv. 48, and sometimes with both *teras* and *dunamis*, power, miracle-working power — when *semeion* is rendered "sign." Acts ii. 22; Heb. ii. 4. That Jesus performed a supernatural act on this occasion is obvious, unless the narrative be wholly false. To say that Jesus privately brought in the wine is absurd, as the servants knew that they had filled the vessels with water, and drew from them wine instead, and the *architriklinos* bore witness to its superior quality. It is trifling to speak of a heightening or acceleration of the forces of nature in the production of the wine. It is utterly contrary to nature that wine should be produced out of water in a moment — without the slow growth of the vine, the maturing of the grapes, the expressing of their juice, and its fermentation. Here we have the instantaneous transubstantiation of water into wine — "The conscious water saw her God, and blushed." One moment it was pure water from the well — the next it was wine, the same in look, and taste, and smell, and effect, as if it had been "the fruit of the vine." If it had retained the properties of water, just as the wine in the Lord's-supper retains the properties of wine, there would have been no transubstantiation and no miracle, as there is none in the sacrament. *In Cana* — (See on ver 1.) *And manifested forth his glory*; — And so manifested his glory as the *Logos*. (See on John i. 14.) The miracle was a display of the divine power which was in him. Doubtless the Father and the Holy Spirit acted concurrently with his own divinity in the performance of the miracle. *And his disciples* — (See on ver. 2.) *Believed on him*. — They had believed on him before, but their belief was confirmed by the miracle, for which purpose it was wrought. Their faith was strengthened by every fresh development of his divine character. Cf. ver. 22; John xi. 15; xiii. 19; xx. 30, 31; 1 John v. 13.

12. *After this* — The precise time cannot be stated, but it was probably just after the marriage-feast. *He went down to Capernaum* — Which was on the Lake of Tiberias — of course, lower than Cana — a few miles north-east. Capernaum became the principal dwelling-place of Jesus. (See on Matt. iv. 13; viii. 5, 14; ix. 1; xi. 23.) It was "upon the sea-coast, in the borders of Zabulon and Naphtholim" — on the north-west corner of the lake. It cannot therefore be at Medjel, or Magdala, as Egmont supposed. De Saulcy locates it at the Round Fountain, which is in the plain of Gennesaret, a little north of Medjel, and a mile and a half from the shore; but no ruins have been found there. Robinson locates it at Khan Minyeh, a little farther north, almost six miles from the entrance of the Jordan. Here there is a fountain, 'Ain et-Tin, which he identifies with the fountain Capharnaum of Josephus (Wars iii. 10. 8), and the ruins with the village Kepharnome of Josephus (Life 72). But the Capernaum of the Gospels and the Kepharnome of Josephus are generally identified with Tell Hum, which is about midway between Khan Minyeh and the entrance of the Jordan. The remains of an aqueduct, a large synagogue, and other buildings, indicate that there was a town of some importance at this place. It was a convenient point to which to take Josephus after he was wounded in the wrist in the skirmish near the mouth of the Jordan, being some three miles nearer than Khan Minyeh. The name Hum seems to be an abbreviation of Naum; Tell (hill) being prefixed, according to Oriental custom, instead of Capher (city), the place being on an eminence overlooking the lake, though it is some distance from the fountain spoken of by Josephus. Benjamin Tudelensis says, "Capernaum, which is by interpretation, the Village of Comfort, at first looks to be a place higher than Mount Carmel." *He, and his mother,* — They seem to have still resided at Nazareth, but went down to Capernaum on a visit, before they returned home, after the feast in Cana. *His brethren,* — Probably his cousins. (See on Matt. xiii. 55-57; John vii. 3-10.) They seem to have accompanied Jesus to Capernaum, from which point he departed to Jerusalem, ver. 13, when they probably returned to Nazareth. His disciples accompanied him to Jerusalem, ver. 17. He continued in Capernaum but a short time, because the passover was approaching, and it was necessary for him to attend that feast.

13. *And the Jews' passover was at hand,* — The same words (in the Greek) are used John xi. 55; and a similar phrase, John vi. 4. Why our translators should have so varied the rendering of *engus* ("at hand," "nigh," "nigh at hand"), does not appear. It was probably within a few days of the passover. John calls it "the Jews' passover," because he was writing for Gentiles, who were not well acquainted with Jewish matters. *Pascha*, from the Heb. *pasach*, passed over, alludes to the passing over of the blood-besprinkled houses of the Israelites when those of the Egyptians were visited by the destroying angel. Popularly, the passover meant the paschal lamb, which was eaten on the first day, viz., Nisan 14, or just after

sundown, which was the beginning of the 15th, with unleavened bread, which was eaten for seven days; hence the other name, "feast of unleavened bread." Ex. xii., xiii.; Lev. xxiii. 5-8; Num. xxviii. 16-25. If the "feast of the Jews," mentioned John v. 1, was the passover, as is probable, then John notices four passovers during our Lord's ministry. The synoptists do not contradict this, though they specify only his last passover. They say but little about our Lord's ministry in Judea; and John says but little about his ministry in Galilee. *And Jesus went up to Jerusalem*, — Jerusalem being the metropolis, and withal on an elevated region.

14. *The temple* — The *hieron*, sacred place, embracing the courts as well as the two sanctuaries, which constituted the *naos*. The part here noted was the Court of the Gentiles, which was separated from the Court of the Jews by a wall, on which was inscribed, "No alien shall enter into the holy place." Here they sold animals for sacrifice, and exchanged foreign coin into Jewish, which was paid into the temple (Ex. xxx. 13), or large coin into small, for the convenience of traders. The Old Testament says nothing about this business, which seems to have originated after the captivity, when the Jews and proselytes flocked to the temple from foreign lands. *The chargers of money*, — The *kermatistes* was a broker — one who gave small coin, *kerma*, ver. 15 — the half-shekels — in exchange for foreign coin. *Sitting*: — In the very act of transacting their business, which was brisk at the time of the passover.

15. *A scourge* — Lat. *flagellum*, a whip. (See on Matt. xxviii. 26.) *Small cords*, — Literally, cords of rushes — rendered "ropes," 2 Sam. xvii. 13; Acts xxvii. 32. Jesus probably made the whip of the rushes by which the animals were tied, or on which they lay. He did not of course, use it on the traders, nor probably on the animals. The act was symbolical of authority, and drew the attention of bystanders. *He drove them all out* — It is likely they submitted to this summary course because the rabbins, in their exposition of Lev. xix. 30; Deut. xii. 5, taught that none should go into even the outer court of the temple with staff, shoes, purse, or dusty feet, and that it should not be made a thoroughfare. Besides, they were probably impressed with the majesty of his mien, as in John xviii. 6. *Poured out* — A word suited to small coin. *The changers' money*, — The *kerma* of the *kollubistai* — the *kollubistes*, from *kollubos*, a small coin, was the same as the *kermatistes*. (See on ver. 14; Matt. xxi. 12.) *Tables*; — The brokers' tables. Cf. Matt. xxv. 27.

16. *Doves*, — The doves — spoken of ver. 14; though in Matthew and Mark the article is used where they are spoken of first implying the well-known demand for them as offerings, especially by the poor. Luke ii. 24. *Take these things hence*: — He did not let them fly, or destroy them, like the swine, Matt. viii. 32; as they were not unclean animals, like the latter; and Jesus did not object to their sale for sacrificial purposes, but to the desecration of the temple by their sale in its court.

*My Father's house* — This was an assumption of Messianic authority (cf. John i. 49) of which there is a pre-intimation in Luke ii. 49. He thus showed himself "the Lord" who was to "suddenly come to his temple," Mal. iii. 1-3; Matt. xvii. 24-26; Heb. iii. 1-6. He applies the same language to the heavenly temple. John xiv. 2. *An house of merchandise.* — When he cleansed the temple, in a similar way, at the close of his ministry, he charged them with making it "a den of robbers;" alluding perhaps to their dishonest gains in addition to their profaning of the temple. Matt. xxi. 13. The house of prayer should not be converted into an *emporion* — an emporium, or market-house.

17. *And his disciples* — (See on ver. 2, 12.) *Remembered* — At the time — not after his resurrection, as in ver. 22; xii. 16. *That it was written,* — In Ps. lxxviii. (Eng. lxxix.) 9, LXX., *verbatim*. The objective genitive here has the force of "on account of," or "for thy house." *Hath eaten me up.* — Literally, "has eaten me down" — devoured me. The same word is used in Matt. xiii. 4, where see note. Cf. Luke xv. 30; Rev. x. 9, 10; xii. 4. His zeal was an all-consuming passion — an intense regard for the divine honor, which was disparaged by the profaning of his Father's house. The psalmist had such a zeal for the house of God (Ps. xciii. 5; cxxii.), and in uttering this language he may not have intended to personate the Messiah, though this is a Messianic psalm. Ps. lxxix. 9, 21-25. How finely were all the great points in the character of David reproduced in his greater Son! Many MSS. have the present tense, "eateth me up."

18. *Then answered* — This word is frequently used where no question is recorded. They responded to his act. (See on Matt. xi. 25; John v. 17.) *The Jews,* — Probably members of the Sanhedrim. (See on John i. 19.) *What sign — Semeion* — miraculous sign, in proof of divine authority. (See on ver. 11.) *Shewest thou* — Dost thou exhibit. *Seeing that thou doest these things?* — Rightly rendered. The temple had frequently been cleansed by kings, priests, and others in authority, without the sanction of a miracle; 2 Kings xxiii. 4-6; 1 Chron. xxix. 16-19; Neh. xiii. 7-9; 1 Mac. iv. 41-61; cf. John x. 22; but Jesus did it against the authorities rebuking the custodians of the temple for their sacrilege, and assumed a divine right so to do; and they demanded a miraculous attestation of his claims. (See on Matt. xxi. 23.)

19. *Destroy* — A permissive imperative — *q.d.*: "You may destroy this temple, and yet within three days I will raise it up." There is no contradiction in saying that he raised himself from the dead (John x. 18), and that he was raised also by the Father (Rom. vi. 4), and by the Holy Spirit (1 Pet. iii. 18): the three sacred persons were concurrent in the act.

20. *Then said the Jews,* — Supposing that he alluded to their temple, and wondering at his boast of rebuilding it in three days: "It has taken forty-six years to build this temple." Herod began to rebuild the second temple in his eighteenth

year, which was just forty-six years before this time. This mistake of the Jews was reproduced, in an absurd and slanderous manner, in the trial of Jesus, and when he was hanging on the cross — not noted by Luke and John. (See on Matt. xxvi. 40; xxvii. 39, 40; Mark xiv. 57 58; xv. 29.)

21. *But he spake of the temple of his body.* — But it is not likely that he pointed to his body: if he had done so, they would all have known his meaning. Of course he did not point to the Jewish temple, nor mean it. The Jews were beginning their sign-seeking and Jesus would not work miracles at their bidding, nor such as would gratify their love of the marvelous. He intended to give them "signs" enough of his Messiahship during his ministry, closing with the great miracle of his resurrection — hence he alludes to that in this place, as afterward when they sought a sign Matt. xii. 38-40. In that case, as in this, his language was designedly obscure, the time not being yet come for more explicit announcements of his death and resurrection — even to his disciples. The word here, and in ver. 19, 20, rendered *temple*, is not the general term *hieron*, ver. 14, 15, but *naos*, the sanctuary. Philo calls the body of man a temple, because of the dignity of the soul that inhabits it. Paul calls the body of a believer a temple, because it is filled with the Holy Spirit. 1 Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 16; Eph. ii. 21. The body of Christ is styled a temple, because it is the shrine of the Godhead Col. ii. 9, through which God manifests himself to men, John i. 14; xiv. 9; 1 Tim. iii. 16; Rev. xxi. 22; and men find access to God, Heb. x. 19, 20. See C. Wesley's Hymn, "Father of everlasting grace." In the phrase, "the temple of his body" there is the genitive of apposition — as in Matt. xxiv. 30 — "the sign of the Son of man;" Rom. iv. 11, "the sign of circumcision."

22. *The scripture,* — The testimony of the Old Testament concerning his resurrection — e.g., Ps. xvi. 8-11; Isa. liii. 10-12. (See on Luke xxiv. 45, 46; John xx. 9.) *The word which Jesus had said.* — After his resurrection they saw its import, its correspondence with the predictions of Scripture and its fulfillment. This was a pregnant "sign" of his divine legation and when this was "shown" them the Jews were inexcusable in not believing on him.

23. *In Jerusalem at the passover, in the feast-day,* — In the Greek the preposition *en* is used before all the three nouns. "Day" is not in the original — it is the same as in John iv. 45. "Feast" may be added for explanation, as the passover is not so called in ver. 13. Campbell gives the sense, "at Jerusalem, during the feast of the passover" — which lasted several days. *Believed in his name,* — The same phrase, in the Greek, as in John i. 12. (See note.) Their faith seems to have been superficial and temporary; this is intimated in the next verse. *The miracles which he did* — The miraculous signs which he exhibited to elicit their faith. John iii. 2; vi. 30, 66.

24. *But Jesus* — But Jesus, for his part, did not trust himself to them. He did not confide in them, as he did in his chosen disciples. The word rendered *commit* is the same as that rendered "believed" in ver. 23. His confidence in them went as far as their confidence in him, and he knew the precise extent thereof. *All men*, — All — viz., all of those who thus professed to believe in him. He read their hearts — ver. 25.

25. *And needed not* — He did not need to be informed by any one concerning man. As the article is used before *man*, in both cases, it implies man in the abstract — universal man. *For he knew* — He himself — opposed to the phrase "any should testify" — *knew what was in man*. — He had a perfect knowledge of what was in every man's heart — a knowledge never predicated of any mere man — very different from the discerning of spirits which in certain cases was imparted to the apostles. It implies omniscience — an incommunicable attribute of Deity, and one which Christ frequently displayed. Mark ix. 33-35; Luke v. 22; vi. 8. Pragmatic remarks, of this sort, are in John's style. John vi. 64; vii. 39; viii. 27; ix. 22 23; xi. 13, 51, 52; xii. 16, 37-43; xix. 35; xx. 30, 31; xxi. 19, 23, 24, 25. They suit the genius of his Gospel better than that of the synoptics, where they seldom occur.

## CHAPTER III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 14 *Of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptism, witness, and doctrine of John concerning Christ.*

III. — 1. *There was* — Now there was — the *de* ought not to be omitted: it is continuative, and connects with it. 23-25; Nicodemus being an example of the parties there mentioned. *Pharisees* — (See on John i. 24.) *Nicodemus*, — An Attic name, meaning "conqueror of the people." Greek names became common among the Jews after the Macedonian conquest. *A ruler* — *Archon*: probably a member of the Sanhedrim. Cf. John vii. 48; xii. 42; Mark xv. 43. Some think he was identical with the Nicodemus ben Gorion of the Talmud; but if so, he lived till the destruction of Jerusalem, which he may have done. The Talmud says that that Nicodemus was a Christian, and tradition says that the Nicodemus of the Gospel became a Christian, which is very likely, and that he received baptism at the hands of Peter and Paul — a statement which deserves no regard.

2. *The same came to Jesus by night*, — Which is noted in both the other places in which he is named, John vii. 50; xix. 39. He came at night for secrecy, for fear of the *Jews*. Though sincere, yet he was timid. He may have belonged to the class spoken of John xii. 42, 43, though his convictions appear to have been deeper than those of the most of them, and the result was accordingly. *Rabbi*, — A respectful compellation. (See on John i. 49.) *We know* — Speaking for himself and the other rulers who entertained his views — by whom, indeed, he may have been deputed to visit the Saviour. *A teacher* — *Didaskalos*. *Come from God*: — Divinely commissioned. (See on John i. 6.) They viewed him in the light of a prophet. *For no man can do these miracles* — Signs. (See on John ii. 11.) *That thou doest*, — That Jesus was performing during the paschal feast. John ii. 23. *Except God be with him*. — The argument of Nicodemus is based on the self-evident truth that none but God can enable any man to perform a supernatural act, and that God will not interpose thus in aid of an impostor. We are bound to credit any man who works an undoubted miracle. Nicodemus meant that God was with Jesus in the same sense that he was with Moses and the prophets, enabling them to perform miracles. God was with him in a much higher sense than that. Matt. i. 23; 2 Cor. v. 19. (See on John i. 14.) The language of Nicodemus appears to have been tentative: he wished to elicit from Jesus information whether indeed he was the Messiah, who was come to "restore again the kingdom to Israel." Hence our Lord's reply. Bengel notes eleven conversations of Jesus detailed by John — this being the first.

3. *Jesus answered* — His reply was pertinent, and showed Nicodemus that he knew what was in him, as well as what was uttered by him. John ii. 24, 25. He knew his design in coming, and anticipated his question. *Verily, verily, I say unto thee,* — This double asseveration and formal preface indicated the importance of what he was to announce. (See on John i. 51.) *Except a man be born again,* — Almost all interpreters, ancient and modern, agree in this rendering of *anōthen*, and correctly, as appears from the answer of Nicodemus, ver. 4: cf. ver. 5, 12. The word is so used in Gal. iv. 9. It means to be born afresh, to begin one's life anew. Grotius says there is no ambiguous word like *anōthen* in Hebrew or Aramean; hence Nicodemus so readily understood it to mean an entirely new birth. When John uses *anōthen* in the sense of "from above" (iii. 31; xix. 11), it is not with a verb cognate with this, to be born. *He cannot see the kingdom of God.* — He cannot discern it, as it does not come with observation, like worldly kingdoms (see on Luke xvii. 20, 21), but is spiritual, and is spiritually discerned. 1 Cor. ii. 14, 15. Unless a man, therefore, be regenerated, he cannot discern it, for without regeneration he cannot acquire this spiritual nature: cf. ver. 6-8. The gospel dispensation is called a kingdom in conformity with the theocratic style, with which the Jews were familiar. Ps. ii.; Isa. ii. 2-4; ix. 1-7; xi.; Jer. xxiii. 6, 7; Dan. ii. 44; vii. 13, 14, 18, 27; Mic. iv. 1-7. The Targum has "kingdom of the heavens" — which is Matthew's style. (See on Matt. iii. 2.) By the kingdom of God is sometimes meant the obligations which it imposes and the privileges it secures (Matt. xiii.; Rom. xv. 17), and sometimes the heavenly state into which it is to be developed. 1 Cor. vi. 9, 10; Gal. v. 21; 2 Pet. i. 11. This kingdom, though in the world, is not of the world. John xviii. 36, 37. It is a spiritual realm, in which the Messiah is King; the ministers of the Church are his officers; believers are his subjects; and the Bible is the code of laws by which they are governed. A carnally-minded Jew could never recognize such a spiritual economy as the Messianic kingdom which he was expecting — indeed, in the most literal view, he could not discern it: it requires spiritual senses, which result from a new birth, to apprehend a spiritual kingdom. Of course, if not discerned, it could not be enjoyed — which is a common interpretation of the passage.

4. *How can a man be born when he is old?* — As the Jews spoke of a proselyte, when baptized, as a child just born, some think Nicodemus does not here allude to natural birth, or, if he did he spoke by way of ridicule. But the metaphor of a new birth for a change of moral nature is not found in the Old Testament, (though it contains terms tantamount to it — e.g., Ps. li. 6-13; Ezek. xxxvi. 25-27,) and the use of it in regard to proselytes may not have been current in the time of Nicodemus, so that he might in sheer misapprehension refer it to a literal birth — especially as our Lord made it the condition of discerning and entering the Messianic kingdom which the rabbins considered a temporal sovereignty like that of David's. They thought that their natural birth of the stock of Abraham made

them "children of the kingdom," and therefore when Jesus spoke of another birth as necessary to this end, Nicodemus supposed he meant another birth of the same sort, and wondered how it could take place. His language seems to imply that he himself was an old man, but this is not certain: he must have been comparatively old to be a member of the Sanhedrim.

5. *Verily, verily, I say unto thee*, — The same solemn asseveration, as in ver. 3. In this answer Jesus shows how a man can be born when he is old, without entering into his mother's womb to be born. He explains the nature of the new birth, while he re-affirms its necessity. *Except a man be born of water*, — To be born of water is to be baptized with water. Matt. iii. 11; Acts i. 5; x. 47; xi. 15, 16; Titus iii. 5, 6. (See on Matt. xxviii. 19; Mark xvi. 16.) Symbolical regeneration by baptism introduces a man into the kingdom of God externally considered, as spiritual regeneration by the Holy Ghost introduces a man into the kingdom of God spiritually considered. The analogy obtained under the old dispensation in regard to the "circumcision which was outward in the flesh, and the circumcision of the heart, in the spirit." Rom. ii. 28, 29. By not recognizing this distinction, and to escape the absurd and dangerous error of "baptismal regeneration," so called, some have forced another interpretation upon this passage by *hendiadys* — as if it meant "born of water, even of the Spirit" — the water being the Spirit. But this is harsh, and the structure (literally, "of water and Spirit") will not allow of it. There is not only no necessity on dogmatic grounds, but no possibility, on grammatical and other considerations of repudiating the common view, which has been held by nearly all interpreters, ancient and modern. Nicodemus was well acquainted with water baptism; for, to say nothing about the "divers baptisms" of the old dispensation and the proselyte baptism, which some say was then in vogue and was called a new birth, there was the baptism of John and of Jesus (by his disciples), which was a kind of gate into that introductory state of the kingdom of God which John proclaimed. It is not likely that Nicodemus had submitted to this baptism — as "the Pharisees and lawyers," to whose class he belonged, are censured for slighting it. Luke vii. 29, 30. It was "the counsel of God" that the Jews should be "prepared" for the Messiah's kingdom by John's baptism; and then, after the resurrection and ascension of Christ, when that kingdom was "set up," to be formally initiated into it by that baptism which comprehends "all nations." Nothing is more natural, beautiful, and appropriate, than the association of the external birth by baptism with the internal birth by the Spirit, as the application of water in the former strikingly symbolizes the affusion of the latter, by which we are renewed in the spirit of our mind, and cleansed from the pollution of sin. (See on ver. 25, 26; Acts ii. 38; xxii. 16; Rom. vi. 3-7; Heb. x. 22; 1 Pet. iii. 21; Titus iii. 5, 6.) The sign, indeed, may obtain without the thing signified, as in the case of Simon Magus, Acts viii., and the thing signified may obtain without the sign, as in the case of Cornelius, Acts x.; but as no one can be a member of the visible

kingdom without baptism, which is the initiating ordinance, so no one can be a member of the invisible kingdom without the washing, or renewing, of the Holy Ghost. The preposition *of* (*ek*) designates the element from which, according to the metaphor, the birth proceeds; and as the external birth is from the element of water, the application of which symbolizes "the renewing of the Holy Ghost, which he shed upon us abundantly," (Titus iii. 5,) so the internal birth is from the element of *spirit*, (which is therefore without the article in the Greek,) the divine source of our renewed nature being designated by this singularly expressive metaphor. (See on ver. 6-8; John i. 32, 33.) *Enter into* — Not "see," as in ver. 3. It expresses the actual realization of the privileges of the kingdom, as well as its spiritual discernment; and better suits the idea of baptism than seeing, or discerning.

6. *That which is born* — The neuter is more general than the masculine, and may refer to embryonic life before sex can be predicated. (See on Luke i. 35.) *Of the flesh* — Alluding to the fleshly birth spoken of by Nicodemus, ver. 4. Like produces like — flesh from flesh; spirit from spirit. By flesh is meant the nature which is born of a woman, comprehending not only the body with its senses and appetites, but also "the fleshly mind" (Col. ii. 18), "the carnal mind" (Rom. viii. 1-9), which characterizes the unregenerate man as "carnal, sold under sin" (Rom. vii. 14), and producing "the works of the flesh" which are opposed to "the fruit of the Spirit." Gal. v. 16-26. *Sarx*, therefore, "flesh," and not *soma*, body, is the proper contrast of spirit. The product is expressed by *flesh*, not fleshly — *spirit*, not spiritual — and in each case without the article — thus more emphatically denoting character. *Cf.* John iv. 24; vi. 63. *The Spirit*, — The Holy Spirit: *cf.* ver. 5, 8; Rom. viii. 1-16; the source of the spiritual product resulting from the new birth. The water is not here repeated, as that is not properly the regenerating element, but an outward visible sign and pledge thereof. (See on ver. 5.)

7. *Marvel not* — Do not wonder that I said to thee, Ye must be born again — as there are analogous inscrutable mysteries in nature, ver. 8, and greater mysteries in grace yet to be revealed, ver. 12. *Ye* — *Cf.* "a man," ver. 3-5 — thus excluding himself who, not being born in sin, needed no new birth.

8. *The wind* — The Greek *pneuma*, like the Hebrew *ruach*, and the Latin *spiritus*, stands for both wind and spirit. The natural symbol for the Divine Agent, from which he derives his expressive title, is well chosen, as he is invisible and fills every place from which he is not excluded by man's perverse will. Gen. i. 2; ii. 7; Job xxxiii. 4; John xx. 22; Acts ii. 1-4. *Bloweth where it listeth*, — Blows where it chooses — according to its nature — not, of course, independently of God though of man: so it is said, "The earth bringeth forth fruit of herself" Mark iv. 28. *Cf.* Ps. civ. 4, 30; cxlviii. 8; Eccles. i. 6. *Thou hearest the sound thereof, but canst not tell* — But knowest not whence it comes and whither it goes. These

are well-known facts of the wind, and, with the comparative particle "so" which follows, show that *pneuma*, in the first clause, refers to the natural element of wind. It is invisible in its essence and incomprehensible in its laws, yet powerful in its action and perceptible in its effects. There seems to be here an allusion to Eccles. xi. 5. *So is every one* — So is it in the case of every one who is born of the Spirit. There is a similar construction in Matt. xiii. 45. The *Pneuma* here must mean the Holy Spirit, as in ver. 5, 6. One who is born of the Spirit cannot perceive the essence of the Divine Agent, nor comprehend the mode of his operation, but he can realize his work and witness, and know that he is born of God. (See on John i. 12, 13.) The construction of Bengel and some others, who make *pneuma* in both clauses mean the Holy Spirit, and lay the emphasis on "every one," may make sense; but it is forced, and nearly all commentators adopt the common rendering.

9. *How can these things be?* — This exclamation expresses ignorance, incredulity, wonder, and curiosity.

10. *Art thou a master of Israel,* — The article before *didaskalos* (teacher) appears to be rhetorical, or it may denote *one of the* teachers of Israel — the article being also before Israel. It does not seem to be emphatic, as if Nicodemus was by eminence *the* teacher — the most distinguished in the Sanhedrim — which does not appear to have been the case. Cf. John vii. 50-53. *And knowest not these things?* — This reflection on his ignorance and ineptitude was merited, because, though the moral change prerequisite to admission into the kingdom of the Messiah is not styled a new birth, in the Old Testament, it is set forth under the notion of a spiritual renovation, (Ps. ii. 5-12; Isa. xlv. 3-5; Jer. xxxi. 31-34; Ezek. xviii. 31; xxxvi. 25-27,) and there never was a time when this inward purification was not necessary to membership in the kingdom of God (Ps. xv.), as was symbolized by circumcision and the "divers washings" of the Levitical institute, and the baptism of proselytes, which the later Jews styled a new birth, as it symbolized this great moral change.

11. *Verily, verily,* — He repeats the solemn asseveration of ver. 3, 5. *We speak* — The plural may have been used for modesty or delicacy, but it seems to indicate a proverbial form of expression; hence the repetition, the second clause meaning the same as the first: speaking agrees with knowing, as bearing witness agrees with seeing, and seeing indicates the manner in which the knowledge is acquired, and testifying the solemn manner in which it is declared. *That* — What. *And* — And yet. *Ye receive not* — Notwithstanding what you say, "We know that thou art a teacher come from God," ver. 2: the plural, in both cases, embracing Nicodemus and the Jews whom he represented. *Our witness.* — You do not credit our testimony. Whatever mysteries might be comprehended in the teachings of Jesus, they ought to be credited on the ground of the miracles by which they were

supported. The plural is used here because it is used in the former clauses; but Jesus immediately reverts to the singular, showing that he alone is here meant. Cf. ver. 31-34; John v. 36-38; vi. 46; 1 John i. 1-3.

12. *If I have told you* — Implying that he had done so. *Earthly things*, — The things on earth — the matters pertaining to the new birth, of which he had been speaking, and which take place among men upon earth — hence contrasted with *heavenly things* — the things of heaven, not yet revealed — the counsels of God concerning the salvation of men. Matt. xi. 25-27; John xvi. 12, 13, 14, 15, 25; 1 Cor. ii. 6-16. Heb. ix. 23. The former were, so to speak, exoteric; the latter esoteric. If Christ had ever quoted the Apocrypha, one might think he had Wis. ix. 16, 17 in view. *And* — And yet ye believe not: as in ver. 11 — "receive not our testimony." *How shall ye believe* — How would you believe if I told you the heavenly things? They would consider them absurd, incredible. John vi. 41-69; 1 Cor. i. 22-25; ii. 6, 13.

13. *And no man hath ascended up to heaven*, — Ascension being necessary, in the case of man, in order to be in heaven to acquire the knowledge of the "heavenly things" spoken of ver. 12. But as *the Son of man* was originally in heaven, nothing is said of his ascension, but of his coming *down from heaven*. (See on John i. 1, 14, 18, 51; iii. 31-35; vi. 46, 62.) *Which is in heaven* is added to prevent misapprehension, as if his descent from heaven involved any locomotion or translation of his essential nature, so that he ceased to be in heaven when he peculiarly allied himself to the humanity in the incarnation. Because of this alliance Christ commonly spoke of himself as "the Son of man," even when he attributed divine properties or actions to himself; for though they belonged not to the human nature, yet they belonged to a person who was manifested in that nature. (See on Matt. ix. 6.) This is not spoken proleptically of his ascension into heaven after his resurrection; nor of his having heaven about him while he was on earth. There may be an allusion to Prov. xxx. 4: cf. Deut. xxx. 11-14; Rom. x. 6-8.

14. *And as Moses lifted up the serpent* — He proceeds to announce some of those heavenly things alluded to in ver. 12, 13 — the great objective facts of redemption which the Jews were so backward to receive. They looked for a conquering, not a suffering Messiah — for deliverance from temporal, not from spiritual enemies. Yet their Scriptures speak of the latter, if they could only comprehend their import. Our Lord cites Nicodemus to a case in the history of Israel, which strikingly typifies the mode of his death, the benefits of it, and the condition on which they are realized. When the people murmured, the Lord sent fiery serpents among them, and they bit the people, and many of them died. To remedy this evil, when Moses prayed for them, the Lord instructed him to make a serpent of brass — a symbol in shape and color resembling the fiery serpents — and to put it on the pole, or the staff, in the center of the camp, so that all who

were bitten might look on it, and they should recover. The instructions were followed, and the promised result ensued. Num. xxi. 6-9. The serpent is the well-known symbol of the devil — his bite sends poison through the system, and death is the consequence. Moses could hardly fail to see in this divine expedient a typical illustration of the mode of our recovery from the poisonous effects of sin; and the more spiritual among the people probably apprehended a mystery in it as in the Levitical rites, though the precise nature thereof was, of course, inscrutable to them. Cf. Wis. xvi. 6, 7. The brazen serpent looked like the fiery serpents that plagued the people, but it had no poison in it: so Jesus came in the likeness of sinful flesh (Rom. viii. 3), and was made sin for us, though he knew no sin (2 Cor. v. 21). The brazen serpent was raised up on the pole: so Jesus was lifted up on the cross — for that that is the elevation alluded to appears from John viii. 28; xii. 31-33. It does not follow that Nicodemus understood this as referring to Christ's crucifixion, or that Christ intended that he should so understand it at that time, but he gathered enough from the discourse to induce him to become, with whatever timidity at first, a disciple of Christ. John vii. 50-52; xix. 39. (See on Matt. x. 38; xvi. 21, 24; xx. 19.) The look at the brazen serpent brought life: so the looking by faith at the crucified Saviour brings salvation to the dying sinner.

But, with a believing eye,  
If I can my Lord espy,  
Hanging on the sacred pole,  
I, even I, shall be made whole.

*Even so must* — In like manner it is necessary — according to the counsels of the divine will for the redemption of man, and the predictions recorded in the Old Testament. Of course these did not make it necessary that Judas should betray, the Jews condemn, and the Romans execute, the Son of God. (See on Luke xxiv. 26, 46.) *The Son of man* — The title he usually assumes, but peculiarly pertinent in this case. (See on John i. 51; xii. 34, which last text seems to be an echo of this.) *Be lifted up*: — Jesus probably uses this phrase for crucifixion, because of its double meaning. His cross becomes his throne — he rose by it to his kingdom — *crux scala coeli*.

High on the cross the Saviour hung!  
High in the heavens he reigns!  
Here sinners, by the old serpent stung,  
Look and forget their pains.

15. *That* — So that, as every one who looked on the brazen serpent was healed. *Whosoever believeth in him* — Looks to him with confidence-trusting to the virtue of his sacrificial and atoning death. 1 John v. 10-13. Repentance for past sin and promises of future obedience are, of course, implied. Though the atonement is made for all, yet it is available to the salvation of none to whom it is made known

except on this condition, (See on ver. 36; Mark xvi. 16.) *Should not perish*, — Perish not: suffer not everlasting *destruction* — the second death, which does not consist in the extinction of being, but of every thing that makes existence desirable — eternal separation from God and goodness. (See on Matt. x. 28; xxv. 41, 46; Rev. xx. 10, 14.) *But have eternal life*. — Consisting in the removal of sin and the union of the soul with God. This union begins with the first exercise of faith in Christ, is perpetuated by that faith while we are on earth, and becomes inamissible when mortality is swallowed up of life. The phrase is perhaps borrowed from Dan. xii. 2, the only place where it occurs in the Old Testament. It is found in Matt. xix. 16, 29; xxv. 46; Mark x. 17, 30; Luke x. 25; xviii. 18, 30; and nowhere else in the synoptists: it is found frequently in John and in the Epistles. It implies everlasting happiness.

16. *For* — The *gar* continues and develops the foregoing, and therefore the following to ver. 21 is not the language of John, but of Jesus. Whether Nicodemus said any thing more does not appear: it is likely, however, that he listened with breathless attention to our Lord's revelation of "heavenly things." *God so* — To such a degree. *Loved* — The aorist tense marks the everlasting love of God, who is Love. *Cf.* 1 John iv. 8-10, which is an echo of our Lord's language. *The world*, — John uses this word more than any other of the sacred writers — sometimes to denote the wicked as distinguished from the righteous, John vii. 7; xv. 19; 1 John v. 19, *et al.*; and sometimes, as here, all mankind. (See on John i. 29; vi. 33, 51; xii. 47; 1 John ii. 2; iv. 14: *cf.* 2 Cor. v. 19.) God loved all men in Adam, as all descend from him; and because of that love which provided redemption for him he was allowed to propagate his species — all of his descendants are therefore interested in the love of the Father and the atonement of the Son, which resulted from it. It is absurd to make the world mean "the elect." *That he gave* — Delivered up, of course, to death. *Cf.* Rom. viii. 32, where there seems to be a reference to Abraham's offering of his only son Isaac. *His only begotten Son*, — (See on John i. 14: *cf.* Gen. xxii. 2.) *That whosoever* — The repetition of this clause identifies this verse with ver. 14, 15 in scope and meaning. As none are finally lost in consequence of the fall of Adam, but those who indorse his sin by personal transgression, so none are saved eternally by the redemption of Christ who, by unbelief, "neglect so great salvation." Heb. ii. 3.

17. *For* — The *gar* continues and develops the foregoing. *God sent not his Son into the world to condemn the world*, — Rightly rendered. The sending is the same as the giving, ver. 16. It is not merely a divine commission, as in the case of John the Baptist (see on John i. 6), but a mission direct from the Father, who with propriety may be said to send, as the Son may with propriety be said to be sent — in view of the personal distinctions of the Trinity; (so of the Holy Spirit;) though in essential nature the three are one. The sending of the Son comprehends the mission of the *Logos* when he became incarnate, as he says, "I came forth from

the Father, and am come into the world" (John xvi. 28), and the entrance upon his work as the Messiah. (See on Luke iv. 18.) The Jews expected the Messiah would come on a mission of vengeance to the Gentile world — our Lord here corrects that error. Indeed, the object of his mission was not to condemn either Jews or Gentiles — great sinners as they were — *but that the world through him might be saved*. — Not to save it absolutely and unconditionally, but to make salvation possible to all men, and certain to all who will comply with its conditions. This verse and John xii. 47, 48 do not contradict John ix. 38, where the *krima* refers to the judgment which takes place on men as they receive or reject the offered salvation. (See on Luke ii. 34; John ix. 38; and the next verse.) The salvation here meant is the negative aspect of the eternal life in ver. 15, 16.

18. *He that believeth on him*, — *Eis*, here rendered "on," and "in" in the last clause, differs but little from *en*, "in," ver. 15, 16 — only *eis* — the preposition of motion — expresses the direction of the soul toward Christ; and *en*, the resting in him: both alike express the reception of Jesus as the only Saviour, by trusting the merit of his sacrifice. (ver. 14, 15), the condition of present pardon, and obeying his commands, the condition of final acceptance. *Is not condemned*: — The sentence of death is repealed — he is acquitted, pardoned, justified, the serpent's bite is healed. (See on Mark xvi. 16; Acts xiii. 39; Rom. iii.-v.) *But he that believeth not*, — He who rejects the offered salvation. Acts xiii. 45, 46; Rom. x. 14; Heb. ii. 1-4. *Is condemned already*, — He is adjudged guilty, and is under sentence of condemnation, which can only be repealed through Christ whom he rejects. Even the final judgment is but a ratification of his own obstinacy. The bitten Israelite who refused to look at the brazen serpent died indeed of the bite, but he died too because he would not avail himself of the appointed remedy. *Because he hath not believed* — The perfect tense implies continued rejection of Christ. The *hoti* marks the proof, "because," "seeing that," referring to the preceding clause. The subjective negative (*me*) is used because it refers to a supposed case of unbelief, in both clauses, and intimates the responsibility of the unbeliever; he has not chosen to believe. 2 Thess. ii. 11, 12. *In* — *Eis*, as in the first clause. *The name of the only begotten Son of God*. — On the Son of God as he is revealed to man. (See on Matt. vi. 9; xxviii. 19; John i. 12; Acts iv. 12.) There is a peculiar propriety in this idiom, in the present case, as the common name of the Son of God, Jesus, means a Saviour, and he was so called because he saves men from sin. (See on Matt. i. 21.) His name reveals his character, as the object of our faith. The term "only begotten" was hardly used here to indicate the hopelessness of the unbeliever's state, God having no other Son (Mark xii. 6), and man no other Saviour. His case, however, is hopeless, and for this reason.

19. *And* — Now (*de, autem*). *This is the condemnation*, — The ground of it — the reason why men are condemned. *Light* — As the article is used, "the light," it may seem to refer to Christ, who is styled the Light which cometh into the

world, (see on John i. 9,) but in this and the following verses it may be used in the abstract — "that which is light" — *cf.* Eph. v. 13, 14. But this amounts to the same — as all spiritual light comes from Christ, "the Light of the world," just as the light of day comes from the sun. *Is come into the world*, — As when the sun rises, he floods the world with light, so when Christ came, rising as the great Luminary, light was shed upon the moral world: the duty of men was clearly and fully revealed by his teaching. *Men loved darkness* — The aorist tense expresses what men generally did after Christ entered on his ministry — not one particular instance. *Because their deeds were evil*. — The Jews, on account of their wicked lives, had already manifested their aversion to Jesus (John i. 11; ii. 18-25), though the language of our Lord seems to have a proleptic bearing: he intimates to Nicodemus what their course would be.

20. *For every one* — This assigns the psychological ground of the preceding. *That doeth evil* — Who practices, or commits, evil deeds. The difference between *prasso* here and *poieo*, ver. 21, is not apparent: so in John v. 29 — the only two places in which John uses *prasso*: indeed, it is used elsewhere in the New Testament only by Luke and Paul. *Cf.* Rom. vii. 15-20. *Phaula* means foul, bad, worthless. John v. 29; Titus ii. 18; James iii. 16. *Hateth the light*, — Every criminal hates the law which condemns him. *Neither cometh to the light*, — He brings not his conduct to the standard of duty. *Lest his deeds* — The works which he performs — as in the first clause. *Should be reprov'd*. — Revealed in their true character. John viii. 9, 46; Eph. v. 11-13. Men who are determined to continue in sin avoid the light which shows their criminality, as it irritates them, so that they cannot have pleasure in unrighteousness.

21. *But he that doeth truth*, — Opposed to him who practiceth evil, ver. 20. To do the truth, is to do the right — to act in accordance with, the just standard of duty. It is a Hebrew form of expression: "Therefore I esteem all thy precepts, concerning all things, to be right, and I hate every false way. Thy righteousness is an everlasting righteousness, and thy law is the truth." *Cf.* 1 John i. 6. He is a true man whose life corresponds with the true standard of duty; and he is a false man whose life does not. Every man has some knowledge of what is right, and might attain more if he would come to the light: if he acts according to his knowledge, he is true — if otherwise, he is false. *Cometh to the light*, — Compares his conduct with the divine standard. *That his deeds* — The same word as in ver. 20; which seems to favor the opinion that there is no appreciable difference in *prasso* and *poieo*. *May be made manifest*, — Displayed as in the light of day. 2 Cor i. 12. He compares his actions with the standard, to see *that they are wrought in God*. — That they are performed according to the will of God, by his grace and to his glory. Matt. v. 16. Christ hardly intended that this should have a sinister bearing on Nicodemus because he came to Jesus by night. Timid as he may have been, he was coming to the light; and though nothing is here said

of the result of this interview with Jesus, it may be thought that it prepared the way for more open measures afterward. (See on ver. 2.)

22. *After these things* — Probably when the feast of the passover was closed. Cf. John ii. 23. *His disciples* — Cf. John ii. 12, 17. *Into the land of Judea*; — They left Jerusalem, which was the metropolis of Judea, and went into the rural region. *Tarried* — Spent some time. *And baptized*. — By his disciples. (See on John iv. 1, 2.) The baptism which they administered was substantially the same as that which John administered; for though Jesus was come, as the Messiah, yet his kingdom was not yet set up, but only at hand (Mark i. 14, 15) until after his resurrection, when the true Christian baptism was administered as the initiating ordinance of the Christian Church. The baptism which John administered, and that which Jesus administered, alike pledged to repentance, symbolized the baptism of the Spirit, and bound the subject to faith in the Messiah whose kingdom was at hand (Acts xix. 4, 5); but neither implied a distinct avowal that Jesus was the Messiah — that the apostles did not proclaim until after it received its grand demonstration in the resurrection and ascension of Jesus and the outpouring of the Spirit on the day of Pentecost. Acts ii.

23. *And John also* — But John for his part. *Was baptizing in AEnon*, — *Ainon* is from the Chaldee, and means "abounding in springs;" hence it is said *there was much water there*: — *Hudata polla* — many waters, or springs, which gave name to the neighboring village, as among us places are so named — e.g., Bath, Wells, Brunnenburg, etc. *Near to Salim*, — *Saleim* — Jerome places a Salim eight miles south of Scythopolis, or Bethshean, in or near the valley of the Jordan. Judith iv. 4. Robinson found a village called Salim in that neighborhood, near Naplous. AEnon appears to have been in one of the lateral valleys running down to the Jordan from the west. But as the Salim near Scythopolis is in Samaria; and as *a priori* grounds it was not likely that John would exercise his ministry in Samaria; and as Joshua (xv. 32, 61) speaks of "Shilhim and Ain" in the wilderness of Judah, some think these places are meant. But as John was gradually retiring from his ministry, he may have withdrawn to a sequestered place in Samaria, as Jesus was baptizing in Judea. John, of course, continued his ministry till his imprisonment — ver. 24. He did not, as Bauer scoffingly misinterprets it, leave Bethabara on the Jordan (John i. 28), because there was more water at AEnon! But as he had to leave the former place, he went to the latter: there were many springs there, so that the multitudes who resorted to his baptism might be accommodated. The "much water" does not prove immersion; nor does the fact that it consisted in numerous springs prove affusion — though as multitudes were baptized, the latter would seem to be the mode adopted, and the rather as it better symbolizes the "purifying" influence, or baptism, of the Holy Ghost. (See on ver. 25; Matt. iii. 6, 11.)

24. *For John was not yet cast into prison.* — The evangelist speaks of John's imprisonment as a well-known fact, though he gives no account of it, as the synoptists had recorded it — an "undesigned coincidence," corroborating the veracity of the evangelists. (See on Matt. iv. 12.) In shifting from place to place, John fell in with Herod Antipas, probably soon after the time of this transaction, and for reproving him was cast into prison. (See on Matt. xiv. 3, 4.)

25. *Then there arose a question* — Literally, Then took place a disputation, proceeding from John's disciples with a Jew. *Ek* does not mean "some of," but "proceeding from," as in ver. 27; Acts v. 38, 39; Rom. ii. 29, *et al.* *Zetesis* is rendered "disputation," Acts xv. 2 — a question in dispute. Nearly all the best MSS., versions, and editions, read "a Jew," not "Jews." Perhaps the word was changed because the plural form occurs generally in this Gospel. If John was baptizing in Samaria, this may account for the singular — a Jew, from Judea, chanced to be present. *Cf.* John iv. 9. Whether any Samaritans were baptized does not appear. Scythopolis was on the borders of Galilee and Perea, whose inhabitants may have flocked to John's baptism. (See on ver. 23.) *About purifying.* — Always a vexed question, especially with those who have not received the baptism of the Spirit. It is not likely that they disputed about the subjects and mode of baptism, but about the administrator and effect. The Jew, probably, cast discredit on John's baptism, as being not so efficacious as that of Jesus, or as being superfluous now Jesus was baptizing; and the disciples of John contended for the validity and virtue of their master's baptism, as being so far *purifying* that it denoted "repentance," and was followed by "the remission of sins" (Mark i. 4); and they probably discredited the baptism of Jesus as an invasion of John's prerogative. This is favored by the next verse.

26. *And they came unto John,* — To submit the question to him, indirectly, in order to elicit his opinion. *Rabbi,* — (See on John i. 49.) *He that was* — This mode of expression shows that they were not in a good temper, and not well affected toward Jesus, whom they could not have considered the Messiah. (See on Matt. xi. 2, 3.) *With thee* — Who attended on thy baptism. *Beyond Jordan,* — The other side of the Jordan. *To whom thou barest witness,* — Testified that he was the Son of God. (See on John i. 29-34; v. 33.) *Behold, the same baptizeth,* — It is strange that they should express so much jealousy, seeing that their master had testified that "the same" was the Son of God. *And all men come to him.* — Their jealousy prompted the hyperbole; though the disciples of Jesus were then baptizing more than John. As their baptisms were substantially identical, it is not likely that Jesus rebaptized any of John's subjects. (See on ver. 22.) The disciples seem to have reflected a little on their master for so bearing testimony to Jesus as to diminish his own popularity.

27. *John answered* — Checking the envy and jealousy of his disciples — the "Jew," ver. 25, being lost sight of. *A man can receive nothing*, — A general gnome applicable to both John and Jesus; *q.d.*: "I can arrogate nothing to myself, but can only occupy the place assigned me by God" — *cf.* ver. 28 — and so of Jesus, who would not do what he is doing if God had not ordered him so to do. Both John and Jesus were moving in their Heaven-appointed spheres — the former being in a very subordinate sphere — as in the next verse.

28. *Ye yourselves* — Emphatic. *Bear me witness*, — He reminds them of what was the purport of the testimony to which they alluded, ver. 26. *That I said*, — John i. 19-28. *But that* — There seems to be here a mingling of two constructions. *Him*. — *Ekeinion* is emphatic — that distinguished personage, the Messiah — as in ver. 30. It does not express "a personal testimony to Jesus" — though that was, of course, implied: I am not the Messiah, but only his herald.

29. *He that hath the bride*, — The bride belongs to the bridegroom, not to the groomsman, who settles the preliminaries of the marriage and arranges the feast, and rejoices in the good fortune of the bridegroom: so I merely prepare the way of the Messiah, and rejoice in his success. *The friend of the bridegroom*, — The *paronymph*, grooms-man. Judges xiv. 10, 11; Tobit vi. 13. (See on Matt. ix. 15.) *Which standeth and heareth him*, — A graphic touch. *Rejoiceth greatly*, — Literally, "rejoiceth with joy." *Because of the bridegroom's voice*: — Indicating joy in the possession of his bride. Jer. vii. 34; xvi. 9; xxv. 10; Rev. xviii. 23. *This my joy* — That which I have had in hope, I have now in possession — my happiness is complete — has become perfect. This evangelist often uses this phrase. John xv. 11; xvi. 24; xvii. 13; 1 John i. 4. Instead of complaining that Jesus was multiplying followers, he rejoiced greatly at his popularity — it being the design of his ministry to prepare the way of the Messiah, and to manifest him to Israel. John i. 31. Christ is several times represented as the Bridegroom of the Church (2 Cor. xi. 2; Eph. v. 32; Rev. xxi. 2, 9), but this is not to be pressed in the present case.

30. *He* — Emphatic — this distinguished personage. *Must increase*, — This is what is to take place. *But I must decrease*. — This implies that John was still continuing his ministry, but only for a short season. The morning-star, harbinger of the sun, diminishes as he arises, and soon becomes invisible. This has been called John's *Nunc dimittis*.

31. *He that cometh from above is above all*: — (See on ver. 11, 12, 13.) The Baptist proceeds to assign reasons why he should decrease and Jesus increase. The subject-matter of this concluding paragraph was not too "evangelical" to come from the Baptist: *cf.* John i. 29, *ff.* — and it is as easy to suppose that the evangelist formed his style upon that of John and Jesus — *cf.* ver. 18-21 — as that John put his own language into their mouths, or interspersed his own comments

with their discourses. The Baptist's observation here is pertinent to the case in hand: if Jesus was from heaven, and so superior to all — the prophets, Moses, John himself — of course he ought to "increase." *He that is of the earth is earthly, and speaketh of the earth:* — Literally, He being of the earth, of the earth he is, and of the earth he speaks; the first refers to origin, of mere human descent; the second refers to character — of mere human capacity; and the third refers to his ministry — which corresponds to his origin and nature, subject to human limitations. Even inspired men possess a very limited knowledge compared with that which Christ possessed: *cf.* ver. 34, 35. *He that cometh from heaven* — Added for emphasis, and defining what is here meant by "above" in the first clause.

32. *And* — And yet. *What he hath seen and heard,* — As our highest knowledge is acquired by seeing and hearing, so Christ is represented as seeing and hearing the divine mysteries in heaven. *That he testifieth;* — Deposeth to it as an eye and ear witness. He reveals as much of the divine counsels as is necessary for man to know. *And no man receiveth his testimony.* — Those who think these must be the evangelist's words, and not the Baptist's, because of what is said in ver. 26, "all men come to him," and ver. 30, "He must increase," forget that there were a thousand-fold more believers in Jesus when the evangelist wrote than when John baptized. The Baptist knew that a great many who came to baptism were not sincere believers, and that the number who came and did believe on Jesus was very small compared with the great body of the nation who with their rulers rejected his testimony. "No one," therefore, must be construed comparatively; hence John immediately speaks of some who did believe in Jesus. There is a similar apparent contradiction in John i. 11, 12. Lange considers it "an hyperbole of grief and indignation."

33. *He that hath received his testimony,* — This modifies and explains the preceding. The "disciples" of Christ believed on him, with a conviction of the truth that he came from God — though their faith was not at first clear and strong. *Hath set to his seal* — Has sealed, that is, attested the truth of God. By rejecting Jesus as an impostor, we make God a liar; for God proclaimed at his baptism that he was his beloved Son, and ratified his Messiahship by stupendous miracles. By receiving the testimony of Jesus, therefore, we attest the truth of God. The verb to seal is nowhere else used in the New Testament without an object expressed, except in Rev. xx. 3. Thus while God seals the believer's faith, by the attestation of the Holy Spirit (2 Cor. i. 22; Eph. i. 13), the believer seals, or attests, the truth of God by believing in his Son.

34. *For* — This assigns a ground for the foregoing. *He whom God hath sent,* — (See on ver. 17.) *Speaketh the words of God.* — God speaks through him; and that by a full revelation of his will. Heb. i. 1, 2. *For God giveth not the Spirit by*

*measure unto him.* — The pronoun is properly supplied, as appears by the next verse. The Greeks frequently omitted the pronoun. The rabbins said that God gave the Spirit to the prophets by measure that is partially, restrictedly. Christ received it completely. (See on Matt. xi. 27; Col. ii. 3.) The inspiration of Moses, the prophets, and the apostles, was plenary only *quoad hoc* — in reference to any particular subject they were commissioned to make known.

35. *The Father loveth the Son* — Love is liberal. (See on Matt. iii. 17; xvii. 5; John v. 20.) *And hath given all things into his hand* — Literally, "in his hand" — so into his hand, that they remain in his hand. All things in the universe are laid at his disposal, for the accomplishment of the work of redemption. Our Lord seems almost to quote from the Baptist in Matt. xi. 27; xxviii. 18.

36. *He that believeth on the Son* — He who receives him as the Messiah, depending on his mediation and obeying his commands. (See on ver. 15.) *Hath everlasting life:* — Faith implants the germ of eternal life in the soul, and nurtures it until it develops in the heavenly state. *And he that believeth not* — As *pisteuon* is used in the first clause, one would expect *apisteuon* in this, (*cf.* Mark xvi. 16,) but it is *apeithon*, (*cf.* Rom. xi. 30,) implying a contumacious disbelief — a rejection of Christ. There is an ethical element in faith, hence a man is responsible for his belief or disbelief. *Shall not see life;* — A Hebraism for experiencing it. *Cf.* Ps. xlix. 19, Heb. and LXX. If he has no experience of it here, in its inchoate state, he cannot have the fruition of it in the world to come. *But the wrath of God* — His displeasure at sin, involving indignation at the incorrigible sinner. *Abideth on him.* — As it can only be removed through faith in Christ. (See on ver. 18.)

## CHAPTER IV.

1 *Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal to God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.*

IV. — 1. *When therefore* — Resumptive from John iii. 22. *The Lord* — Jesus is seldom so styled in the Gospels. (See on Matt. xxviii. 6; Luke xiii. 15.) *Knew* — Some one probably reported it to him, as in Luke xiii. 31; though he knew all things. *How* — That. *The Pharisees* — (See on John i. 24.) *Had heard that* — This *hoti* should be passed over in translation, as it only serves to mark a direct quotation: "Jesus makes and baptizes more disciples than John." The verbs are in the present tense. Both are used to show that Jesus was not baptizing John's converts; and, on the other hand, to give distinctness to the baptism, though it was by it, as well as by teaching, that the disciples were made. John iii. 26.

2. *Though Jesus himself baptized not,* — The language need not be construed absolutely any more than 1 Cor. i. 17. Paul was not sent to baptize, yet he did with his own hands baptize a few. He refrained from it lest any should say he had baptized in his own name, and besides any of his attendants could apply the water to his converts. Acts x. 48; xix. 5, 6. So Christ's disciples could apply the water to his converts, and thus leave him time and strength to teach the people. He perhaps refrained from baptizing, also, lest any should attribute superior sanctity to the ceremony as performed by him, whereas the administrator is not of the essence of the ordinance. (See on John iii. 22.)

3. *He left Judea,* — Where the Pharisees existed as a powerful sect, not wishing to excite their opposition at that time. (See on Matt. xii. 14-16.) *And departed again into Galilee.* — Which he had left to go to the passover. John ii. 12, 13. (See on Matt. iv. 12.)

4. *And he must needs go through Samaria.* — At that time the land of Israel, west of the Jordan, was divided into three tetrarchies — a fourth, Perea, being east of the Jordan. Judea was the most southern, Galilee the most northern, and Samaria lay between. Jesus could have crossed the Jordan and gone through Perea, and then recrossed it into Galilee. But this did not suit his convenience; so that popularly it may be said he was obliged to go through Samaria in traveling from Judea to Galilee. Josephus says the Galileans did so when they went up to the feasts at Jerusalem — a three days' journey. The canton was called Samaria from its capital city. 1 Kings xvi. 24. The Samaritans were chiefly a Cuthean race

planted by Shalmaneser in the land of the ten tribes when he carried the latter into captivity. 2 Kings xvii. They at first worshiped idols; they then blended the worship of Jehovah with their idolatry; and in process of time, abandoned idolatry altogether. They obtained a copy of the Pentateuch, and built a temple on Mount Gerizim. A wretched remnant of them, numbering some 160, still are found at Naplous, the ancient Shechem. They perpetuate their animosity toward the Jews, to whom they bear no resemblance. They have always been detested by the latter. (See on ver. 9; Matt. x. 5; John viii. 48.)

5. *Sychar*, — Sychem, Acts vii. 16: *cf.* Gen. xxxiv. 2, LXX.; Sikima, 2 Kings xii. 1, LXX. As the liquids were frequently interchanged (*e.g.*, Nebuchadrezzar for Nebuchadnezzar, Beliar for Belial), the Jews appear to have changed the *m* into *r* in this word — perhaps because *Shekar* (Heb.) means falsehood, spoken of idols; Hab. ii. 18; and *Shekour* (Heb.) means drunkard; Isa. xxviii. 1, 7 — and Shechem may have been so called, as a nickname by the Jews, out of contempt for the seat of the Samaritan worship. Shechem was a city of Ephraim, in a valley between Mount Ebal and Mount Gerizim. Gen. xxxvii. 12; Josh. xx. 7. The later inhabitants called it Mabortha; and the Romans Neapolis, and on coins Flavia Neapolis. It was given to the Levites, as a city of refuge, Josh. xx. 7; xxi. 21. It was destroyed by Abimelech, Judges ix. 45; but was rebuilt by Jeroboam, and made the capital of the ten tribes, 1 Kings xii. 1, 25. It afterward became the metropolis of Samaria, and the seat of Samaritan worship. Josephus, Ant. xi. 8. 6. It is now a small place called Nabulus (Neapolis). The Jews held the place and its inhabitants in great contempt; hence the Son of Sirach speaks of "that foolish people that dwell in Siche[m]." Ecclus. i. 26. It was 34 miles north of Jerusalem. John uses the historical present to give vivacity to his narrative, which is perhaps the most picturesque in the Bible: "He comes therefore to Sychar" — *eis* seems to mean near to, for he does not appear to have entered the city, ver. 8. *Parcel of ground* — Possession, field. *That Jacob gave to his son Joseph*. — In Gen. xxxiii. 19 it is said Jacob "bought a parcel of a field" near Shechem; and in Josh. xxiv. 32 it is said to have become the possession of the sons of Joseph, whose bones were there laid. In Gen. xlviii. 22, the LXX. read, "I have given to thee *Sikima* peculiarly above thy brethren." But this is a mistranslation, and may not be referred to in this place. There is no necessity of adopting the hypothesis that Sychar, as the city of the sepulcher, is distinguished from Siche[m].

6. *Jacob's well* — The well which is universally recognized as Jacob's is a mile or two from Nabulus. It is dug in a firm limestone rock, three yards in diameter, 35 yards deep, and when Maundrell visited it in March had five yards of water in it. Olin found water in it in April; Homes found none in it in May, nor Robinson in June. Atterbury found none in it April 7, 1866: he said it was then 70 feet deep, and hewn out of the solid rock. There are fountains around Nabulus, so that the inhabitants do not need the well. But Olin thinks, from mounds which he

discovered, that ancient Shechem extended to the neighborhood of the well. It is not said, however, that the woman of Samaria came from the city: she may have lived, or have been laboring, near the well. It is a reasonable conjecture of Robinson and Olin that Jacob dug the well to be independent of the fountains of the city. *Being wearied with his journey, sat thus on the well:* — *Outos* seems to mean "accordingly," referring to his being fatigued and needing rest. He sat down as a weary man might be expected to sit. This is in John's graphic style. The curb of the well afforded a seat, and he wished to drink of the water: it was midday, and he was hot and thirsty. It was not 6 P.M., "after the way of reckoning in Asia Minor," as Townson suggests; though this is not, as Lucke and Alford say, "a pure invention of Townson's," as S. Clarke has it, "supposing John to follow the Roman account." (See on John i. 39; xix. 14.)

7. *A woman of Samaria* — A Samaritan: it is not said that she came out of the town of Sychar. (See on ver. 6.) As it was not "the time of the evening that women go forth to draw water" (Gen. xxiv. 11), she seems to have been alone.

8. *For his disciples were gone away* — They probably had with them a bucket and rope which they would use when they rejoined Jesus, who waited for them at the well. The language implies that Sychar was at some distance from the well. *To buy meat.* — Food. This shows that Jesus and his disciples did not regard the *dictum* of the rabbins that a Jew might not eat the bread or drink the wine of a Samaritan: it is not likely that such bigotry was universal among the Jews.

9. *How is it* — An expression of surprise, with an air of sarcasm, yet frankness. *Being a Jew,* — Which she might have discovered by his dress and dialect. *For the Jews* — This clause seems to be the language of the historian, noting a fact with which his Grecian readers were not familiar. The terms are anarthrous, "For Jews have no dealings with Samaritans" — as "Englishmen do not fancy Frenchmen." The reference is to friendly, social intercourse: they traded with each other as the disciples were then purchasing food of Samaritans. The Jews detested the Samaritans because they were of a Cuthean stock, and had a rival temple and worship at Gerizim; and the Samaritans reciprocated their animosity. (See on Luke ix. 53.) The rabbins say (Sanhedrim, fol. 104), "He who receives a Samaritan into his house, and entertains him, deserves to have his children driven to exile." (See on ver. 4.) Ecclus. i. 25, 26.

10. *If thou knewest* — Implying that she did not know. *The gift of God,* — Alluding to his request, "Give me to drink," ver. 7, and meaning the spiritual life which comes through Christ. *And who it is* — Alluding to her language "thou a Jew" ver. 9. *Thou wouldest have asked of him,* — Thou wouldest have asked of him for spiritual water before he asked thee for natural. *And he would have given thee* — Not grudgingly, because of difference of race — though he was sent primarily to the house of Israel. Matt. x. 5. *Living water.* — This literally means

running water — as in fountains — contrasted with stagnant, in pools. Gen. xxvi. 19; Lev. xiv. 5. Jesus meant spiritual life; but the woman understood it in a literal sense. Cf. Prov. x. 11; Isa. lv. 1; Jer. ii. 13; John vii. 38; Ecclus. xv. 3; xxiv. 21. The blessings of life and salvation are compared to fountains of water, because of their fresh and perennial nature.

11. *Sir*, — *Kurie*, the usual mode of respectful address. John xii. 21. *Thou hast nothing to draw with*, — No *antlema*, or *hudria*, ver. 28; generally, an earthen bucket which was lowered into the well by a rope attached to a wheel for drawing water. *And the well is deep*: — (See on ver. 6.) *From whence then hast thou that living water?* — As there was no spring there, and he could not get water out of the well without a bucket, which he did not have.

12. *Art thou greater* — Of more consequence than Jacob: the water of this well was good enough for him, surely it is good enough for thee. She could not brook a depreciation of Jacob's well. The people of that country attached great importance to wells and fountains. *Our father Jacob*, — Jesus himself must have smiled at the woman, claiming for the Samaritans a descent from Jacob to the exclusion of the Jews; whereas the Jews considered the Samaritans strangers, Cuthites; (see on Luke x. 33; xvii. 18;) as did the ancestors of both. Ezra iv. 1-3. *Children*, — Of course all his family and servants drank of it, but the word means sons. *Cattle?* — Which were watered at wells in the dry season.

13. *Shall thirst again*: — Will thirst again: this is no disparagement of the well, as it holds good of all natural water.

14. *Shall never thirst*; — This does not contradict Ecclus. xxiv. 21, where Wisdom says, "They that eat me shall yet be hungry, and they that drink me shall yet be thirsty;" nor the poet:

Insatiate to this spring I fly,  
I drink, but yet am ever dry.

The endless need and desire for that life which comes from Christ are constantly supplied, so that there is no aching void within the soul or any painful longings for worldly gratifications. It flows without interruption into the believer's soul, where it springs up like a perennial fountain, and will continue to rise and flow until it shall be lost in the ocean of eternal blessedness. What a contrast, not only to the water of Jacob's well, but also to the sensual gratifications in which this

woman had been seeking her happiness! Ver. 18: *cf.* John vi. 35; vii. 38, 39. The poet has seized the spirit of the verse:

The painful thirst, the fond desire,  
Thy joyous presence shall remove!  
But my full soul shall still require  
A whole eternity of love.

15. *Sir*, — (See on ver. 11.) *Give me this water*, — She still misses the spiritual import of Christ's language. Her request implies a curious mingling of ignorance and curiosity, irony and simplicity. She would gladly be relieved from the necessity of going to the well and drawing the water. (See on ver. 33; John iii. 4; vi. 34, 52.)

16. *Go call thy husband*, — Jesus said this to let her know that he was acquainted with her character and history, to check her frivolity, convince her of sin, and thus effectually to comply with her blind request, ver. 15, as conviction of sin is a prerequisite to the impartation of spiritual life. This was a wise course, as the event showed; ver. 25-29.

17. *Well* — Aptly, truly, as it is explained, ver. 18.

18. *Thou hast had five husbands*, — She had been legally married five times; but whether her husbands had died, or been separated from her by divorce, does not appear. *He whom thou now hast*, — With whom thou now cohabitest. *Is not thy husband*: — Perhaps he was the husband of some other woman, or she was not legally divorced from her fifth husband, who may have been still living. Though she may not have been a harlot, it is evident she was not living in honorable wedlock. *In that saidst thou truly*. — That is true which thou hast said.

19. *Sir*, — (See on ver. 11.) *I perceive that thou art a prophet*. — One under the influence of divine inspiration; as, being a Jewish stranger, he could not otherwise be acquainted with her character and history.

20. *Our fathers* — She may have meant their immediate ancestors, who built a temple on Mount Gerizim, which John Hyrcanus destroyed, B.C. 129 — after which the Samaritans built an altar there, where they met to worship, as do the Samaritans of the present day, four times a year. But ver. 12 favors the notion that she referred to Abraham and Jacob, who built altars at Shechem (Gen. xii. 6, 7; xxxiii. 20); and the Samaritans say that the altar which Joshua built by the direction of Moses (Deut. xxvii. 2-8; Josh. viii. 30-33), was on Mount Gerizim, which is substituted for Ebal in the Samaritan Pentateuch, Deut. xxvii. 4. *And* — Whereas. *Ye* — Jews. *The place* — The temple. *Where men ought to worship*. — Where public worship should be celebrated. Ps. lxxxvii.; xcix.; cxxii.; cxxxii.; Isa. lvi. 7. As a prophet, she wished him to decide this controversy, and virtually asks

him to do so. The question was one of immense importance in her estimation; and the topic was not so repulsive as that suggested by our Lord's remark. She does not seem to suggest the question that she might be told where she could acceptably pray for the water of life — her mind was too superficial for that.

21. *Woman*, — An emphatic and respectful compellation. (See on John ii. 4.) *Believe me*, — He uses this solemn preface, because he was going to say something very improbable and yet as she recognized him as a prophet, his language challenges her belief. He never elsewhere uses this language, but frequently, "I say unto you." *The hour cometh*, — A period is coming — viz., when Judea and Samaria should be devastated by the Romans — at which time the spiritual kingdom of God would be set up in the earth. Jerusalem and Gerizim were both desolated by the Romans. *Ye* — Ye and others: when neither at Gerizim nor at Jerusalem shall be the seat of worship — no place shall be more sacred than another. The provisions (Deut. xii. 5-14; 1 Kings ix. 3) expired with the dispensation to which they belonged. Such passages as Isa. ii. 2, 3 have a spiritual interpretation. *The Father*. — Not the God of the Jews, or of the Samaritans, but the universal Parent. Our Lord thus answers her question, by showing its futility. Meyer thinks this verse opposes the Chiliastic dream of the restoration of the glory of Jerusalem.

22. *Ye worship* — The order in the Greek is, Ye worship what ye know not. The neuter is used, for the abstract object of worship. As the Samaritans had not any of the Scriptures but the Pentateuch, they were not as well acquainted with God as were the Jews, who had also the Prophets and the Hagiographa. The former, it is likely, inherited many of the superstitious notions of God which characterized their ancestors (2 Kings xvii. 33), though they were no longer idolaters. *We* — Jews. Jesus included himself, for as a man he was as much a Jew as any descendant of Abraham. We worship what we know. He nowhere else uses *we* in this way — he changes to the third person in ver. 23, 24. He does not seem to mean, by the use of the neuter accusative, "what," in this or the preceding case, "in reference to what" — that is, the manner and place of worship — as some think. *For* — Suggesting the reason why the Jews should be better acquainted with God than the Samaritans. *Salvation* — The salvation — viz., that which they were all expecting, through the promised Messiah, of which the Samaritans had some notion, based on such passages as Gen. xlix. 10; Deut. xviii. 18: *cf.* ver. 25. *Is* — The abstract present. *Of the Jews*. — As according to prophecy, the Messiah, the Saviour, comes from them — he is of the Jewish nation. God therefore revealed himself more fully to them than to any others. Matt. x. 5, 6; Rom. iii. 1, 2; ix. 4, 5. Our Lord thus indirectly answers the woman's question, in favor of Jerusalem.

23. *But the hour cometh*, — A period is approaching. (See on ver. 21.) *And now is*, — Though the old dispensation did not formally and fully give way to the new until after the resurrection of Christ, so that Jesus could properly say it was coming, yet to the extent to which John the Baptist and he had made known its spiritual character, it may be said to have already come; as in Luke xi. 20; xvi. 16; xvii. 20-22; John v. 25. This clause, which is not in ver. 21, may have been added here that the woman might not think it necessary for her to repair to Jerusalem till the old dispensation was fully displaced by the new. *The true worshippers* — As distinguished from hypocrites and ritualists, who lose the spirit in the letter, the substance in the shadow; and even from those who under the old dispensation looked through the Levitical rites to their spiritual import, and to that extent worshiped God in spirit and in truth. Ps. li. 6, 7, 16, 17; cxlv. 18. The time was approaching when all true worshipers would *worship the Father in spirit and in truth*: — Their worship comprehends all that the ceremonial worship symbolized — the great spiritual and substantial elements of worship, without the ritual accessories of sacrifices and priests, temples and altars. Rom. ii. 28, 29; xii. 1; 2 Cor. iii. 6, *ff.*; Phil. iii. 3; Col. ii. 17; Heb. viii.-x. *For the Father* — Repeated for emphasis. (See on ver. 21.) The *kai*, omitted in translation, may be rendered "even," or "also." For the Father also requires his worshipers to be of such a character. Thus there must be a correspondence between the worshipers and the great Object of their worship. Ps. li. 6. (See on John i. 17.)

24. *God is a Spirit*: — God is spirit — not matter — he has neither body nor parts. He is a pure spiritual essence. He is not therefore confined to any particular place, nor can he be satisfied with mere forms and ceremonies, "carnal ordinances." Ps. xl. 6; li. 16; Isa. i. 11-14; lxvi. 1-3; Acts vii. 48, 49; xvii. 24, 25; Heb. ix. 8-14. The worship must correspond to its object. *In spirit and in truth*. — (See on ver. 23.) As worship here governs the accusative (not with the dative, as usual in the New Testament), there is prominence given to the object of worship, as indicating its nature. Our Lord does not here intimate that the sacrifices and ceremonies of the old dispensation were not of divine appointment, and not pleasing to God — as means to an end; but that in themselves they were of no value in his estimation. Having answered the purposes of their appointment — being "imposed on them until the time of reformation" — they have been "taken out of the way." Nor indeed does Christ mean to exclude all outward forms, and places, and times, for divine worship. Some of these are necessary to man, as he has a body as well as a soul, and so far as they subserve the interests of spiritual worship, they may be used. Hence Jesus himself requires us to worship God in our closets and in places appointed for social devotion, with suitable gestures, and prayers, and hymns, and sermons, and simple rites of his own appointment. But if these are magnified in our regard, so that we attach any importance to them except as means to an end, and that end the true, spiritual worship of God, our

service, however costly, laborious, and imposing, is utterly worthless in the divine estimation.

Their lifted eyes salute the skies,  
Their bended knees the ground;  
But God abhors the sacrifice  
Where not the heart is found.

25. *I know that Messiah cometh*, — The Samaritans could gather that from the Pentateuch and from their Jewish neighbors. They called him *Hasshaeb*, the Converter. *Which is called Christ*; — As these words differ from those in John i. 41, and as the woman calls him Christ in ver. 29, this may be her language, and not, as is generally thought, the language of John. (See on John i. 41.) *When he is come* — Her language implies the imminency of his advent. *He will tell us all things*. — Report to us, as from God — reveal to us the will of God on all these subjects. She virtually refers the solution of all these questions to the Messiah, though she had recognized the prophetic character of Jesus. The Jews, in view of the predictions of the Messiah in the Prophets and Psalms, spoke of him generally as a theocratic king; but the woman of Samaria seems to consider him as an inspired teacher, perhaps in view of Deut. xviii. 18. He is so considered by the modern Samaritans.

26. *I that speak unto thee am he*. — As the Samaritans do not appear to have had the worldly views of the Messiah's kingdom which obtained among the Jews, and no ill consequences were likely to result from his profession of Messiahship, as in Judea, he told the woman plainly who he was. Among the Jews, he called himself the Son of man leaving them to judge from his works whether or not that title was to be understood in a Messianic sense. (See on Matt. xvi. 20.)

27. *And upon this* — At this juncture. *Marvelled that he talked with the woman*: — Wondered that he talked with a woman. In Kidduschin, Rab. Samuel says, "No man salutes a woman;" and in Sota it is said, "He who instructs his daughter in the law is as one who plays the fool." They wondered the more, too, as it was a woman of Samaria. (See on Matt. x. 5.) *Yet no man said*, — No one of the disciples — so great was their reverence for him. Cf. Luke ix. 15; John xiii. 24; xxi. 12. *What seekest thou?* — Sc. from her: what is your object? This does not appear to refer to the woman; both questions refer to Jesus. *Why talkest* — What talkest — what canst thou find to say to her?

28. *The woman then left her water-pot*, — So powerfully was she impressed with our Lord's discourse, that she forgot, or neglected her business at the well. (See on ver. 11.) *Went her way* — Went away. *The city*, — Sychar.

29. *Which told me all things* — This exaggeration was natural in her case. He had told her the main events, which gave character to her course of life. *Is not this*

*the Christ?* — Is this indeed the Messiah? She modestly suggests that he is, as she had reason to believe that he was, because he told her he was, and his supernatural knowledge proved that he was no impostor; yet she wished them to determine the question for themselves. (See on Matt. xii. 23.)

30. *Came* — Were coming. The imperfect indicates successive arrivals during the time specified ver. 31.

31. *In the mean while* — In the mean time the disciples, entreating him, said, Rabbi, eat. They had returned from the city with food, of which they judged he must be in want, as it was noon, and he had been journeying.

32. *I* — Emphatic: he contrasts himself with them. *Meat to eat* — Literally, Eating to eat — *brosis*, not *broma*, food as in ver 34: but the sense is about the same: thus we say "good eating," for good food. The Jews express that which is highly necessary, or common, or that which affords the greatest satisfaction, under the metaphor of food and eating. Ps. xv. 4; xlii. 3; lxxx. 5; Isa. lv. 1, 2, 3.

33. *Therefore said the disciples one to another,* — Evincing at once their reverence for their Master (as in ver. 27) and their dullness of comprehension. They seemed to know but little more of spiritual meat than the woman did of spiritual water. *Hath any man* — Can it be that any one has brought him food? They scarcely referred to the woman.

34. *Jesus saith unto them,* — Knowing their thoughts. *My meat* — My food: the great business of my life, and that which affords me the highest satisfaction. (See on ver. 32.) *To do* — Literally, that I may do. *The will of him that sent me,* — His great aim, like a faithful servant, was to please his Employer. John alone represents Jesus as speaking of Him who sent him. (See on John v. 30; xvii. 4; Heb. x; 7.) *To finish his work.* — Implying that he was about his Father's business when instructing the woman. This perfect acquiescence in the divine will was manifested in his passion as well as in his ministry, and the former, as well as the latter, was a part of the work which was given him to do. Matt. xxvi. 39; Phil. ii. 5-8.

35. *Say not ye,* — Do ye not say — *q.d.*, Is there not? *There are yet four months,* — There is yet a fourmonth — *tetramenon* — or, as the most and best MSS., *tetramenos*. Cf. Heb. xi. 23, *trimenon*, a threemonth, as we say a twelvemonth, a fortnight. It was then probably December, as the beginning of the harvest season was in April, when barley was ripe. *Behold, I say unto you,* — This indicates the importance of the statement. The "I" is contrasted with the "ye." *Lift up your eyes, and look* — An emphatic pleonasm: cf. Gen. xxxi. 12. *On the fields;* — The cultivated grounds between where they were and the city. *White* — So Ovid, Met. i. 110: "The field untilled looked white with bending grain." *Already* — Contrasted with "yet." *To harvest.* — A spiritual ingathering. Jesus alluded to

the crowd of Samaritans that whitened the fields as they approached. It was in our Lord's manner to blend the spiritual with the natural, using the latter to explain the former, as in this chapter, ver. 13, 14; Luke ix. 24, 60. Lange: "The disciples saw the green seed-field, he saw the white harvest-field, and to this he wished to open their spiritual eye."

36. *And he that reapeth* — The reaper is here distinguished from the sower. *Receiveth wages*, — Hire for his work. This seems to be distinct from the joy which results from it. God gives his faithful laborers a reward here and hereafter over and above that which they realize in having "souls for their hire." *Gathereth fruit* — Souls saved by his instrumentality. *Unto life eternal*: — As into the garner. Matt. xiii. 30; John xv. 16; Rom. i. 13. *That* — In order that — marking the objective design, as purposed by God; who calls some, as reapers, to complete the work begun by others, as sowers, so that when the harvest comes, both may rejoice together. Both have alike occasion to rejoice, as without the work of both the former and the latter there could be no crop. The grand rejoicing is in the harvest home! Deut. xvi. 11, 14; Ps. cxxvi. 6; Isa. ix. 3; 1 Cor. iii. 5-8; 2 Cor. i. 14; Phil. ii. 16; 1 Thess. ii. 19, 20; 2 John 8.

37. *And herein* — For in this the true saying obtains. Cf. 2 Pet. ii. 22. So the Greek proverb: "Some sow, others again reap."

38. *I sent you* — The aorist here seems to denote prolonged action, Jesus assuming the standpoint of its completion; as the apostles were not yet sent out even on their preliminary mission, which did not embrace Samaria, to say nothing of their later mission, which did. Matt. x. 1-6; Acts i. 8. Render, "I send." *Whereon* — With regard to which. *Other men* — Others — meaning himself: the plural is used because of the preceding proverb and the succeeding "ye," though he may have meant generally "all the preparatory organs of the economy of salvation." *Laboured*, — Toiled hard, as he had been doing with the Samaritan woman, and was doing all the time. The same term is used of ministers, 1 Cor. xv. 10; xvi. 16; 1 Tim. v. 17, *et al.* *Ye are entered* — That is, they would enter, after receiving their commission. The seed which Christ then sowed at Sychar seemed to have taken effect, as the Samaritans were ready to receive the gospel and to enter the Church as soon as they were visited by the apostles. Acts viii. John would be powerfully impressed with this remarkable language, as he and Peter were deputed by the college of apostles to go down to Samaria — perhaps to this very city — to ratify the conversion of the Samaritans. Was not this woman one of those converts? *Their labours*. — Ye realize the fruits of their toil. Did Jesus have Josh. xxiv. 13 in view?

39. *Believed on him* — Of course, with a vague and superficial faith, being based on the woman's testimony — which is repeated, because of its importance. Ver. 29.

40. *So when* — When, therefore. This is resumptive from ver. 30. *Tarry* — Remain, stay. They would have been glad for him to live with them; but he could stay with them only two days. He met with different treatment among the Jews. Matt. viii. 34; Luke iv. 29; xiii. 31.

41. *Because of his own word*; — On account of what they heard from himself.

42. *Now we believe*, — We no longer believe *because of thy saying*: — On the ground of what thou hast told us. *Lalia* here seems to mean the same as *logos* (rendered "saying") ver. 39; though the words are distinguished, John viii. 43. *Lalia* sometimes means gossip; but surely not here: so that Calvin might have spared the cynical remark, "They seem to boast that they have now a firmer basis than a woman's tongue, which is wont to be very garrulous" — not entitled to credit. *For we have heard him ourselves*, — He does not seem to have wrought any miracle, except the display of miraculous wisdom. This produced the same effect on the Samaritans as miracles did on the Jews. John ii. 23. *The Christ*, — This, which ends the verse in the Greek, is not in the Vatican and some other MSS., the Vulgate and some other versions, but it is probably genuine. Even the Greek word may have been used by the Samaritans, as the Greek language had spread over Palestine, and such terms as this would readily pass into common use. (See on ver. 25, 29.) *The Saviour of the world*. — This formula occurs only here and in 1 John iv. 14. They may have learned from Christ himself the universality of his salvation — which they would be more ready to believe than the Jews, who (with the exception of the more enlightened, Luke ii. 32) would make him a Jewish theocratic king. The hostility of the Samaritans to the Jews would incline them to more catholic views. This closes, perhaps, the most picturesque portion of holy writ. The life-like portrait of the woman of Samaria, her sayings and conduct, with all the accompanying details, attest the genuineness of the narrative.

43. *Now after two days* — The two days, viz., those mentioned ver. 40. *Galilee*. — Ver. 3.

44. *For* — The *gar* means "for" — not "though" or "now." The clause is elliptical — something being in the mind of the writer and supposed to be in the mind of the reader — as in Matt. ii. 2; xxii. 28; and many other places. (See Robinson's Lexicon.) Here John presupposes an acquaintance with Luke iv. 14-31. In returning from Judea, Jesus did not go to his paternal home, Nazareth, at once, but into other parts of Galilee — the province at large being thus distinguished from his own city, which he seems to have visited but twice during his ministry — once on this tour, and again, a year after, in his second tour of Galilee (Matt. xiii. 54-58) — at both which times he was rejected by his townsmen, according to the proverb to which John alludes. So we say, "No man is a hero to his own servant." Of course proverbs of this sort do not apply in every case; but circumstances of meanness connected with one's social position, family

connections etc. are frequently seized upon by the envious and those who are irritated by reproof, etc., to bring him into contempt as a public teacher. *Testified* — Not "had testified." The reference is to what he said afterward, when he visited Nazareth. Luke iv. 24. *His own country* — This means Nazareth in all other passages where it occurs (Matt. xiii. 54; Mark vi. 1. Luke iv. 23), which is thus distinguished from Capernaum, which is called his own city, because he afterward resided there. (See on Matt. ix. 1.) *Patris* means a paternal home — such was Nazareth. John's meaning thus seems to be: Jesus went into Galilee — into various parts of the province — instead of going home to Nazareth, because he knew, as he afterward experienced and testified, that a prophet has no honor in the place where he has been brought up. After being honorably recognized in other parts of Galilee, he did go to Nazareth, and his treatment there verified the proverb. John passes lightly over our Lord's Galilean history, that being detailed by the synoptists. In Matt. iv. 25, Jerusalem is distinguished from Judea, though it was its capital.

45. *Into Galilee*, — Probably by the route near the Jordan and the Lake of Tiberias — a populous region. *The Galileans received him*, — It was expedient that he should be thus first recognized by the Galileans in general, before he was rejected by his own townsmen. *Having seen* — (See on John ii. 23.) *For they also* — As well as those who dwelt in Judea. This is added for Gentile readers. *The feast*. — The passover.

46. *So* — Therefore — instead of going to Nazareth, he went to Cana, where he was favorably received, especially on account of his first miracle wrought there. (See on John ii.) *Jesus* is not in many of the best MSS., nor in the Vulgate. *Nobleman*. — *Basilikos*, courtier. He may have been an officer of Herod Antipas, a Jew or proselyte. It is absurd to identify him with the centurion in Matt. viii. and Luke vii. *Son* — Not servant, as in the centurion's case.

47. *Come down*, — Capernaum being on the lake, down from Cana. (See on John ii. 12.) The nobleman had some faith, or he would not have sent to Jesus to repair to Capernaum to heal his son; but it was small, compared with that of the centurion, who believed that Jesus could heal his servant, by speaking the word at a distance. *At the point of death*. — About to die.

48. *Then said Jesus unto him*, — Comprehending with him all the Galileans present, hence the plural which follows. *Except ye see signs and wonders*, — (See on John ii. 11.) *Ye will not believe*. — Though the Samaritans believed without them. It seemed necessary that Jesus should perform some miracles to establish his claims; but it was unreasonable in the Jews to be forever "seeking a sign;" and, indeed, in proportion to their demand for miracles was their failure to profit by them; hence he frequently refused to gratify their absurd requests. (See on Matt. xii. 38, 39; xiii. 58; xvi. 1-4.)

49. *Sir, — Kurie, Lord. Ere my child die.* — His faith did not seem to embrace the power of Jesus to raise him from the dead. Cf. Matt. ix. 8; John xi. 21, 22.

50. *Go thy way; thy son liveth.* — Go home; thy son is well. This address at once tested and developed the man's faith. Jesus did not offer to go with him, as with the centurion: he strengthened the faith of the former and honored the humility of the latter.

51. *Going down,* — Returning to Capernaum; ver. 46, 47. *His servants* — His slaves. *Thy son liveth.* — Thy boy (*pais*) is well.

52. *To amend.* — To be better. *Yesterday at the seventh hour* — One o'clock, P.M. As Capernaum was only about 25 miles from Cana, he had probably nearly reached home before the servants met him. It is not likely that they started until they knew that the boy was permanently improved. *The fever left him.* — Suddenly.

53. *So that the father knew* — As the boy got well at the precise time when Jesus spoke the word, the father knew that his cure was the result of a miracle which Jesus wrought. *And himself believed,* — He and his household became disciples of Jesus — his servants as well as his family would be disposed to believe that Jesus was what he professed to be — of which they may have had vague conceptions — or he could not have performed so astounding a miracle. John iii. 2.

54. *Again the second* — A pleonasm for the second; as John xxi. 16. This second miracle — both in Cana of Galilee — Jesus performed after he had returned from Judea to Galilee. He had wrought other miracles in the interim in Jerusalem. (See on ver. 45.)

## CHAPTER V.

1 *Jesus on the sabbath-day cureth him that was diseased eight and thirty years.*  
10 *The Jews therefore cavil, and persecute him for it.* 17 *He answereth for himself, and reproveth them, showing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.*

V. — 1. *After this* — Not "after this," denoting immediate succession as John ii. 12; xi. 7, 11; xix. 28; but "after these things" denoting a considerable interval, as John iii. 22; v. 14; vi. 1; vii. 1; xix. 38; xxi. 1. *A feast* — Though it has not the article — for its insertion in the Cod. Sin. and some other MSS. is not on good authority — yet the passover is probably meant — the second after the beginning of Christ's ministry. The article is wanting in Matt. xxvii. 15; Mark xv. 6. The objection that there could hardly be an interval of a year between this chapter and the next, has no weight, as the time was spent in Galilee, and John purposely passes over the most of our Lord's Galilean life. As John had no occasion to be precise, he simply says, writing for Gentiles, it was a feast of the Jews. *Cf.* John xix. 14. The passover was the great feast which drew the Jews together from all parts of the country. *Went up* — Jerusalem being in a hilly region. (See on John ii. 13.)

2. *Now there is at Jerusalem,* — It does not follow from this that Jerusalem was standing when John wrote; as the pool may have survived the city — it was still pointed out in the times of Tertullian and Eusebius; though John may have used the present tense for the sake of vividness. *Sheep market,* — Rather, sheep-gate — probably that mentioned Neh. iii. 1, 32; xii. 39; so called, because the sheep for sacrifice were driven through it to the temple. *A pool,* — A bath, including the buildings as well as the pool. *Hebrew* — Syro-Chaldee. *Bethesda,* — Meaning, House of Mercy, or Charity Hospital. *Five porches.* — A pentagonal piazza, surrounding the pool, to screen invalids from the sun and rain. Robinson contends that the trench 75 feet deep, traditionally known as Bethesda, was a part of the fosse round the tower of Antonia, and that the pool was more likely the intermitting Fountain of the Virgin, on the south-east slope of the Mount of the Temple. The reading Bethsaida for Bethesda in the Vatican MS., and in the Vulgate and some other versions, originated obviously in a clerical error.

3. *Of impotent folk,* — Of the infirm — sick persons. — *Blind,* — Including probably such as were suffering with diseases of the eyes. *Halt,* — Lame. *Withered,* — Dried up — wasted by atrophy or paralysis — as the man with a withered hand (Matt. xii. 10), and the man spoken of ver. 5. *Waiting for the moving of the water.* — Some MSS., versions, and editions, omit this clause and

ver. 4, But the passage is found, with variations, in other MSS., in the Peschito Syriac, and Vulgate, in Tertullian, Chrysostom, and other Fathers, and is implied in ver. 7, and is probably genuine.

4. *For an angel* — A celestial messenger, probably invisible — angels being commonly employed in such ministries. Matt. iv. 11; Heb. i. 14. *Went down* — Used to descend. Imperfects are used all through the verse: *At a certain season* — At intervals; but whether at unknown hours during the passover week, or at other times, cannot be determined. *Troubled* — Agitated. *Whosoever then* — Whosoever then first went into, viz., the pool, after the agitation of the water, was cured of whatsoever disease by which he was held bound. All attempts to account for these cures upon mere natural principles have signally failed. How could sediment from the washing of sacrifices or of mineral water, stirred up by a messenger from the temple, cure all kinds of diseases? And why should the cure be limited to the first that went into the bath after the water was agitated? And who ever heard of all kinds of diseases being cured instantaneously by water, of any kind, however impregnated? Then, why was not the bath thus sanative before and after that period? The whole affair is obviously miraculous. It seems to be a kind of offset to demoniacal possessions, which were allowed to take place that their exorcism by Jesus might accredit his Messiahship. Bethesda realizes into a type the prophecy of Zech. xiii. 1, concerning the fountain opened for sin and uncleanness, for the house of David and the inhabitants of Jerusalem. The limitations which establish its miraculous character are not, of course, to be pressed into any dogmatic service, while the universally-healing water finely typifies the freeness and completeness of the great salvation.

Thou my true Bethesda be;  
I know within thine arms there's room;  
All the world may unto thee  
Their House of Mercy come!

5. *And a certain man* — Now there was a certain man there who had been thirty-eight years infirm. (See on ver. 3.) It is not supposed that he had been at Bethesda all that time. The miraculous phenomenon of the pool may have lasted only a year or so. B, D, L, some other MSS., the Vulgate and some other versions, have "his infirmity."

6. *When Jesus* — Jesus seeing him lying, and knowing that he had been a long time infirm, saith unto him, Dost thou wish to be healed? Jesus knew in himself all about the man; and his question was designed to draw him out in order to cure him.

7. *The impotent man* — The infirm man, hoping perhaps that a benevolent person at length had come, who would help him into the pool, answered him, *Sir*,

— *Kurie*, Lord — the common appellative when addressing a stranger. *Troubled*, — Agitated, ver. 3, 4.

8. *Jesus saith unto him, Rise*, — He had not asked for any special expression of faith, as in some other cases — the man was too feeble in body and mind for that. The look and language of Jesus, however, seem to have developed so much faith in him as was necessary for the cure. *Bed*, — Mattress. The Greek *krabbatos* occurs in good authors, though it is not considered elegant. Sozomen says that when Triphyllius was preaching, and quoting the text, "Take up thy *krabbaton* and walk," he changed it to *skimpada*: at which Spyridion being provoked, said, "Art thou better than He who said *krabbaton*, that thou art ashamed of using his words?" (See on Mark ii. 4.) Jesus could have agitated the water and put the man in and cured him, but that would not have connected the miracle-working power so obviously with himself, and so would not have secured the moral results which he had in view.

9. *And immediately the man was made whole* — Restored to perfect health. This shows the miraculousness of the cure — it was sudden, perfect, and obvious.

10. *The Jews* — Probably members of the Sanhedrim, or Pharisees, who met the man as he was going home with his couch. Cf. John i. 19; ix. 13-22, *et al.* *It is the sabbath-day*; — It is sabbath. *It is not lawful* — They probably had their eye on Neh. xiii. 15-22; Jer. xvii. 21-24 — which, however, do not forbid such an act as this; though the scribes so construed them. The Talmud forbids healing on the sabbath, except when life is in peril, the carrying of a bed or any thing of the sort. (See on Mark ii. 23-28.) Yet the rabbins recognized some cases in which it was allowed to carry burdens on the sabbath — though not on the open street.

11. *He that made me whole*, — He who cured me. *The same* — Emphatic. This is a short and satisfactory way of settling the question. The miracle of healing implied a divine commission on the part of Him who wrought it, and therefore it could not be wrong to obey his instructions. The Jews admitted that a prophet might do things on the sabbath, which to ordinary men would not be allowable. Admitting, then, that it was ordinarily wrong to carry a bed on the sabbath (which, however, was not so by the law of God), it could not be wrong to do so when ordered by one who was empowered by God to perform miracles.

12. *Then asked they him*, — They probably knew or suspected that it was Jesus, but they wanted to get evidence against him as a sabbath-breaker. They did not ask who healed him, but who told him to carry his bed. They take hold of it in a sinister way — not so the man. Cf. ver. 15. *What man* — Who is the man that said to thee? The expression is contemptuous.

13. *And* — But he who was healed knew not who it was. He had no chance of ascertaining. *For Jesus had conveyed himself away*, — Glided away, slipped off

unobserved. If *exeneuse* is derived from *ekneo*, to swim off, and not from *ekneuo*, to nod out, it finely expresses the quick and quiet manner in which our Lord withdrew to escape the notice of the crowd. He did not wish to cause an excitement at the time, knowing that the moral ends of the miracle would be better realized without it. (See on Matt. viii. 4; xii. 15-21; John vi. 15.) *A multitude* — From the crowd that was in the place.

14. *Afterward* — After these things — a considerable time having elapsed. (See on ver. 1.) *In the temple*, — It is not necessary to suppose that he had repaired to the temple to return thanks for his cure, immediately after carrying home his bed. *Behold, thou art made whole*: — See, thou art cured. *Sin no more*, — It does not follow from this that his infirmity was the natural or punitive consequence of some special sin. Cf. John ix. 1-3. The spirit of our Lord's language is, After receiving so signal a mercy, do not be so ungrateful as to sin against thy Divine Benefactor, as by so doing thou wouldest bring down his judgments upon thee in a more severe infliction than thy long infirmity — a worse disease or death might be meant. Cf. Matt. xii. 45.

15. *Told the Jews* — The Jewish leaders. (See on ver. 10.) The man did not inform on Jesus with sinister design — quite the contrary: he wanted to celebrate the praise of his Benefactor, and perhaps to let it be known where others might be cured. Cf. Mark ii. 45. He may have designed, too, to complete his apology for carrying his bed on the sabbath (ver. 11), and to give the Jews the information which they sought (ver. 12), not knowing their malicious designs.

16. *Persecute* — Pursue with evil intent. It does not appear that he was subjected to a judicial trial. (See on Matt. v. 10-12.) *And sought to slay him*, — These words are not found in B, C, D, L, Cod. Sin., and some other MSS., the Vulgate and some other versions and editions; but ver. 18 favors their genuineness. *He had done* — He did these things — healed the sick man, and told him to carry his bed on the sabbath.

17. *But Jesus answered them*, — They probably found him in the temple, and made a charge of sabbath-breaking against him, in order to encompass his death, and he rebutted their charge, though the word "answered" does not always suppose a previous question or charge. (See on John ii. 18; x. 32.) *My Father worketh hitherto*, — Though God rested or ceased from the work of creation, on the seventh day, Gen. ii. 1-3, yet that did not involve a cessation of activity, which is constantly necessary to the conservation of the universe. *And I work*. — He did not seem to allude to his constant development of energy in the government and support of the universe — which is a work done by the Son as well as by the Father, Col. i. 15-17; Heb. i. 2, 3; but to such works of mercy as he had just performed on the impotent man. These are no more a violation of the sabbath than are those which his Father performs in the constant support of the universe.

Though God is styled in the Old Testament the Father of his people and especially of David (Ps. lxxxix. 26, 27; Is. lxiii. 16; Hos. xi. 1), yet it does not appear to have been common for Old Testament saints to call God "my Father." Jesus had done this before he entered on his ministry (Luke ii. 49); but now he does it with such an emphasis as to give the key-note to his controversies with the Jews, extending through John v.-x. The Messiah was spoken of in prophecy as the Son of God (Ps. ii. 7, 12; see on John i. 49); but the Jews did not understand him as calling God his Father in his Messianic character (ver. 18) and they knew nothing or believed nothing of the eternal generation of his Divinity or the miraculous generation of his humanity. By calling himself, in a peculiar sense, the Son of God, and by performing divine works, Jesus, of course, wished them to know that he was the Messiah — but not such a Messiah as they were expecting. It was not his design to tell them that, as the *Logos*, the second Person in the Trinity, he derived his divinity from the Father, by an eternal filiation — however true that might be — or that his humanity was the effect of a miraculous birth, God alone being his Father in that sense also — but that, as the incarnate Son of God, he was capable of being invested with such prerogatives and powers as could not be imparted to any other being in the universe. Thus, while as Messiah he was inferior to the Father, as his divine nature for economical purposes was enshrouded in humanity (Phil. ii. 5-11; Heb. ii. 9), yet because his humanity was thus associated with divinity, he could be, and proved that he actually was, invested with divine prerogatives and powers. The Jews were not wrong, therefore, in saying that he made himself equal with God, though it argued prodigious dullness, Or prejudice, or malice, or all combined, to charge him with blasphemy for thus asserting his Divine Sonship. (See on Matt. xi. 25-27; John i. 18; x. 30-38.) Bloomfield: "Render, 'My Father is working until now (*i.e.*, is continually working). I also work.' There is great force in the *Asyndeton*, and we must observe that both the *ego* and the *kai* here are emphatic; the latter intimating equality with the Father, as is plain from the verse following." He favors the construction, "As my Father is at work continually, so I too am at work." Similarly Campbell.

18. *Therefore* — For this reason the Jews were the more intent to kill him. Ver. 16. *Broken* — Loosened, made void — according to their judgment. Matt. v. 19; John vii. 23. *His Father*, — In a peculiar sense. They would not have charged him with blasphemy for saying with David, "Thou art my Father" (Ps. lxxxix. 26); but for saying it with an assumption of divine prerogatives as belonging to the filial relation which he claimed. Instead of the personal pronoun, *idios* is used, which in such a connection must have its proper meaning — one's own, in a peculiar sense. Winer: "In by far the greater number of passages in which *idios* is used, there is an antithesis either expressed or understood, as John x. 3; v. 18; Matt. xxv. 15; Acts ii. 6; Rom. viii. 32; xi. 24; xiv. 4, 5; 1 Thess. ii. 14; Heb. ix. 12; xiii.

12; Matt. ix. 1." *Making himself equal with God.* — As a son, in the proper sense, is equal in nature with his father. (See on ver. 17.)

19. *Then answered* — (See on ver. 17.) *Verily, verily, I say unto you,* — His usual solemn asseveration before a weighty sentence. (See on John i. 51.) As usual, he states more strongly that which has given offense: what he said of himself in one respect, ver. 17, he now says of himself in all respects. *Cf.* John vi. 61, 62; viii. 57, 58. *The Son* — This implies his peculiar divine filiation. *Can do nothing of himself,* — Though there might be a natural, philosophical possibility of his acting in opposition to his Father's will — as he possessed a will of his own — yet such was the perfection of his nature as man, and so intimate his union with the Father as the Messiah, the God-man, that there was a moral impossibility of his doing so. *Cf.* ver. 30; John viii. 28, 29; Heb. x. 7, 9. This moral inability shows his perfection, and was his highest glory. *But what he seeth the Father do:* — Except that which he seeth the Father doing. As a Son, he imitates and obeys his Father. Thus the miracles which he performed were the works of God, and were performed by divine power. He not only did nothing of his own independent motion, but he never failed to do his Father's will — the works of his Father. (See on ver. 30; John iii. 32-35; vi. 38; vii. 16, 17; viii. 28.)

20. *For the Father loveth the Son,* — This is adduced as a reason for what precedes and follows. (See on Matt. iii. 17; xvii. 5, 23; xi. 25-27; John iii. 35.) *And sheweth him all things that himself doeth:* — This refers especially to the work of redemption, which so far as God is concerned may be spoken of in the present tense, though the actual accomplishment was in the future. For economical reasons, the Son, as mediator, may have had the counsels of the Father gradually revealed to him while he was on the earth. (See on Mark xiii. 32; Luke ii. 52; Acts i. 7; Phil. ii. 5-9.) *And he will shew him greater works than these,* — He will empower him to raise the dead, in both a spiritual (ver. 25) and literal (ver. 28, 29) sense, and to judge the world (ver. 22), which are greater works than curing the impotent man, and such miracles. *Cf.* John xiv. 12. *That ye may marvel.* — *Hina* here seems to have an ecbatic force, denoting the result — so that ye will wonder — not a telic, denoting the design; Christ's works not being performed in the spirit of a thaumaturgist, to excite the wonder of spectators. Men may wonder, when they do not believe. Hab. i. 5; Acts xiii. 41. Yet miracles which excite wonder are designed and adapted to develop faith. Ps. lxxviii. 23. (See on John iv. 48.)

21. *Raiseth up* — *Egeiro* means to raise up, as to rouse any one from sleep; hence it was readily applied to the raising of the dead (Matt. x. 8; Acts xxvi. 8.) *Quickeneth* — Maketh alive — added, perhaps, pleonastically, to show the completeness of the action, rather than to express the positive side, while *egeiro* expresses the negative — hence *quickeneth* alone is used in the second clause. The present tense is used, because it expresses a divine prerogative which he exercises

at any time and upon whomsoever he pleases. Rom. iv. 17; viii. 11. The reference may be to the general resurrection which the Jews believed; but specific cases, like those effected by the agency of Elijah and Elisha, seem to agree better with the scope of the passage. *Whom he will.* — This does not imply a capricious choice; but as such miracles were wrought by the Father when he saw it expedient thus to display his omnipotence, so they would be wrought by the Son when he would deem it necessary for the confirmation of his claims. He did not raise the dead merely, or chiefly, out of kindness to them and their friends — though it was kindness — but as miraculous acts to attest his Messiahship — hence but few dead persons were raised by him.

22. *For* — Referring to ver. 20 — being another of the greater works there alluded to. For neither does the Father judge any man. He does not immediately — but through the Son, this belonging to his mediatorial office. *But hath committed all judgment unto the Son:* — *Krino* and *krisis*, rendered "condemn" and "condemnation," ver. 24; John iii. 17-20, and "damnation," ver. 29, imply a separation of the evil from the good — sometimes referring to the sentence, and sometimes to its execution. While Christ was upon the earth, he threatened the unbelieving and disobedient Jews with punishment — in this world, by the destruction of their civil and ecclesiastical state, which was executed when wrath came upon them to the uttermost; and also in the world to come, when "the angels shall sever the wicked from among the just, and shall cast them into the furnace of fire." Matt. xiii. 49. In this verse "all judgment" seems to comprehend all providential retributions in this world, as well as the future judgment, specified ver. 29. This does not contravene what is said John iii. 17, "God sent not his Son into the world to condemn the world;" as the object of his mission was mercy, not judgment — yet if men reject the former, they cannot escape the latter, and there is no incongruity in the rejected Saviour's being constituted the Judge. (See on John iii. 17.) Nor does this verse contradict John viii. 15, "Ye judge after the flesh, I judge no man." They pronounced the woman deserving of death, according to the law of Moses, and wanted him to pass sentence accordingly, to get him into difficulty by such an exercise of judicial functions, which he always declined. In that sense he would no more be a judge than he would be a temporal king. (See on Luke xii. 14; John vi. 15.) But in the next verse he gives them to understand that in a higher sense he was nevertheless a judge (John viii. 16), as he was also a king. John xviii. 37.

23. *That* — *Hina* here does not seem to express design, but rather consequence — so that all men should honor the Son, even as they honor the Father. Not to do so would be an affront to Him whose ambassador and representative he is. This refers to the discredit which they cast upon the miracles of Christ, which were wrought by divine power, and which attested his divine legation. *He that honoureth not the Son,* — Here the subjective negative (*me*) is used, it being a

case supposed. *Honoureth not the Father* — Here the objective negative (*ou*) is used, being an absolute statement of what follows from the former. John xiv. 21; Phil. ii. 11.

24. *Verily, verily, I say unto you*, — The solemn asseveration before a weighty sentence, as in ver. 19. *He that heareth my word*, — He who with a docile spirit gives heed to my doctrine. Cf. Matt. xvii. 5; xviii. 15, 16; John x. 8. It is such a hearing as leads to faith in God, and resurrection from the death of sin — ver. 25. Note the change from the third person to the first. *And believeth on him that sent me*, — This implies that faith in God involves a belief in the divine legation of Jesus. John xii. 44; 1 John v. 9-12 — where the dative is used in the same way with *pisteuo*, to believe — to repose confidence in the record which God has given of his Son. *Hath everlasting life*, — Which results from such a faith, and depends upon it. Alford well says "The believing and the having everlasting life are commensurate — where the faith is, the possession of eternal life is; and when the one remits, the other is forfeited. But here the faith is set before us as an enduring faith, and its effects described in their completion. Eph. i. 19, 20." Faith implants the germ of eternal life in the soul, and nurtures it till it develops in the heavenly state. John iii. 36. *And shall not come into condemnation*; — Literally, and cometh not into judgment. (See on John iii. 18 — where the present tense is used; and *krino* there corresponds with *krisis* here.) He is justified, and judgment has nothing to do with him. (See on ver. 22; Ps. cxlii. 2.) *But is passed* — But he has passed: the perfect does not stand for the future. He that believeth not is condemned (judged) already: so he that believeth has the sentence of death repealed: he has passed over from that state in which he was adjudged to death, as he was spiritually dead, to the state of "justification of life" (Rom. v. 18), being "quickened" (ver. 25; Eph. ii. 1-7), and made "alive unto God, through Jesus Christ our Lord." Rom. vi. 11. (See on John iii. 18; 1 John iii. 14.)

25. *Verily, verily, I say unto you*, — The quick recurrence of this solemn asseveration indicates the vast importance of the truths thus confirmed. *The hour is coming, and now is*. — (See on John iv. 21, 23.) *The dead* — In trespasses and sins — the spiritually dead — hence the contrast in ver. 28. Those who are under sentence of death, as in ver. 24. *Shall hear* — Will hear, so as to regard. (See on ver. 24.) *The voice of the Son of God*: — His call to life by the gospel. Eph. v. 14. The preventing grace of the Holy Spirit is of course implied, else no dead sinners could hear the call — with its aid all may, though some obstinately close their ears, and do despite to the Spirit of grace. Cf. ver. 40; Matt. xiii. 13-17; Acts vii. 51; Rev. iii. 20. *They that hear* — Those hearing — they who respond to his call, in opposition to those mentioned ver. 40. *Shall live*. — Will acquire spiritual life. In this verse he returns to the objective third person; but he will return to the first person in ver. 30.

26. *For as the Father hath life in himself* — This does not perhaps refer to the eternal and necessary self-existence of God, but it refers to him as the source of life to the universe. *So hath he given to the Son to have life in himself;* — He has constituted him the source of life — temporal, spiritual, and eternal life — to the world. Temporal life comes, through his redemption, to all men; and spiritual and eternal life, to all who hear his voice, that is, who believe and obey him. This explains ver. 21, 25: *cf.* vi. 57.

27. *To execute judgment also,* — This includes all the acts of judgment on sinners in this world and in the next. (See on ver. 22.) *Because he is the Son of man.* — In the original the article is wanting before both "Son" and "man;" but it is not necessary to render "Son of man," or "a Son of man," but "the Son of man," as it is the "fixed designation" of the Messiah. The article is, indeed, nowhere else omitted in the Gospels when this formula is used of Christ, as he alone uses it; but it is omitted in Rev. i. 13; Dan. vii. 13, LXX., though it is inserted, Acts vii. 56 — showing that, like the other formula, the Son of God (Matt. iv. 3; xiv. 33; xxvii. 43; Luke i. 35; Rom. i. 4 — all anarthrous), it means the same without as with the article. (See on John i. 51.) It seems congruous that the judicial function should be vested in the Messiah, as one of his mediatorial prerogatives — not because he would be milder in his judgment than the Father, having experience of human infirmity — because "the Son can do nothing of himself, but what he seeth the Father do," ver. 19 — as DeWette says, "The entire activity of the Father is mediated through the incarnate *Logos*." (See on ver. 22; Acts x. 42; xvii. 31.; Rom. xiv. 9-12; 2 Cor, v. 10.)

28. *Marvel not at this:* — His hearers, doubtless, expressed wonder at his assumption of such divine prerogatives; he therefore proceeds to announce something which, though not really greater than the former, they would consider more astounding. *For the hour is coming,* — A period is approaching. He does not add, as in ver. 25, "and now is," because it refers to the last day. *In the which* — When. *All that are in the graves* — Tombs, sepulchers. *Shall hear his voice,* — The metaphor is varied 1 Cor. xv. 52; 1 Thess. iv. 16. It is not added "and they that hear," as in ver. 25 — as no special heeding on their part has any thing to do with the result — as all will be raised *nolens volens*. So Acts xxiv. 15; Rev. xx. 12-15: *cf.* Dan. xii. 2, and 1 Cor. xv., where the scope of the argument restricts the resurrection to the righteous, without saying any thing about the wicked. The "voice" here simply denotes the power by which the resurrection will be effected. Ps. xxxiii. 9.

29. *And shall come forth;* — From their tombs. This means nothing if it does not mean the resurrection of the body — the flesh — the same that was buried. All the material elements of the resurrection-body will be taken from the body that was laid in the grave, howsoever it may be modified to suit its final condition.

Phil. iii. 21. *They that have done good*, — The good — that was required; their actions revealing their character. (See on Matt. vii. 21-23; xii. 36, 37; xxv. 31-46; 2 Cor. v. 10.) This does not contradict Mark xvi. 16 — as "good" is the fruit of faith, and "evil" the necessary result of unbelief. *The resurrection* — A resurrection. *Anastasis* means a rising up — applied to the resurrection, it is opposed to the *ptosis*, or fall, of the body into the tomb: it comprehends, of course, the reunion of soul and body in a future state. Hence *the resurrection of life* means the reunion of body and soul in the future state of eternal happiness; and *the resurrection of damnation*, the reunion of body and soul in the future state of endless misery. Here the contrast between *zoe*, life, and *krisis*, judgment, has its culmination. Both good and bad will be raised to an eternal existence: the good to life, in its true sense, as denoting eternal happiness (Col. iii. 4; 1 Cor. xv. 53, 54); and the evil to judgment, in the sense used in this discourse, as denoting punishment. (See on Matt. xvi. 26, 27; xxii. 23, 30.) *Evil*, — The evil — that was forbidden.

30. *I can of mine own self do nothing*: — He here repeats, in the first person, what he said in the third person, ver. 19. *As I hear*, — Of the Father (John viii. 26) in ver. 19, "seeth," meaning the same. *Cf.* John xvi. 13. *I judge*: — He exercises his judicial functions in conformity with the Father's will — of course his decisions are righteous. *Because I seek not mine own will*, — As a judge he is not influenced by any sinister personal considerations. Christ had a will distinct from the Father's, and which, abstractly speaking, might have been put forth in opposition to it; but such was the perfection of his moral nature, that his will, as Messiah was always in perfect consonance with the Father's will — as a faithful ambassador has no interest contrary to that of his sovereign. (See on ver. 19; John vi. 38-40; vii. 16-18; viii. 16, 28, 29.) *Father* — Omitted in the best MSS. and versions: it may have been inserted in others because it is implied.

31. *If I bear witness of myself*, — If there were no other testimony to my Messiahship than my own assertion my testimony would not be credible. This is a common axiom. *Cf.* Deut. xvii. 6. xix. 15; John viii. 13-18. The principle emphatically applies in this case; for it is incredible that he should be God's legate, and not be furnished with divine credentials. The testimony of his miracles was his Father's as well as his own — hence this does not contradict John viii. 14, 18.

32. *There is another* — Though "the inner coherence of the discourse," and such passages as John viii. 16, 17, 18, 50, and the declaration in ver. 34, incline many to refer this to the Father, yet the immediate reference to John (ver. 33-35), then to his own works as greater than John's testimony (ver. 36), and then to the Father himself (ver. 37), favor the opinion of Chrysostom, Nonnus, and other ancient Greek interpreters Grotius, Whitby, S. Clarke, De Wette, Ewald, and other judicious modern critics, who refer it to John the Baptist. *That beareth witness of*

*me*, — The objection that John was then in prison, and so was not then bearing witness his testimony being spoken of in the perfect tense (ver. 33), is of no weight; as the Father's testimony, which is continuous, is also spoken of in the perfect tense in ver. 37. John's very imprisonment was a testimony to the Messiahship of Jesus — as was his entire ministry (John i. 31) — though the next verse alludes to a specific testimony, borne by the Baptist, as ver. 37 alludes to a specific testimony borne by the Father. *And I know* — He thus corroborates John's testimony concerning himself, in order that it might have the greater weight with the Jews: he did not need it, though it was of importance to them. (See on ver. 34-36.) As they all counted John as a prophet (Matt. xiv. 5), and as they held that he is to be owned as a prophet to whom a prophet gives his testimony, the pertinency and force of this reference to John are obvious.

33. *Ye sent unto John*, — John i. 19-27. "Ye" does not appear to be emphatic — as Campbell, "Ye yourselves" — the pronoun precedes the verb, as beginning an indicative sentence: *cf.* ver. 35. *And he bare witness* — The perfect seems here, as in ver. 37, to have its proper force — he hath borne testimony; for though the reference is to a particular deposition, yet the force and effect of it reached to the time then present. So John iii. 26. *Unto the truth*. — *Dativus commodi* — in favor of the truth. He does not say "to me;" though this would not be asserting what the next verse denies." The Jews did not interrogate John concerning Jesus, but concerning himself, whether or not he was the Messiah. In his reply, emphatically disclaiming such a pretension, he testified that Jesus was the Messiah — this is what is meant by "the truth." *Cf.* John i. 29-37; iii. 26-36. This testimony of John, against himself and for Jesus, was peculiarly important.

34. *But I receive not testimony from man*: — He did not appeal to human testimony, even that of John, who was greater than a prophet, to prove his divine legation, as if he was dependent on that for his authority. Yet as the Jews attached importance to the testimony of a prophet, as they considered John, he makes use of this as an *ad hominem* argument. *But these things I say, that ye might be saved*. — If they were sincere and earnest, they could not reject the testimony of John; and if they accepted that, they would embrace Jesus as the Messiah and be saved. Whitby: "Hence it is evident that Christ seriously willed and intended the salvation of them who would not come to him that they might have life, ver. 40, and therefore were not actually saved." *Hina*, "that," here denotes the intention apart from the result.

35. *He was* — The past tense is used, because John was then imprisoned: his light was eclipsed. *A burning and a shining light*: — The burning and shining lamp. As learned rabbins were called "candies of the law," "lamps of light," the Baptist is so designated by emphasis. In his peculiar ministry, as uniting the two dispensations and "manifesting" the Messiah he was indeed the light of that

generation. Cf. Ps. cxxxii. 17; Matt. v. 14-16; Luke xii. 35; 2 Pet. i. 19; Rev. xviii. 23. The distinction between the lamp, or candle, and the light, is noted in Job xviii. 6; xxix 3; Ps. xviii. 28; Jer. xxv. 10. "Burning" does not appear to allude to John's fervent zeal — it means kindled — which implies that he was not a light in himself, but *lumen illuminatum* — a lamp lighted up by God, and giving light accordingly. Luke i. 76-79; John i. 6-9, 31. In Eccclus. xlvi. 1, it is said, "Then stood up Elias the prophet as fire, and his word burnt like a lamp" — *lampas*, not *luchnos*, as here — as John came "in the spirit and power of Elias," some think Jesus alluded to this passage; but this is not likely. *Ye were willing* — Ye were disposed to rejoice greatly in his light. *For a season* — They were wonderfully pleased with John until they ascertained that he was but the herald of a Messiah whose kingdom is not of this world, and then they changed their views and feelings in reference to him. Matt. iii. 5, 6; xi. 12-19; Luke vii. 29-35; John x. 41. At first the great body of the people held John in high esteem, as a prophet of God; but gradually, under the influence of their Pharisaic leaders, they cooled off in their regard for him, though they did not repudiate his prophetic claims. Matt. xxi. 26.

36. *But I have greater witness* — But the testimony that I have is greater than that of John. For the construction cf. Matt. v. 20; for the sense, 1 John v. 9. *The works which the Father hath given me to finish*, — These comprehended all the actions of his mediatorial life on earth: his miracles, which evinced divine power; his teaching, which evinced divine wisdom; and his impeccable conduct which evinced divine holiness. (See on ver. 20. John iv. 34. vi. 29; x. 25, 32-38; xiv. 11; xvii. 4.) The works which he performed were those "given" or appointed him by the Father, and being superhuman, established his divine legation. *The same works* — An emphatic repetition.

37. *And the Father himself* — This distinguishes his direct testimony from his indirect, ver. 36. *Hath borne witness of me*. — The perfect tense is used here, as in the case of John's testimony (ver. 33), and for a similar reason. (See note.) At his inauguration by baptism, not only did the Baptist bear witness of him, but also the Father. Luke iii. 21, 22; cf. Luke ix. 35; John xii. 28-30. *Ye have neither heard his voice* — As *phone*, voice, *eidos*, shape, form, appearance, are the words used in Luke iii. 22, there would seem to be an allusion to what took place at the baptism of Jesus, and the rather as only he and John heard the voice of the Father, "Thou art my beloved Son, in thee I am well pleased," and saw 6, "the Holy Ghost in a bodily shape like a dove" descending upon him. This latter was the appearance of the Father as the Spirit proceeded from him (cf. John xiv. 9), and is one in essence with him. *At any time*, — This is added, because not only had they not heard his voice and seen his shape on that occasion, but they had not done so at any other time. They probably desired this (Matt. xvi. 1; John xiv. 8), as such divine manifestations were vouchsafed under the old dispensation. Cf. Ex. xxiv.

17; Num. ix. 15, 16; xii. 8; Deut. iv. 12. In these passages the LXX. have the very word *eidōs*, appearance or form. As God is a Spirit, there can be property no "similitude" of him, nor "shape;" hence the "fire" and the dove-like form were only miraculous manifestations of his peculiar presence, and the voice was of course analogous. Cf. Ezek. i. 24-28, where "the appearance of the likeness of the glory of the Lord" means a lambent fire or light, like the *Shekinah*.

38. *And ye have not his word abiding in you:* — They did not receive the word into good and honest hearts — it was not "engrafted" in their minds. Luke viii. 15; James i. 21. Though they had no such miraculous manifestations from heaven as those alluded to ver. 37, yet if they had carefully studied the Scriptures, in a devout spirit, free from prejudice, they would certainly have believed in Jesus as the promised Messiah; hence what he says ver. 39, 46, 47. Cf. Luke xxiv. 25-27. *For whom he hath sent,* — This is advanced as a proof that they had not thus studied the Scriptures — hence the next verse.

39. *Search the scriptures;* — Hardly interrogative (Bowyer), upbraidingly: "Do you search the Scriptures, and yet will not come to me?" Possibly indicative (Cyril, Erasmus, Bengel, Tholuck, Olshausen, Campbell, Lange, Bloomfield, and many other modern critics): "Ye sent unto John ye search the Scriptures; ye were willing for a season to rejoice in his light — ye think that in the Scriptures ye have eternal life; John bare witness to the truth — the Scriptures are they that testify of me — and yet ye will not come to me, that ye might have life." But it is probably imperative (Chrysostom and the Greek Fathers generally, Syriac, Vulgate, Augustin, Luther, Calvin, Wetstein, Wesley, Stier, Alford, and most critics), "Search the Scriptures; because in them ye judge ye have revealed the way of attaining eternal life; and these are they which bear testimony concerning me; and yet ye will not come to me that ye may obtain life." The coherence is easy and perfect. Deyling says "it must be imperative, because there is no instance in the New Testament where the second plural indicative is placed at the beginning of a sentence without *humeis* or *ou*, or some other word: the imperative is frequently so put, as in John xiv. 11; xv. 20." But cf. Matt. xxvii. 65; James iv. 2. This is the common method; hence the indicative sentences in this paragraph begin with *humeis*: "Ye sent unto John" ver. 33; "Ye were willing," ver. 35, where the sentence begins *humeis de*. Cf. John xiv. 1. *Ereunate* means to search diligently, to trace out, to investigate; but it is frequently used in the sense of search, without any notion of diligence or intensesness attached to it. The Jews, especially the scribes, of our Lord's time, did search the Scriptures, and that with the most curious investigation; but because of their worldly views and prejudices they failed to discover the great truths which they contain. Jesus sets them to learn their lesson over again — they would find him in the Scriptures if they would only search them in a sincere, docile, and believing spirit: cf. ver. 38, 46. It was pertinent to send them to the Scriptures, as they rightly judged that they

authoritatively prescribe the way of salvation; and if they searched aright they would not fail to find him.

40. *And ye will not come to me, that ye might have life.* — This seems to refer not only to ver. 39, but to the entire preceding paragraph — thus the coherence is plain and perfect, and leads to the conclusion in the following verses of the chapter. Jesus refers them to the testimony of John the Baptist (ver. 32-35); to the testimony of his own works (ver. 36); to the testimony of his Father at his baptism, of which they had heard from John (ver. 37); and to the testimony of their own Scriptures (ver. 38, 39); and yet, he complains, ye choose not to come to me that ye may obtain life. To come to him is the same as to hear him and to believe on him; as in ver. 24, 25 — thus the parts of the discourse are connected. Cf. John vi. 35-40. The moral ability to come to Christ is from preventing grace, so that we may will to come, or will not to come: thus there is no merit in our coming, but great culpability in our not coming. John iii. 18, 19, 36.

41. *I receive not honour from men.* — The divine attestations which he had received rendered superfluous any human testimonies; and his unselfishness and humility could not affect the applause of men. (See on ver. 34, 44; John vi. 15; Phil. ii. 5-8.) This honor is very different from that mentioned ver. 23. Worldly glory and dignity he despised; but he was pleased to receive from those who believed in him that spiritual homage which was due to him as the representative of the Father.

42. *But I know you,* — By reading their hearts. John ii. 24, 25. *That ye have not the love of God in you.* — Being alienated from God, they could not, of course, receive him whose whole aim was to glorify God.

43. *I am come in my Father's name,* — On his authority, as his representative. *And ye receive me not:* — And ye do not recognize my divine credentials — do not receive me in my Messianic character. *If another shall come in his own name,* — On his own authority — without any divine credentials. *Him ye will receive.* — Recognize him as the Messiah. Jesus does not probably allude to any one in particular. Some tell us of 64 false Messiahs, all of whom found a plenty of adherents — one of them, Barchochebas, had 24,000! (See on Matt. xxiv. 5, 24.)

44. *How can ye believe,* — This is an emphatic assertion that they could not receive the unselfish and humble Nazarene as the Messiah, while they were seeking worldly honor, instead of that which comes from God alone — from God, the only being from whom to seek it. Like cleaves to like: a self-seeking, worldly people wanted a self-seeking, worldly Messiah. (See on John vii. 18; viii. 49, 50, 54; xii. 42, 43.)

45. *Do not think* — Think not that I will accuse you of contumacy in not accrediting my claims — that is unnecessary — you are already accused. *There*

*is one that accuseth you, even Moses,* — Named for his writings — in contrast with "I." *In whom ye trust.* — On whom you have fixed your hope — meaning confidence, or faith, as ver. 46. Cf. Matt. xii. 21; Rom. xv. 12; 1 Tim. iv. 10; v. 5. The Jews have always had unbounded confidence in Moses, as their great lawgiver. John vii. 19; ix. 28, 29.

46. *For had ye believed Moses,* — This implies that they did not believe him, notwithstanding their boasted confidence in him. They did not understand him, so of course they could not really believe him. 2 Cor. iii. 15. *For he wrote of me.* — The phrase is emphatic: for of me he wrote, not only in Deut. xviii. 18, but in many other places in the Pentateuch, including the patriarchal prophecies (Gen. iii. 15; xlix. 10) and the typical ordinances of the ceremonial law.

47. *But if ye believe not his writings,* — This is an argument *a fortiori*, from their standpoint. If they did not believe him whom they considered such a great prophet, they could not be expected to believe in Jesus, whom they despised because of his low origin and unprepossessing appearance. Then, his *writings* — hallowed by age — and would naturally be considered more weighty than the oral communications of one of their contemporaries. The writings of Moses had been so explained as referring to the Messiah, and were so obviously verified in him, that if they rejected their testimony they were in no moral condition to apprehend and accredit the teachings of Jesus. This passage affords clear proof of the Mosaic origin of the Pentateuch.

## CHAPTER VI.

1 *Christ feedeth five thousand men with five loaves and two fishes.* 15 *Thereupon the people would have made him king.* 16 *But withdrawing himself, he walked on the sea to his disciples:* 26 *reproveth the people flocking after him, and all the fleshly hearers of his word:* 32 *declareth himself to be the bread of life to believers.* 66 *Many disciples depart from him.* 68 *Peter confesseth him.* 70 *Judas is a devil.*

VI. — 1. *After these things* — This formula denotes a considerable interval. (See on John v. 1.) John does not record the events of our Lord's ministry in Galilee, between the two passovers, as do the synoptists. *Went over the sea of Galilee,* — From Capernaum. Matt. xiv. 13; Mark vi. 32; Luke ix. 10. *Which is the sea of Tiberias.* — Added for the Gentile reader. It is so called from the city of Tiberias, built by Herod Antipas, and named in honor of the emperor Tiberius. It was celebrated for the hot springs in its vicinity, toward the south. After the destruction of Jerusalem it became a famous seat of Jewish learning. It is now a miserable, filthy village, called Tubariyeh. It suffered much from an earthquake in 1837. It is on the south-western shore of the lake, about three miles from the place where the Jordan flows out. The lake is also called the sea of Gennesaret, Luke v. 1; Chinnereth, Num. xxxiv. 11; Deut. iii. 17; Chinneroth, Josh. xi. 2; Cinneroth, 1 Kings xv. 20. It is formed by the waters of the Jordan, and is about twelve miles long and six broad, and is still celebrated for the purity of its waters and the abundance and excellence of its fish. (See on Matt. iv. 18; viii. 24; xiv. 34; John xxi. 1.)

2. *And a great multitude followed him,* — This accords with the synoptists, and presupposes Christ's ministry in Galilee, which they record. *Because they saw his miracles* — *Semeia*, as John iii. 2. Luke says he "healed them that had need of healing." Many of the best MSS. and versions omit "his." *On them* — In the case of the infirm, sick persons, rendered "impotent," John v. 3. The people went round from the western shore, crossing the Jordan at the head of the lake, where it is easily fordable.

3. *And Jesus* — But Jesus went up to the mountain — the range of hills rising from the north-east of the lake, near Bethsaida. He wished to retire from the multitudes.

4. *And the passover,* — Now the passover, the feast of the Jews, was near. (See on John ii. 13.) This was the principal festival, and the multitudes of people that

were present were probably on their way to Jerusalem — hence this note of the historian.

5. *When Jesus* — Jesus then lifting up his eyes, and seeing that a great multitude was coming to him. From the eminence on which he was seated he could see them thronging near the lake. *He saith unto Philip*, — Probably because he was of Bethsaida, near which city they then were. Alford thinks it impossible to reconcile John with the synoptists. But there is no contradiction between them. Jesus had spent the greater part of the day in crossing the lake and in teaching and working miracles so that it was about three o'clock when the disciples suggested to him the propriety of sending the multitudes away to the villages and hamlets to procure food for themselves. Jesus, in reply, told the disciples to feed them. With their usual dullness — not thinking that he could and probably would perform a miracle to feed them — they asked, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" Jesus then, to prove Philip, asked him where they could procure food enough to feed the multitude. He replied that the amount suggested would not be enough to give every one even a small portion — perhaps intimating that if they had the money they could not procure the food in Bethsaida. Jesus then very naturally asked how much food they had on hand; when Andrew, who was also of Bethsaida, remarked that (their own baskets being empty) there was a lad present who had five loaves and two fishes. And Jesus said, "Make the men sit down," etc. *Whence shall we buy bread* — The *Recepta* has the indicative future — A, B, D, Cod. Sin., and others, have the subjunctive aorist, which may be rendered, "Whence are we to buy bread?"

6. *And this he said to prove him:* — But this he said testing him — to see how he would get out of the difficulty. He does not appear to have been duller and slower to believe than the other apostles. *For he* — For he knew himself what he was about to do. This is stated to show that he did not ask Philip for the sake of information. John ii. 25; vi. 64; xiii. 3, 11; xviii. 4; xix. 28.

7. *Two hundred pennyworth* — This was probably a proverbial sum, used for a large amount. Counting the *denarius* at  $7\frac{3}{4}d.$ , the whole would be £6 9s 2d, about \$31 25. Lightfoot says, "200 *zuzees*, or *denarii*, was a usual fine with the Jews, and a common expression for a considerable sum."

8. *Andrew, Simon Peter's brother*, — He is thus described because Peter was better known. John i. 40. *Saith unto him*, — Jesus having asked how many loaves they had (Mark vi. 38.)

9. *A lad* — One boy — not likely one "to whom the disciples had intrusted the care of their stock of provisions" — "probably," says Bloomfield, "a baker's servant, who had been sent to dispose of bread in a place where, from the multitude collected, it was likely to obtain a ready sale:" in the latter case, the

disciples probably bought it of the boy; thus this is consistent with Mark. *Barley-loaves*, — Barley was frequently used for bread, but it was not much esteemed; hence Plutarch says that Artaxerxes Mnemon was reduced to such straits as to be forced to eat barley-bread. Ezek. xiii. 19; Rev. vi. 16. *Small fishes*: — Luke (ix. 13) has *ichthues*, fishes. *Opsarion* (Lat. *opsonium*; though the Vulgate has *pisces*) meant originally any thing cooked to eat, with bread — indeed, Xenophon applies it to cresses — but as fish was used very generally by the Greeks, and Jews, and others dwelling on the Mediterranean, the word became a synonym for fish — without regard to size. (See on John xxi. 9, 10, 11.)

10. *And Jesus said*, — He gave an effectual answer to Andrew's question. *Make the men* — *Anthropous* here means the same as *andres* in the last clause — the men, as distinguished from the women and children — who are alone mentioned by Matthew, and who, in Eastern style, ate by themselves. They may have come out from the towns and hamlets from curiosity, or some of them may have belonged to the paschal caravans. *Sit down*. — Recline, as the ancients did at meals. The synoptists in the parallels use a different word, of similar import. *Now there was much grass in the place*. — This rendered it a suitable place in which to recline. It was retired, and in the spring season, when grass would be abundant. Matt. vi. 30. This is a note, indicating the veracity of an eye-witness. *The men* — *Andres* — excluding women and children, who accordingly were not numbered. According to Mark, the men reclined in regularly disposed companies — perhaps arranged fifty in rank and a hundred in file. They could form ten ranks, so reclining that there would be room for the apostles to pass between them. Ten apostles might thus simultaneously serve the 5,000 men, while the two other apostles might wait upon the women and children, who arranged themselves as they pleased.

11. *When he had given thanks*, — Matthew and Mark, "blessed;" Luke, "blessed them" — *i.e.*, the loaves and fishes — some suppose to miraculously multiply them (Gen. i. 22 28). but John says "having given thanks," which was, of course, to God — hence "he looked up to heaven" (Mark) when he pronounced the blessing. The words are thus interchanged in the several narratives of the institution of the Lord's-supper. This is the correct view, if Jesus used the forms of blessing common among the Jews. When the father of the family took the bread into his hands, before meat, he said, "Blessed art thou, our God, King of the universe, who bringest bread out of the earth!" And when he took the cup into his hands, after meat, he said, "Blessed be our God, King of the universe, the Creator of the fruit of the vine!" The clause in Luke may be elliptical: "he blessed God for them." 1 Sam. ix. 13. Hallet says it is a grace before meat, from *gratia*, thanks; and cites as parallels Acts xxvii. 35; Rom. xiv. 6; 1 Tim. iv. 3, 4, 5. *Distributed* — Dealt out. *To the disciples, and the disciples* — A, B, L, Cod. Sin., and some other MSS., Syriac, Vulgate, and some other versions, Nonnus, Origen, Alford,

and some others, omit these words; but they are in the Codex Bezae and other MSS., Griesbach, Scholz, and other editors. It is easier to account for their omission if genuine, than their insertion if spurious. All the synoptists have them in substance, and it is difficult to assign a reason for John's omitting them. A transcriber could readily omit the words, his eye passing from one *tois* (to the) to the other *tois* (to the recliners). *And likewise of the fishes*, — He divided them into portions to accompany the bread — both probably multiplied in the act of distribution. Mark is precise in this case, like John. Compare the miracle of turning the water into wine, John ii. 7-10. It is absurd to talk about an accelerated process of nature and of art in such a case. *As much as they would*. — Every one received as much as he desired to satisfy his hunger.

12. *When they were filled*, — Now when they were satisfied. *Gather up* — The synoptists do not record this command. *The fragments* — From *frango*, to break: it well renders *klasmata*, and denotes the pieces made by the breaking of the bread. The command to collect the fragments was suggestive, not only of the general principle that nothing should be wasted, but also that they should not depend on the repetition of miracles for their daily supplies.

13. *Therefore they gathered them together*, — They therefore collected — the same word as in ver. 12. *Twelve baskets* — The *kophinos* was a wicker basket, alluded to by Juvenal, who speaks of a *cophinus* with hay as a badge of the Jews, being used by them for peddling purposes. Baskets always constituted a part of domestic furniture. Deut. xxviii. 5, 17. The apostles found it convenient to take some along with them to hold food and other things needed in their itinerancy: from the number, it would seem they had one apiece; and if so, the miracle is the more striking, as it extended to the supply of the multitude and the replenishing of the twelve baskets which were empty. (See on Mark vi. 43; viii. 8.)

14. *Then those men*, — Then the men, having seen the miracle. (See on John ii. 11.) *That Prophet* — The prophet who cometh into the world. As Moses, or God by Moses, had fed their forefathers miraculously in the desert, and predicted that a prophet should be raised up unto them like Moses (Deut. xviii. 15), they very naturally concluded that Jesus was he. (See on Matt. xi. 3; John i. 21; vii. 40, 41.)

15. *When Jesus therefore* — Jesus therefore knowing that they were about to come, and to carry him off by force to make him king — that is, the Messianic king, though the scribes seem to have distinguished between the expected prophet and the Messiah. John i. 21; vii. 40, 41. The people wanted no better Messiah than a prophet who could feed them by miracle: ver. 26. They would have liked to take him in triumphal procession to Jerusalem. *Departed again into a mountain* — The mountain — the same probably mentioned ver. 3. He had descended toward the lake-shore to send away his disciples and also the multitude (see on Mark vi. 45,

46) — hence it is said he departed *alone*. — Mark says Jesus constrained his disciples to get into the boat, implying an unwillingness on their part to leave him, which can be accounted for without supposing that they sympathized with the multitude in their ambitious worldly views — though Whitby suggests, "the motion of the multitude would not be unacceptable to them." Cf. Matt. xviii. 1; xx. 20-28; Acts i. 6. Matthew and Mark say nothing about Christ's retiring to the mountain for this reason, and John says nothing about his retiring thither for prayer, as they state. But he might very well be influenced by both considerations. In this case he sets us an example — when we would effectually resist temptations to worldly ambition, like him, we should retire to the secret place of prayer. If Jesus had essayed to embark with the disciples, the multitude would have prevented it, unless he had wrought a miracle to keep them from seizing him; but when he sent away the disciples and remained on the same side of the lake, they dispersed for the night and allowed him to retire to the mountain, intending doubtless to carry out their intentions concerning him the next day.

16. *And when* — Now when evening was come. The second evening. The Jews reckoned two evenings; the first at "the westerning of the sun," the second at sunset, which was about six o'clock at the time of the passover. (See on Matt. xiv. 15, 23.)

17. *A ship*, — The boat, viz., that in which they had that day crossed the lake. *Toward Capernaum*. — (See on Mark vi. 45-47; John i. 44.) *Now dark*, — Already dark — the twilight was closing, though probably the moon was shining, as it was near the passover, when the moon was full. Cf. John xx. 1. *Jesus was not come to them*. — This seems to anticipate ver. 19: it does not imply that the disciples were expecting Jesus to join them on the lake. B, D, L, Cod. Sin., and some others, read "not yet," instead of "not."

18. *And the sea arose* — Was running high. *By reason of a great wind that blew*. — A tempestuous wind, such as frequently comes down on that lake. (See on Matt. viii. 24.)

19. *Five and twenty or thirty furlongs* — The Spirit of inspiration did not see necessary to inform them precisely how far it was — the disciples made the estimate. A furlong, or *stadium*, was 145 paces, 4.6 feet — a mile being 1056 paces: an English furlong is 132 paces — some make the *stadium* 606 feet 9 inches, Eng. The disciples rowed three or four miles, more than half across the lake. but they were perhaps nine hours in doing it! Jesus postponed his interview so long, probably, to make the miracle the more signal and impressive. They *see Jesus* — By the light of the moon. *Walking on the sea* — This is cited as a proof of Christ's divinity, and Job ix. 8 is adduced to show that God alone "treadeth upon the waves of the sea." but this is figurative language, meaning that God has the sea under his control, and it ought not to be quoted as parallel to the

evangelist's statement. The act of walking on the sea was no more superhuman than any other miracle which Christ performed, and was not a greater proof of divine omnipotence than the dividing of the sea by Moses, which no one will adduce as a proof that Moses was a divine person: it only shows that he was an instrument by which divine power was exerted. Jesus, as man, walked upon the sea, being enabled to do so by divine power — that this power was his own — in other words, that he was God as well as man, appears from the Scriptures. John i. 1-3; Col. i. 16, 17. *Drawing nigh unto the ship*: — Coming close to the boat, *And they were afraid*. — Thinking they saw a specter. (See on Matt. xiv. 25, 26.)

20. *It is I*; — I am he whom you mistook for a specter. *Be not afraid*. — Said to encourage them. Cf. Luke v. 10.

21. *Then* — Neither Mark nor John records the episode of Peter's walking on the water to Jesus, recorded by Matthew. *They willingly* — Were willing to receive him into the boat — implying that they were not willing for him to come aboard before they knew who he was. Matthew and Mark say that as soon as he came aboard the storm was lulled — a proof of miraculous power as great as walking on the sea. No wonder the disciples were astonished and worshiped him as the Son of God (Matthew). *Immediately* — In a very short time; as 3 John 14. It is not necessary to suppose another miracle was wrought, as the storm being lulled, and the distance not being great, they could finish the voyage in a short time: they rowed to shore without farther obstruction. *The ship* — The boat was at the place whither they were going — viz., Capernaum. Ver. 16. Here John parts company with the synoptists. He seems to have recorded this Galilean incident merely as the basis of the important discourse which follows, and which receives its complexion from it. The diversity in the four records and their substantial harmony — their "undesigned coincidences" — strongly corroborate their veracity.

22. *The day following*, — On the morrow. It has been suggested that this period (ver. 22-24) is the longest in John's Gospel: it is involved and parenthetical: he wanted to give every particular essential to the narrative in a short compass. *The people* — The multitude — a considerable number (not likely all) of those who had been fed — those who remained over night in the neighborhood. They came together in the morning, very naturally, and stood on the shore. *Which stood* — Who were standing on the other side of the lake — on the east side, the disciples being now at Capernaum on the west. *Saw* — Having observed, the night before, that there was but one boat there — that in which his disciples embarked — an explanatory clause, omitted in some MSS. and editions, as a marginal gloss — missing the construction. *And that Jesus went not* — They had observed that Jesus went not with his disciples into the boat, but that they embarked without him — he going to the mountain.

23. *Howbeit there came* — There came, however, other boats from Tiberias. As Tiberias was on the western side of the lake, these boats may have been driven across by the storm which blew from that direction (see on ver. 1; Matt. xiv. 24); or some of them may have been trading vessels, or they may have brought over persons who wanted to see Jesus. They had moored, apparently during the night, at a landing near the place where the multitude had been fed. *They did eat bread*, — They ate the bread of the Lord's *eucharisting* — if there were such an English word corresponding to the Greek — the bread which he had blessed — referring to ver. 11 — a note, in John's style, alluding to the miraculous feast. This verse is parenthetical, and was inserted to reconcile ver. 22 with ver. 24.

24. *When the people therefore* — When therefore the multitude saw. Resumptive of ver. 22. *That Jesus was not there*, — On the eastern side of the lake, where they were. *Neither his disciples*, — Who, they might have thought, had returned for their Master, or been forced to put back thither on account of the western gale, which blew nearly all night. *They also* — *Kai*, for their part. *Took shipping*, — Embarked on the boats — viz., those alluded to ver. 23 — where the diminutive, *plouarion*, is used; here *plouion*; but they are used interchangeably in the Gospels. Some of them may have been trading vessels, which could carry a good many persons. Josephus says there were 230 vessels of this sort on the lake, each having four or five men; these being enough to man it. It is not necessary to suppose that all the people went aboard the boats: they were principally those who resided west of the lake, and were returning home — many, doubtless, went afoot, as they came. Matt. xiv. 13. *Capernaum*, — Whence Jesus had come the day before, and where he usually resided. (See on John ii. 12.)

25. *And when* — And having found him. *On the other side* — The west side — the narrator is supposed to be crossing from the east. *Rabbi*, — (See on John i. 39.) *When* — The question as to time involves also the manner of his coming. As he did not go with the disciples the evening before, nor in any other boat, and it was a long way to walk around the head of the lake, they might well ask the question: they did not dream of his walking on the sea.

26. *Jesus answered them* — As in the case of the woman of Samaria (John iv.), Christ gave them no satisfaction as to the question which they proposed — but, instead of gratifying their curiosity, instantly led their minds to the consideration of the great spiritual subject, suggested by the miracle of the loaves which had been multiplied to feed them. *Verily, verily, I say unto you*, — His usual solemn asseveration before a weighty sentence. *Ye seek me*, — Ye seek me, not because ye saw signs — miraculous proofs of my mission, inducing you to receive my doctrine and seek through me eternal life (see on John ii. 11; iii. 2) — but because ye ate of the loaves, and were satisfied — an inferior motive to that mentioned ver. 2; though in that case, curiosity, more than a desire of spiritual profit, seems

to have influenced them. They wanted a repetition of the miracle by which they had been fed.

27. *Labour not for the meat which perisheth*, — This seems to be opposed by Eph. iv. 28; 1 Thess. iv. 11, *et al.*, but Jesus had no reference to their secular vocations. They had been working hard in seeking him to get miraculously fed, with natural food, whereas that should not have been the object of their solicitude, but spiritual food. *The meat* — The food. *Which perisheth*, — Earthly, temporal, as opposed to heavenly, spiritual. Cf. 1 Pet. i. 7, 18. *But for that meat* — But for the food which endureth to eternal life — heavenly, spiritual, as opposed to earthly, temporal. (See on John iv. 14, 32.) *Which the Son of man* — (See on John i. 51.) *Shall give unto you*: — Will give you — that is if you thus earnestly seek it. *For him hath God the Father* — As God is put at the end of the sentence (in the Greek), it defines "the Father" showing that he was not a human parent, as they might have supposed, from his calling himself the Son of man — the Father, that is, God. *Sealed*. — Attested, as the Messiah — as at his baptism and by imparting to him miraculous powers. His mission was thus confirmed as divine, as obviously as if the royal seal of Heaven had been stamped upon his forehead. Cf. Ezek. ix. 4-6; 2 Cor. i. 22; Rev. vii. 3. (See on John iii. 34.)

28. *Then said they unto him*, — Having some conception of the spiritual import of his language. *What shall we do*, — What must we do, that, in doing it, we may work the works which God requires? Cf. Jer. xlviii. 10; Micah vi. 8; 1 Cor. xv. 58. They knew what was required by the law of Moses, and they wished to know what else, through Jesus, God enjoined upon them — referring to ver. 27. Cf. Matt. xix. 16.

29. *This is the work of God*, — The one work which God specially requires. *That ye believe on him whom he hath sent*. — This is the one great work which is placed in contrast with all the works of the law (Rom. iii. 28; iv. 5; x. 1-11; Phil. iii. 8, 9), as it not only secures the immediate pardon of all past sins, but also the infusion of that vital power of holiness which enables its possessor to stand complete in all the will of God. Acts xv. 9; xxvi. 18; 1 Cor. vii. 19; Gal. v. 6; 1 Thess. i. 3; 2 Thess. i. 11. (See on John iii. 15-18; Acts xvi. 30, 31.)

30. *What sign shewest* — (See on John ii. 18, where *deikneuis* means the same as *poieis* here: cf. John ii. 11, 23, *et al.*, where *poieis* is used: though it seems more natural to speak of performing miracles, Matt. vii. 22 and showing signs.) *Thou* — Emphatic — perhaps with an implied reference to Moses. *Then*, — Therefore — because thou challengest our faith in thee. *That we may see*, — Freely rendered, that seeing it we may believe thee. There is perhaps no difference intended between "believing him" here and "believing on him" in ver. 29 *What dost thou work?* — Whether this was spoken by those who witnessed the miracle of feeding the five thousand, or by some of the Capernaïtes who were not present

on that occasion, it is not to be understood as questioning the reality of that miracle as performed by Jesus but its importance. If he is greater than Moses, let him perform greater works than Moses.

31. *Our fathers* — The entire nation of Israel. *Did eat manna in the desert*; — The manna — so spoken of, because it was well known. The word is from the Heb. *man hu*, what is it? — the question which the Israelites naturally asked when they first found it throughout the camp, as it was a kind of food which they knew nothing about; hence the exclamation gave name to the food. Ex. xvi. 15, 31. It is absurd to identify it with what is now called manna, found in the Arabian desert and elsewhere. It is called *to manna* (neuter) here and in ver. 49, 58; Num. xi. 6, LXX.; Heb. ix. 4: cf. Rev. ii. 17. Josephus Ant. v. 1.4, *he manna* (feminine); *to man*, Lev. xvi. 31, 35, LXX. *As it is written*, — Ps. lxxviii. 24: "And had rained down manna upon them to eat, and had given them of the corn of heaven" — in the LXX., Ps. lxxvii. 24: "And rained them manna to eat, and gave them bread of heaven." Cf. Wis. xvi. 20, 21; Josephus calls it "divine and wonderful food." Here was "a sign from heaven," of which they were always in quest, as being superior to a terrestrial miracle (Mark viii. 11, 12). Moses fed two millions for nearly forty years with celestial bread — compared with that, what was the miracle of feeding five or six thousand, for one evening, with ordinary food supernaturally increased? They ignored the fact, set forth in the Psalm from which they quoted, that their fathers, who were thus fed, soon loathed the bread from heaven, and lusted after ordinary food — "and believed not for his wondrous works." So would it have been with that "crooked generation," if they had received the sign from heaven which they sought. Cf. John iv. 12.

32. *Verily, verily*, — He retreats the solemn asseveration as usual before a weighty sentence. *Moses* — It does not appear that they had mentioned his name, yet if they had not, Jesus knew that they had him in their minds. *Gave you not that bread from heaven*; — Hath not given you the bread of heaven. There is no pronoun, "that," in the Greek: Christ cites their own words, which they had quoted from the psalmist; and our Lord reminds them that it was not Moses of whom the psalmist speaks — he did not give them the manna. He had no agency in it — God rained it from the clouds. Christ uses the second person, with the perfect tense — "hath given you" — to identify them, as a nation, with their forefathers — but in the quotation, in ver. 31, the aorist is used: "he gave them." *But my Father giveth you* — The abstract, present. He does not say, My Father gave you the manna — that is suggested by denying that Moses gave it; but calls off their minds at once to the consideration of that which the manna symbolized. *The true bread from heaven*. — The old Jews considered the manna a type of wisdom and grace. Thus Philo calls the manna "the divine and heavenly word, the incorruptible food of the soul that loves God." So in Midrash Koheleth, speaking in their usual way to magnify Moses, they say that "as their first redeemer made manna descend from

heaven, so shall their second Redeemer" — meaning the Messiah. "True" here means spiritual, as opposed to natural — as in Heb. viii. 2; ix. 24 — the antitype to which the latter pointed as the type. Rev. ii. 7.

33. *For* — Explanatory of the foregoing. *The bread of God* — Not the oblations made to God, which are so styled in the Old Testament (*cf.* Lev. xxi. 6, 8), but the spiritual food — the *pabulum mentis* — which God supplies. It is a stronger phrase than that in ver. 32: it is not only of a heavenly, but of a divine origin. *Is he which cometh down* — Is that which descendeth from heaven. *Katabainon* is the present participle masculine, agreeing with *artos*, bread, which is also masculine. So ver. 5. When he identifies himself with that bread, ver. 41, 51, he uses the aorist participle, as it refers to the historical appearance of Christ as the bread of heaven. The sense of this verse is, This alone deserves to be called the bread of God which descends from heaven, and gives life to the world — to all men, as well as to the Jews.

34. *Lord*, — In the similar case, John iv. 15, our translators render *Kurie*, "Sir:" a compellative of respect — there is no recognition of Christ's divinity. *Evermore give us this bread*. — Understanding it of some miraculous supply of food which should keep the body forever alive. They may have had some vague spiritual conception connected with it, as the rabbins spoke of a heavenly manna prepared for the just in the future state. *Cf.* Gen. iii. 22; Rev. ii. 17. (See on John iv. 15.)

35. *I am the bread* — Jesus here passes to the direct form of speech (*cf.* John v. 30), and tells them plainly who is meant by the metaphor employed. *Of life*: — Of the life — the spiritual life spoken of; and this expresses the same idea as in ver. 33, "that cometh down from heaven, and giveth life to the world." *He that cometh to me*, — Believeth on me, as explained in the next clause: *cf.* ver. 40, 47. It implies a sense of need, and a motion of the soul toward Christ, as well as the final act of trusting in him. As they came to him for temporal bread, so if they would get spiritual bread they must come to him by faith. (See on John v. 40.) *Shall never thirst*. — There may be an allusion to the miraculous supply of water to the Israelites during their wanderings in the wilderness (Ex. xvii.), and which, like the manna, had a typical reference to Christ (1 Cor. x. 3, 4); but bread naturally suggested water. As bread and water satisfy natural hunger, so Christ, by his word and Spirit, satisfies the longings of the soul — adequately, absolutely, eternally. (See on John iv. 13, 14; vii. 38; xiv. 6.)

36. *But I said unto you*, — Perhaps alluding to John v. 36-44; the "you" being used in a general sense; but there may be a reference to an unrecorded saying. *Cf.* John x. 26. *That* — *Hoti* should probably be untranslated, as being only the particle introducing a direct quotation. *Ye also have seen me, and believe not*. — The two *kais* should probably be rendered (as in John xv. 24; xvii. 25) "both" — "and" — joining two dissimilar things: ye have both seen me, and believe not: in

our idiom it would be: Though ye have seen me, yet ye believe me not. Cf. John xx. 29. The seeing refers to their witnessing his miracles by which he demonstrated his divine mission.

37. *All* — The Greek is neuter — expressing the abstract idea of universality, with great strength: so ver. 39. *That the Father giveth me*, — The "giving" here is the same as the "drawing" in ver. 44, and implies willingness, docility, and concurrence, on the part of those thus given, or drawn. All who will consider their need of Jesus, note candidly the proofs of his Messiahship, and yield to the influence of preventing grace, will believe on him. The notion of necessitating grace forcing a certain elect number to come to Jesus, so that not one of them can fail to come, and no one besides can possibly come, is foreign from our Lord's argument, and absolutely contradictory of his repeated assertions; for in this discourse, as well as in those which preceded it, John iii.-v., and those which follow, John vii.-xii., he charges the guilt of unbelief upon the prejudice, and contumacy, and sinister motives, of the Jews, and threatens them with consequent punishment — which indeed is the current teaching of Scripture. No one can be rewarded for doing what he cannot help doing, nor can any one be censured for not doing what is impossible. It is useless to argue the question, or to cite texts of Scripture in the premises. *Shall come to me*; — Will come to me — will believe upon me. No candid, earnest seeker of salvation can fail to find the Saviour: following his divine guide, he will be sure to reach the goal. *And him that cometh to me*, — This expresses volition, action, concurrence with divine grace — hence it is enforced as a duty, the neglect of which will incur punishment, and the performance of which will secure salvation. Cf. ver. 35; Matt. xi. 28; John v. 40. *I will in no wise* — An intense negative (*ou me*), I will by no means reject. *Cast out*. — Exclude from the kingdom of grace — leave out, as the phrase means in Rev. xi. 2. There maybe an allusion to the fact that the Jews whom our Lord addressed were "the children of the kingdom," in a certain sense, but were threatened with expulsion if they rejected the Saviour. (See on Matt. viii. 11, 12.) The assurance, of course, applies to the kingdom of glory: "For we are made partakers of Christ" — in the sense of obtaining eternal life in heaven — "if we hold the beginning of our confidence steadfast unto the end." Heb. iii. 12-14; iv. 11; 2 Pet. i. 10, 11; Rev. iii. 5. (See on ver. 39, 40, 44, 58, 64, 65; John xvii. 2, 6, 12.)

38. *For* — This connects with ver. 37 thus: I will by no means reject any one who believes in me, because I have descended from heaven to do the Father's will, which is to save all who will come to him by faith. *I came down from heaven*, — Perfect tense — have descended, and am here. (See on John iii. 13.) *Not to do mine own will*, — Not to act in a capricious, arbitrary manner — putting his will in opposition to the Father's. He does not intimate that his will was not concurrent with the Father's — for it was — but that there was an abstract possibility of his

will being opposed to the Father's, but that it never was and never will be so. (See on John v. 30; Matt. xxii. 23.)

39. *And* — Now this is the will of him who sent me. In the received text, *Patros, Father's*, is placed after these words — perhaps a gloss from the margin, designating who it was that sent Jesus: it is not in the principal MSS. *That of all* — The construction is involved, as in Matt. xii. 36; John xvii. 2 — the sense is, that I should lose nothing of what he hath given me, but raise the whole at the last day. The neuters are used as in ver. 37. The perfect, "hath given" is used by anticipation (*cf.* John xvii. 12): it is in the present tense in ver. 37. *Should lose nothing*, — Should do all I can to prevent any one's being lost. Hence there is a liability to be lost even in those who are given to Christ; and as he cannot force any to be saved, some of them abuse their freedom and are lost. John xvii. 12; 1 Cor. viii. 11 — where the word rendered "perish" is the same as this. *Raise it up again* — Restore the body to the soul in the resurrection, that both may be glorified together in heaven. (See on Mark xii. 18, 25.) *At the last day*. — The last day of the world, the day of resurrection and final judgment — used thus alone by John. (See on ver. 40, 44, 54; John xi. 24; xii. 48.) *Cf.* 1 Cor. xv. 52. The saints, therefore, will be raised, not at the beginning of the Millennium, but at the end of it.

40. *And* — *De* — Now, as in ver. 39; but the best MSS. and versions have "For." *Of him that sent me*, — Many of the best MSS. and versions have "of my Father." *Which seeth* — Who recognizes him as the Messiah, and believes on him accordingly. *Theoron* — a different word from that in ver. 30, 36: it is used of spectators gazing at public games: it implies looking with attention, considering. So in John xii. 45; xiv. 17. Of course, when the object is distant, or exclusively spiritual, the action is merely mental, as the "coming" in ver. 35; though that coming seems to comprehend believing, while this seeing is the basis of saving faith: there is no true belief in Christ without it, and with it it is morally impossible not to believe in him. Hence the importance of placing Christ fully and distinctly before the mind. *And believeth on him*, — (See on John iii. 15.) *And I will* — Agreeably to the Father's will, ver. 39. *Raise him up* — The same as in ver. 39; only here the masculine is used, "him" — agreeing with "every one."

41. *The Jews* — Probably the leading men of the synagogue at Capernaum, where they then were: *cf.* ver. 59. *Murmured at him*, — Grumbled about him — expressed discontent at what he had said, in a sullen, disdainful tone. Matt. xx. 11. *Because he said*, — Ver. 35, 38.

42. *Is not this Jesus* — So the Nazarenes asked, Matt. xiii. 55; Luke iv. 22. *The son of Joseph*, — Not knowing or crediting the miraculous conception of Jesus, they of course considered Joseph his father as well as Mary his mother — with whom many of them were acquainted, as Nazareth was in Galilee, not far from

Capernaum. Joseph is not elsewhere alluded to by John. Mary is alluded to in John ii., xx.; but never named by John. This verse connects with the synoptists. *How is it then* — He being born of earthly parents, how could he have come down from heaven? This, they justly thought, implies something different from an ordinary birth. Cf. John vii. 27.

43. *Jesus therefore answered* — If the *oun* is genuine, for it is omitted in many good MSS. and versions, it may be rendered, Then Jesus answered — though their questions were not directed to him: he replied to their murmurings, which he may have heard, or knew without hearing. He does not directly answer their question, as they were not yet prepared for the mysteries it involved. *Murmur not among yourselves.* — They grumbled among themselves concerning him (ver. 41): which they would not do, if they would yield to the influence of divine grace, and candidly canvass his claims, supported as they were by miracles. Hence the next verse.

44. *No man can come* — It is impossible for any one to believe in me. *Except the Father* — If the Father who has sent me do not draw him. The ambassador is accredited to those to whom he is sent by him who sends him. This drawing comprehends all that God does by preventing grace, miracles, preaching, etc., to bring men to Christ, and also their concurrent action — the divine cannot act without the human, nor the human without the divine. None can come to Christ without first being moved thereto, and enabled by grace; and none will be so conducted unless they use the grace thus given — as they are not irresistibly dragged or forced to Christ, but drawn, which implies a voluntary yielding, as the "giving" to Christ, ver. 37, implies their voluntary "coming" to him. As Augustin says, "It is impossible to believe without willing" — and the will cannot be forced. Cf. Jer. xxxi. 3; Hos. xi. 4. Augustin: "Art thou not yet drawn? Pray that thou mayst be drawn." The thought, the sense of want, "the imperfect desire," are the beginning of this drawing — which God will follow up with "more grace," if we will use it, and then the result is certain. (See on ver. 37; Matt. xiii. 12; Phil. ii. 12, 13; Rev. iii. 20.) *And I will raise him up at the last day.* — Twice before asserted, ver. 39, 40. It is positive, and stronger than the negative, "not casting out," ver. 37, or "not losing," ver. 39, and looks forward to the faithful continuance in Christ to the end. Phil. iii. 9-14; Heb. iii. 12-iv. 11. Thus the promise of the resurrection of the just is a powerful incentive to steadfastness and endurance to the end. 1 Cor. xv. 58.

45. *It is written* — Christ was wont to appeal to the Scriptures. John v. 39; x. 34. *In the prophets,* — The plural is used, in a general sense, when only one passage is alluded to, as in Acts vii. 42; xiii. 40. Here the reference is to Isa. liv. 13, which reads in the LXX., "And all thy sons taught of God" — addressing Zion. All who are spiritually taught, are taught by God. This shows the kind of

drawing that is meant in ver. 44. *Every man therefore* — The *oun* is not in many of the best MSS. and versions. Every one. *That hath heard*, — The Father — which implies attention to his outward and inward voice. *And hath learned of the Father*, — This implies application to what is taught; both are comprehended in the being taught by God — who cannot teach an unwilling soul. *Cometh unto me*. — Puts forth such an act of volition as causes the soul to rest in Christ. (See on ver. 35; Matt. xi. 28-30; John viii. 47; x. 27; xviii. 37.)

46. *Not that any man hath seen the Father*, — They would hardly think he meant, beheld the divine essence with their bodily eyes; but he seems to mean that no one has been in the immediate presence of the Father, and so obtained a perfect knowledge of his counsels, except himself. (See on John i. 18; iii. 13, 31-35; v. 30; viii. 40.) *He which is of God*, — He who is from God — being sent by him. John viii. 29. Of course, his knowledge is perfect; ours is partial, derived from him. Bengel: "Because *to see* is a more intimate perception than *to hear*, the *seeing* is beautifully ascribed to the Son, the *hearing* to the believer."

47. *Verily, verily*, — He emphatically re-asserts, with a change of person and mood, what he advanced ver. 40. Cf. John iii. 15, 16, 36. This prepares for the development of the mystery comprehended in eating the bread of life.

48. *I am that* — I am the bread of the life — the everlasting life, of which he is speaking. Of course, those who feed on him have eternal life — as ver. 35.

49. *Your fathers* — Referring to "Our fathers," ver. 31. Jesus does not say "our" — having himself a higher origin. *Wilderness*, — The translators might as well have retained "desert," ver. 31. *And are dead*. — And yet they died. There does not seem to be any suggestive reference to their dying because of unbelief. If they had all believed, they would nevertheless all have died — the manna could keep them alive only for a limited period.

50. *This is the bread* — (See on ver. 33.) *That a man* — So that any one may eat of it, and not die. Cf. ver. 58. It is given by God from heaven, ver. 32; it satisfies the eater, ver. 35; and secures him immortality. Here spiritual life is contrasted with temporal death. (See on Matt. xvi. 25, 26.) But the spiritual life also embraces the reversal of temporal death in the resurrection, as in John xi. 25, 26 — where the eating of this bread is believing in Jesus. (See on ver. 35, 40.) This verse shows that the bread must be eaten in order to confer immortality. Christ can save none who refuse to believe on him.

51. *The living bread* — Nearly, but not quite equal to life-giving — it denotes the possession of life — the meat which endureth to everlasting life, as contrasted with that which perisheth; ver. 27, 57; John iv. 10. *If any man eat* — This immortal food imparts its nature to all who eat it. Gen. iii. 22. *And* — And, moreover. *The bread that I will give* — He has spoken of it generally as coming

from heaven — in the present tense; historically, as having come, in the past; now he speaks in the future, referring to the atonement without which the incarnation would avail nothing. He has been gradually advancing to this point; and now he comes out distinctly. *Is my flesh*, — A more definite expression in this connection than "body" (1 Pet. ii. 24), or "life" (Matt. xx. 28), and agreeing better with the metaphor of eating. The bread and the flesh are the same thing, and he says of it, *which I will give for the life of the world*. — Referring obviously to his sacrifice for the sins of the world — so that as those who offered certain sacrifices fed upon them, so he would offer himself as a sacrifice, and invite the world to feed upon him. This shows that the bread of life is not merely the instruction which Christ came to impart — it is also and chiefly the atonement which he came to make for the sins of the world. It shows, too, that he is not referring to the Eucharist, as it cannot be said that that was given for the life of the world. Besides, they could not eat the Eucharist before it was instituted — which was not till a year after this — and yet it was necessary then, as it always had been to eat the flesh of the Son of man and drink his blood — and this all true believers had done in every age. Heb. xi. All who have ever derived spiritual sustenance from heaven obtained it through the sacrifice of Christ, whether before or since it was offered. Thousands eat "the sacrament," and yet have no spiritual life; but none can feed on Christ by faith without realizing the life of God. It must not be said that Jesus here alludes proleptically to the Lord's-supper, as he thus alluded to baptism in his conversation with Nicodemus, when he said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John iii. 5); as baptism was then in vogue — that which John and Jesus then administered answering a similar end, in regard to the preliminary dispensation of the Baptist, to that of Christian baptism in regard to the dispensation of the Spirit, after the resurrection of Christ. John nowhere alludes to the Lord's-supper; and the synoptists make no reference to it except in their brief narratives of its institution. The apostles never urge it upon men as the great condition of present and eternal salvation; but always insist upon faith in the atoning sacrifice of Christ, which he metaphorically calls eating his flesh and drinking his blood, as the one great indispensable condition. The Eucharist proclaims to the eye the same great truths which Jesus was then addressing to the ear of the Jews, and which it is no marvel they did not comprehend, since many learned Christians have so grossly misapprehended them.

52. *The Jews therefore strove* — Then the Jews disputed with one another: some perhaps had a little insight into the spiritual meaning of our Lord's language — others not. Cf. John vii. 40-44; x. 19-21. *Saying*, — That is, this was the subject of their debate. They could understand how as a teacher he might be compared to food, and that believing his doctrine might be considered a kind of

eating it; but when he spoke of eating his *flesh*, they were utterly nonplussed. (See on ver. 34.)

53. *Verily, verily, I say unto you*, — An emphatic asseveration, prefacing a solemn announcement. *Except* — Unless. *Ye eat the flesh of the Son of man*, — He so styles himself here, for he must be the Son of man to have flesh and blood to offer for the salvation of the world. (See on John i. 51.) *And drink his blood*, — He had not said this before; it strengthens what he had said — according to his manner. By specifying the "blood" as well as the "flesh," he more distinctly and emphatically brings out the doctrine of atonement, and shows that the action intended is faith in him as the Redeemer of the world. For the only way in which the Israelites drank the blood of their sacrifices was by believing that it was accepted as an atonement for their souls. Lev. xvii. 10, 11: *cf.* Matt. xxvi. 28; Rom. iii. 25; v. 9; Eph. i. 7; Heb. x. 22, 28; 1 Pet. ii. 24. The flesh and blood, of course, are spoken of as exponents of the atonement, which was effected by the sacrificial death of the incarnate Son of God. *Cf.* Prov. ix. 1-5. (See on John iv. 14.) *Ye have no life* — Ye have not life — viz., the eternal life which is the subject of discourse. Faith in Christ can alone implant the germ of eternal life in the soul — which ever after lives by the faith of the Son of God. Gal. ii. 20.

54. *Whoso eateth* — *Trogo* here and in ver. 56, 57 means the same as *esthio*, ver. 50, 51, 53. The present tense is used to express a constant living by faith. Heb. x. 38, 39. *I will raise him up* — Repeated the fourth time, showing the importance of this promise.

55. *For my flesh is meat indeed*, — Truly food, or true food, as some copies read: so in the next clause. It is true food for the soul, as bread is for the body.

56. *He that eateth* — He who thus feeds upon Christ — *i.e.*, lives by the faith of the Son of God — abides in spiritual union with him (John xv. 5), and Christ abides in him (Gal. ii. 20). As food is incorporated into the body of him who eats it, and becomes one with it, so Christ becomes the "soul of the believer's soul."

57. *As the living Father hath sent me*, — By *enallage*: As the Father, who sent me, liveth. *And I live by the Father*: — His mediatorial life, as the incarnate Son of God, is derived from the Father. *So he that eateth me*, — He who believes in me. *Shall live by me*. — Shall derive life eternal from the Son. (See on John v. 26; x. 10; xiv. 6, 19.)

58. *This is that bread* — This is the bread — reverting to ver. 33. *Which came down from heaven*: — Alluding to the historical fact of his incarnation — hence the past tense. *Not as your fathers* — Another *enallage*, as in 1 John iii. 12: This bread is not like the manna which your fathers ate, and yet died: *cf.* ver. 31, 49, 50. This verse is a kind of *resume* of the discourse.

59. *In the synagogue*, — In a synagogue: it is likely there was only one in Capernaum (see on Luke vii. 5), but John speaks indefinitely — perhaps what follows occurred after they left the synagogue.

60. *His disciples*, — In the larger sense. They are distinguished from the Jews, ver. 41, 52, and from the apostles, ver. 67. *An hard saying*; — A harsh word — referring to his entire discourse, and especially what he said about the necessity of eating his flesh and drinking his blood. In Matt. xxv. 24 it corresponds to "austere" in Luke xix. 21. (See note.) Euripides uses the word when he contrasts hard truths to soft lies. Cicero speaks of *dura vox*, a hard saying. It was shocking and offensive to them (ver. 62), as they could not comprehend its spiritual meaning. Cf. Deut. i. 17, where it means difficult. *Who can hear it?* — Who can endure or receive it? Who can listen to such revolting language? Cf. John iii. 4, 9; viii. 43; x. 20.

61. *When Jesus* — But Jesus knowing in himself, that his disciples grumbled at it. Cf. ver. 41. He does not appear to have heard what they said; but he knew it as well as if he had. (See on John ii. 24, 25.) *Doth this offend you?* — Does this scandalize you? Is my discourse an obstacle to your faith? The word comes from *skandalon*, which means the trigger of a trap, and is applied to a stake or a stumbling-block. Rom. xi. 9; Rev. ii. 14: cf. Lev. xix. 14, LXX.; Judith v. 1. It is applied metaphorically to any thing that has a tendency to keep men from becoming Christians, or hindering Christians in their course of duty. Matt. xviii. 7; Luke xvii. 1; Rom. ix. 33; xiv. 13; 1 Cor. i. 23; Gal. v. 11; 1 John ii. 10. It is applied to persons, Matt. xiii. 41; xvi. 23. The verb is used in a similar way, Matt. v. 29, 30; xvii. 27; xviii. 6; John vi. 61; 1 Cor. viii. 13. So, in the passive sense, to be scandalized, offended, or stumbled, Matt. xiii. 21; xxiv. 10; xxvi. 31, 33. In Matt. xi. 6; xiii. 57, it means to be prejudiced against the person of Christ, or against his teaching (Matt. xv. 12), so as not to become his disciples, or to be led into sin, Rom. xiv. 21 — where, as in Rom. ix. 32, 33, the noun and verb are used interchangeably with *proskomma*, a stumbling-block, and *proskopto*, to stumble. 2 Cor. xi. 29.

62. *What and if* — Our translators supply "what," and pass over the *oun*. The passage is elliptical, and there is an *aposiopesis* of the *apodosis* (a suppression of the conclusion): If then I were to tell you that ye shall see the Son of man ascend up where he was before, what would you say? Cf. John iii. 11-13, which is nearly a parallel case. They understood him rightly as affirming his ascension, and that bodily, as it was to be seen by them — and some present did see it — and this so increased their disgust that they instantly left him. He does not mean to say that the Son of man (see on John i. 51), in his human nature, had been in heaven, but in his divine nature. John i. 1, 14; Phil. ii. 5-9. As the *Logos*, the divine and eternal Son of God, he was in heaven before his incarnation. As his divine nature

was inseparably united with his human, when the former returned to heaven, the latter accompanied it. Strictly speaking, the divine essence is incapable of locomotion, being omnipresent; but there are peculiar manifestations of all the divine persons which, in the language of men, are spoken of under the notion of coming, abiding, etc. Gen. xi. 5; Hos. v. 15; John xiv. 23; xvi. 7, *ff.*; xvii. 5, 11, 24. In no sense conceivable to those stupid disciples, could Jesus give them his flesh to eat, if he ascended to heaven.

63. *It is the Spirit that quickeneth;* — That giveth life. *The flesh profiteth nothing:* — Has no life, and can, of course, communicate none. This first clause is a general proposition: the special application follows. *The words that I speak unto you,* — Or have spoken to you. The best MSS., versions, and authorities have the perfect tense — Christ alludes to the discourse which he had just delivered, and which some of his hearers considered so harsh. *They are spirit, and they are life.* — Not the spirit — the life. The meaning is, that his words are to be understood in their spiritual import; and so understood, they have a vital and vitalizing power (ver. 68), and not in a mere carnal sense, in which they can be no more available for salvation than the flesh, or body, is for vital actions, when severed from the spirit. *Cf.* 2 Cor. iii. 6; 1 Tim. iv. 8. Thus the parables availed nothing to those who saw nothing but the shell, missing their spiritual import. Matt. xiii. 13-17. *Cf.* John iii. 6.

64. *But there are some of you* — Though ranking with my disciples. Ver. 60, 61. *That believe not.* — They were willing enough to be his disciples if he would assume the state of royalty (ver. 14, 15), or work miracles to supply their temporal wants (ver. 25-31), but they did not believe in him, in his true character, and of course could not comprehend the spiritual drift of his discourse. True faith has a wonderful spiritualizing effect upon the soul. *For Jesus knew* — This parenthetical remark is in John's style, and is intended to account for the foregoing remark of Jesus. *From the beginning* — Of his ministry (John ii. 11, 24, 25; xvi. 4), or of their association with him. *Who they were that believed not,* — He knew before they came to him that they would not accredit his claims. *And who should* — And who he was that would betray him. His knowledge, of course, had nothing to do with the unbelief of these false disciples or the treason of Judas. They might have acted otherwise, and then he would have known them accordingly. Hence they are responsible for their sinful course — which indeed would not have been culpable had they not been free.

But his foreknowledge causes not the fault,  
Which had no less proved certain unforeknown.

65. *And he said,* — Continuing his remarks from ver. 64. But there are some of you that believe not. For this reason I said to you — (see on ver. 37, 44, 45.) *Except it were given* — Unless the power to do so be given to him by my Father

— who will not give it to any but the sincere, docile, and earnest — such alone are capable of faith in Christ. To give any one this power is virtually to give him to Christ, ver. 37.

66. *From that time* — In consequence of this discourse. *Many* — Ver. 60. *Went back*, — Returned to their homes. Cf. Luke xvii. 31. *And walked no more with him*. — Not only left him, but never consorted with him again in the character of disciples. They put into action what they had expressed in words, ver. 60.

67. *The twelve*, — The first mention John makes of the apostolic college. Cf. Matt. xxvi. 14, 20, 47. *Will ye also go away?* — Do you also intend to leave me? The question (*Me kai*) implies a belief that they did not — it was designed to elicit a negative answer. This mode of address was used by great men when abandoned by some of their followers. Jesus wished to get from them an expression of their regard for him, and thus not only to comfort himself (for he knew their attachment to him), but also to bind them more fully to himself.

68. *Then* — This word is omitted in many of the best MSS. *Simon Peter* — The first speech we have from Peter in John's Gospel, and the only one till we come to the last passover, John xiii. 6. Cf. ver. 8. John i. 40-42. But it is characteristic of that ardent apostle. Matt. xvi. 15-19. *Lord, to whom shall we go?* — If we leave thee. *Thou hast* — Exclusively. *The words of eternal life*. — Thou alone canst teach us the way to heaven. Cf. ver. 35, 63; Acts v. 20.

69. *And we believe, and are sure* — And we have believed and known. The same words transposed are used also in the perfect tense in 1 John iv. 16. So the Vulgate, in both places. Knowledge is put before faith in John x. 38; xvii. 8. Knowledge of divine things comes by faith. 1 John v. 20. The apostles, with all their dullness, seem to have accredited the claims of Jesus from the time of their first call. John i. 35-51; ii. 11. *Thou art that Christ*, — The Christ — the promised Messiah. *The Son of the living God*. — "Christ" and "Son of God" denote the same person; but the former respects his office the latter his origin. "The living God" expresses the idea of reality, as opposed to the "dead idols" and fictitious deities of the heathen (Wis. xiv. 29), called by a misnomer "immortal gods." Peter may have had in view our Lord's remark in ver. 57, and may have designed to express the idea of giving life — all life being from God. (See on Matt. xvi. 16; xxvi. 63; John i. 34, 49; 1 Thess. i. 8.) Some MSS. and versions omit "living" — others read simply, "Thou art the holy one of God" — an expression found nowhere else but in the confession of the demoniacs, Mark i. 24; Luke iv. 54.

70. *Jesus answered them*, — As Peter had spoken for the whole college. *Have not I chosen you twelve*, — The twelve — to be apostles. An emphatic affirmation. Being given him by the Father, they were chosen by Christ (John xvii. 6, 12); not, however, without their concurrent choice, and not precluding their

possible defection — which, after all his efforts to prevent it, would take place in the case of one of them. *And* — And yet. *One of you is a devil?* — Not a demon, nor possessed with a demon — nor *the* devil, which always means in the New Testament, the great adversary of God and man; nor a "child of the devil;" but "a devil" — *diabolos*, an enemy: so the word is used in Esther vii. 4; viii. 1. He had chosen the twelve to be his confidential friends, and yet one of them proved a traitorous foe. Cf. John xiii. 18, 21; Matt. xxvi. 47-50. The title "Satan" — which is the Hebrew word rendered *diabolos* in the LXX. — is applied in a similar way to Peter. (See on Matt. xvi. 23.) The Syriac has Satan — an adversary — in this place. Jesus does not appear to have told the apostles in what way the opposition in question would display itself until the same night in which he was betrayed, when they were shocked with the announcement. Matt. xxvi. 20-25. The idea of treason would be more suggested by the use of the word *diabolos*, in this case, than by the use of the equivocal term "Satan," in the case of Peter: in neither case did they exhibit any special emotion, not imagining that Jesus meant any thing like treason, or supposing it possible that any of their number was capable of such a crime. It is not likely that Judas conceived the idea of betraying his Lord until a few days before he accomplished the nefarious business. Matt. xxvi. 6-16; John xii. 1-8; xiii. 2. Judas appears to have been as sincere in his attachment as any of the other apostles, until toward the close of his history, when the demon of covetousness prevailed over his better nature. *Is* — The present for the foreseen future. Had he not been a sincere disciple, Jesus would not have called him to the apostleship, from which he "by transgression fell." Acts i. 25. Why he called him at all, knowing that he would prove a traitor, is a question which involves the mystery of God's fore-knowing contingent events. He calls men into existence, and makes use of them in his government of the world, whom he knows will prove sinners and "sons of perdition;" and can there be moral agency in any other economy?

71. *He spake of* — Now he meant. This observation is in the style of John, who wrote some sixty years after the events which he narrates — when all the parties had passed from the scene of action. He alone names the father of Judas. In some MSS., here and in John xiii. 27, it is "Judas [son] of Simon Iscariot" — but see on Matt. x. 4; John xii. 4; xiii. 2. *Iskariotes* is probably the Greek form of the Hebrew *ish-Kerioth*, a man of Kerioth, a town in the south of Judah (Josh. xv. 25), where Judas was probably born. Hackett suggests that Khureitun is a corruption of Kerioth: it is a few miles south of Bethlehem. *For he it was that should betray him*, — For it was he who was to betray him. The language expresses an event which was then future, but certain, though not decreed by God, nor designed by Judas. This explains the word *is* in ver. 70. *Being one of the twelve*. — John reverts to Christ's language ver. 70. He never gives the list of the apostles, but names incidentally such of them as came on the scene in the course of his

narrative. This is a mark of genuineness and authenticity, as being one of the numerous "undesigned coincidences" in the Gospels.

## CHAPTER VII.

1 *Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

VII. — 1. *After these things* — This formula denotes a considerable interval. (See on John vi. 1; Matt. xix. 1.) *Jesus walked* — Continued to reside in Galilee. He remained there six months longer, viz., from the time of the passover till the time of the feast of tabernacles. Some of his history during that period is recorded Matt. xv.-xviii. *For he would not walk in Jewry*, — He does not appear to have accompanied the Galileans to the passover. John vi. 4. The word ought to be printed "Judea," as elsewhere. *Because the Jews* — Particularly the rulers. Cf. John xi. 47-57. *Sought* — Opportunity. *To kill him*. — And his "time was not yet come." Ver. 6. As he had to exercise his stated ministry among Jews, Galilee exactly suited him — though he occasionally went into Perea, and attended some of the feasts at Jerusalem. His ministry in Samaria was only incidental.

2. *Now the Jews'* — John was writing for Gentiles, long after the destruction of Jerusalem. *Feast of tabernacles* — The third great festival of the Jews, in which all the males were required to be present. It was so called because they dwelt for a week in booths, made of green boughs and leaves, in remembrance of the Israelites' dwelling in tents forty years in the wilderness. It began on the 15th of Tisri, or Ethanim, the seventh month, corresponding in part to our October. It was also called the feast of ingathering, a thanksgiving for the harvest. It was a season of rejoicing and feasting, offering sacrifices, reading the law, and in later times pouring upon the altar libations of water brought from Siloam, mixed with wine. Though the feast, strictly speaking, lasted but seven days, during which they dwelt in booths, yet the 22d, called the eighth day, was observed with special rejoicing — it was called the last great day of the feast. Ex. xxiii. 16; Lev. xxiii. 33-44; Num. xxix. 12-38; Deut. xvi. 13-17; xxxi. 10-13; 1 Kings viii. 2; Neh. viii. 13-18; 2 Macc. x. 6, 7. Josephus (*Ant.* iii. 10. 4; iv. 8. 12; viii. 4. 1) calls it "the holiest and greatest feast." Plutarch calls it "the greatest and most perfect feast of the Jews." It is not mentioned elsewhere in the New Testament.

3. *His brethren* — His relatives. There is no proof that Jesus had any half-brothers, either sons of Joseph by Mary after Jesus, or by a former marriage. The Hebrews use the word brother in an extended sense, Gen. xiii. 8; xxix. 12; Lev. x. 4. Ajax was the cousin of Achilles, and yet he calls him brother. (See on Matt, x. 3; xii. 46; xiii. 55, 56.) That some of his kinsmen remained for a good

while unbelievers appears from Mark iii. 21 (see note), where "his friends," or "kinsmen," those who were related to him, are the same as those called his "brethren," ver. 31, 32. This seems to settle the question. It is not necessary to suppose that all of his relatives discredited his mission at that time — indeed, three of them, James, Simon, and Judas, were among "the twelve," John vi. 67, 70, and others of them afterward became his disciples. Acts i. 14. The insertion of this paragraph, apparently disparaging to Jesus (*cf.* John iv. 44), is a note of historical veracity. *Go into Judea*, — They meant to Jerusalem, the metropolis, where the feast was celebrated by large multitudes. *That thy disciples also* — They alluded to his disciples in Judea, who had not had an opportunity to witness any of his miracles for a year and a half. At the feast of tabernacles, too, others who were inclined to believe on him would be present, and it would be a good opportunity to repeat his miracles to confirm their faith.

4. *For there is no man* — For no one does any thing in secret, who seeks public acknowledgment. *Any thing* — Any action of consequence — such as might further his claims. *In secret*, — In a retired, obscure region like Galilee, where he then was. *And he himself seeketh* — A popular idiom for who seeks. *To be known openly*. — To be in open view — public acknowledgment. *If thou do these things*, — Since thou performest such miracles: they did not discredit the miracles (ver. 3), out they wanted them performed on a more public theater. *Shew thyself to the world*. — The metropolis, especially at feast-time, was "the world," compared with the obscure region of Galilee. If his works could establish his claims to the Messiahship, they wanted them to be witnessed and accredited by the nation, and especially by the authorities at Jerusalem. *Cf.* Matt. iv. 3; John xiv. 22.

5. *For neither did his brethren believe in him*. — This implies that the people generally did not believe in him. They did not question the reality of the miracles which he wrought, nor does it appear that they considered him an impostor; but they seemed to doubt if he was the Messiah, because he did not affect the regal state, which they thought belonged to the Messiah, and for reasons mentioned, ver. 27, 41, 42, 52. Lange: "While believing in his Messiahship, they lacked in the perfect yielding of a believing obedience; but they were not unbelieving in the sense in which Caiaphas and the Jewish people were." But *cf.* ver. 6, 7.

6. *My time is not yet come*: — It was not the time for him to make such a manifestation of himself as they desired, nor indeed such as he intended to make at the next great feast, the passover, by going up to Jerusalem before its commencement. This would bring on the time of his passion by exciting the opposition of the world. (See on ver. 30; John viii. 20.) He was not ready for that. (See on John ii. 4.) *But your time is always ready*. — You have no great work to do, and no opposition to encounter — all times are alike to you.

7. *The world cannot hate you;* — In the nature of the case. (See on John iii. 29; xiv. 17; xv. 18.) "You" is emphatic, in contrast with "me."

8. *Go ye up unto this feast:* — The "this" is not found in many MSS.: it was possibly omitted by *homoeoteleuton*: it is undisputed in the next clause. *I go not up yet* — In the Cambridge, Sinaitic, and four or five other MSS., the Vulgate and some other versions, and some Fathers, it is "not," instead of "not yet." Hence Porphyry charged our Lord with inconstancy and mutability, in saying that he would not go to the feast, when he afterward went. But it is more likely that Porphyry quoted from an imperfect MS., which was copied by others, than that the Alexandrian and other MSS., Syriac and other versions, should have been altered to save the credit of Jesus. However, the sense is the same, whichever reading is adopted, as Christ does not say, "I will not go," but "I do not go," *i.e.*, "I am not at present going" — which seems to imply that he might go afterward, though not then with his relatives. If he had gone with them, joining the multitudes that were on the route, they would have made it an occasion of ostentatious display, which Jesus sedulously avoided. *For my time is not yet full come.* — Fully come. At other feasts he attended at the beginning, but to prevent a premature manifestation of himself, he determined to postpone his attendance several days, and go privately. His language was perhaps designedly obscure: he did not tell them that he intended to go, as they might make a sinister use of the information; but he did not say that he would not go at all: so that he can neither be charged with instability nor duplicity. He always combined the columbine innocence with the serpentine prudence.

9. *When he had said* — Having said these things to them, he remained in Galilee.

10. *Not openly,* — This is not the word rendered "openly" in ver. 4, but one cognate with that there rendered "shew." He did not go up publicly, in company with others (though it is likely his disciples were with him), nor probably in the usual route. *But as it were in secret.* — "In a manner, secretly."

11. *Then* — While he remained in Galilee. *The Jews* — The people generally inquired for him (*cf.* John xi. 55, 56), especially as his relatives with the caravans from Galilee had arrived. *Where is he?* — *Ekeinos* (Vulgate *ille*) — that man — does not here seem to express contempt: it is used of an absent person who is well known, or in the narrative style for the proper name.

12. *Murmuring* — Low, suppressed discourse. *Among the people* — The multitudes — intimating the crowded attendance at the feast. *Some* — Including those from Galilee who were inclined to be his disciples. *He is a good man:* — An honest man. *Others* — Influenced by the rulers. *But* — But, on the contrary he seduceth the multitude — the common people. Matt. xxvii. 63. "They preferred

this charge against him, because he did not defer to the rulers, but taught "the common people," who "heard him gladly."

13. *Howbeit, no man* — No one, however spoke openly of him — but only in a suppressed tone, ver. 12. *For fear of the Jews*. — The multitudes that came from all parts of the country to Jerusalem did not know what the rulers had determined or might determine in his case: no decision had yet been made by the Sanhedrim and eighteen months had passed since Jesus was at Jerusalem, when the Jews sought to kill him, for curing the impotent man on the sabbath. John v. 16. Of course, those who favored his claims were the most reticent, as it was evident the rulers were not well affected toward him. The objective genitive here, as in John xx. 19, means fear in reference to the Jews.

14. *Now* — Reverting to ver. 10. *About the midst* — About the middle, the third or fourth day, when there were not so many sacrifices offered, and when the curiosity concerning him had measurably subsided. Cf. Num. xxix. 13-38. *Jesus went up* — From Galilee, ver. 10. *Into the temple* — To the temple — *i.e.* to the feast. It is likely that he taught in one of the courts — perhaps the Court of the Women. Cf. ver. 28; viii. 20; x. 23. The rabbins and the philosophers frequently taught in temples, because of their sanctity and publicity. *And taught*. — Began a course of teaching. Lange: "From the subsequent narrative we may suppose that his teaching related to the feast of tabernacles. So in ch. ii., his teaching connected itself with the symbolical import of the temple, which he was then for the first time officially visiting; his conversation with the theocratic Nicodemus on the need of real regeneration, in order to pass from the old theocracy to the new kingdom of heaven, connected itself with the proselyte baptism; his conversation with the Samaritan woman took its turn from the holy wells in Israel; his discourse in ch. v. from the medicinal spring and the healing; and even in his Galilean discourse in ch. vi. there is a manifest reference to the approaching passover in Jerusalem."

15. *And the Jews* — Not merely the scribes, but the people: they wondered that he should have "learning" (as the word is rendered Acts xxvi. 24), having never studied at a rabbinical school. The learning, of course was theology, or sacred literature, as that alone was taught by the rabbins and by Jesus. They did not inquire as to his authority to teach — though public teachers derived their authority from the elders and scribes (see on Matt. xxi. 23), but as to his capacity — where did he get his learning? How did he become so qualified to expound the Scriptures? Matt. vii. 28, 29. *Having never learned?* — As the softened negative (*me*) is used, it may mean, since as we suppose he has never been taught or trained as a rabbi.

16. *Jesus* — The *oun* of most MSS. is perhaps genuine: Then Jesus answered them. He responded to their question, though it was not addressed to him because

it referred to him. *My doctrine* — Jesus does not anywhere else (except in ver. 17) use this expression — it means the subject-matter of his teaching. *Is not mine*, — Not acquired by study. *But his that sent me*. — Not only in accordance with the will of the Father, but received directly from him. (See on ver. 28; John iii. 34; v. 30; viii. 16, 28.)

17. *If any man will do* — Will to do: not if any man should do it, but is disposed to do it — resolves to comply with God's will. *He shall know of the doctrine*, — That specified ver. 16: he does not say *my doctrine*, nor *the Father's doctrine*, as, according to the contrast, in ver. 16, that is the point in question. *Whether it be of God*, — Communicated from him. *Or whether I speak of myself*. — From knowledge that I have acquired independently of God. (See on ver. 18; John xiv. 10.) Every Jew who heard Jesus would have known that he was the Messiah if he had been willing to do what God required, for God would have given him all the help which he needed to determine the character of the doctrine taught by Jesus — being divested of prejudice and self-will he would view his teaching in a "dry light," and he would not fail to discover its divine truth and excellence. This is a rule of universal application: Every man who is resolved to do the will of God shall know what it is: he shall be drawn by the Father and given to the Son; and in every stage of his course, from the first dawnings of preventing grace to his admission into heaven, he shall verify all Christ's teaching in his own consciousness. *Cf.* John iii. 21; v. 38-47; vi. 45; viii. 42, 47.

18. *He that speaketh of himself*, — From his own mind, without instruction or authority from God — like the false prophets in Ezek. xiii. 2, 3, 17, "that prophesy out of their own hearts — that follow their own spirit, and have seen nothing." *Cf.* Jer. xxiii. 16. *Seeketh his own glory*: — The applause of men: *cf.* John v. 44; xii. 43: thus was it with the false teachers of that time. Matt. xxiii. 1-12. *But he that seeketh his glory that sent him*, — Jesus, of course, means himself, and his whole life demonstrated the truth, that he honored his Father, and sought not his own glory. John viii. 49, 50, 54. *The same* — In opposition to the impostor in the first clause. *Is true*, — He is true and righteous — he is no impostor, but is entitled to credit. *Unrighteousness* — This does not seem to mean simply falsehood, the opposite of truth (implied in "true"), but moral purity. The force of the language is: If I were a wicked impostor, as some of you allege (ver. 12), I should be seeking to promote my own selfish ends, and not the honor of God by whom I profess to be sent into the world; but the reverse of this is the case; therefore my doctrine, as well as my authority, is divine. (See on John v. 41-44.)

19. *Did not Moses give you the law*, — The question implies an emphatic affirmative answer. (See on John i. 17; v. 45-47, where the connection is nearly the same as here.) If they had been disposed to do the will of God, as revealed in the law of Moses, instead of trying to kill Jesus, they would have accredited his

claims. *Cf.* John viii. 37-40. *And yet none* — And yet not one of you: a general charge, applying to his enemies. *Keepeth* — Doeth the works which the law prescribes. *Why go ye about* — Why do you seek to kill me? *Cf.* ver. 25, 30. Their attempt to murder him — an innocent man — to say nothing of his divine character — was a flagrant violation of the law. Jesus seems to refer to John v. 16-18: *cf.* ver. 21-23.

20. *The people* — The multitude, as distinguished from the rulers. *Thou hast a devil:* — Thou hast a demon — thou art crazy. (See on John viii. 48; x. 20.) *Who goeth about to kill thee?* — The question implies astonishment at such an hallucination; but it may have been affected, as they could hardly help knowing that the rulers, of whom they were afraid (ver. 13), were seeking to kill him. *Cf.* ver. 25; John v. 16, 18 — though "the people" who had come from other places to the feast may have said this in ignorance of the plots of the hierarchical Jews.

21. *I have done one work,* — On the sabbath: John v. 1-18. The *one* is placed in contrast with their practice of circumcising on the sabbath. *And ye all marvel.* — Wonder at it. They wondered that he should profess to be acting under a divine commission, and yet should break the sabbath, even in one instance, and that a miracle of mercy. They were angry with him for it (ver. 23), but the idea of anger does not seem to be comprehended in *thaumazo* here or in Eccles. v. 8; Eccles. xi. 21; Mark vi. 6; John v. 28; Gal. i. 6, as Schleusner thinks.

22. *Therefore* — The words thus rendered ought perhaps to be joined to "marvel," and rendered "at it," or "on account of it." (See on ver. 21.) *Gave unto you* — (See on John i. 17.) *Circumcision,* — The circumcision — speaking of the ordinance in the abstract. *Not because* — Not that it is of Moses — of Mosaic origin. *But of the fathers;* — Abraham, Isaac, and Jacob are called, by eminence, the fathers, and circumcision originated in Abraham's family. Gen. xvii. 9-14; Acts iii. 13; Rom. iv. 11, 12; ix. 5. Circumcision, like sacrifice, was adopted into the Mosaic from the patriarchal dispensation.

23. *Circumcision,* — The article is not here, as in ver. 22, but here a single performance of the rite is meant. *That the law of Moses* — Which required circumcision on the eighth day, even if it fell on the sabbath. Thus the law of circumcision demanded a literal breaking of the sabbath. This paradox takes them on their own ground. Here is an argument *ad hominem* and *a fortiori*, as in Matt. xii. 1-12; Luke xiii. 14-16. The Jewish writers taught that circumcision, which is performed on one of the 248 members of the body, vacates the sabbath. Ye break the sabbath (as to the letter) by doing a good work on a child on that day, why then are ye angry with me for doing a good work on the entire man? *Are ye angry at me,* — Have you any right to vent your bile at me — to be enraged against me. So *bilis* in Horace. *A man every whit whole* — An entire man well. The adjective refers to man, as in Hippocrates: "The entire man (*holos anthropos*) is a disease

from his birth." *Anthropos* in the first clause, as in ver. 22 and John xvi. 21, means an infant of eight days, so the "entire man," as an adult, may be placed in contrast. *Hugies* (rendered "whole") by itself, expresses the perfection of the cure. John v. 11, 15. A perfect cure on a grown man is placed in contrast with a ceremonial rite performed on an infant: if the latter is lawful to do on the sabbath, surely is the former. The strict letter of the law gave way in the case of circumcision (Josh. v. 2-9); sacrifice (Lev. xii. 8); the passover (Num. ix. 1-14; 2 Chron. xxx. 2, 3, 15-20), as well as the sabbath.

24. *Judge not* — Do not pass sentence according to outward appearance. The present (*krinete*) refers to habitual conduct. *But judge* — The aorist (*krinate*) referring to the case in hand. *Righteous judgment.* — The just decision — formed after taking account of the true character and intention of what I have done. Do not condemn me as guilty of a sin, when I have performed a praiseworthy act, though to you it might seem a violation of the sabbath. *Cf.* Isa. xi. 3, 4.

25. *Then said some of them of Jerusalem,* — Certain of the dwellers in Jerusalem — who knew that the rulers sought to kill Jesus. John v. 16, 18.

26. *But lo,* — And yet behold. *He speaketh boldly,* — He discourses openly. *Cf.* ver. 4, 13. *Do the rulers know indeed* — Are they really convinced — have they decided. *That this is the very Christ?* — That this is indeed the Messiah? — They could not otherwise account for their letting him alone. Some MSS. omit the first *alethos*, "indeed;" many MSS. and versions omit the second, "very;" others omit both; but both are probably genuine. For the first, referring to the knowledge of the rulers, *cf.* John xvii. 8; Acts xii. 11; for the second, referring to the real Messianic character of Jesus, *cf.* John vi. 14; vii. 40; Matt. xiv. 33; xxvii. 54.

27. *Howbeit,* — But, no matter what they may think, we know this man's Nazarene origin. (See on Mark vi. 3.) *But when Christ cometh,* — But when the Messiah shall come, no man will be able to designate his origin. The Jews of that age seem to have had vague, contradictory, and absurd notions concerning the Messiah. The scribes knew that he was to be born in Bethlehem, and of the descendants of David. (See on ver. 42; Matt. ii. 4-6.) But the rabbins taught that he would be conveyed from Bethlehem, and be concealed till Elijah should come to anoint him. Jonathan's Targum on Micah iv. 8, says, "Then, O Messiah, who liest hid for the sins of the children of Zion, to thee shall the kingdom come." Trypho said, "If Christ be born, and is anywhere, he is unknown, nor has he any power till Elias comes to manifest him to the world." Hence Justin Martyr says, "I know your masters say that Christ is not yet come; and if he be come, it is not known who he is." Some of them held that he would be born of a virgin, and would not be known until he was introduced suddenly by Elijah, who would anoint him as the Messianic king of the Jews. So they interpreted Gen. xlix. 10; Isa. liii. 8; Dan. vii. 13; Micah v. 2, 3; Mal. iii. 1.

28. *Then* — In answer to their argument. *Cried* — Spoke with emphasis. Cf. ver. 37; John i. 15. *In the temple*, — Ver. 14. *As he taught*, — While teaching. *Ye both know me, and ye know whence I am*: — Not interrogative, nor ironical, but affirmative. Jesus merely admits that, in their sense, they had a personal knowledge of him and his origin: he was, as they said, Jesus of Nazareth, the reputed son of Joseph and Mary; but as he told them, John viii. 14, 19, he had an origin and a mission of which they knew nothing; hence he adds *And* — And yet. *I am not come of myself*, — I am not self-commissioned: I have an origin of which you are ignorant. *But he that sent me is true*, — Not *verus* (Vulgate), but *verax*, veracious, credible, as in John xix. 35; Rev. iii. 14; xix. 9, 11. (See on John viii. 26.) *Whom ye know not*. — Or they would have believed his testimony concerning Jesus. (See on John vi. 45, 46; viii. 19, 55; ix. 29.)

29. *But* — Omitted in many MSS., versions, and editions. *I know him*; — An emphatic contrast to ver. 28: "whom ye know not." *For I am from him*, — This does not allude to his eternal generation, yet it means more than a divine commission, as in the case of the Baptist, John i. 6: it expresses his descent from heaven. *And he hath sent me*. — And he himself has given me my commission. The language is emphatic. (See on John vi. 38; viii. 14, 42; xiii. 3; xvi. 27, 28; xvi. 8.)

30. *Then they* — The rulers — exasperated by his pretensions and the twitting of the people, ver. 26. *Sought* — Endeavored probably to get the people to seize him, and stone him, as they did Stephen. Acts vii. 57, 58. *To take him*: — *Piazo* (Doric for *piezo*) is used for catching beasts and fish, Cant. ii. 15, LXX.; Rev. xix. 20; John xxi. 3; for taking by the hand to assist, Acts iii. 7; and for arresting, as here and ver. 32, 44; John viii. 20; x. 39; xi. 57; Acts xii. 4; 2 Cor. xi. 32. *But* — And yet. *No man laid hands on him*, — Perhaps from fear of the multitude, or of the Romans; but the evangelist, in his usual manner, points out the overruling cause. *Because his hour* — The appointed time of his passion was not yet come. John xii. 27; xiii. 1; xvii. 1.

31. *And* — But, or Nay — instead of arresting him. *Many of the people* — The multitude. *Believed on him*, — They yielded temporarily to the conviction forced on them by the teaching and miracles of Jesus that he was the Messiah; as in John ii. 23-25; viii. 30, *ff.* *And said*, — In justification of their belief. *When Christ cometh*, — Whenever the Messiah shall come. *Will he do more miracles* — Show greater signs, or proofs, that he is the Messiah. The question implies a negative, and their belief that Jesus was the Messiah: *q.d.*, No man can establish his claims to the Messiahship by miracles, if this man has not done so. They do not appear to have said this openly, for fear of the rulers, ver. 32.

32. *The Pharisees* — (See on John i. 24.) *The people* — The multitude, ver. 31. *Murmured* — Spoke in a low, suppressed tone. (See on ver. 12, 13.) *Chief priests*

— Probably the high-priest and his *sagan*, or deputy, with all who had held the office, and the heads of the 24 courses. 1 Chron. xxiv.; 2 Chron. xxxvi. 14; Ezra viii. 24; Neh. xii. 7. Josephus speaks of "many of the chief priests." These, with the scribes and the elders of the people (Matt. xvi. 21; xxvi. 3, 59), constituted the Sanhedrim, which usually met in the stone chamber of the temple, between the fore-court of the Gentiles and the inner court. The Pharisees seem to have instigated the Sanhedrim to arrest Jesus as an impostor. *Officers* — Beadles of the Sanhedrim. Cf. ver. 45, 46; xviii. 3, 12; Acts v. 22, 26. *To take him*. — To arrest him, ver. 30.

33. *Then* — Connecting with ver. 29. *Unto them*, — This is omitted in most MSS., versions, etc. The language is addressed to all the people. *Yet a little while* — About six months. Cf. ver. 30. *Am I with you*, — The present tense is used for vivacity: I shall remain upon the earth. *And then* — This gives the force of *kai*, marking the close connection of the events, as in John xvi. 16-19. *I go* — Will go.

34. *Ye shall seek me*, — This does not seem to mean that they would seek him to kill him, or to obtain his help, or seek the Messiah in some one else; but it is a formula expressive of his total disappearance from them. There seems to be an echo of Ps. xxxvii. 10: cf. Isa. xli. 12. Hence the same language is used to the disciples, John xiii. 33. *And where I am*, — The present for the future, for vivacity, as in ver. 33. *Ye cannot come*. — He speaks from the celestial standpoint, but not as in John iii. 13. (See note.) As these words were addressed also to the disciples (John xiii. 33), they do not seem to refer to final exclusion from heaven, but simply to his inaccessible position. Hence he tells Peter that though he could not follow him "now," he should "hereafter," John xiii. 36; but intimates to the unbelieving Jews that they never should. John viii. 21-24.

35. *Then said the Jews among themselves*, — Those who were hostile to him, or at least, were not his disciples. *Whither will he go*, — Their questions imply embarrassment, curiosity, and contempt. Cf. John viii. 22. They either did not know whom he meant by him that sent him, ver. 33, or overlooked it with contemptuous silence. They knew nothing or believed nothing, concerning his death, resurrection, and ascension, but referred his language to a journey which he would make if they rejected him. *The dispersed among the Gentiles*, — Literally, the dispersion of the Greeks — *i.e.*, the Jews dispersed among the Greeks — the abstract being put for the concrete. All the Gentiles who were Hellenized by the Macedonian conquests were called Greeks; and Jews were scattered among them, particularly in Syria, Egypt, and Asia Minor. Ps. cxlvi. (cxlvii.) 2, LXX; James i. 1; 1 Pet. i. 1; Judith v. 19; 2 Macc. i. 27; Josephus, Wars vii. 3. 3. *And teach the Gentiles?* — The Greeks. Will he go among the Jews dispersed in Gentile countries and not only teach them, but also the Gentiles

themselves? They, of course, did not believe that he would, but spoke with contempt. The apostles, however, afterward did this. Acts xiii. 46.

36. *What manner of saying* — Literally, What is this word — what is the meaning of what he said? They quote his words exactly, ver. 34.

37. *In* — Now in. *The last day*, — Though the feast proper lasted but seven days, yet the day after was one of extraordinary solemnity, being the breaking up of the festival. *That great day of the feast*, — The last of the feast. (See on ver. 1.) The rabbins generally say the pouring of water on the altar took place only on each of the seven days; but Rab. Juda says it took place also on the eighth day — when they compassed the altar seven times, with branches in their hands, saying prayers in which they often repeated the words *Hosanna*, Save now, and *Hatzlicka*, Prosper us; whence that day was called *Hosanna Rabba*, or the great day of the feast. They then, as they say, by the direction of Haggai and Zechariah, brought water with great pomp from the fountain of Siloam, to the priests, who poured it upon the altar with wine of the sacrifices, singing Isa. xii. 3, "Therefore with joy shall ye draw water from the wells of salvation" — which the Targum explains, "With joy shall ye receive a new doctrine from the elect of the just." While they were thus singing, they expected the Holy Spirit to fall upon them, as they said he did on Jonah while he was doing this. They said there was a place in the Court of the Women whither they carried these waters, called *Beth-Hasscoavah*, the Place of Drawing, because thence they drew the Holy Spirit. As the dwelling in tabernacles referred to the forty years' sojourn in the wilderness, so, some say, the libations referred to the pouring out of water from the rock; others to rain, for which they then prayed on the approaching seed-time; others to the effusion of the Spirit in the days of the Messiah. If the water was poured out on the eighth day, it may have been at the time of this solemnity, while the trumpets and cymbals were sounding, and the people were singing, that *Jesus stood and cried*, — He usually sat in teaching, but now he took a position where he could be seen, and spoke aloud so that he could be heard. *If any man thirst*, — Not only needs the grace of the Spirit, but earnestly desires it. *Let him come unto me, and drink*. — Be my disciple — hearken to me, and believe on me. (See on ver. 38, 39; John iv. 14.)

38. *He that believeth on me*, — An anacoluthon, *q.d.*, As to him who believeth on me — him who comes unto me and drinks — ver. 37. *As the scripture hath said*, — No particular passage is alluded to, but the reference is probably to many passages which refer to the bestowal of evangelical blessings under the imagery of fountains and streams of water. Cf. Isa. xii. 3; xxxii. 1, 2; xxxiv. 6, 7; xliv. 3; lv. 1; lviii. 11; Ezek. xlvi. 1-12; Zech. xiv. 8, 16-19, where there is a reference to the feast of tabernacles. *Belly* — Heart, inner being. Prov. xx. 27. *Rivers* — Abundant streams, flowing from a fountain — that of Siloam suggesting the

metaphor. The longing soul shall be filled to overflowing with the gifts and graces of the Holy Spirit. If this differs from John iv. 14, it is in this, that the believer shall not only be replenished himself, but shall send out refreshing influences upon others; but this may not have been intended. In Sohar it is said, "When a man turns to the Lord, he is like a fountain filled with living water, and rivers flow from him to men of all nations."

39. *But this spake he* — This note is in John's style. Cf. John ii. 21. *The Spirit*, — The Holy Ghost, in his gifts and graces. *Which they that believe on him* — The believers on Christ. *Should receive*, — Were to receive. *For the Holy Ghost was not yet given*, — "Holy" is probably genuine: "given is properly supplied, probably from the margin in some MSS. The reference, of course, is not to the existence of the Holy Spirit; nor to his impartation, in every sense, as Old Testament believers were actuated by him. Ps. li. 11; 2 Pet. i. 21. But it means the same as John xiv. 16, 17, 26; xv. 26, 27; xvi. 7-15; Acts xix. 1-7. The dispensation of the Spirit was not yet. *Because that Jesus was not yet glorified*. — He had not yet finished his atoning work, and, by his ascension into heaven, entered into his glory. The Holy Ghost was to be given, in this extraordinary sense, in consequence of Christ's exaltation, after completing the work of redemption. Acts ii. 33; iii. 13. This not only comprehends the miraculous gifts of the Spirit which were imparted to the first believers, for their own benefit and for the benefit of others in the introduction of the new dispensation (Luke xxiv. 49; John xii. 16; Acts ii.; viii. 14-17; x. 44-47; xi. 15-17; xv. 8, 9; Heb. ii. 4), but also those larger measures of grace which distinguish the new from the old dispensation. John i. 16; Rom. viii. 11-16, 26, 27; 2 Cor. iii.

40. *Many of the people* — The multitude. *When they heard this saying*, — Hearing these sayings. The word is plural in the best and most MSS. It seems to refer to all that he had been teaching at the feast. The matter and manner of his discourses convinced them that he was no ordinary man. *Of a truth* — This is certainly the prophet. (See on John i. 21.)

41. *This is the Christ*. — (See on ver. 41; John i. 42; iv. 25.) *But some* — But others said — a third party, as ver. 27. *Shall Christ* — What! is the Messiah to come out of Galilee? The form of the question expresses surprise, and calls for a negative answer.

42. *Hath not the scripture said*, — Isa. xi. 1; Jer. xxiii. 5; Micah v. 2; Matt. ii. 6. *That Christ cometh* — This should not be printed as a quotation; but it simply states that the Messiah is to come of the posterity of David, and from the village of Bethlehem, where David was. In Matt. ii. 1, it is called Bethlehem of Judea to distinguish it from another Bethlehem in Zebulun, Josh. xix. 15. It is called Bethlehem-judah, Judg. xvii. 7-9; Ruth i. 1, 2; 1 Sam. xvii. 12; Ephrath, Gen. xxxv. 19; Bethlehem-ephratah, Micah v. 2; Ruth iv. 11; "The city of David," Luke

ii. 11: *cf.* 1 Sam. xvi.; 2 Sam. xxiii. 16, 17. It is six Roman miles south of Jerusalem — an insignificant village. After it was fortified by Rehoboam (2 Chron. xi. 5, 6), it was called a city. It is no marvel that these Jews did not know that Jesus was born in Bethlehem, as he had nearly always lived in Nazareth, in Galilee; but it is absurd to suppose that John did not know it, seeing that he was the constant companion of Jesus, whose mother moreover resided with him after the crucifixion of her Son — to say nothing about the inspiration of the apostle. He had no occasion again to mention the place.

43. *So there was* — Thus there was a division in the multitude concerning him. *Division — Schisma.* So John ix. 16: *cf.* Acts xiv. 4; xxiii. 7.

44. *And some of them* — Some of the third party, who were hostile to him, and would have apprehended him, but were afraid to do so. (See on ver. 30.)

45. *Then came the officers* — (See on ver. 32.)

46. *Never man spake like this man.* — As to both matter and manner. (See on Matt. vii. 28, 29.)

47. *Are ye also deceived?* — The form of the question implies a negative answer, as in ver. 48: Surely you too have not been seduced by him! The multitude may be, but surely you have more sense: *cf.* ver. 12, 48, 49.

48. *Have any* — Has any one of the rulers believed on him, or of the Pharisees? This is the literal order and rendering, as in the Vulgate. The question implies a negative. Not a single member of the Sanhedrim, nor one of the Pharisees. Afterward many of the rulers believed on him secretly, as did probably Nicodemus and Joseph of Aramathea at that time. *Cf.* ver. 50; John iii. 1, 2; xii. 42; xix. 38. They insinuated that no one had a right to credit his claims until they were ratified by the Sanhedrim. See Whitby's sermon on this text, in which he shows that the papists take the same ground as the Pharisees, in opposition to the right of private judgment.

49. *But this people* — But this multitude — the populace. *Who knoweth not the law* — Is not versed in the Scriptures (*cf.* John x. 34; xii. 34; xv. 25), as the rulers and Pharisees professed to be. *Are* — We should say "is," as "people" here is in the singular; but the construction refers to the collective noun mentally resolved into its elements. So we use meeting, congregation, etc., as plural or singular, according to our apprehension of the term. *Cursed.* — Accursed, doomed to punishment as in Gen. ix. 25; Deut. xxvii. 15, *ff.*; Gal. iii. 10, 13; Wis. iii. 13; xiv. 8. The rabbins called the unlettered populace, "people of the earth," and "worms;" and in Pirke Aboth it is said, "He that hath not studied is never pious." The spirit of the contemptuous language of the Pharisees is, As to this rabble, who are

ignorant of the Scriptures, they are a wretched set — altogether unworthy of notice. Cf. Jer. v. 4, 5; Horace: *Odi profanum vulgus et arceo*.

50. *Nicodemus* — In all the three places in which he is named, it is noted that he came to Jesus by night. John iii. 2; xix. 39. His faith in Christ is developing: he wants justice done to him — a fair hearing — as he knew that he was innocent. *One of them*, — A member of the Sanhedrim.

51. *Doth our law* — The law of Moses. Cf. Deut. i. 16, 17; xix. 15; though no particular passage, but the usage of the courts, is alluded to. The question, as in ver. 47, 48, 52, implies a negative. *Judge* — Sentence. *Any man* — The man, *i.e.*, the accused person. *Before it hear him*, — In the person of the judge, the representative of the law — give him an opportunity to defend himself. Cf. Acts xxv. 16. *And know* — Become cognizant of the facts in the case. Nicodemus could not say less than this in view of the challenge in ver. 48.

52. *Art thou also of Galilee?* — The question implies a negative, but it is also scornful: Surely thou art not of this Galilean faction — ready to credit the pretensions of this impostor! *Search*, — Some MSS., the Vulgate and other versions, add "the Scriptures" — from John v. 39: a very good gloss. Examine the Scriptures, and thou wilt see that a prophet out of Galilee ariseth not. Winer: "The expression is more forcible than if it had been *kai opsei*: the result of the search is so certain, that the exhortation to search is felt as equivalent to an invitation to look at, behold, what is asserted." As four prophets — Jonah, Elijah, Nahum, and Hosea — had probably arisen in Galilee, and as the Sanhedrim could scarcely be ignorant of the fact — though they might have overlooked it in their blind rage — it has been thought that they meant, that neither the Messiah, nor the prophet who was to precede him, was to arise out of Galilee — cf. ver. 40-42 — where "cometh" means "is to come," as *ariseth* here means "is to arise" — viz., according to prophecy. The best MSS., Vulgate, Syriac, and other versions, have the present tense, as in our version — not the perfect, as in the received text.

53. *And every man went unto his own house.* — They broke up the council, and went home, as they could do nothing then against Jesus. This verse, with John viii. 1-11, is not found in the Cambridge, Sinaitic, and some other MSS., and in the Arabic, Coptic, and some other versions, but it is found in five times as many MSS. as omit it, also in all the Latin versions, and is noticed by Ammonius, Tatian, Eusebius, Athanasius, Ambrose, and Augustin, who thinks it was omitted by some lest it should be construed in favor of licentiousness. This is more likely than that it should have been inserted in an ascetic age. There are many various readings, which do not, however, materially affect the sense. In some MSS. it is put at the end of John, and in other MSS. after Luke xxi., which Tholuck thinks best suits it, as belonging to the circle of the synoptical tradition of the Gospel — an unlikely supposition. The evidence against it taken from the style, as not being

John's, seems to have but little weight, as proofs of a Johannean style are not wanting.

## CHAPTER VIII.

1 *Christ delivereth the woman taken in adultery.* 12 *He preacheth himself the light of the world, and justifieth his doctrine:* 33 *answereth the Jews that boasted of Abraham,* 59 *and conveyeth himself from their cruelty.*

VIII. — 1. *Jesus went* — The *de* ought not to be omitted, as it joins this verse to the last of ch. vii.: And every man went to his own house; but Jesus went. *Unto the mount of Olives:* — John does not elsewhere mention the Mount of Olives; but it is no proof that he did not write this that he does not make a note concerning it: he does not always do this when he notices a place for the first or only time. *Cf.* John xviii. 1. Olivet is a part of a ridge of limestone hills, divided from Jerusalem by the brook Kidron and the Valley of Jehoshaphat. Its name is derived from the olive-trees that grew on it — a few of which still remain. A portion of it was called the Mount of Corruption, because Solomon built "high places" on it to the gods of the Ammonites. 1 Kings xi. 7; 2 Kings xxiii. 13. Olivet is called by the Arabs *Jebel-et-Tur*: its central peak is 175 Paris feet above the highest point of Zion, 416 above the Valley of Jehoshaphat and 2,556 feet above the level of the sea. On the eastern slope of Olivet, about two miles from Jerusalem, was "Bethany, the town of Mary and her sister Martha" (John xi. 1), whither Jesus frequently resorted. Matt xxi. 17; Luke xxi. 37, 38. He may have gone thither on this occasion.

2. *And* — Because *de* is used as a connective here and in ver. 1, 3, 5, 6, 7, 9, 10, 11, and not in that manner elsewhere in the chapter, it has been thought that John could not have written this paragraph. But does not *de* suit this rapid narrative better than *oun*? *Early in the morning* — About day-break — as in Acts v. 21. *All the people* — John might naturally use this phrase for his more common "multitude." The feast of tabernacles was over, so that there were not such crowds in attendance as on the previous days. This too will account for his sitting down to teach them — probably in the Court of the Women, ver. 20. John does not here relate what Jesus taught the people, because it had no relation to the incident he is about to relate.

3. *And the scribes* — John does not mention the scribes elsewhere by name: he does here perhaps because, as they were the lawyers, they came to Jesus in their official character to get a judicial decision — of course, with sinister intent. The scribes were formerly secretaries of state (2 Sam. viii. 17; xx. 25), and of war (2 Kings xxv. 19; 2 Chron. xxvi. 11); afterward the name was given to those who transcribed the sacred books, and interpreted them. Ezra vii. 6; Matt. xxii. 35; Luke x. 25; v. 17; Acts v. 34. (See on ver. 32; Matt. ii. 4.) *Brought unto him* —

They may have been taking the woman, who was detected in her transgression the previous night, to the Sanhedrim that met in the temple, when the thought occurred to them of bringing her before Jesus to hear what he would say in such a case. If he excused her, as from the benevolence of his character they thought perhaps that he would, they could charge him with patronizing vice and slighting the law of Moses. *Cf.* Matt. xi. 19; Luke vii. 39, 49; xv. 1, 2. If he decided that she should be stoned, they might perhaps raise a hue and cry against him, that he was assuming magisterial authority, thus invading the province of both the Jewish and Roman courts, and contradict the general strain of his teaching, which was merciful and mild. They were always asking him ensnaring questions. *Cf.* Matt. xii. 2, 10; xix. 3; xxii. 15-35; Luke xx. 1, 2. *And when they had set her in the midst*, — And having placed her in the midst, viz., of the people: so that they could all see her.

4. *Master*, — Teacher. *In the very act*. — The original means "in the very theft" — in the very act of stealing — it is applied to any other clandestine act; as here, to adultery. Num. v. 13.

5. *Us*, — Israelites — thus identifying themselves with their forefathers. *Such* — Such women. *Should be stoned*: — It is not said explicitly that the adulteress should be stoned, but be put to death. In the case of a woman betrothed, stoning is specified, and it seems to be meant in the case of a married offender. Deut. xxii. 21-25. *Cf.* Ezek. xvi. 38, 40. Philo and the Christian Fathers use the phrases, those who were stoned for adultery, and those who were put to death for it, as equivalent. Michaelis says the Mosaic law never prescribes strangulation, which is an invention of the later rabbins — capital offenders being beheaded or stoned. *But what sayest thou?* — What therefore dost thou say? So the Vulgate. Cod. Bezae: But what now dost thou say? Their insidious question seems to imply that he would differ from Moses.

6. *Tempting* — Trying him, that they might have matter of accusation against him. *Cf.* Acts xxviii. 19. If he excused her, they would charge him before the people with setting aside the law of Moses; if he adjudged her worthy of death, they would charge him before the Roman governor with assuming magisterial authority. (See on ver. 3; Luke xx. 20-26; John xviii. 31.) *But Jesus stooped down*, — Being perhaps seated, ver. 2. *With his finger* — With the finger — probably the forefinger. *Wrote on the ground*, — As it was on the pavement, it is not likely that he wrote any particular words — the act was suggestive of abstraction or designed inattention. He hardly meant to direct them to what was written in the law, and there seems to be no reference to Jer. xvii. 13. *Cf.* ver. 8. Christ is nowhere else represented as writing. *As though he heard them not*. — This seems to be a gloss; it is found in only a few MSS.

7. *So when* — But as. *He lifted up himself*, — He raised himself up from his stooping posture, ver. 6. *He that is* — Let him that is sinless among you be first to cast the stone upon her. *Without sin* — Probably refers to any offense of that class deserving death. (See on Matt. v. 27-32; vii. 1-5; Rom. ii. 1, 2, 3, 22.) Sins of uncleanness were appallingly prevalent in that age, even among the rabbins. *First* — As in John i. 41. *Cast a stone* — Cast the stone — *i.e.*, his stone, as a witness. Deut. xvii. 5-7; Acts vii. 58, 59. Criminals were probably thrown on the ground, and then stones were cast upon them — the first stone, it is said, was cast by the principal accuser, and was of great weight, so as frequently to prove fatal. Jesus does not here intimate that no criminals are to be punished unless judges and accusers are innocent themselves: he does not allude to a legal tribunal, but to the bar of conscience. He neither condemns nor acquits the woman, but he convicts her accusers (ver. 9), so that they could make no reply nor make any sinister use of his answer. Of course, judges and accusers may take the hint, that they especially should be free from crime, as they have to condemn criminals. Shakspeare: "See how yon justice rails upon yon simple thief. Hark in thine ear; change places; and which is the justice? which is the thief?"

8. *And again* — He wrote on the ground the second time for the same reason as before, and also to give effect to his weighty and pungent reply — perhaps too he might have thus intended to give them an opportunity to retire, of which they availed themselves.

9. *And they which heard it, being convicted* — But they on hearing it and being convicted by the conscience — the moral faculty which distinguishes between right and wrong, and passes sentence accordingly. This second clause is wanting in many MSS., versions, and editions; but it is probably genuine. The reference is, of course, to the accusers, ver. 10. *Went out* — Slipped off, while Jesus was stooping down, and not looking at them. *One by one*, — A Hebraism, as in Mark xiv. 19. *Beginning at the eldest*, — From the highest to the lowest in rank — the former moving first, and drawing the rest after them. *Alone*, — In respect of the accusers — the disciples and people who were with him when the woman was brought, probably remained where they were. *In the midst*. — Of the people, as in ver. 3.

10. *When Jesus had lifted up himself*, — But when Jesus raised himself up from his stooping posture, ver. 8. *And saw none* — And seeing none of the party, but only the woman. *Woman*, — A respectful address, used for emphasis. (See on John ii. 4.) *Where are those thine accusers?* — He said this to draw attention to their self-accusation, ver. 9. *Hath no man condemned thee?* — Passed sentence on thee? This was said to show that he did not presume to reverse a legal sentence.

11. *Neither do I condemn thee:* — He would not pass a penal sentence on her, because his kingdom was not of this world — he was not a civil magistrate. He

did not decide that adultery should not be punished with death, as he did not decide that inheritances should not be divided, when he refused to act as "a judge or a divider." (See on Luke xii. 16; John xviii. 36.) *Go, and sin no more.* — He thus passed sentence on the sin, though not on the sinner. A short but weighty exhortation to repentance — any addition to it would have weakened its force. Cf. John v. 14.

12. *Then spake Jesus* — The usual formula in John for resuming or continuing a discourse, ver. 21, 28. *Again* — Farther, in addition to what he was saying when interrupted by the incident, ver. 3-11, with which it is not necessary to seek any connection. *I am the light of the world:* — There is perhaps no allusion to the two large golden chandeliers, which it is said were lighted up in the Court of the Women during the feast of tabernacles, and which illuminated all Jerusalem; or to the sun as supposed to be just rising. The metaphor is used on other occasions. (See on John i. 4-9.) *He that followeth me* — He who becomes my disciple — who receives my instructions. It is perhaps a refinement to refer this to "a guiding star by which we are led on our journey:" it rather refers to the light of the sun — the light of the gospel-day: cf. John ix. 4, 5; xii. 35, 36. *Shall not walk in darkness,* — The darkness, viz., of spiritual night. *The light of life.* — Of the life — the light which guides us to the spiritual and eternal life, which Christ came to reveal. Luke i. 79. In a subordinate sense, Christians are the light of the world — *lumen illuminatum*; but in the highest sense the distinction belongs to Christ, as *Lumen illuminans*. (See on Matt. v. 14.) The second *phos*, "light," means the illumination which comes from the great Luminary.

13. *The Pharisees* — Not perhaps any of those mentioned ver. 3. *Thou bearest record of thyself;* — Thou testifiest concerning thyself — implying that he had no other testimony. *Thy record is not true.* — Such uncorroborated testimony is not credible. As if they had said, It is the way of impostors to make bold professions. They may have remembered his own assertion, John v. 31. (See note.)

14. *Though I bear record* — Though I do testify concerning myself, my testimony ought to be received as true. *For I know whence I came, and whither I go:* — I am perfectly conscious of my divine legation: I am certain that I came from God, and shall return to him. (See on John vii. 29.) *But ye cannot tell* — This does not contradict John vii. 28. (See note.) *Whence I come,* — The present is here put for the aorist, which is used in the preceding clause — "came," which fixes historically the *terminus a quo* of our Lord's mission. Cf. Matt. xxv. 10, 11. There is a propriety in the use of the present tense in this last clause, as it refers to his present mission to them. *Whither* — As *pou* is an adverb of rest, it may be used for *poi*, an adverb of motion, to fix the mind upon the place of rest after the motion. *I go.* — The present for the certain and not very distant future. Augustin:

"Light brings other things to view, and also itself. Light furnishes its own testimony: it opens healthful eyes, and itself is a witness to itself."

15. *Ye judge after the flesh*, — Ye pass sentence on me, according to my outward appearance: *cf.* 1 Cor. i. 26; 2 Cor. xi. 18. Because of my humble origin, as a man, and my mean condition in life, ye conclude that I cannot be the Messiah. (See on John vii. 24, 27, 45-52.) *Cf.* Isa. liii. 1-3; Matt. xiii. 54-58. Ye thus pass sentence upon me as an impostor. *I judge no man*. — Winer: "Not merely, no one according to the flesh, but no one in any manner whatever." Not merely, "I do not assume a judicial character" — a glance at ver. 11 — (see note) — but my mission on earth is not one of judgment. (See on John iii. 17; v. 22; xii. 47, 48.)

16. *And yet if I judge*, — And, moreover, if I do virtually pass sentence upon you for your unbelief, by the testimony which I bear concerning myself, my sentence is true — just and equitable. Thus the testimony as to himself is a sentence as to them — both alike true. (See on ver. 14, 17.) *For I am not alone*, — In this testimony. *But I and the Father that sent me*. — This seems to be a Hebraism for, I and the Father concur in this testimony.

17. *It is also* — And moreover — as in ver. 16. *Your* — Your own law — the law given to them and gloried in by them. Deut. xvii. 6; xix. 15. *True*. — Credible, entitled to be received as true.

18. *I am one that bear witness of myself*; — I testify concerning myself. He knew that he was sent by the Father, and so testified. *And the Father that sent me, beareth witness of me*. — The Father testified that Jesus was sent by him by the miracles wrought in the Father's name. John x. 24, 25, 37, 38. Thus God concurred with Moses in testifying to his divine legation. Ex. iv. 1-9: *cf.* Deut. xviii. 15-22.

19. *Where is thy Father?* — A scornful question: they pretended not to know that he meant God; but they did. John v. 18. x. 33. They could hardly think he referred to Joseph his reputed father, who was probably dead; though some may have been stupid enough to think that he referred to some man whom he called Father, because he spoke of the witness of "two men," ver. 17. *Jesus answered*, — Comprehending the sinister character of their question. *Ye neither know me, nor my Father*: — This implies that their ignorance was culpable, as they might have known both. (See on John vii. 17.) *If ye had known me*, — As they might have done if they had candidly listened to his teaching and noted his miracles. *Ye should* — Would. *Have known my Father also*. — The works that he wrought being divine, and being wrought in his Father's name, demonstrated that God was his Father. (See on John v. 36-38; xiv. 7-11; xv. 21.)

20. *In the treasury*, — Near or at the *gazophylacium*, in the Court of the Women — whither the woman had been brought, ver. 3. According to the rabbins,

the *gazophylacium* was in the Court of the Women, where stood 13 chests, called trumpets, from their form, into which the Jews cast their offerings — the chests having inscriptions denoting to what use the offerings in each were allotted, whether for the relief of the poor, the use of the temple, or for other purposes. Mark xii. 41; 2 Macc. v. 18; Josephus Ant. xix. 6; Wars v. 5. 2. *And* — And yet — notwithstanding he was surrounded by his enemies, who were exasperated at him. (See on John vii. 30.) Meyer: "The refrain of the history, with an air of triumph."

21. *Then said Jesus again* — (See on ver. 12.) The time and place being apparently the same as before — a short pause having taken place. "Jesus" is not in several MSS. — it may have been introduced from a lectionary. *I go my way*, — I go, as in ver. 14: I am about to go away. *And ye shall seek me*, — Ye will seek me. (See on John vii. 34.) In John vii. 34, 36, is added, "and shall not find me" — which is here implied. It is also contained in the clause *whither I go, ye cannot come*. — This expresses a complete personal separation — the same in the case of the friends as well as of the enemies of Jesus, while both remained in this world after Christ's departure. But there is this difference: in the case of the former, the separation would be but temporary; in the case of the latter, it will be perpetual — hence he tells them ye *shall* — will — *die in your sins*: — Leave the world unforgiven. The formula seems to be taken from Ezek. iii. 19; xxxiii. 9. Hence perhaps the use of the singular (in the Greek), while the plural, meaning the same, is used ver. 24. *Cf.* John i. 29. Hence, too, the order of the words, as in the Heb. and LXX, — the verb placed last — "in your sin ye will die" — whereas in ver. 24 the verb comes first.

22. *Will he kill himself?* — In John vii. 55, they scornfully asked if he would go among the Greeks; now, in effect, they ask if he will go to hell, whither they, as children of Abraham, held they could not go. The Jews held suicide in great abhorrence, and believed that the self-murderer was sent to the darkest hell. Josephus Wars iii. 8. 5. Their language, however, may simply mean that if he was living they could find him, and there was no likelihood of his dying very soon unless he killed himself — pretending that they knew of no design to kill him — as in John vii. 19, 20.

23. *And he said unto them*, — Developing the thought in ver. 21, and stating the cause of their not understanding him. *Ye are from beneath*; — Literally, of the lower [parts] — the earth. Acts ii. 19; Eph. iv. 9. *I am from above*: — Literally, of the higher [parts] — heaven. Acts ii. 19: *cf.* John iii. 13; Col. iii. 1, 2. *Ye are of this world*; — Explanatory of the foregoing. They were worldly in their origin and aims, and could not receive him who was heavenly in his origin and aims. 1 John iv. 5, 6.

24. *I said therefore unto you*, — Resumptive of ver. 21: showing a reason for the assertion *that ye shall die in your sins*: — The plural here means the same as the singular in ver. 21, though it may possibly refer more particularly to them as individuals — the other to them in the mass. *For if ye believe not that I am he*, — In the Greek, the verb involves the predicate "he," or "the Son of God," which he professed to be. Cf. Matt. xxiv. 5; Mark xiii. 6; John iv. 26; xiii. 19; xviii. 5-8; Acts xiii. 25. If they turn away from the light, they must remain in darkness. Ver. 12; John iii. 18-20.

25. *Who art thou?* — The language of scorn and rebuke. *Who art thou to speak thus to us? And Jesus saith unto them*, — Answering the question, though he knew they did not ask for information. *Even the same* — That which also I tell you constantly. *Ten archen* — for *kata ten archen*; — or as it is rendered in modern Greek *apo ten archen* — from the beginning, at first, Gen. xiii. 4. xli. 20; xliii. 18, 20; but as the *kai*, also, and the present tense, are used, it concisely takes in all the time from the beginning to the present: *q.d.*, "what I have been all the time telling you, and still tell you."

26. *I have many things* — I could allege many things against you, and condemn you for your rejection of me; but it is enough to say that *he that sent me, is true*; — Entitled to credence, as in ver. 14-18; and so am I, for *I speak to the world* — Declare publicly, that all may hear. (See on John v. 19, 30; vii. 28 — where *alethinos*=*alethes* here.)

27. *They understood not* — They did not know that he meant the Father — that is God — by him that sent him. This seems strange in view of ver. 18, 19; but none are so blind as those who will not see. For the construction, cf. John vi. 71, *et al.*

28. *Then said Jesus unto them*, — In continuation of his remarks, ver. 26, and in view of their willful misconception, ver. 27. *When ye have lifted up the Son of man*, — On the cross. (See on John iii. 14; xii. 32, 33: in both of which places the verb is passive: here active.) The Jews are charged with crucifying Jesus, because they contrived his crucifixion. It is not likely that those whom Jesus addressed comprehended the import of this language at the time; but they would recur to it after the predicted event should take place. *Then* — After his death — of course his resurrection and ascension are included: if any special time is meant, it was the day of Pentecost. John xvi. 7-11; Acts ii. *Shall ye know that I am he*, — The Messiah. (See on ver. 24.) Some found it out by the teaching of the Spirit, and acknowledged Jesus as their Messiah; others discovered it by the judgments executed upon them by their stubborn rejection of him. (See on Matt. xxiii. 39.) *And that* — The supplying of "that," perhaps correctly, makes this clause dependent on the preceding, and develops the idea. *I do nothing of myself; but as my Father hath taught me, I speak these things*. — As his messenger, I obey

instructions. This speaking is the same as the doing of the previous clause. (See on John v. 19; xiv. 10.)

29. *And he that sent me is with me:* — A self-conscious assertion, made in offset of their *censures*. *The Father* — This is not in many MSS. and versions, but it is implied. *Hath not left me alone;* — The aorist is used, to connect with the sending. The Father was with him during the whole course of his ministry. John xvi. 32. *For* — Because. The Father was with him to approve of his work, because it was done by his co-operation and in accordance with his will. This may be said, in a subordinate sense, of all righteous persons. *Cf.* ver. 46, 47, 55; Job xxiii. 8-12; Ps. xvi. 8; John xv. 10; Heb. v. 8, 9.

30. *As he spake these words, many believed on him.* — (See on John ii. 23; vi. 60, 66; vii. 31, 40, 41.) These were the more impressible and susceptible, but their belief was not very definite and firm: they felt the force of his miracles and discourses, and essayed to become his disciples.

31. *Then said Jesus* — In order to disabuse their minds of false conceptions, and to show them, at once, the ground of true discipleship. *To those Jews* — To the Jews who had believed on him. *If ye continue in my word,* — Hold fast my doctrine. The same word is rendered "dwelleth" and "abideth." John vi. 56; xv. 7; 2 John. 9. The form of the sentence implies the expectation that they will do so: it was designed to encourage them to persevere in the embrace of the truth. *Then* — Not in the Greek. *Are ye* — The present tense does not, of course, imply that their present character depended on their future conduct; nor that their future conduct would prove what was their present character; but it is a lively manner of saying that they should become his *disciples indeed;* — Thoroughly taught by him — if they would follow out his instructions. Some MSS., the Vulgate and other versions, have the future, "shall be," as in the next verse.

32. *And ye shall know the truth,* — Ye shall have a spiritual insight into my doctrine, which is the truth. John vi. 69; vii. 17; xviii. 37. *And the truth shall make you free.* — Liberate you from the bondage of ignorance and sin — glancing, perhaps, at their deliverance from the bondage of the ceremonial law — as Bengel says, "the exemption of God's children from every power which is against them." *Cf.* Matt. xi. 28-30; Rom. vi. 18; vii. 6; viii. 21; 2 Cor. iii. 17; Gal. iv. 21-v. 1; James i. 25; 1 Pet. ii. 16.

33. *They answered him,* — It is not necessary to confine this "to those Jews which believed on him," ver. 31, nor to exclude them: *cf.* ver. 36. The language expresses the common sentiment of the Jews. *We be Abraham's seed,* — Natural posterity: in ver. 39 "children" means spiritual posterity. The Talmud says, "The most ordinary laborer, who is of Abraham's seed, is the equal of kings." *And were never in bondage to any man:* — As this is connected with the preceding clause,

it seems to imply that Abraham's posterity were never in bondage. If they meant political subjection, it is obviously false, as the Israelites had been in bondage to the Egyptians (Gen. xv. 13, 14), to the Babylonians (2 Chron. xxxvi. 20), and they were at that time tributary to the Romans; if they meant personal slavery, it is also untrue, for this resulted from their political bondage (Ex. i. 11-14; Ps. lxxxii. 5, 6; Ezra ix. 8, 9; Neh. ix. 36, 37; 2 Kings v. 2, 3); if they meant moral bondage, it was not true, for though they had not gone into idolatry since the Babylonian captivity, they frequently went into it before, and by renouncing the truth of religion had been subjected to the dominion of error and sin. But it is perhaps useless to seek for truth or reason in such expressions of national vanity. They seem to have taken our Lord's words in some literal sense. Cf. John iii. 4; iv. 11; vi. 52. They may have meant that they never acknowledged themselves slaves to their oppressors, but always claimed the right of freemen, and indeed the right to govern the world. But what an absurd conceit! One of the fifteen benedictions which the Jews are to repeat every morning is this: "Blessed art thou that thou hast not made me a slave!" *How* — *Why?* With what propriety? Cf. Matt. vii. 4; John iv. 9.

34. *Verily, verily*, — His usual solemn asseveration when uttering a weighty truth. (See on John i. 51.) *Whosoever committeth sin*, — Doeth sin — lives in the practice or habit of sin. So the word is used 1 John iii. 4, 8, 9, *et al.* *Is the servant of sin*. — Is a slave of sin. The evil principle gets the ascendancy over the soul. There is an allusion to the custom in ancient warfare, that those who were conquered were made slaves — a hint perhaps at their empty boast, ver. 33; as a nation they had been several times overcome and brought into bondage to other nations. Rom. vi. 12-22; vii. 14-25; 2 Pet. ii. 19, 20. The heathens recognized this truth in part, as they considered a man a slave who was under the dominion of his lusts. Cicero: "The wise man alone is free." Epictetus: "Liberty is the name of virtue, slavery the name of vice."

35. *And the servant* — But the slave continueth not in the family perpetually. He is liable to be sold, or "cast out," as were "the bondwoman and her son," Gal. iv. 21-v. 1, to which there may be an allusion; though the slave is here introduced genetically for the sake of the contrast with the son — who is not liable to be ejected from the house, like the slave. *Oikia* is used, as comprehending all the household, including slaves — not *oikos*, which properly means the house, or family, exclusive of the slaves.

36. *If the Son therefore shall make you free*, — This connects with ver. 35, and gives its spiritual application. Jesus means himself, by the Son. Heb. iii. 6. He seems to allude to the *adelphothesia* — the right of sons to adopt strangers as brothers — which obtained in some Grecian cities, and perhaps elsewhere, with the sanction of the father of the family. Christ has that right in the house of God. Rom. viii. 14-23. *Ye shall be free indeed*. — With the manumission comes

adoption — the right of sonship in the family — "heirs of God, and joint heirs with Christ;" and also regeneration, which "breaks the power of canceled sin." John i. 12, 13; 1 John iii. 1-10. Such are really free.

37. *I know that ye are Abraham's seed;* — I admit that ye are the natural posterity of Abraham. (See on ver. 33, 39.) *But ye seek to kill me,* — And thus show that ye are not his spiritual children. *Because my word* — The doctrine which I preach. *Hath no place in you.* — Does not enter in and abide in your hearts. It is the same thing for the truth to enter into and abide in the heart, as for any one to receive it and keep it in his heart. Luke viii. 15. Cf. Matt. xix. 11, 12.

38. *I speak that which I have seen with my Father:* — Learnt from him: cf. ver. 28, 40. *And ye* — The *oun* ought not to be overlooked "therefore" — "for the same reason" — as children imitate their parents. *Do that which ye have seen* — Learnt from him. Some MSS. have "heard;" but the received text is perhaps preferable; the contrast is better presented by it. His "doing" is the same as his "speaking" in ver. 28; but there is a propriety in applying the former to the Jews, as it refers to their evil deeds, and not to teaching, which was his great work.

39. *They answered* — Perhaps not knowing that he meant by their father, the devil, but supposing that he meant an unworthy human ancestry, they repeated in substance what they had said ver. 33. *Children,* — Not seed, as in ver. 33, 37. They were Abraham's natural posterity, but not his spiritual children, or they would have had a moral resemblance to him. Rom. iv. 11, 12. In Gal. iii. 16, "seed" may designate Abraham's descendants "as a unit."

40. *But now* — But the case is thus. So John ix. 41; xv. 22; 1 Cor. xv. 20. *Ye seek to kill me,* — He knew their machinations, ver. 37, 59. *A man that hath told you the truth,* — This emphasizes their diabolical character. Cf. 1 Kings xxii. 8, 28. The Greek is "who have told you the truth." *Which I have heard of God:* — Ver. 38. *This did not Abraham.* — He was no murderer: he rather tried to save men's lives. Gen. xviii.

41. *Ye do the deeds of your father.* — Of the devil, not of Abraham, nor of God, ver. 38-40. *Then said they to him,* — Finding that he meant something more than natural descent from Abraham. *We be not born of fornication;* — They seem to blend vaguely the natural with the spiritual. *Porneia* frequently means idolatry in the Old Testament. Deut. xxxi. 16-21; Judg. ii. 17; 1 Chron. v. 25; Isa. i. 21; Ezek. x-vi.; xx. 30; Hos. i.-iv. Cf. Rev. ii. 14, 20, 21, *et al.* So Philo: "They who introduce many gods differ nothing from those who are born of whoredom, and so are to be driven from the congregation, the law saying, A bastard shall not enter into the congregation of the Lord; but they who have the knowledge of God, are properly called the sons of God." Their meaning, therefore, seems to be, We are not descended from a mongrel race — like, *e.g.*, the Samaritans, cf. ver. 48; nor

from an idolatrous race — like the heathens: we are the natural descendants of Abraham, and were born within the covenant that God made with him, and by this token we are the children of God. *We have one Father, even God.* — As Abraham was our earthly father, so God alone is our Heavenly Father. They perhaps had in view such passages as Ex. iv. 22, 23; Deut. xxxii. 5, 6; Isa. lxiii. 16; lxiv. 8; Jer. xxxi. 1, 9.

42. *If God were your Father, ye would love me:* — As I am his Son, you would recognize the spiritual affinity. 1 John v. 1. *For I proceeded forth and came from God;* — This implies his divine pre-existence. (See on John i. 1-14; iii. 13.) I came forth from God, and am come into the world. *Neither came I of myself, but he sent me.* — As his Son I was sent by him: my legation, as well as origin, is divine; and if you were his children, you would receive me in character. (See on Mark xii. 6; John iii. 17; vii. 29; xiii. 3; xvi. 27, 28.)

43. *My speech?* — His talk about his Father and their father. They did not understand his spiritual dialect. *Cf.* Matt. xxvi. 73; John iv. 42. The reason is given — *because ye cannot hear my word.* — They were not disposed to receive his doctrine. (See on John vi. 61; vii. 17; x. 26.) Their inability was moral, and so culpable. They had the natural faculties necessary to the reception of Christ's teaching, and the tender of all necessary divine aid for its comprehension and acceptance; but their pride, and prejudice, and malice, and love of the world, stood in the way. (See on ver. 42, 44, 47; Matt. xiii. 13-15.) If they had been well disposed to his doctrine and person, they would not have failed to understand his language, whether on this or any other subject. John vii. 46. Melancthon: "Those who are true sons of God, and members of his family, cannot be ignorant of the language of their Father's house."

44. *Ye are of your father* — The article before father in most MSS. yields this sense. *The devil,* — This is a good proof text for the objective personality of the adversary of God and man. (See on Matt. iv. 1; John vi. 70; xiii. 2.) Jesus now speaks plainly: he shows their paternity. *And the lusts of your father ye will do:* — As obedient and imitative children, ye will to carry out the desires of your father: you resolve to do what the devil does and wants you to do. *He was a murderer* — Literally, a man-killer — properly rendered "murderer" in 1 John iii. 15, where it is used of a man. *From the beginning,* — Of the world. 1 John iii. 8. By seducing our first parents, he brought death into the world — spiritual and temporal death. Rom. v. 12; Heb. ii. 14: *cf.* Wis. ii. 24. From 1 John iii. 8-15, it would seem that the murder of Abel by Cain, instigated by the devil, may be also comprehended: indeed, the language implies that he has been seeking to kill men ever since there have been men upon the earth. *And abode not in the truth;* — Literally, and in the truth he stands not. He has been a liar, as well as a murderer, from the beginning. *Because there is no truth in him.* — He is untruthful in

conduct, because he is untruthful in nature. *When he speaketh a lie*, — Literally, "the lie," as we say "the truth" — here it is generic, falsehood: Wiclif, "leasing." *He speaketh of his own*: — The word is plural — his own resources, or "treasure," Matt. xii. 35. This states positively what was before stated negatively. For the construction, see John iii. 31; 1 John iv. 5. *For he is a liar, and the father of it*. — Not of "him," the liar, but of "it," *i.e.*, falsehood — the abstract (in which John deals) is deduced from the concrete, "liar," or refers to the remote antecedent "a lie." Being a liar himself, he originates lies, induces men to lie: so that he is the father of liars. His lying disposition manifested itself in the seduction of Eve — to which there seems to be an allusion. Gen. iii. 4; 2 Cor. xi. 3, 13, 14.

45. *And* — But. *Because I* — Emphatic — as "he," ver. 44. He lies, and you believe him, and imitate him: I tell you the truth, and as you have no love for truth, you do not believe me. John v. 43. You will not recognize it as truth, because of your passion and prejudice. They were ready enough to credit unfounded statements that concurred with their false nature.

46. *Which of you convinceth* — Convicteth, as in ver. 9. *Of sin?* — Not falsehood, which the word seems never to mean in the New Testament. The question supposes an emphatic negative. He challenges any of them to prove him guilty of sin — he claimed absolute sinlessness, in thought, word, and deed. Heb. vii. 26. He thus appeals to his holy life as evidence of his truthfulness, and convicts them of contumacy in not crediting his assertions, which were thus demonstrably true.

47. *He that is of God*, — A child of God. *Heareth God's words*: — Pays due attention to what his Father says. *Ye therefore hear them not, because ye are not of God*. — This answers the question of ver. 46. Being children of the devil (ver. 44), they regarded him — not God. (See on ver. 42; John iii. 20, 21; 1 John iv. 6.) Those who yield to the influence of preventing grace, are in the category of those who are "of God," in this respect, for they pay reverential attention to what he says, and thus they become the children of God. John i. 12; Acts xvii. 11, 12.

48. *Then* — The *oun* is not in the best MSS. *Say we not well* — This implies that they had frequently so called him, and with good reason. *That* — This should be omitted in translation. *Thou art a Samaritan*, — His attendance on the feast at Jerusalem, and his known parentage at Nazareth, forbid the notion that they considered him really of Samaritan origin. They used the term as one of great reproach; as they had a great contempt for the mongrel Cuthean race that dwelt in Samaria. They considered them no better than heathens; and their descendants applied the same reproachful title to Christians; and the latter sometimes call a griping miser a Jew. The Jews would be the more inclined to call Jesus a Samaritan because he had shown himself well-affected toward Samaritans. (See on John iv. 4-9.) *And hast a devil?* — A demon — not devil. (See on Matt. iv. 24;

John vi. 70.) The demons are fallen spirits under the government of the devil — "his angels." To have a demon is to be a demoniac — to be under the influence of a demon, which frequently produced insanity. (See on Matt. viii. 28; John vii. 20; x. 20.) Thou art a crazy Samaritan to say that we are not the children of Abraham and of God, but the children of the devil. Cf. Matt. ix. 34; xi. 18; xii. 22-27.

49. *I have not a devil;* — A calm denial of their absurd charge. They knew very well that his words and acts were not those of a crazy demoniac. Cf. John x. 20, 21; Acts xxvi. 24, 25. *But* — Instead of being a crazy demoniac, who cannot honor God. *I honour my Father,* — By saying and doing every thing to his glory. John xvii. 4. *And ye do dishonour me.* — By thus speaking reproachfully of my character and repudiating my mission; and by doing this, ye dishonor my Father. John v. 23. The pronouns "I" and "ye" are emphatic, and stand in contrast with "we" and "thou," in ver. 48.

50. *And* — But I am not aiming at my own glory. John v. 41. I have no occasion to vindicate my reputation; there is One, viz., God, who seeketh my honor — who will vindicate my reputation, and condemn you for impeaching it. The article, in the Greek, before "seeketh," and not before "judgeth," implies by one and the same act the Father will vindicate the Son and condemn his maligners.

51. *Verily, verily,* — The solemn asseveration of a weighty sentence. (See on John i. 51.) *If a man keep my saying,* — Whoever believes and obeys my doctrine: cf. ver. 31, 43. *He shall never see death.* — He shall not die eternally as John xi. 26. (See on Luke ii. 26; Heb. xi. 5, where *idein* means the same as *theorein* here, and "taste," ver. 52 — viz., to experience. The reference is of course to spiritual and eternal death: cf. John v. 24, 25, 29; vi. 58.)

52. *Now we know that thou hast a devil.* — We need no farther proof of thy insanity, ver. 48. *Abraham is dead,* — They thus referred his language to temporal death — a very absurd and almost incredible mistake. Cf. John iii. 4; vi. 34, 35. *And the prophets;* — Supply, "are dead." *Taste* — (See on ver. 51.)

53. *Art thou greater than our father Abraham,* — An expression of their carnal theocratic spirit. *Which is dead?* — One who is dead. *And the prophets are dead:* — Who are also dead. *Whom makest thou thyself?* — If Abraham and the prophets, who faithfully kept God's word, all died, and thou sayest that those who keep thy word shall never die, who art thou to arrogate such claims? Abraham could not keep himself from death, and thou engagest to keep others! Cf. Luke xxiii. 35.

54. *If I honour myself, my honour is nothing:* — If I were to glorify myself, by assuming prerogatives to which I have no just claim, it would be more to my shame than my glory: it is my Father who glorifieth me, by miraculous attestations of my divine mission. (See on ver. 50; Matt. iii. 17; xvii. 5; John v. 31, 36; vii. 18;

xii. 28; Heb. v. 4, 5.) *Of whom ye say, that he is your God.* — Some MSS. read, "Of whom ye say, He is our God." The sense is the same — the God of Israel. They used the formula in a theocratic sense. Thus Jesus identifies his Father with the God of the Old Testament.

55. *Yet* — And yet, though ye claim him as your God. *Ye have not known him;* — They had no such spiritual acquaintance with God as leads to obedience. This is Johannean language: *cf.* 1 John ii. 3, 4. *And if I should say, I know him not,* — If from fear, false modesty, or other motives, he disguised or denied that he possessed that intimate acquaintance with God, which he had claimed, he would be a liar the like of them. This is the force of the genitive: which many render with our version as a dative. *I shall be a liar like unto you:* — This makes the comparison prominent, as if he should be one of their set. *But I know him, and keep his saying.* — But I am not of your set: I know God, and prove it, by obeying his commandment. *Cf.* ver. 51; John xv. 10; Phil. ii. 8; Heb. v. 8; x. 7.

56. *Your father Abraham* — He thus replies to what they said ver. 52, 53, and shows them that Abraham, whom they boastingly call their father, did recognize his superiority, however much they contemned him. *Rejoiced to see my day:* — Exulted that he should see the time when as the promised Saviour I should come into the world. The Syriac and other Oriental versions give the sense of earnestly desired to see it — leaped forward with transports of joy to see it — which is implied in his exultation, though this means something more — an assurance that he should see it. *Cf.* Matt. xiii. 17; Luke x. 24; 1 Pet. i. 10-12. His "day" was the time of his appearance on earth, and especially "the hour" of his passion. Luke xvii. 22; John xii. 27; xiii. 1: *cf.* Matt. xi. 12. After his first advent the formula refers to his coming to destroy Jerusalem — "the day of vengeance" — Luke xvii. 24-30, and to his second advent, Phil. i. 10; 2 Pet. iii. 10-12. *And he saw it, and was glad.* — And he saw and rejoiced. This does not appear to be a repetition of the former clause. He saw by faith the coming of the Messiah; as it was gradually unfolded to him in the promises made to him, and especially in that parabolic transaction, the offering of Isaac. Gen. xii. 1-3; xv. 5, 6; xvii.; xxii.; Rom. iv.; Gal. iii.; Heb. xi. 8-19; Warburton's Divine Legation, Book vi. He saw the day of Christ, also, from his seat in paradise; but that sense does not seem to agree with the scope of the passage: *cf.* ver. 58. The appearance of Jehovah — even if the *Logos* be meant — to Abraham (Gen. xii., xv., xvii., xviii.), can hardly be called the day of Christ. "In an historical assertion," says Warburton, "*agalliaomai* (*egalliasato*, 'rejoiced') implies the tumultuous pleasure which the certain expectation of an approaching blessing occasions; and *chairo* (*echare*, 'was glad') that calm and settled joy which arises from our knowledge in the possession of it" — or rather, the former is the excitement of joy and desire at the first announcement, and the latter the "settled joy" which results from the full assurance of faith, produced by farther disclosures. "In a rhetorical invocation" —

as in Matt. v. 12 (see note); Rev. xix. 7 — the former word means substantially the same as the latter, only it seems to denote the more overt expression of joy.

57. *Then said the Jews unto him,* — As usual, ignorantly or captiously misinterpreting his meaning. Cf. John iii. 4; vi. 34, 52. *Thou art not yet fifty years old,* — He was but little more than thirty, but they say fifty, in a general way, as we say "half a century," perhaps because at that age the Levites vacated their office. Thou dost not begin to be an old man. It is curious that Irenaeus should argue from this and from a foolish tradition that Jesus was between forty and fifty! It has been thought that as he was "a man of sorrows," he might look much older than he was. But all the Jews wanted to express was that his age was nothing in regard to the epoch of Abraham. They argued that if Abraham had seen him, he must have seen Abraham, who died 1822 years before he was born!

58. *Jesus said unto them,* — Taking occasion from their mistake, as usual, to announce a great and startling truth. *Verily, verily, I say unto you,* — His usual solemn asseveration before a weighty statement. *Before Abraham was,* — Before Abraham came into being — was born — not before he was made Abraham, *i.e.*, the father of many nations, as that has neither sense nor coherence with the context, which refers to past time. *I am.* — Not "It is I," nor "I am he" — *i.e.*, the Messiah, as ver. 24, 28; Matt. xxiv. 5; Mark xiv. 62, as the scope is different; nor "I existed, in the decree of God" — everybody so existed; but this refers to actual being. It expresses a former existence continued to the present. It is thus used for the continuous existence of God. Ex. iii. 14; Ps. xc. 2; xciii. 2; LXX.; Col. i. 17. This is an emphatic assertion of the pre-existence of the *Logos*, as in John i. 1, 2, where, however, the past tense is used, because there is no reference to continuity of being. Jesus thus recognizes the truth which the Jews had unconsciously uttered in their sarcastic question, "And thou hast seen Abraham?" ver. 57. See Pearson on the Creed, Art. II.

59. *Then took they up stones* — Lightfoot suggests, loose stones, with which they were repairing the temple. *To cast at him:* — Stoning being the punishment of blasphemy, of which they considered him guilty in assuming divine attributes. (See on John x. 31-33; Acts vii. 57, 58.) Cf. Lev. xxiv. 11-16. *But Jesus hid himself,* — Concealed himself for a moment in the crowd. *And went out of the temple,* — A few moments after. *Going through the midst of them, and so passed by.* — As in Luke iv. 30 from which place many think these words were taken, as they are not in B, D, Cod. Sin., the Vulgate, and some other versions of John. The last clause, however, is not identical with that in Luke; so that both may be genuine in this place. The last words connect with John ix. 1. No miracle seems to have been wrought in the premises. After their ebullition of fury subsided, Jesus could pass through the midst of them, without molestation, especially as they were probably impressed with the majesty of his mien. (See on Luke iv. 30.)

## CHAPTER IX.

1 *The man that was born blind restored to sight.* 8 *He is brought to the Pharisees.*  
13 *They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him.* 39 *Who they are whom Christ enlighteneth.*

IX. — 1. *And as Jesus passed by,* — And passing along — as related John viii. 59 — going from the temple. *He saw a man* — As the blind man was a beggar (ver. 8), he may have been seated near the temple-gate asking alms. *Cf.* Acts iii. 2: where the man was lame, as this man was blind, from his birth, and so incurable by human art. *Which was* — Not in the Greek or Latin.

2. *Master,* — Rabbi. Perhaps the presence of the multitude inclined them to use this title of dignity on this occasion. (See on John i. 49.) *Who did sin,* — The Jews, and some heathens, held that grievous calamities were the penalty of some special sins, committed by the afflicted parties or their parents. *Cf.* Luke xiii. 1-5; Acts xxviii. 4. As to the man's own sin being the cause of his being born blind, it is impossible to say what notion the disciples entertained — whether they referred to the transmigration of souls, so that he committed sins in one body which he had to expiate in another; or to the pre-existence of souls, which were capable of sinning before they were embodied, and were sent into good or bad bodies according to their moral character, to which there seems to be an allusion in Wis. viii. 19, 20; or to sins in the womb; or to sins which it was foreseen he would commit — none of which notions were too stupid to be entertained by the Jews of that age. The sin of the man's parents, in their view, may have been any flagrant sin, or, in particular, a sin against the law of purity (Lev. xx. 18), which was to be punished in their offspring. *That* — Used in a telic sense, expressing the cause of his blindness.

3. *Neither hath this man sinned,* — This shows that the disciples did not mean to say, "Who did sin, this man, or, that being out of the question, his parents?" Jesus tells them that the blindness of the man was not ordered because of his own sin or that of his parents, but to give occasion for his miraculous cure by Jesus, whose divine claims were thereby confirmed. (See on John xi. 4.) *Cf.* Isa. xxxv. 5; Matt. xi. 2-6. *But that* — But in order that. Among other ends this was prominent. *The works of God* — Such as God alone can perform — none being able to perform miracles but by his power. *Should be made manifest in him.* — Displayed in his case. John ii. 11.

4. *I must work the works of him that sent me,* — This seems to be an echo from John v. 17, 18, both occasions being on the sabbath. He thus anticipated

objections which would be made to his working the miracle on the sabbath, ver. 16. *While it is day*: — Day for work — night for rest. The day of life, and the night of death, are meant. (See on John xi. 9, 10.) *Cf.* Eccles. ix. 10, which explains such texts as these and Ps. vi. 5; cxv. 17; Isa. xxxviii. 18. The meaning is, that the work of life must be done while life lasts — it cannot be done after death, It does not mean that men, in a disembodied state, or after the resurrection, are in an unconscious or inactive state. Heaven is a state of the highest activity. Luke xxiii. 43; 2 Cor. xii. 2-4; Rev. iv. 8; vii. 15.

5. *As long as* — Not "since indeed." *I am in the world*, — While the day lasts, ver. 4. *I am the light of the world*. — Referring to the natural light, which he was about to impart to the blind man, and which he makes the symbol of the spiritual light which he shed upon the world by his teaching. (See on ver. 39-41; John viii. 12.) He was the sun, and could not forbear shining, while above the horizon.

6. *Made clay of the spittle*, — Made clay, or mortar, with the spittle. *And he anointed the eyes* — He smeared the clay upon the blind man's eyes. This was suggestive of the application of collyrium, or eye-salve; though there was no virtue in the clay to give eye-sight — indeed, such a plaster would be more likely to destroy sight than to impart it; but Christ usually performed some external act by which the miracle was identified with himself and fixed in the minds of those who witnessed it — the character of the action or agent employed was such as obviously had no virtue in the premises, as in this case, as it is absurd to talk about a medicinal virtue in spittle and clay to restore sight to the blind, or give it to one who never had it! This singular course would arrest the attention of the blind man, and elicit and test his faith. (See on Matt. viii. 3; Mark vii. 33; viii. 23.) Jesus may have done these things also to repudiate the Pharisaic notion of the sabbath; thus more obviously declaring the lawfulness of certain acts on the sabbath than in John v. 8-18. *The clay*, — Some MSS. read "his clay" — *i.e.*, the clay which he had made.

7. *Go, wash in the pool* — As the preposition of motion is used, it may mean, as it is expressed in ver. 11, Go to the pool, and wash. It does not mean to plunge into the pool, but merely to wash the clay from his eyes. *Siloam*, — Heb. *Shiloah*, Isa. viii. 6: *cf.* LXX. So Josephus; but once he has "of Siloa," Wars ii. 16. 2. "Siloah," Neh. iii. 15. Milton:

Siloa's brook that flowed  
Fast by the oracle of God.

Robinson says, "The fountain of Siloam is on the south-east of Jerusalem, near the foot of Mount Zion, having Moriah on the north. There are two fountains so called. The upper, or northern (Fountain of the Virgin), flows into a reservoir 20 feet or more below the ground under the western wall of the Valley. It is carried

thence by a winding passage cut beneath the mountain for more than a quarter of a mile to another reservoir in the mouth of the Valley of the Tyropoeon, whence it flows as a beautiful rill into the Valley of Jehoshaphat, toward the south-east. The water is soft, sweetish, though slightly brackish, as described by Josephus, Wars v. 4. 1. The lower reservoir appears to be the pool in question." *Which is by interpretation, Sent.* — This note is in John's manner. (See on John i. 38.) The Hebrew word means a sending forth — an aqueduct, or the water that flows through it. "The water being," says Whitby, "by the providence of God, sent from the bowels of the earth into the pool, and so might, by the very name, mind them of the Messiah, sent as the more special gift of God for the purification of the unclean, and to enlighten the blind. Isa. xxxv. 5." *He went his way therefore,* — He then went. He could probably find the way without a guide, though there were persons enough present to accompany him. *And came seeing.* — Returned either to the place where Jesus had anointed him, Jesus having passed away, or to his house, where his neighbors recognized him, as the same man, whom they had always known to be blind, ver. 8.

8. *They which before had seen him that he was blind,* — Those who had been accustomed to notice him as a blind man. Some MSS. and versions, instead of "that he was blind," have, "because he was a beggar" — which does not seem to make so good a sense. The blindness is mentioned to show that there was no imposture or collusion. They all knew that he was blind. Some add, "and a beggar," but that comes out in the next clause. *Is not this he* — The question anticipates an affirmative answer, yet it expresses wonder, as they all knew that he was blind, and they all saw that he now could see. *Sat and begged?* — A graphic expression. Mark x. 46. The blind were frequently beggars — hence the common expression in Greek and Latin writers, "a blind beggar."

9. *Some said,* — How natural is this: Some said, This is he; but others, He is like him: he himself said, I am he. Some MSS. and versions have *ouchi*, "Not so," before "he is like him." It was added because implied — those who were not so familiar with him might doubt his identity because of the great change in his expression by the removal of his blindness.

10. *Therefore* — Then they said to him. *Eyes opened?* — A common metaphor for the impartation of sight. Matt. ix. 30; xx. 33; Isa. xxxv. 5; xlii. 7. So the ears, Mark vii. 35.

11. *He answered* — The repetition, nearly *verbatim*, of the account, ver. 6, 7, is in John's style, and accords with primitive simplicity. Gen. xxiv. *A man that is called* — A man called Jesus. He had heard him so called, and knew his character by report — hence his ready compliance. *I received sight.* — Properly rendered; though the word sometimes means "to look up," and sometimes "to see again." (See on Mark x. 51, 52.)

12. *Where is he?* — Jesus had passed on after performing the miracle, wishing to retire from observation. Cf. John viii. 59. The man, therefore had not yet seen his Benefactor. The people naturally wanted to see the great miracle-worker, partly from curiosity, and partly to question him in regard to the dilemma mentioned ver. 16. Hence they reported the case to the Pharisees, ver. 13.

13. *They brought to the Pharisees* — Apparently those of them who were rulers: cf. ver. 22, 34; John vii. 32, 45; xi. 46, 47; but whether they belonged to a synagogue court, or one of the lesser sanhedrims, or to the great Sanhedrim, does not appear — probably the last, as that held daily sessions, though the Talmud says, on the sabbath and on feast-days no cases were tried. This may have been after the sabbath.

14. *And* — Now it was sabbath. This gives the reason for reporting the case to the court — hence the reference to the making of the clay, which, as a servile work, was considered a breach of the sabbath — indeed, some of the Pharisees considered it wrong to apply saliva to the eyes, though others allowed this in case of inflammation.

15. *Then again* — Referring to ver. 10 — the Pharisees also — that is, the Pharisees as well as "the neighbors." *He put clay* — As he was before the court, he says nothing about making the clay and going to the pool — not wishing to compromise his Benefactor and himself, with the rulers, in the charge of sabbath-breaking. He must have known how the clay was made, though he did not see Jesus make it. Cf. ver. 11.

16. *Of God*, — Sent from God — commissioned by God, as a prophet. Ver. 17, 29, 33; John i. 6. *Because he keepeth not the sabbath-day.* — (See on ver. 6, 14.) *Others* — Of the Pharisees, probably Nicodemus, Joseph, Gamaliel. *A sinner* — A transgressor of God's law — the specification being sabbath-breaking. If he were a sinner, he would of course be an impostor, as God did not commission sinners to make known his will to the world. Ps. l. 16, 17. The question implies that God would not enable an impostor to work miracles — a well-nigh self-evident proposition: cf. ver. 31. If Jesus was an accredited legate of Heaven, then he could dispense with mere ritual observances, as the Jews themselves admitted, referring to the case of Joshua, who ordered the ark to be carried around Jericho on the sabbath. Josh. vi. *There was a division among them.* — A schism among the Pharisees, as there had been one before among the common people. John vii. 12. One party set aside all the evidences in his favor, because of one alleged fault; the other, setting aside the latter, in view of the former.

17. *They say* — A, B, D, Cod. Sin., and some other MSS., Vulgate and some editions, have, "They say therefore." *What sayest thou of him, that* — What dost thou say concerning him, seeing that he hath opened thine eyes? There is but one

question — the construction is as in John ii. 18. Each party wanted the man's suffrage. *He said*, — But he said — in contrast with the Pharisees, ver. 16. *He is a prophet*. — The man knew that only persons divinely commissioned could work miracles.

18. *But the Jews* — The Jews therefore (*oun*). The rulers affected to believe that the man was in collusion with Jesus, because he called him a prophet — hence they sent for his parents to question them about him. *Until* — This does not imply that after that they did believe that he was born blind.

19. *Is this your son*, — By this hurried form of questioning, they betray a suspicion that the parents were conniving at their son's imposture: This is your son — concerning whom ye say that he was born blind — how then does he now see?

20. *His parents* — Regarding not the implied charge of collusion, answered the questions as they ought to have been put,

21. *But by what means* — But how, as ver. 15. *We know not*; — They seem to prevaricate — they surely knew about the anointing with clay, and the washing in the pool. *Or who hath opened his eyes, we know not*: — They seem to be anxious to show that they were not on any suspicious terms with Jesus, ver. 22. *He is of age; ask him*: — Some of the MSS., the Vulgate and some other versions, read, "Ask him, he is of age." But *cf.* ver. 23. He is old enough to testify in court for himself. He knows how he received sight. The pronouns are emphatic.

22. *The Jews had agreed already*, — The Sanhedrim had resolved to excommunicate any one who should acknowledge Jesus to be the Messiah. When they came to this conclusion is not stated — the people would know of it without any formal decree. *Cf.* John xi. 57. *Put out of the synagogue*. — Probably laid under the *Cherem* curse — excluded from all assemblies and all intercourse with Jews. *Cf.* ver. 34, 35; John xii. 42; xvi. 2.

23. *Therefore said his parents*, — They wanted to have as little to do with the matter as possible. (See on ver. 21.)

24. *Then again* — The second time — as Mark xiv. 72. The man may have left the court-room during the examination of his parents — though he seems to have been present — ver. 19, 20: it may simply mean, they subjected him to a second examination. *Give God the praise*: — Give glory to God. As the article is not used before "glory," some think this is a form of adjuration, as in Josh. vii. 19: "Thou art in God's presence — tell the truth." But the article is wanting in Luke xvii. 18, where it means to render praise to God for a miraculous cure. So in the best MSS. of Acts xii. 23. *Cf.* Matt. xv. 31. The spirit of their language is: If thou wast born blind, and hast received thy sight, thank God for it — not this man, who being a sinner, could not be the instrument of working a miracle. *Cf.* ver. 16, 31. *We know*

*that this man is a sinner.* — He is not only a mere man, but a wicked man, as is seen in his violation of the sabbath and arrogation of divine prerogatives. Their language implies that they had come to a settled conclusion in regard to his character. (See on ver. 16, 22, 31.)

25. *Whether he be a sinner or no, I know not:* — A popular way of saying that he was not personally acquainted with Jesus, and knew nothing about his character and life. He did not mean to contradict or question the opinion which he had already given of him (ver. 17), as appears from ver. 30-33. *One thing I know,* — However he might be mistaken in regard to other things, he could not be mistaken in regard to such a great change as had just passed upon him. *Whereas I was blind,* — Literally, being blind — *i.e.*, from his infancy. They could not argue him out of his consciousness: so in the case of one pardoned and renewed by divine grace — to whom spiritual vision has been imparted — he has the witness in himself.

What we have felt and seen,  
With confidence we tell.

26. *Then said they to him again,* — Cross-questioning him, to see if they could make him contradict himself, and so invalidate his testimony.

27. *He answered them,* — With an honest burst of indignation and impatience at their obstinacy. *I have told you already,* — Ver. 15. *And ye did not hear:* — One MS. and the Vulgate omit "not," but improperly. He means, "ye did not heed what I said." *Wherefore* — Why do you wish me to repeat my statement? He says in effect that he has nothing to add to his former testimony, which they disregarded. *Will ye also* — As well as those whom he knew were his disciples, and to whom perhaps he was inclined to join himself, ver. 2, 38. If it is a question, it presupposes a negative answer — though it has a touch of irony: Surely ye too do not wish to be his disciples.

28. *Reviled* — Railed at him — descended to abusive personalities. So Acts xxiii. 4; 1 Cor. iv. 12; 1 Pet. ii. 23. *Thou art his disciple;* — The pronouns are emphatic: *Thou* art the disciple of *him*; but *we* are the disciples of *Moses*. Cf. John v. 45-47; viii. 5. The later Jews speak of "Moses our rabbi."

29. *We know* — Emphatic, as in ver. 24: they speak as if, because they were rulers, they were infallible in their judgment. *As for this fellow,* — But this man we know not whence he is. We know that God commissioned Moses, but we do not know who commissioned this man: they seem to be preparing the way to charge him with being under demoniacal influence. John x. 20, 21. The *pothen* in John vii. 27 refers to his parentage.

30. *The man answered* — In a sarcastic tone. *Why, herein is a marvellous thing,* — Truly, in such a case as this there is something wonderful. *That ye* — Emphatic — our spiritual guides. *Know not from whence he is,* — By whose authority he acts. *And yet he hath opened mine eyes.* — It is strange that ye cannot tell by whose power he acts, seeing that he hath performed so great a miracle. He scorns to bandy words with them about the miracle itself.

31. *Now we know* — Not emphatic; but, it is an axiom, *that God heareth not sinners:* — In the Hebrew sense of hearing favorably. Ps. lxxvi. 18; Isa. i. 15; II. i. 218. *A worshipper of God,* — One who fears God, as the word is rendered, Ex. xviii. 21; Job. i. 1, 8, LXX. *Doeth* — Do his will — obey his commandments, as in Matt. vii. 21. *Him* — Such a one he regardeth with favor. He means to say, that only good men are favorably regarded by God, and *a fortiori*, none but a good man will be aided by God to work a miracle.

32. *Since the world began* — Literally, From the age — it has the same force as the similar phrase in Luke i. 70. It was never heard that any mere man gave sight to one born blind. Modern surgery does this in certain cases by the use of skillful means — but this has nothing to do with the case in question.

33. *Of God,* — From God. John i. 6: this refers to ver. 29. *He could do nothing.* — Of this sort. No mere man can perform a miracle, and God will not help a sinner (a sabbath-breaker and impostor) to perform one; but this man has performed an astounding miracle, therefore he must be an eminently good man and divinely commissioned.

34. *Thou wast altogether born in sins,* — Thou wast all — the whole of thee — soul and body — as blind in the former as in the latter — a congenital sinner. Cf. ver. 2; John vii. 23. *And* — And yet. *Dost thou teach us?* — A blind, sinful beggar presuming to teach us, the guides of the nation! The pronouns are emphatic. Cf. John vii. 49. But if he was really born blind, why did they brand him as an impostor? *And they cast him out.* — It is likely they ordered him out of the court, as they could not rebut his reasoning, but the phrase here seems to mean excommunicated — cast him out of the synagogue. Cf. ver. 22, 35; 3 John 10.

35. *Cast him out:* — (See on ver. 34.) *And when he had found him,* — And having found him. *Dost thou believe on the Son of God?* — He does not mean, Dost thou believe that I am the Son of God? nor, Dost thou believe that the Messiah, the Son of God, has come? But knowing the man's candor and courage, and that he was excommunicated for asserting that his Benefactor must be at least a prophet, our Lord so framed the question as to elicit an expression of his vague and implicit faith, in order to develop it into a firm and explicit faith, in his divine character and mission. The Jews thought that, in some sense, the Messiah would

be the Son of God. (See on John i. 49.) The reading "Son of man," in B, D, Cod. Sin., appears to be a clerical error.

36. *Who is he*, — Most MSS. read, "And who is he," which is probably the true reading (*cf.* Luke x. 29), and has great force: "Pray tell me who he is, Master, so that I may believe on him" — or, "I wish to know, in order that," etc. *Cf.* John i. 22. The man evidently recognized Jesus as his Benefactor, though he appears never to have seen him before: he recollected his voice and manner of address, and very likely heard him spoken of, and pointed out, as the wonderful person who had given him sight. He called him Lord, or Master, as he considered him at least a prophet, and he may have had a vague impression that he was greater than a prophet. He seems certain that if he was not himself the Messianic Son of God, he could tell him who and where he was. He could believe every thing that might be said by one so great and good as his Benefactor. He was ingenuous — so that he would believe on competent testimony; yet rational — so that he would not believe without it.

37. *Thou hast both seen him*, — This delicately suggests the miracle which Jesus had wrought on him, but does not seem to refer to any former seeing of him, as this was probably the first time the man had seen Jesus. *Cf.* Luke ii. 30. *And it is he* — And he who talketh with thee is he. *Cf.* John iv. 26.

38. *Lord, I believe*. — Master, I believe that thou art what thou professest to be. *And he worshipped him*. — He prostrated himself before Jesus, doing him homage. (See on Matt. ii. 2, 11; xiv. 33.) It was the kind of homage which Peter, because he was only "a man," refused to receive from Cornelius (Acts x. 35, 36), and which the angel refused to receive from John, because he was no more than an angel, and not God, to whom alone religious worship is due. Rev. xxii. 8, 9. It is not to be supposed that the man had clear views of the divinity of Christ, but he knew that God was peculiarly with him, if in addition to his human he did not possess an essentially divine nature, as the Son of God. On this latter ground Jesus always received the adoration which was offered him.

39. *And Jesus said*, — Probably soliloquizing aloud, as in Matt. xi. 25. He wanted the people who were gathered around, especially the Pharisees to bear it. *For judgment* — In order to divine retribution, *krima* being the result of the *krisis*, by which the good and the bad are separated and distinguished. (See on John v. 22.) *I am come into this world*; — Implying his divine pre-existence in another world. John v. 30; vi. 38. *That* — Marking the result of his coming, and explaining the judgment for which he came. (See on Luke ii. 34, 35; xi. 49-51.) *They which see not* — Those who are ignorant, yet docile, like this man. *Might see*, — Our Lord, as usual, rises from the natural to the spiritual; as this man had not only received natural, but spiritual sight. *And that* — And those who see may become blind. He has in view the Pharisees, who were wise in their own conceit

— who boasted of their knowledge — who had the means of knowing, but failed to use them to purpose by reason of their pride and contumacy, so that their real ignorance was not only not removed, but became confirmed and incurable. Ver. 41; Matt. ix. 13; xi. 25, 26; Isa. xxix. 10-14.

40. *And some of the Pharisees which were with him* — Not any of his disciples; but some of the hierarchical party, who were always dogging his steps. (See on Mark ii. 24; Luke v. 17.) *Are we blind also?* — Are we ignorant, like this man who was born blind? Ver. 34; John vii. 49. The question implies that they were far from considering themselves so.

41. *If ye were blind,* — Implying that they were not, in the sense they intended, ver. 40. *Ye should have no sin:* — If ye had not the means of knowing that I am the Messiah, ye would not be culpable in rejecting my claims. *But now ye say, We see;* — On your own grounds ye are culpable. Ye have all the necessary means of information, and boast of your wisdom, therefore your real ignorance is inexcusable. *Your sin remaineth.* — Willful ignorance, with consequent, rejection of Christ, is unpardonable. John v. 39-47; viii. 21, 24; xv. 22-24.

## CHAPTER X.

1 *Christ is the door, and the good shepherd.* 19 *Divers opinions of him.* 24 *He proveth by his works that he is Christ the Son of God:* 39 *escapeth the Jews, 40 and went again beyond Jordan, where many believed on him.*

X. — 1. *Verily, verily,* — The double asseveration (usual in John: see on John i. 51) introduces a weighty statement; and as it is not elsewhere used at the beginning of a discourse, it would seem that this is a continuation of the discourse begun ch. ix. 39. The claim there advanced is here supported — in opposition to the self-appointed leaders of the people, who denounced him as an impostor. *Cf.* ver. 21, which refers to the preceding miracle. He illustrates the subject by a pastoral metaphor, so common in the Scripture, which represents God people as a flock, he himself as their Shepherd, and kings, priests, and prophets, as shepherds under him. Ps. lxxvii. 20. lxxx. 1; Isa. xl. 11; lxiii. 11; Jer. xxiii. 1-4, 21; Ezek. xxxiv.; Zech. xi. 15-17; Luke xv. 3-7; John xxi. 15-17; Acts xx. 28, 29; Heb. xiii. 20; 1 Pet. v. 1-4. This discourse is called a *paroimia*, ver. 6. John never uses the word *parabole*, nor does he record any of the parables of Christ. (See on Matt. xiii. 3.) Both words are used with considerable latitude, and may sometimes apply to one and the same thing, as a proverb, or figurative saying. Prov. i. 6; Luke iv. 23. The *paroimia* here, like that in John xv., is a kind of allegory. *Cf.* John xvi. 25, 29. In an expanded simile like this, it will not do to press every particular into the interpretation, nor to restrict the terms rigidly to one meaning. Thus Christ is represented by "the shepherd" in one aspect, and by "the door" in another. The interpretation, too, is largely blended with the allegory, which is not the case in parables proper. This allegory is intended to show that the false guides of the people were appointed by themselves, and not by God, and therefore they do them no good but harm, and the spiritually-minded among the people will not regard their corrupt teaching nor imitate their evil example. But, on the contrary, Jesus comes as an infallible guide and sure protector of the people of God, being appointed by him to secure the salvation of all who put their trust in him. *He that entereth not* — He who does not come through the door — the regular way of access into the fold, for the sheep and the shepherd — none else having any business to enter. *Into the sheepfold,* — The *aule* is a roofless inclosure, formed by stones, hurdles, etc., into which the sheep are driven at night for security. It here represents the visible Church, elsewhere styled a kingdom, a vineyard, etc. (See on Matt. xxi. 33-43.) *Climbeth up some other way,* — Ascendeth from elsewhere — climbs over the fence. *The same* — He — emphatic. *Is a thief* — One who steals secretly. *A robber.* — A violent plunderer, as in Matt. xxvii. 38, 44, where the word is improperly rendered "thieves." Here no minute distinction

seems to be intended: both words are joined for emphasis — hence "thief" alone is used ver. 10. Thus Satan is called "the first thief who clomb into God's fold." This entering the fold, not by the door, the authorized way of entrance, but some other way, illustrates the intrusion of the self-appointed leaders of the people, corresponding to the false prophets spoken of in Jer. xxiii. 21-40: "I have not sent these prophets, yet they ran," etc. Cf. Ezek. xiii. 7.

2. *But he* — But he who comes through the door — he who is divinely authorized — proves himself, not a thief nor a robber, nor a mere "hireling" (ver. 12, 13), but a faithful guardian of the flock. Christ, of course, means himself primarily by the shepherd — ver. 11, 14: cf. John v. 43. It is applicable, however, to all true ministers, who are divinely appointed to their pastorate. Acts xx. 28; Eph. iv. 11. *The shepherd* — A shepherd — it belongs to a shepherd thus to enter the fold.

3. *To him* — When he comes in the morning to lead out the flock from the fold. *The porter openeth*; — The under-shepherd who guarded the entrance during the night. Cf. Mark xiii. 34; John xviii. 16, 17; 2 Kings vii. 11, LXX. It is not necessary to press this into the interpretation, as if the porter represents a faithful minister who will admit the good Shepherd into his fold; or God the Father (John vi. 36; x. 29); or the Holy Spirit, who opens doors to true shepherds. *And the sheep hear his voice*: — Attend to and obey his orders — being acquainted with the tones of his voice, ver. 4, 16, 27. *And he calleth* — The true reading may be *phonei*, but it means the same as *kalei*. *His own sheep* — The *idia* is not to distinguish his sheep from those of other shepherds in the same inclosure, but to express the idea of proprietorship, or special care, as ver. 12, 14, 16, 26. Some shepherds, especially in the East, give names to their sheep and goats, as we do to horses and dogs. Longus, Pastor iv.: "He spoke to the she-goats, and called the he-goats by name." See Thomson's "The Land and the Book," i. 302. This suggests the intimate acquaintance Christ has with his people (cf. Is. xliii. 1), and that which all true pastors have with their flock. Ignatius tells pastors to acquire this knowledge of all committed to their charge, and to call even servants by their names. *By name*, — Each by its name. *And leadeth them out*. — By his call, with which they are familiar.

4. *Putteth forth* — Turns out, though there is no force implied: it means the same as "leadeth out," ver. 3. *His own sheep*, — The relation is emphasized, because the sheep will not follow a stranger, ver. 3, 5. *He goeth before them*, — It was customary for Oriental shepherds to precede their flocks, toiling them with familiar sounds. Ps. xxiii. 1-3; lxxvii. 20; lxxx. 1. (See on Matt. xxvi. 31, 32.) This, of course, refers to short distances, to and from the fold, pasture, and stream. When the sheep were to be removed a considerable distance, they had to be

driven; hence their name *probaton* — that which goes before. So in Homer, II. xviii. 525: *cf.* Gen. xxxii. 13, 19; xxxiii. 13; Ps. lxxviii. 70-72.

5. *And* — But. A *stranger* — Any one who has not charge of the sheep, and with whose voice and appearance they are not familiar — of course the thief and the robber (ver. 1) are such, but so are others. The sheep, naturally timid, will flee from those who have not by kindness and familiarity won their confidence. There may be an allusion to the man born blind, who discarded the Pharisaic leaders.

6. *This parable* — Allegory. (See on ver. 1.) *Unto them:* — The Jews, particularly the Pharisees. *But they understood not what things they were* — They did not comprehend the meaning of what he said to them. *Cf.* John ix. 39-41.

7. *Then* — Therefore. As they did not comprehend his allegory, after a pause, giving them time to think, and perhaps to ask what he meant, Jesus resumed his discourse, which is the force of *again* — not that he repeated precisely what he had before advanced. He proceeds to explain the allegory by extending it and applying it to himself and his disciples on the one side, and the Pharisaic leaders and their deluded followers on the other. *Verily, verily,* — (See on ver. 1.) *I am the door of the sheep.* — In this application of the allegory to himself, he strengthens his declaration, according to his custom (*cf.* John vi. 52-66). Thus he does not here say, "I am the shepherd," as is implied in ver. 2 and expressed in ver. 11, but, "I am the door of the sheep," because there is one and the same entrance into the fold for both the sheep and the shepherd. This prepares for the statement concerning the false shepherds and the true, which follows, and reflects back on ver. 1, 2.

8. *All that ever came before me* — All as many as came before me. He seems to allude to all those Pharisaic teachers and rulers whom he found in the Jewish Church arrogating the prerogatives of the authorized shepherds of God's flock. Hence he adds *are thieves and robbers:* — They were then exercising those prerogatives. *But the sheep did not hear them.* — Heard them not — have not regarded them. The aorists have nearly or quite the force of perfects, as in the Vulgate. From Matt. xxiii. and other passages it would seem that there were few if any exceptions to this charge. Zacharias, Simeon, and Anna (Luke i., ii.) were dead before Jesus came on the scene, and John the Baptist was obviously not in this category. By a misunderstanding of our Lord's language, as if it embraced all past periods of the theocracy, and so ranked Moses and the prophets with thieves and robbers, thus favoring the absurd heresy of the Manicheans, who denied their divine legation, some copyists omitted the "all," and some followed by the Vulgate, the words "before me." But the common text appears to be genuine, and yields a good and easy sense, so that there is no need of resorting to forced interpretations as Lange, Tittman, and others have done, or to despair of finding the true meaning like Tholuck. If any ruler, like Nicodemus, were better disposed

than the rest, and seemed inclined to accredit the teaching of Jesus, he was speedily and effectually silenced. John vii. 45-52; ix. 22, 28, 29; xii. 42. Among all the recognized Jewish teachers of that period there does not appear to have been one who taught the people sound doctrine, and guided them by a holy discipline. "The hungry sheep looked up, and were not fed." Matt. ix. 36-38. It does not appear that one of them was found in the number of the twelve apostles or the seventy. Luke ix., x. Our Lord does not mean to say that false teachers never succeeded in leading good people astray; their being compared to thieves and robbers, who climb over into the fold to steal, to kill, and to destroy (ver. 10), implies the contrary. All that is meant by the figurative expression, "the sheep did not hear them," is this, that none who in simplicity and sincerity followed the teachings of God's word and Spirit, had accredited the claims of such impostors. The case of the man born blind is an illustration, and probably gave occasion to the language. Cf. ver. 26; Matt. xv. 12-14; 2 Tim. iv. 3, 4. To argue from this verse that Christians will always be on their guard against deceivers so that none can be seduced by them, or that caution and care are not necessary to prevent such a consequence, is absurd. (See on Matt. xxiv. 4, 5, 11, 23, 24; 2 Cor. xi. 2, 3; 1 Thess. v. 19-22; 1 John ii. 18-28; iv. 1; 2 John 7-11.)

9. *I am the door*: — Resuming and expanding ver. 7. Christ is the only, direct, and immediate way of access into the true spiritual fold of God. John xiv. 6; Eph. ii. 18. *By me if any man enter in*, — "Man" is not in the original — the metaphor requires sheep: if any sheep enter through me into the fold. *He shall be saved*, — He shall be protected from thieves and robbers and wolves, ver. 10, 12. *And shall go in and out*, — There seems to be an allusion to Num. xxvii. 15-17. It is a pastoral image, implying security and enjoyment: the going in and out simply means going at the proper times to the fold and to the pasture — the latter being found by the guidance of the shepherd.

10. *The thief* — This includes the "robber," ver. 1, 8, and the "wolf," ver. 12. The thief comes *to steal*, — To carry off the sheep; the robber comes *to kill*, — To butcher: cf. Matt. xxii. 4; Acts x. 13; the wolf comes *to destroy*: — To worry to death and tear to pieces, with wanton cruelty. But as they all enter the fold in a clandestine manner, they are called genetically "the thief" — which well represents false teachers, who care more for their own emolument than they do for the welfare of the people. There seems to be a reference to Ezek. xxxiv. 1-10: cf. Zech. xi. 4, 5, 16; Acts xx. 29, 30; 2 Pet. ii. 1-3. *I am come* — Here is a transition from the metaphor of the door to that of the shepherd — in opposition to the thief. *That they might have life*, — The same as "shall be saved," ver. 9. *And that they might have it more abundantly*. — That they may have abundant pasture — so "find pasture," ver. 9. Christ gives his people all things necessary for the support of their spiritual life, as he proceeds to show, ver. 11, 28.

11. *I am the good shepherd*: — Literally, the shepherd, the good — emphatically so: one who is really, and in the highest sense, what he professes to be — "the Shepherd and Bishop of souls" — where Bishop means the same as Shepherd — one who takes care of the flock. 1 Pet. ii. 25. (See on ver. 1.) *The good shepherd* — The ideal shepherd. *Giveth his life for the sheep*. — Lays down his life if necessary for the protection of the flock. David risked his life in defense of his father's sheep. 1 Sam. xvii. 34, 35. The *asyndeton* has great force. It is implied that Christ did lay down his life for the sheep — which is expressed ver. 15 — and this is adduced in proof that he is the good shepherd. Every true minister, when necessary, will do the same. Phil. ii. 17.

12. *But he that is an hireling*, — But the hireling: the article is used genetically, as "the thief," ver. 10. The hireling is one who works merely for wages, and, having no personal interest in the flock, will rarely jeopard his life for them. *And not the shepherd*, — And not really shepherd. *Whose own the sheep are not*, — This shows that the shepherd is here supposed to be the owner of the sheep. Cf. ver. 14; Odys. iv. 87. *Seeth the wolf coming*, — This passage is very picturesque. The wolf represents the scribes and Pharisees, and those who are like them, in rapacity and violence. Matt. vii. 15; Luke x. 3. (See on ver. 10.) *Catcheth* — Vulgate, *rapit* — seizeth, in order to worry, kill, and carry away. *Them*, — Some of the sheep. *And scattereth the sheep*. — The entire flock. The hireling is introduced by way of contrast, to illustrate the opposite character of the good shepherd, and is not to be pressed in interpretation.

13. *The hireling* — Now the hireling fleeth, because he is a hireling. He acts in character. Hirelings in those days had not a very fair reputation: they were considered less respectable than the servants that belonged to the proprietor of the estate. Luke xv. 17, 19; Virgil, Ec. iii. 5, 16. It must not, however, be supposed that all hirelings were unfaithful servants. *And careth not for the sheep*. — This explains the foregoing — and so, as is common with such, he cares not for the flock, when any risk is to be run for their protection. This has nothing to do with ministers' receiving a support from the people whom they serve, as this is God's ordinance; Luke x. 7; 1 Cor. ix. 13, 14; Gal. vi. 6; 1 Tim. v. 17, 18; but it bears hard on those who work only for the hire, or who get the hire and neglect the work.

14. *I am the good shepherd*, — He repeats this, because he is about to show that what is said of the ideal shepherd (ver. 3, 4), applies to himself: cf. ver. 27, 28. *And know my sheep*, — I both know mine, and am known by mine — sheep is, of course, understood. The word implies intimate acquaintance, which supposes tender care on the one part, and confidence and affection on the other.

15. *As the Father knoweth me*, — This verse ought not to be disjoined from the preceding: it illustrates the intimacy between Christ and his people; and should be

rendered, As the Father knoweth me, and I know the Father. Cf. John xiv. 23; xvii. 21-23. *And I lay down my life for the sheep.* — A manifestation of his regard for them, as in ver. 11. Christ died for all men; but the benefit of his death results only to those who become his by faith — the point here brought out. Cf. 1 Tim. ii. 1-6; iv. 10. The present tense is used for the near and certain future.

16. *And other sheep I have, which are not of this fold:* — He speaks by *prolepsis* of believers among the Gentiles — not of a definite number whom he had predetermined to make his sheep. Matt. viii. 11; Mark xiii. 27; Luke xiii. 19, 29; John xi. 52; Acts xviii. 10. *I must* — In fulfillment of my design. Luke xxiv. 46, 47. *Bring,* — Lead or conduct into the fold. Ezek. xxxiv. 13. *And they shall hear my voice;* — Cf. ver. 3. *And there shall be one fold, and one shepherd.* — And there will be one flock, one shepherd. The *asyndeton* has great force — it marks the close connection between the flock and the shepherd, and intimates that as there is but one shepherd, there can be but one flock. The resemblance in the words is striking — *poimne*, a flock; *poimen*, a shepherd. The Vulgate *ovile*, fold, has been followed by Cranmer, Geneva, and our translators, who did not probably mean by it "one exclusive inclosure of an outward church," but the true spiritual church, composed of all believers who belonged to the Jewish fold and all who should be gathered in from the Gentiles, who are represented as not belonging to any fold. In a certain sense, all in every nation that fear God and work righteousness (Acts x. 35), in every age, are Christ's sheep, and all such well-disposed persons readily believe in him as soon as he is made known to them; but Christ did not probably intend his discourse to have so wide a scope. He intended to intimate the calling of the Gentiles into the fellowship of his people. The same thing is expressed by other metaphors. Rom. xi. 16-24; Eph. ii. 13-22; iv. 4-6.

17. *Therefore* — For this reason — that which follows, which refers to ver. 15, 16. *Doth my* — Doth the. *Father love me,* — Because I accomplish his pleasure in dying for men. John viii. 29; xv. 10; Phil. ii. 8, 9. *That* — Not "in order that I may;" but "with the result that I shall" *take it again.* — Rise from the dead; as the end of his death could not be accomplished without his resurrection.

18. *No man taketh it from me,* — No one forceth it from me, It is true that the Father did not force the Son to die; but the reference here seems to be to his enemies. Cf. ver. 28. His enemies did indeed take his life (Acts iii. 15), but not until he permitted them to do so. Matt. xxvi. 53, 54; John xviii. 6. There would have been no merit in his dying had it not been voluntary, as well as vicarious. *I have power* — Authority, implying capacity. John v. 26, 27, *To take it again.* — To raise myself from the dead. John ii. 19; v. 21; xi. 25. *This commandment* — I have received this appointment — the power or authority in question. *Of my Father.* — Thus while his death was voluntary, it was not suicidal. The Father

sent him into the world to die, and he allowed himself to be taken by wicked hands, crucified, and slain. Acts ii. 23, 24. He thus fulfilled the will of the Father. (See on John xiv. 31.)

19. *A division — Schisma*, as in John ix. 16: hence it is said *again* — Cf. John vii. 12, 31. *For these sayings*. — Occasioned by the foregoing allegory and its application.

20. *And many of them* — Probably the bulk of them. *He hath a devil, and is mad*; — He is a crazy demoniac. (See on John vii. 20; viii. 48, 49, 52.) Cf. Mark iii. 21; Acts xii. 15; xxvi. 24, 25. *Why hear ye him?* — Why do ye regard any thing he says?

21. *Others* — There were a few better-disposed, even among the Pharisees. They were impressed by his discourse, which was too full of wisdom, truth, and sobriety, to be prompted by a demon; and also by his works — as they knew that a demon could not perform a miracle — especially one so great and beneficial as giving sight to one born blind.

22. *And it was* — Now the feast of dedication came on at Jerusalem. The *enkainia* (initiation or renovation) was a festival instituted by Judas Maccabeus, to commemorate the purification of the temple and the renewal of its worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, beginning on the 25th of Chisleu, which began with the new moon of December. Josephus (Ant. xii. 7. 6, 7) calls it the Feast of Lights, because lights were kept burning in every house throughout each night of the festival. It was celebrated not only at Jerusalem, but all over Judea. 1 Macc. iv. 52-59; 2 Macc. i. 18; x. 5-8. Our Lord attended this feast, though it was not of divine appointment. This was between two and three months after the feast of tabernacles; but neither John nor the synoptists state whether Jesus remained during that time in or near Jerusalem, or returned to Galilee. *And it was winter*. — Many MSS. omit the "and." John made this note perhaps for the information of those who did not know at what season of the year this feast was held, and to account for Christ's walking in Solomon's porch. (See ver. 23.)

23. *And Jesus walked in the temple in Solomon's porch*. — This *stoa*, or portico, was the eastern colonnade, called by Josephus "the work of Solomon," Wars xx. 9. 7, as it was a part of his temple left by the Babylonians, or, rather, the colonnade was erected on some of the substructions of Solomon's temple, which still remain. There were similar porticoes in heathen temples, or at their entrance, built for the accommodation of the people in inclement weather. Here philosophers walked and taught, hence two principal sects were called Stoics and Peripatetics. The apostles afterward walked and taught in this very portico. Acts

iii. 2, 11; v. 12, 21, 25. Some editors join this verse with the preceding clause: "It was winter, and Jesus walked, etc."

24. *Then came the Jews round about him*, — This seems to imply that the occasion was different from that before noticed, when they were already around him. "The Jews" probably were the rulers and their adherents. *How long dost thou make us to doubt?* — Literally, How long dost thou raise our soul? So the Vulgate, etc. It means to agitate or excite the mind with hope or fear — and so, as in the margin, to hold in suspense. *Tell us plainly*. — Without ambiguity, as in Mark viii. 32; John xi. 14; xvi. 25, 29. As he was not the kind of Messiah they expected and desired, they hardly wanted to have their doubts resolved in favor of his claims. They asked the question probably from sinister motives, as usual.

25. *I told you* — He had told them repeatedly with sufficient explicitness, John v. 17, 18; viii. 12, 25, 38, 42, 54, 58; x. 9-18. He was guarded in the use of the title Christ (Messiah) because of the erroneous notions which they attached to it; but he constantly and plainly assumed the prerogatives of Messiahship, and on proper occasions the title also. Matt. xvi. 16-20; xxvi. 63, 64; John iv. 26. *And ye believed not*: — And yet ye believe not. *The works* — The miracles, to which he constantly referred as demonstrations of his Messiahship. (See on John v. 36.) *In my Father's name*, — By his authority, and with his aid and sanction. *Bear witness of me*. — Testify concerning me — demonstrate that the Father has sent me, ver. 3 1, 38.

26. *Because ye are not of my sheep*, — If they had the docility of his disciples, they would have convincing and satisfactory proofs of his Messiahship. While they cherished the sprat of pride, obstinacy, and worldliness, they could not believe. (See on John v. 44; vi. 44; viii. 43, 47.) *As I said unto you*. — As Jesus does not appear to have used the preceding words before, many join this with the succeeding, thus, "As I told you, my sheep hear my voice" — referring to what he had said in the allegory of the shepherd and the sheep, ver. 3, 14, 16. But it may be joined with the preceding, as the language in this verse is a corollary from the allegory. It is likely that many were present, who had heard him deliver the allegory; and it was customary with Christ to allude to his previous teachings.

27. *My sheep hear my voice*, — The verb is singular in the Greek, agreeing with the neuter noun, which expresses the collective unity of the flock, as the individuality of the members is expressed by the plural verb, "they follow me." Christ's disciples listen with docility to his instructions. (See on ver. 3.) *And I know them*, — He recognizes his disciples as such. (See on ver. 14.) *And they follow me*: — (See on ver. 4, 5.) Christ's true disciples imitate his example and obey his commands.

28. *And I give unto them eternal life:* — Spiritual life realized by faith in Christ, is the germ of life everlasting. (See on John iii. 36.) *And they shall never perish,* — They shall never be destroyed while they remain under their Shepherd's care. (See on ver. 10.) *Neither shall any* — Neither shall any one *pluck* — Rendered "catch" ver. 12 — to which there is an allusion. Neither robber nor wolf can seize them "While by their Shepherd's side." *Out of my hand.* — From my powerful protection.

29. *My Father, which gave them me,* — Who has intrusted them to my care — so gave them to him, as that he now has them in his keeping. The object of the verbs "gave" and "pluck" is not expressed in the Greek — the attention being fixed on the action. (See on John vi. 44, 65.) *Is greater than all;* — Their enemies. *And none* — And no one has the power to snatch — to seize and carry them off, from under his powerful protection. This proves that Christ possesses the power of God — hence the next verse, *Cf. Rom. viii. 31-39.* To argue from this (as Schaff does in Lange) that believers cannot renounce their faith and perish, is unexegetical, and contrary to Scripture and fact. 1 Tim. i. 19, 20; Heb., *passim.*

30. *I and my Father are one.* — Literally, I and the Father are one thing. The word is neuter in the Greek. Not one in person — that is not true; nor one in essence, which in reference to Christ's nature is true, though not pertinent; but one in power; the Father being so united to the Son, that the "hand," or power, of the one is that of the other. This harmonizes ver. 28, 29. *Cf. ver. 37, 38; John xvii. 11.*

31. *Took up stones again* — (See on John viii. 59.) They took up the stones and held them in their hands, ready to cast them at him.

32. *Jesus answered* — (See on John v. 17.) *Many good works* — Beneficial and miraculous, as they knew. Mark vii. 37. *Have I shewed you* — Performed in your presence. John ii. 18. *From my Father;* — Whom he declared the source of his miracle-working power. John xiv. 10. *For which* — On account of which. *Do ye stone me?* — Are ye stoning me? *i.e.,* preparing to stone me?

33. *The Jews answered him,* — Feeling the biting satire, and not being able to deny that he had wrought those miracles which proved the divinity of his mission. *For* — In reference to — *peri* here has the force of *dia*, ver. 32. *Blasphemy,* — They considered his arrogation of divine perfections as a derogation from the divine glory, as they explain it. *And because that* — To wit, that. *Thou, being a man,* — Only a man. *Makest thyself God.* — Claimest to be a god. There is no article before "god," as there is none before "man." They did not charge him with assuming to be God the Father, but one like him, another god — as in John v. 17: "he said that God was his Father, making himself equal with God."

34. *Is it not written* — A common mode of citing Scripture, implying that they were familiar with the Old Testament. (See on Matt. xxi. 16, 42.) *In your law,* —

In Ps. lxxxii. 6: the Old Testament is called the law, because the Psalms and Prophets, as well as the Pentateuch, expand and enforce the legislative enactments of the Old Dispensation: *cf.* Ps. xxxv. 19; John xv. 25, and Isa. xxviii. 11, 12; 1 Cor. xiv. 21; 2 Macc. ii. 18; John xii. 34. Jesus says "your law," because it was given to the Jews, and they boasted of it as their peculiar inheritance. Rom. ix. 4. *I said, Ye are gods?* — So the LXX. The Vulgate has the perfect in both places. There is no article before "gods." So in the first verse of the Psalm in the LXX.: "God" (with the article) "standeth in an assembly of gods, and among gods he judgeth." Jesus does not quote the whole verse, though it is likely he had it in view, as being pertinent to the case: "I said, Ye are gods, and all sons of the Most High." God said this in Ex. xxi. 6; xxii. 9, 28, where the word *elohim*, gods, means judges, and is so rendered by our translators. *Cf.* Gen. vi. 2, 4, where "sons of God" — sons of the *Elohim* — appear to be chief men or rulers. They were called gods, or sons of God, because they so far represented the divine majesty as to be invested with the power of life and death over the common people. Nero, according to Seneca, says, "I have been chosen to perform in the world the part of the gods; I am arbiter of life and death to the nations — to me has been committed the decision of the lot and condition of every man."

35. *If he* — God — who is represented as saying, "I said, Ye are gods." *Called them gods,* — Who were only judges in Israel, who were wicked men. *Unto whom the word of God came,* — Who were spoken to by God, in the Psalm. *Cf.* 1 Kings xviii. 31. *And the scripture cannot be broken;* — Loosened, made void. (See on Matt. v. 19.) The writing — the quotation as a part of the Holy Scriptures — cannot be set aside, as false or impertinent.

36. *Hath sanctified,* — Hath consecrated, set apart. *And sent into the world,* — Hence he is called "the apostle" — Heb. iii. 1 — the plenipotentiary of the Father. (See on Luke x. 16; John iii. 17.) *I am the Son of God?* — I am God's Son. This he must have been in a higher sense than were those alluded to in the Psalm. Either he was God's Son before he was consecrated and sent on his mission to earth — which is true — hence he was chosen for this mission — or he was so styled because thus consecrated and sent — which is also true. The argument is *a fortiori*, or from the less to the greater. If the judges in question were called "gods" because of their divine commission, surely he might be called God's Son, having a higher commission, implying a higher nature. He then appeals to the testimony of his works, the grand credentials of his commission.

37. *If I do not the works of my Father,* — The miracles to which he alluded, ver. 25, 32. These works were above nature, and of a beneficial character; therefore neither human nor diabolical, but obviously divine. They were the proper credentials of one who came on a divine mission, and without them he would not be entitled to credit.

38. *But if I do*, — If I do perform miracles. *Though ye believe not me*, — Though they might not believe him on his bare word, yet they ought to believe him on the credit of his works. They could not rationally disbelieve his words when accredited by his works. Cf. John v. 31, 36; viii. 13-18; xiv. 11. *That ye may know and believe* — This seems to be the correct reading — not "perceive and know." The knowledge refers to the fact affirmed, and the faith to the testimony which confirms it. *That the Father is in me, and I in him*. — This communion explains the unity of ver. 30. Christ performed his works through the power of the Father, and the Father operated through him — which is the same thing. John xiv. 10, 11.

39. *Therefore* — Because he persisted in the arrogation of a divine character. *They sought again to take him*; — Having abandoned the intention to stone him — seeking perhaps some clandestine way of dispatching him, or stirring up the people against him. (See on John vii. 30.) *But he escaped* — Departed. Knowing their intentions, he retired — placing himself beyond their reach.

40. *And went away again* — He had been there before. *Beyond Jordan*, — The other side of the Jordan — in Perea, the territory of Herod Antipas. *Into the place* — Bethabara or Bethany, east of the Jordan. (See on John i. 28.) It was on a great thoroughfare, and this, with the associations of John's baptism, made it a suitable place for his ministry. He remained there till summoned to the other Bethany, John xi., after which he retired to Ephraim, whence he took his last journey to Jerusalem.

41. *And many resorted* — Came to him. *John did no miracle*; — None being needed to accredit his ministry, which was to prepare the way for One greater than himself. But he stated things concerning Jesus which could have been known only by inspiration, and which Jesus now verified in his teaching and miracles. *This man* — This person — the masculine pronoun alone is used. *Were true*. — They probably referred to such statements as John iii. 27-36.

42. *And many believed on him there*. — Their faith being grounded on the conjoint testimony of the words of John and the works of Jesus.

## CHAPTER XI.

1 *Christ raiseth Lazarus, four days buried.* 45 *Many Jews believe.* 47 *The high priests and Pharisees gather a council against Christ.* 49 *Caiaphas prophesieth.* 54 *Jesus hid himself.* 55 *At the passover they inquire after him, and lay wait for him.*

XI. — 1. *Now — De, But* — introducing a reason for the termination of our Lord's retirement in Perea, John x. 40. *A certain man was sick, named Lazarus,* — One Lazarus. *Of Bethany,* — *Apo* seems to denote that he was a native of Bethany. (See on John i. 44; xix. 38.) *The town — Ek* is omitted by our translators: of the town *of Mary and her sister Martha.* — He belonged to that place. It is thus distinguished from Bethany beyond Jordan. John i. 28; x. 40. The district of Bethany joined that of Bethphage on the top of Mount Olivet. The town is on its eastern slope, about two miles from Jerusalem. Bethany means "the house of dates," being probably a place noted for the sale of dates. It is now a miserable village, containing about twenty families. The monks pretend to show the house of Martha and Mary, and that of Simon the leper, and also the tomb of Lazarus — "whose form," says Robinson, "is not that of the ancient sepulchers, nor does its position accord with the narrative of the New Testament, which implies that the tomb was not in the town." Dr. Olin thinks "it is a natural cave, and might readily be taken for an ancient Jewish tomb," and he sees "no good reason for doubting" that it was the tomb of Lazarus. "The situation on the edge of the present wretched village, is no just ground for doubting its authenticity. The few miserable huts have no appearance of antiquity. Their sites have been probably changed once in every generation." The Arabs call the place *El-'Aziriyeh*, from *El-'Azir*, Lazarus — which is the Hellenized form of the Hebrew Eleazar. (See on Luke xvi. 20.) The Itin. Hieros., A.D. 333, mentions the crypt of Lazarus, and Jerome speaks of a church built over it. One need not therefore question the traditional site. The synoptists do not mention this Lazarus. Matthew (xxvi. 6-13) and Mark (xiv. 3-9) allude to Mary, but do not give her name. Cf. John xii. 1-8. Luke (x. 38-42) has a beautiful passage referring to the sisters, Martha being named first, as the housekeeper. The characters given of the sisters in Luke agree with those given them in John. Mary is here mentioned first, because of the anointing, which is anticipated in ver. 2; but Martha is the woman of the house. Mary (*Maria, Mariam*) was a common name among the Jews — the Hebrew *Miriam* — meaning "rebellion," "bitterness." It is given to three other persons in the Gospels — one being the mother of Jesus, whom John does not mention by name, John xix. 25. Martha is not found in the Old Testament. It seems to come from the later Aramean, and is allied to Mary — meaning, "who becomes bitter."

2. *It was that Mary* — This is said in anticipation of the narrative John xii. 1-8, in fulfillment of Christ's prophecy, Mark xiv. 9, and as well known to the reader. *The Lord* — A familiar way of speaking of Jesus. (See on Matt. xxviii. 6; Luke xiii. 15.) *Ointment*, — *Muron* — a perfumed unguent. (See on John xii. 3.)

3. *Therefore* — As Lazarus was dangerously ill, and as they knew that Jesus could cure him, and, as he was much attached to him, would probably do so, were he present, they sent for him. Their request was not the less urgent for being indirect — indeed, it was more so. *He whom thou lovest* — Cf. ver. 21, 32, 36. *Phileo* here, and in ver. 36, means to love with the affection of friendship; it thus defines *agapao* in ver. 5. The terms are used interchangeably, John xiii. 23; xix. 26; xx. 2; xxi. 20. They do not say, "he who loves thee," though the love was reciprocal, being that of friendship.

4. *When Jesus* — And Jesus hearing it, said. He of course knew it before he received the message; but on receiving it, he said — the Vulgate adds *eis* — to them, viz., his disciples (ver. 7, 11), though probably in the hearing of the messengers, who may have reported it to the sisters, inducing the remark of Martha, ver. 21, 22. *This sickness is not unto death*, — Not mortal — cf. 1 John v. 16, 17, and 2 Kings xx. 1, LXX., where *eis* corresponds to *pros* in John. Death was not to be the final result, though it would be permitted to take place. (See on Matt. ix. 24.) *But for the glory of God*, — The sickness was allowed to come upon him, and death to take place, in order that God might receive glory, in the glorification of his Son; whose divine claims would be confirmed by restoring the dead man to life. (See on John ix. 3; Phil. ii. 11.)

5. *Loved* — (See on ver. 3.)

6. *When he had heard therefore* — Referring to ver. 4. *He abode* — Then indeed he stayed two days in the place where he was. The *men* (indeed) has its apodosis in *epeita* (then) ver. 7 — the *de* (but) being understood. Jesus remained there long enough to allow of the death and interment of Lazarus, so that after he was raised no one could say he was only in a trance or swoon. The delay would also test the faith of the sisters. Bethany in Perea, or Bethabara, where Jesus then was, was about 25 miles from Bethany in Judea — say a day's journey. Lazarus was probably dead and buried when the messengers reported his sickness to Jesus: so that, counting the two terminal days, he was dead four days when Jesus reached the place where he died.

7. *Then after that* — (See on ver. 6.) The pleonasm is expressive: Then and not till then. *Saith he to his disciples*, — He says to the disciples.

8. *His disciples* — The disciples. *Master*, — Rabbi. (See on John i. 39.) *The Jews of late* — *Nun*, now — as we say, just now, alluding to time recently passed — so of time in the immediate future, John xii. 31. *Sought* — Were seeking. John

x. 31, 39. *And goest thou thither again?* The language expresses astonishment, apprehension, and remonstrance. They feared for their own safety, as well as his. Cf. ver. 16.

9, 10. *Are there not twelve hours in the day?* — The Jews probably derived the twelve-hour division of the day, from sunrise to sunset, from the Babylonians and Greeks. Of course, in Palestine, the hours varied in length, according to the season of the year. Matt. xx. 1-6. *He stumbleth not,* — Does not strike against any thing, as the foot against a stone, as in Matt. iv. 6. *The light of this world.* — Not the sun but the light by which he illuminates the world, during the daytime. *There is no light in him.* — Not "in it, that is, in the world," as Knatchbull; but in the man himself — he is destitute of light. Cf. Matt. vi. 23; John xii. 35. The meaning of this enigmatical language is like that in Luke xiii. 31-33; John ix. 4, 5: I must work while my day of life and labor lasts — I am safe till that closes in the night of death; which will not come till the appointed hour. John viii. 20; xii. 3, 5; xvii. 1.

11. *After that* — After a little pause or interval. *He saith unto them,* — Assigning a reason why he should put his life in jeopardy, as they supposed, by going into Judea. *Our friend Lazarus* — With what condescension Jesus shares his friendships with his disciples — all his friends are theirs! John xv. 15. *Sleepeth;* — In all languages death is called, by euphemism, a sleep; though the heathen usually qualified it, as an eternal sleep. In the Scriptures it is so called because of the peaceful death of the good, and the hope of the resurrection. In view of what Jesus had said, ver. 4, and which the disciples misunderstood (notwithstanding Matt. ix. 24), they did not at first comprehend his meaning. *Awake him out of sleep.* — Rouse him from sleep.

12. *He shall do well.* — He will recover — sleep being favorable to recovery. The same word is rendered, "shall be made whole," Luke ix. 50. The rabbins mention sleep as one of the six good symptoms in sickness. The disciples seem to hint that there was no necessity for Jesus to go to Lazarus as he was likely to recover.

13. *Howbeit* — Jesus, however, was speaking of his death; but they supposed that he speaks of the repose of sleep. *Koimesis*, rendered "rest," is the noun corresponding to the verb rendered "sleepeth" and "sleep," ver. 11, 12 — whence our word *cemetery*, a resting-place. *Hupnos*, rendered "sleep," in this verse, is the noun corresponding to the verb rendered "awake out of sleep," ver. 11. The delicate shades in the meaning of these Greek terms cannot well be expressed in English.

14. *Plainly,* — Without metaphor. Cf. John xvi. 29.

15. *And I am glad* — And I rejoice, on your account, that I was not there, that ye may believe. If he had been there, he would probably have prevented the death of Lazarus, out of sympathy with the sisters and friendship for the patient, and then the miracle would have not been so demonstrative as that which he was going to work, in raising him from the dead. This would tend to the greater glory of God, and the confirmation of his Messianic claims, and consequently the establishment of their faith in him. (See on ver. 4, 21.) *Nevertheless*, — But let us go to him. A hint of what he intended to do.

16. *Thomas*, — From the Heb. *Teom*, a twin. *Which is called Didymus*, — A Greek translation of the Aramaic *Thomas*. He may have had a twin-brother. He was one of the twelve apostles. Matt. x. 3. He appears somewhat conspicuously afterward: cf. John xiv. 5; xx. 24-29; xxi. 2. *Let us also go*, — As well as our Master. *That we may die with him*. — If he will rush into the hands of his enemies, and risk his life, let us accompany him, and share his fate. Cf. ver. 8. This language is characteristic of Thomas — who was remarkable for doubt and misgiving, but also for strong attachment to his Master.

17. *Then when Jesus came*, — Then Jesus having arrived — to the vicinity of Bethany, near the place where Lazarus was buried, ver. 30, 38. *Found* — Ascertained by the statement of the friends (ver. 39) what he knew before. *That he had lain* — That he had been now four days in the tomb — having been, probably, according to Jewish custom, buried the day he died. (See on ver. 6, 39.)

18. *Now Bethany was nigh* — John writes of past events, hence he uses the past tense, as in John xviii. 1; xix. 41; but cf. John v. 2. He notes the contiguity of Bethany to Jerusalem, to account for the presence of acquaintances from the capital. *About* — At a distance of about fifteen *stadia*. A *stadium* was one-eighth of a Roman mile, or 202¼ English yards: 15 *stadia*=1 mile, 1273¼ yards, Eng. (See on ver. 1.)

19. *And* — But or Now — *De*, B, C, D, Cod. Sin., and others: *autem*, Vulgate. *Many of the Jews* — From Jerusalem. *Came* — Had come, were come. *To Martha and Mary*, — The *tas peri* may include their female friends (cf. Acts xiii. 13), as in ancient Greek; but in later Greek, the form is used as a periphrase for the parties mentioned. The next clause favors the latter view. *To comfort them concerning their brother*. — To condole with them in regard to his death.

20. *Then Martha*, — The conduct of the two sisters here corresponds with their characters described Luke x. 38-42 — one of the "undesigned coincidences" between John and the synoptists. *But Mary sat still* — Continued sitting in the house — in the posture of grief. If she had heard of the arrival of Jesus, she probably expected him to come to the house, where, in the retirement of her grief,

she preferred to receive him; but verses 28-30 rather favor the opinion that she had not heard of his arrival. Martha would be likely to hear of it before Mary.

21. *Lord, if thou hadst been here* — This seems to have been the burden of their thoughts (*cf.* ver. 32), and seems to imply that their faith was not as strong as that of the centurion (Luke vii. 7), who believed that Christ could heal his servant at a distance — though ver. 22 intimates that she had a vague expectation of help from him. *Had not died.* — The pluperfect-notes the action continuing in its results — "would not have died, and be now dead." Some MSS. have the aorist, as in ver. 32, "would not have died (when he did die.)"

22. *But I know that even now* — Dead as he is. *Whatsoever thou wilt ask of God,* — This implies strong faith in Christ's divine mission, and is in keeping with what Jesus usually affirmed about performing miracles in the name and by the power of God. *Cf.* ver. 4, 40-42. It is not to be supposed that Martha had clear views of our Lord's divine character. Bengel's remark that Martha uses a less worthy word than pray, viz., crave, which Jesus never uses of himself, does not seem to have much force.

23. *Thy brother shall rise again.* — This language seems to be designedly indeterminate. Christ, of course, knew that he was about to recall Lazarus to life, but he did not wish to tell Martha so: he wants to test and develop her faith.

24. *I know that he shall rise again* — Martha took the words of Christ in the sense which he knew she would attach to them. She intimates that whatever comfort might be derived from a belief in the final resurrection of her brother, she would have had much more if his life had been prolonged, or if it were restored by a miracle, which, however, she hardly dared to expect would be wrought. The Jews (except the Sadducees) believed in the resurrection of the body at the end of time. 2 Macc. vii. 9, 14; Acts xxiii. 8; Heb. xi. 35. (See on Matt. xxii. 23-32.)

25. *I* — *Ego*, emphatic. *Am the resurrection, and the life:* — The effect is placed, by metonymy, for the efficient. Christ has in himself the power by which the resurrection shall be effected, and he is the source of life to all that live upon the earth. *Cf.* Deut. xxx. 20. (See on John v. 21.) *Though he were dead,* — Even though he died — hinting, perhaps, at Lazarus. *Yet shall he live:* — Shall live — shall be raised again to life — implying the reunion of body and soul in the future state of eternal happiness, as contrasted with the "resurrection of damnation." (See on John v. 29.)

26. *And whosoever liveth, and believeth in me,* — And every one living who believeth on me. *Shall never die.* — Rightly rendered: *cf.* John iv. 14; viii. 51, 52; x. 28; xiii. 8. The believer shall never die, in the highest sense — a spiritual and eternal death. Rom. vii. 9, 10; viii. 13; Rev. xx. 14. This is what is meant in the less exact rendering in the Burial Service, "shall not die eternally," or as others,

"forever." In ver. 25 natural death is placed in opposition to the resurrection — "mortality is swallowed up of life." Here natural death is ignored, as not worth noting; the short episode in the believer's existence, during which the soul and the body shall be separated, is not worthy of being called death, in view of spiritual and eternal death, from which the believer in Christ is delivered. It is in Christ's manner to rise from the natural to the spiritual, from the temporal to the eternal. Cf. John iv. 10, 13, 14; vi. 27, 35, 50, 51, 58. *Believest thou this?* — The question leads to the inference that he could, and probably would, resuscitate her brother. He thus tests and develops her faith.

27. *Yea, Lord:* — Martha believed what he said, because she believed that he was the Messiah, but she hardly comprehended the scope of his language. *I believe* — The perfect tense, in the Greek, is used for the present because the act of faith, though originating in the past, continues to the present: I hold to this belief. (See on John iii. 18; xx. 29.) Her faith was the same as Peter's, John vi. 69. It is not to be supposed that the disciples had clear views concerning the essential divinity and eternal Sonship of Christ. They knew that in some sense the Messiah was to be the Son of God, and they believed that Jesus was the Messiah. *Which should come* — He who cometh. Martha speaks from the stand-point of prophecy. (See on Matt. xi. 3.)

28. *And when* — And saying this, she went and called Mary. *Secretly*, — *Lathra* is rendered "privily," Matt. i. 19; ii. 7. She told her privately, not wishing the Jews present to hear it — she did not want them at the tomb, especially those who were plotting against Jesus. Cf. ver. 46, 47. *The Master* — The Teacher is come, and calleth thee. Jesus had doubtless given her instructions, which are not recorded.

29. *As soon as she* — The emphatic pronoun is used, referring to Mary: When she has heard it, she rises instantly, and goes to him. (See on ver. 20.) The historical present is used, as better describing her alacrity.

30. *Now Jesus was not yet come into the town*, — This is noted to show the point to which Mary went. *But was in that place* — The place, viz., near the tomb, outside of the town.

31. *The Jews then* — (See on ver. 19.) *Hastily*, — They considered it the abruptness of uncontrollable grief. The word is allied to that rendered "quickly" ver. 29. The conduct of these friends is true to nature, and to the known customs of the Orientals in such cases. The narrative has eminent marks of veracity. It is customary now in the East to mourn at the tombs of deceased friends.

32. *Then when Mary was come* — What is here related of Mary corresponds with her known character. *She fell down* — She threw herself at his feet — the posture of grief and reverence. This is not said of Martha. Mary utters but one

sentence — substantially what Martha said ver. 21. Perhaps the sisters had often expressed the sentiment to one another during their brother's sickness. *Had not died.* — Would not have died when he did die. (See on ver. 21.)

33. *The Jews also* — Ver. 31. *He groaned in the spirit,* — *Embrima-omai* means to charge strictly (Matt. ix. 30), to murmur, to blame (Mark xiv. 5); and some think it here means, he checked his spirit, repressed his emotion; but that does not agree with the next clause, or with ver. 38, where it occurs with the words "in himself," which explain "in the spirit," *i.e.*, his spirit. But the word, like the Latin cognate *infremo*, by which it is rendered in the Vulgate, expresses any commotion of the passions: our translation is therefore probably correct — so the next clause. *And was troubled,* — Knatchbull says: "Which troubled him: *kai* is frequently so interpreted: certainly it is not good sense to say He groaned in the spirit and troubled himself." Many think that this which is literal is the correct rendering, and expresses the idea that Jesus voluntarily gave himself up to sympathizing grief — which, of course, he did. But the reciprocal is probably used for the passive, as in 2 Pet. ii. 8. *Cf.* John xii. 27; xiii. 21, where the passive form is used, "he was troubled in spirit." It means to be agitated, as water, John v. 4, 7; as the mind, with various emotions, Matt. ii. 3; xiv. 26; Luke i. 12; xxiv. 38 — here, with grief. Jesus sympathized so deeply with the mourners, that he groaned in anguish of spirit, and was powerfully agitated with sorrow. Thus his bowels of compassion were moved toward the widow of Nain — and that too though he intended to raise her son, as here he intended to raise Lazarus. Thus he sympathizes with us in all our sorrows, though he knows that they work for our good. Heb. ii. 17; iv. 15. He acted differently toward the hired, hypocritical mourners, Luke viii. 54.

34. *Where have ye laid him?* — He did not ask this for information — as he knew very well — but to show his interest in them.

35. *Jesus wept.* — The Cambridge MS., Syriac, Vulgate, and some other versions, have, "And Jesus wept;" but the connective particle injures the effect of this wonderfully concise and expressive sentence: Jesus shed tears. These were tears of pure human sympathy, over his suffering friends. He will soon shed tears of grief over his enemies (Luke xix. 41), and sacrificial tears over the world which he came to redeem. Heb. v. 7.

36. *Then said the Jews,* — The better-disposed among the friends of the family. *Behold how he loved him!* — The same word as in ver. 3.

37. *And* — But some of them said — the enemies of Jesus, who sought every opportunity to disparage his miracles, and prove him an impostor. *Could not this man,* — Could not he who opened the eyes of the blind man have prevented this man's death? The Vulgate has the man "born blind" — who, of course, is meant.

John ix. As these Jews were from Jerusalem, they make no reference to Christ's raising of the dead, as those miracles took place in Galilee, and they would affect to ignore all such rumors. They could not ignore the miracle by which he had given sight to the blind, as that had recently occurred in Jerusalem. They argued, and with reason, that if he could give sight to a blind man, he could raise the dead, as the power of God is necessary in both cases. They evidently assume that he cannot raise Lazarus, and insinuate that there was some collusion in the case of the man to whom he had pretended to give sight.

38. *Jesus therefore* — Then Jesus, again groaning in himself. (See on ver. 33.) Whether or not he heard the remarks of the Jews, he knew what they said; and why they said it; but he deigned no other reply than that of the miracle itself, which he now proceeded to perform. *Cometh to the grave.* — The tomb. The present tense is used for vivacity. *It was a cave,* — The *de* should not be overlooked, as it implies that this is a note inserted by the historian to explain the case: Now it was a cave. It may have been a natural cave, fitted up for a sepulcher; or it may have been hewn out of the rock, according to the custom of the wealthy Jews. Isa. xxii. 15, 16; Matt. xxvii. 60. These cave-tombs were generally horizontal, with recesses in the sides, in which the bodies were laid. *And a stone lay upon it.* — If the cave descended, the word is to be taken literally; if it was horizontal, then it means that the stone lay against it, covering the entrance.

39. *Jesus said,* — Says — the present tense being continued, as in ver. 40. *Take ye away — Arate (Tollite, Vulgate)* — literally, Take up — rather favors the opinion that the stone literally lay upon the mouth of the cave, though the word may simply mean Remove. *The sister of him that was dead,* — Martha is so spoken of because of what she says. *Lord, by this time he stinketh:* — Martha naturally did not want her brother exposed, in a state of putrefaction, which she supposed, from the time when he died, must have taken place. *For he hath been dead four days.* — For he is the fourth day (dead) — he is in the fourth day, viz., of death. (See on ver. 6.) Knatchbull cites Rasis, the Arabic physician, "That it was ordained a law that no apoplectics should be buried till after 72 hours, during which time the humors finished their motions; hence Jesus did not raise Lazarus till after that time, so that the miracle might not be denied." It seems that the body was not embalmed, which is remarkable, as the family appear to have been in good circumstances. It was winter, and the body may not have become offensive. Had the sisters postponed embalming, waiting to see what their Lord would do?

40. *Said I not unto thee,* — This seems to imply that Martha doubted whether Jesus could raise the body. Her mind probably fluctuated between hope and fear, faith and doubt. Jesus may have used this precise language, or he may refer to the substance of it in ver. 23-26. (See on ver. 4; John x. 26.)

41. *Then they took away the stone* — Lifted off or removed the stone, ver. 38, 39. *From the place where the dead was laid.* — This clause, and other readings, may be glosses, introduced into some copies, as they are not found in the best MSS., Syriac, Vulgate, and other versions. *Lifted up* — The same word as that rendered "took away," in the first clause. While they raised the stone from the tomb, he raised his eyes to heaven; thus indicating the source of the power he was about to exert, and the proper Object of prayer and praise. (See on Mark vi. 41.) *Father,* — His usual style of addressing God. John xii. 27, 28; xvii. 1, 5, 31, 21, 24, 25. He teaches us to use the same style, though he never himself says "Our Father" (Matt. vi. 9), as his filial relation to God is peculiar. *I thank thee that thou hast heard me:* — When he offered the prayer, or what was its form, does not appear. He may have prayed audibly just as they moved the stone, as in John xii. 27-30; or his sighing and groaning may have had a precatory character: cf. Mark vii. 34; Rom. viii. 26.

42. *And* — But I knew that thou always hearest me with favor. Cf. Matt. iii. 17. *But because* — Nevertheless, for the sake of the surrounding multitude I have said this — viz., that thou hast heard me. *That they may believe that thou hast sent me.* — The prayer and thanksgiving, followed by the miracle, would demonstrate divine interference, and so the divinity of his mission. Jesus, as man, was constantly communing by prayer with his Father, and constantly receiving communications from him. He thus always possessed the power of working miracles, which he claimed (cf. ver. 11, 43; John ii. 19; vi. 6); yet he referred this power, not to his own inherent divinity so much as to the Father, with whom, in this respect, he claimed to be in perfect union. This established his divine mission. John v. 19-38; x. 18, 25. If he had professed to be heard by God, and then failed to raise the dead man, he would have shown himself an impostor; but by raising him, he proved his divine legation. (See on Mark ii. 9, 10.)

43. *He cried with a loud voice,* — This was not his custom. Matt. xii. 19. He will again cry with a loud voice — when he dies, Luke xxiii. 46; and again, so loud as to be heard by "all that are in the graves," John v. 28. The loudness of the call was to fix the attention of the multitude, and to intimate to them that even the dead would hear and obey his voice. *Lazarus, come forth.* — Literally, "Lazarus! hither! forth!" What sublimity! Like, "Let there be light!" "Be thou clean!" "Peace, be still!"

44. *And he that was dead* — The circumlocution is emphatic. *Came forth,* — Quickened at the moment, and by the power of the Saviour's call. Better repudiate the history than deny that he was really dead, or that his resurrection was real. It is useless to speculate on what Lazarus may have experienced in his disembodied

state, what he may have remembered of it, what he may have disclosed to his friends, how much longer he lived, and when he died again.

Behold a man raised up by Christ!  
The rest remaineth unrevealed:  
He told it not; or something sealed  
The lips of that Evangelist.

*Bound hand and foot with grave-clothes:* — Bound the feet and the hands with slips of linen. These *keiriai* correspond to the *othonia* of John xix. 40; xx. 5-7 — only the latter were swathed around the whole body, whereas the *keiriai*, in this case, only bound the feet and the hands to keep them in the proper place. He was not swathed like a mummy. *And his face was bound about with a napkin.* — Literally, a *sweat-cloth* — the *soudarion*, rendered "napkin," Luke xix. 20, "handkerchief," Acts xix. 12. The napkin did not cover the face, but passed round beneath the chin to keep it in place. The bandages did not prevent his walking, but impeded his motion; and as he could not remove them himself, and Jesus wrought no superfluous miracle, he told the bystanders to remove the bandages, so that he might return home.

45. *Then many* — Many therefore of the Jews, who had come to Mary. The Vulgate, without authority, adds "and Martha" — with reference perhaps to ver. 19; but *cf.* ver. 31. These were the better disposed among the Jews. Ver. 36. *Jesus did,* — Many MSS. omit "Jesus."

46. *But some of them* — The malicious enemies of Jesus. Ver. 37. *Went their ways* — Went off to the Pharisees, and told them what things Jesus did. They did this to induce them to take measures to arrest him.

47. *Then gathered the chief priests and the Pharisees a council,* — A Sanhedrim; as the article is not used, it may have been such members of the Sanhedrim as were known to be hostile to Jesus, and who were chiefly of the Pharisaic party. (See on John vii. 32.) *What do we?* — What are we doing? implying that they were doing nothing, when they ought to be resorting to vigorous measures to suppress Jesus. *For this man doeth many miracles.* — (See on John ii. 11.)

48. *All men will believe on him:* — They would have believed on him themselves but for their carnal views and absurd notions of demonology, which led them to attribute the miracles of Jesus to demoniacal agency. They little thought that their arrest of Jesus would indefinitely multiply the believers in him. John xii. 32, 33. *And the Romans shall come,* — If all the Jews believed in him as the Messiah, setting him up as a king, the Romans would come down upon them as rebels, and destroy their country and their nation — blot out their national existence. This, indeed, took place forty years afterward, but for a different cause.

Had they left Jesus alone — that is, believed on him and encouraged the people to do so — they might have prevented this calamity. Euseb. Ec. His. iv. 6. *Our place* — Their country. Acts vii. 7; Heb. xi. 8. *Nation*. — Their political existence.

49. *And one of them*, — But a certain one of them, Caiaphas, being high-priest that year. Joseph Caiaphas, son-in-law of Annas, was elevated to the pontificate by Valerius Gratus, the predecessor of Pilate, A.D. 26, and deposed by Vitellius, A.D. 35. He was accordingly high-priest when Jesus was crucified, and during the whole period of his ministry. (See on Matt. xxvi. 3, 57; Luke iii. 2; John xviii. 13, 14, 24, 28; Acts iv. 6; Jos. Ant. xviii. 2. 1, 2.) Josephus states that the pontificate was frequently transferred from one to another, in those times, contrary to the law, so that two or more claiming the title lived at the same time. *Ye know nothing at all*, — This seems to have been said in the same tone and with the same design as "What do we?" ver. 47. Indeed, all he says is but a pointed application of what the others had just advanced. He wanted to excite them to adopt definite and vigorous measures to put Jesus to death, and he succeeded in his design. Ver. 53.

50. *Nor consider* — Reason, argue. *That it is expedient for us*, — By putting it on the ground of political expediency, he tried to reconcile the nefarious project to the consciences of those whom he addressed. He may have had in view the delivering up of Jesus to the Romans on the charge of sedition, which they contrived to accomplish, thus clearing themselves of all suspicion of want of loyalty, though they were impatient to throw off the Roman yoke. *The people*, — The Jews, considered as the chosen, theocratic people. Matt. i. 21; Luke ii. 32. *The whole nation* — Of the Jews, viewed as a political society, like other nations. Ver. 51, 52.

51. *And this spake he* — But he did not say this of himself — not merely of his own proper motion — as he was, like Baalam, divinely influenced to utter language which was true in a sense widely different from that which he intended. *But being high priest that year*, — Though the high-priest had long ceased to speak oracularly, from God to the people, yet on so memorable an *occasion* as this, he was influenced to utter this prophecy, which he referred to the vicarious death of Jesus, as a political expedient. *For that nation*; — The nation, ver. 50.

52. *And not for that nation only*, — The nation only. John extends the meaning of the high-priest's language — interpreting the people and the nation of the spiritual Israel. *But that also he should* — But that he might also. *Gather together in one* — Collect into one family, one flock. John x. 16; Eph. ii. 11-22: cf. Isa. xlix. 5, 6; Ezek. xxxiv. 12, 13. Though Jesus tasted "death for every man" — "he died for all" — yet none are gathered into his family but those who believe in him, and are thereby made the children of God. John i. 12; Gal. iii. 26-29. *The children of God that were scattered abroad*. — Those among all nations who would be

constituted the children of God by faith in Jesus Christ. This comment of John's on the prophecy of Caiaphas, is in the peculiar vein of this evangelist. (See on John ii. 25.)

53. *Then* — Therefore — in consonance with the suggestion of Caiaphas. *From that day forth* — From that time they consulted to kill him. It is likely they discussed the subject frequently in their councils; the last consultation was two days before the passover. (See on Matt. xxvi. 3-5.)

54. *Jesus therefore* — Knowing of their designs. *Walked* — Went about — showed himself no more openly among the Jews. (See on John vii. 1.) *Unto a country* — To the region near the wilderness — the wild, uninhabited territory, north of Jerusalem and west of the Jordan. *Into a city called Ephraim*, — Probably a small city in the Tribe of Ephraim, in the mountainous region, which Jerome places 20 Roman miles north of Jerusalem, and identified by Robinson with the modern Taiyibeh, 7 miles north-east of Bethel, and the Ephraim, or Ephron, mentioned 2 Chron. xiii. 19, and Ophrah, Josh. xviii. 23. *And there continued with his disciples*. — He remained there in a state of privacy, for a few days or weeks, and then crossed the Jordan into Perea, on his last journey to Jerusalem. Matt. xix. 1; Mark x. 1. This chapter ought to end with this verse.

55. *And the Jews' passover* — Now the passover of the Jews was coming on. (See on John ii. 13.) *And many went* — And many went up to Jerusalem from the country — the rural districts — Jerusalem being the metropolis and on an elevated region. *To purify themselves*. — There are no rites of purification prescribed in the law to precede the passover; but some lustration preceded every solemn feast. 1 Sam. xvi. 5. All who were unclean were commanded to purify themselves before they ate the passover. Num. ix. 10, 11; 2 Chron. xxx. 17-19. Nazarites frequently ended their vows at the time of the feast, and purified themselves by certain ceremonies on the occasion. Acts xxi. 23-26. These ceremonies consisted in visiting the temple, praying, fasting, ablution, oblations, etc.

56. *Then sought they for Jesus*, — They then inquired for Jesus — hoping to meet him at the temple, though the passover had not begun. They had heard of the miracle of raising Lazarus and probably desired to see him perform other miracles — consequently they were disappointed in not finding him. Hence their questions — for there are two — What do ye think? that he will not come to the feast? The intensive negative, *ou me*, implies that the speaker did not expect him, and anticipated a negative answer. They knew that orders were given for his arrest, and as they did not find him, they concluded that he would not come, fearing an arrest.

57. *Now both* — The omission of "both" (*kai*) in some MSS. and versions does not affect the sense: Now the chief priests and the Pharisees had issued an order

that if any one knew where he was, he should make it known, that they might arrest him. (See on John vii. 30, 32.) A *commandment*, — The Cod. Sin., B, and some others, have "orders." The Pharisees, being held in high repute for their assumed sanctity, are here joined with the chief priests, whose authority was greatly feared and respected by the people.

## CHAPTER XII.

1 *Jesus excuseth Mary anointing his feet.* 9 *The people flock to see Lazarus.* 10 *The high priests consult to kill him.* 12 *Christ rideth into Jerusalem.* 20 *Greeks desire to see Jesus.* 23 *He foretelleth his death.* 37 *The Jews are generally blinded:* 42 *yet many chief rulers believe, but do not confess him:* 44 *therefore Jesus calleth earnestly for confession of faith.*

XII. — 1. *Then Jesus,* — After his sojourn at Ephraim (ver. 54), and his tour in Perea, passed over by John, but noticed by Matthew (xix., xx.), Mark (x.), Luke (xiii. 22-xix. 28). *Six days before the passover,* — Literally, "before six days of the passover." Cf. Amos i. 1; iv. 7, LXX. Winer, Gr. Gr. Test., lxi. 5. This would be Nisan 9, which was before the six days ending with the passover, which was Nisan 15. But as Nisan 15 began on Thursday at sunset, so Nisan 9 began on Friday at sunset. The Bethany friends doubtless anticipated his arrival from the house of Zaccheus, and prepared for him the supper. There he remained until Sunday, Nisan 10, when he went to Jerusalem, ver. 12. *Came to Bethany,* — (See on John xi. 1.) *Where Lazarus was* — Where was — that is, resided — Lazarus, who had been dead. *Whom he raised from the dead.* — From the state of the dead — restored to life. The omission of the words "who had been dead," in some MSS. and versions, and "from the dead," in the Vulgate, was designed perhaps to simplify the passage, whereas the pleonasm was intended for emphasis. Most of the best MSS. and versions have "whom Jesus raised."

2. *There* — Our translators overlook the *oun*, which, as in ver. 1, 3, 4, should probably be rendered "then" — which seems to fix the supper to the sabbath; whereas some, from Matt. xxvi. 2, 6, think it was two days before the passover. But the account of the supper is inserted in that place in Matthew not as the sequel of the preceding, but as connected with the treachery of Judas. (See on Matt. xxvi. 6.) *They made him a supper;* — As it is not said who, some construe it impersonally, "a supper was made for him;" but the language is perhaps purposely indefinite, because though the Bethany sisters and their brother had much to do with it, yet the entertainment was in the house of Simon the leper, who was probably so called because he had been a leper, though it is likely Jesus had healed him. He appears to have been a neighbor, perhaps a relative of the Bethany family — some suggest, their landlord, or Martha's husband. (See on Matt. xxvi. 6.) *And Martha served:* — Ministered — waited on the guests — the cognate noun is used Luke x. 40, where Martha appears in the same character. Cf. Matt. viii. 15. *But Lazarus was one of them that sat at the table with him.* — Reclined with Jesus as a guest. Cf. John vi. 11; xiii. 23, 28. This is mentioned to show that he had been

permanently restored to life, and it implies that he was held in high regard — not perhaps that he gave the feast; Simon probably did that.

3. *Then took Mary* — This is in keeping with her character. Luke x. 39, 42. John xi. 28-32. *A pound* — *Litra* seems to be akin to the Latin *libra*, though the interchange of the letters *t* and *b* is peculiar. The Greeks used it for the same weight as the *libra*, nearly twelve ounces avoirdupois. It was adopted into the Aramaic, and used by the rabbins for *mina*, a pound. Some think it could not be a pound, either here or in John xix. 39, as that would be too much. But the alabaster vessel which contained the ointment may have been included in the weight. (See on John xix. 39.) A good deal was needed, as Mary gave the Saviour a general anointing, beginning at the head and ending with the feet. (See on Matt. xxvi. 7, 12.) *Ointment of spikenard* — *Muron* seems to come from the Heb. *mur* (myrrh), a principal ingredient in it. Cf. Ps. xxiii. 5; xcii. 10; cxxxii. 2; Prov. xxvii. 9; Cant. i. 2, 12, LXX. Galen says it is oil in which any aromatic is mixed. Pliny describes the Indian nard as a shrub, with a heavy and thick, but short, and black, and brittle root, and a small thick and close-growing leaf. The top produces ears like wheat; so that both the leaves and spikes are valuable. The ointment is made of the leaves or spikes bruised and mixed with oil and other aromatics. The plant is called *narda spicata*. The *unguentum spicatum* is the *pura nardus* of Tibullus. Dr. Royle and others consider the plant the *Valeriana jatamansi*, or *Nardostachys jatamansi*. It grows on the cold mountains of India. The Arabs compare it to the tail of an ermine — an appearance owing to its woody fibers and its footstalk not being decomposed in the cold and dry climate. *Pistikes* is here rendered in the Vulgate *pistici*; but in Mark xiv. 3, *spicati* from *spica* a point having reference to the spiked tops of the plant, hence our word "spikenard;" but the Greek term is generally derived from *pistis*, fidelity. Theophylact says it means "nard unadulterated and faithfully prepared:" so Jerome, *veram et absque dolo*. Wiclif, "true;" Tyndale and Cranmer, "perfect." Nard was frequently adulterated. Pliny speaks of a *pseudo-nardus*. Mary's was genuine. *Very costly*, — Of great price — as the word is rendered Matt. xiii. 46. *His feet* — Matthew and Mark say "his head." She doubtless anointed both. The anointing of the head was more common. John notes the additional mark of affection, the anointing of the feet, and wiping them with her hair. Verse 12 in Matthew implies that it was a general unction beginning, of course, at the head. Mary would not be outdone by the "sinner" in Luke vii. *And the house was filled with the odour of the ointment.* — This is added to show its great fragrance and value, and accounts for the sinister remark of Judas.

4. *Judas Iscariot*, — (See on John vi. 71.) *Which should betray him*, — Who was about to betray him. Some of the rest indorsed his objection, because of the pretext of charity.

5. *Three hundred pence*, — \$45 or \$50. (See on John vi. 7.) *And given to the poor?* — And the money given to poor persons?

6. *This he said*, — But he said this. This explanatory note is in John's style. (See on John ii. 25.) *He was a thief*, — It is not likely that he was dishonest when our Lord made him an apostle. (See on John vi. 70.) *And had the bag*, — The *glossokomon* was a case for the mouth-pieces of wind instruments. It is used in 2 Chron. xxiv. 8, 10, LXX., for the ark. Here it means a bag or purse. So John xiii. 29. *Bare* — Used to carry. Cf. Luke x. 4. Not used to carry off or steal. This does not appear to be the sense of the word in the passages usually adduced as examples; nor do the words, as rendered in our version, Syriac, Vulgate, Arabic, Persic, Luther, and others, "seem rather idle," as Tholuck suggests. Judas had the common purse of Christ and his apostles, as he was accustomed to carry their little stock of money. As this circumstance gave him an opportunity to be dishonest, so the three hundred pence would have proved a temptation too severe for his frailty, as the thirty pieces of silver actually did afterward. His dishonest intentions were not probably found out until about this time, hence our Lord permitted him to retain his office as bursar. He allowed him to develop his avarice, knowing how it would be overruled.

7. *Let her alone*: — Singular, being addressed to Judas. Mark has the plural, being addressed to him and the other murmurers. Verbal precision was not affected by the evangelists. *Against* — For. *Burying* — Funeral — comprising all the preparations for the burial washing, anointing, etc. *Hath she kept this*. — Some MSS. have the subjunctive, which Alford renders, "'Let her keep it for the day of my burial' — not meaning a future day or act, but the present one, as one to be allowed." But this seems harsh. The common reading and rendering is favored, by Matthew and Mark. Grotius and others refer the keeping of the ointment for this purpose, not to the intention of Mary, but of Providence, in the Hebrew style. The language suggests the nearness of Christ's death, and justifies Mary's act; for if she had expended this on his dead body, they who used such unctions (2 Chron. xvi. 14; John xix. 40) could not object to it: why then should they do so now, as he was so near his burial? One can hardly think that Mary, who was so observant of our Lord's words, could fail to see that his end was approaching: might she not then have had reference to his burial? She might have apprehended that his sacred body would not be accessible to her after his crucifixion.

8. *For the poor* — The same words with transposition, as in Matthew: with the addition in Mark, they show that works of piety are not to supersede those of mercy. There seems to be an allusion to Deut. xv. 11. *Me ye have not always*. — His bodily presence would soon be removed from them, when they would not be able to show him such a token of regard. The notion that this unction is identical

with that in Luke vii. 36-50, might be considered absurd were it not sanctioned by Grotius and others. They urge that it took place at a feast in both narratives; but anointing was common at feasts: that in both cases the host is Simon; but that was a very common name among the Jews — there were two Simons among the apostles: that in both the ointment was in an alabaster box; but unguents were usually kept in a vessel of this sort, at least of this name: that the feet of Jesus were anointed; this was done on extraordinary occasions among the Jews, and may well have been prompted by penitential love in the one case, and by pious friendship in the other: that the reference to Mary in John xi. 2 identifies it with the anointing in Luke; but that is rather an anticipation of the narrative in John xii. The anointing in Luke was in Galilee, a year or two before our Lord's death; this took place in Bethany, less than a week before that event: the former was by a woman that was "a sinner" — a very different character from that given to Mary Magdalene (Luke viii. 2, 3) a reputable woman with whom she has been gratuitously confounded, and to Mary, the gentle and virtuous sister of Lazarus and Martha. Origen and others, strangely make this account differ from the accounts in Matt. xxvi. and Mark xiv.

9. *Much people* — Now a great multitude of the Jews — from Jerusalem, as in John xi. 19, 36 — not merely, as Alford says, "the rulers and persons of repute" — they are distinguished in the next verse. This verse is in John's manner. It was so natural that the people should flock to Bethany on such an occasion, that they might see both Jesus and Lazarus whom he had raised from the dead. It is likely that Lazarus had kept himself close since his resurrection, from fear of the rulers (see ver. 10), and from other motives — not wishing to be annoyed by curious inquirers — but now he was appearing at a feast, and the curiosity of the people could be gratified. It is likely too that many of these Jews were strangers attending the feast at Jerusalem. Cf. John xi. 55, 56. *Knew* — Ascertained.

10, 11. — *But the chief priests* — Not because they were Sadducees, and the raising of Lazarus confronted their doctrine that there is no resurrection, for the Pharisees were associated with them; but because the miracle induced many of the people to believe on Jesus. (See on John vii. 32; xi. 45, 57.) *Consulted* — Not "were in the mind" (Alford), nor "determined" (Schleusner) but took counsel. (See on John xi. 53.) *Lazarus also* — As well as Jesus, whose death they had been contriving. *By reason of him* — On account of the evidence of the Messiahship of Jesus which the raising of Lazarus afforded. *Many of the Jews* — (See on ver. 9.) *Went away*, — Not "forsook them" (Campbell), nor "withdrew from the synagogue" (Pearce), but went off, viz., from Jerusalem to Bethany, and so seeing Lazarus, they believed on Jesus.

12. *On the next day*, — Sunday. (See on ver. 1.) *Much people* — A great multitude — as ver. 9. *That were come to the feast*, — Who had come to

Jerusalem to attend the passover. *When they heard* — Probably from some of those mentioned ver. 9, who had returned from Bethany. *Was coming* — Was on the way.

13. *Took* — Matthew and Mark: "cut down branches from the trees" — not saying what trees; Luke says nothing of this. *Branches* — The branches of the palm-trees. *Baia*, from *baios*, small — the boughs and twigs of the palm-trees which grew along the road. These were anciently borne in triumphal processions. It is likely that they not only spread them on the ground (Matthew, Mark), but also bore them aloft in their hands. Rev. vii. 9. The Orientals, Greeks, and Romans strewed clothes (which John does not mention here, but Matthew and Mark do), branches of trees, and flowers, before kings and conquerors, in their triumphal marches. Plutarch says the soldiers put their garments beneath the feet of Cato the younger; and Herodotus says the way was strewed with myrtle branches before Xerxes. The custom still obtains in the East. Robinson's Bib. Res. ii.; 2 Kings ix. 13; 1 Macc. xiii. 51; 2 Macc. x. 7. So the Athenian feasts *oschophoria*. *Hosanna*; — From the Hebrew of Ps. cxviii. 25: the word means, "Save now," or "Save, we pray thee" — like the English, "God save the king!" It was originally a prayer, but was afterward used as a gratulation; hence it is followed by a dative, in Matthew, "to the Son of David." *Blessed* — The Vulgate follows the order of the original: "Blessed he who cometh in the name of the Lord, the King of Israel." The rendering, "Blessed in the name of the Lord," is countenanced by Ps. cxxix. 8: *cf.* Num. vi. 27. The rendering, "He who cometh in the name," is countenanced by John v. 43: *cf.* 1 Sam. xvii. 45. To bless in the name of the Lord, is to bless by his authority; or it is a prayer for the divine blessing. To come in the name of the Lord, is to come on his authority, to execute his will: this seems to be here meant. It is likely that all the exclamations recorded by the evangelists were uttered by the multitude — some saying, as in Matthew, "Hosanna to the Son of David: God save the heir of David's throne!" Others, as in Mark, "Blessed be the kingdom of our father David: Let the Messiah's reign be prosperously established!" Others, as in Luke, "Blessed be the King!" — or, as in John, "the King of Israel!" All recognized Jesus as the predicted Messiah. Luke alone, writing principally for Gentiles, does not use the Hebrew Hosanna. Matthew alone quotes *verbatim* from the LXX. of Ps. cxviii. 26: "Blessed be he that cometh," etc. (See on Matt. xi. 6; John i. 49; xi. 27.)

14. *When he had found* — Having obtained — the style of one who knew the circumstances of the case, but did not care to narrate them. This is done by all the synoptists. *A young ass*, — Matthew mentions both dam and colt — the former being taken along, probably because they would go better in company. Mark and Luke mention only the colt. All three of the synoptists say it was bound. *Sat thereon*; — Sat upon it. *As it is written*, — Zech, ix. 9.

15. *Fear not*, — John gives a free and condensed quotation from Zechariah, who says, "Rejoice greatly." Matthew is fuller. Mark and Luke refer not to the prophecy. *Daughter of Sion*: — Jerusalem is poetically personified as the daughter of Sion, being built on and around the mountain. John does not cite the words, "Shout, O daughter of Jerusalem," which may refer to the temple, as being in the city, or to the suburban region; but both expressions seem to denote the city in Lam. ii. 13, 15; Micah iv. 8; Zeph. iii. 14. *Sitting* — Going, or mounted upon. *An ass's colt*. — Mark has, "whereon never man sat." Neither the Jews nor heathen employed in sacred uses animals that had been employed for secular purposes. Num. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7; Iliad x. 291; Odyss. iii. 382; Ovid, Met. iii. 10. It has been suggested that the Jewish law on this point was given in reference to this peculiarity in the birth, triumph, and burial of Christ. From *polos* some derive the Latin *pullus*, Gothic *fula*, German *fullin*, Anglo-Saxon *fola*, and our "foal," as it is rendered in Matthew. Some think Jesus rode on an ass because the kings of Israel were forbidden to multiply horses (Deut. xvii. 16); but this implies that they were not to trust in cavalry for war, so as to be tempted to invade other countries, or to be drawn off from their trust in God for the defense of their land from all invaders (Ps. xx. 7; Hos. xiv. 3); otherwise they could ride on horses. In ancient times great men rode on asses. Judges x. 4; xii. 14; 1 Sam. xxv. 20. Some of the Eastern asses are very handsome, sprightly animals, and are still used by persons of distinction (Prov. xxvi. 3): so the Egyptian proverb, "As brisk as an ass" — though others of them are mean and sluggish, like ours, and are ridden by only the lower classes. That which Christ rode, borrowed from an obscure villager, was probably of the latter class. Humility and grandeur were thus, as in other instances, combined in this action of our Lord: he rode into his capital in a triumphal procession; but not on a horse, a warlike animal, but an ass, to indicate that his kingdom was not of this world, nor to be promoted by the usual appliances of worldly power and pomp; hence it follows in Zechariah, "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river even to the ends of the earth." It is clear from this language that the prediction did not refer to Zerubbabel, or Nehemiah, or Judas Maccabeus, as some of the modern Jews pretend; but as Rabbi Solomon says, "It cannot be interpreted of any one but of the Messiah, because it is said of him, 'And his dominion shall be from sea to sea.'" As no Jewish king ever came to Jerusalem in this way, or performed these exploits, some of the modern Jews refer the passage to a Messiah yet to come. Thus Saadias Gaon: "Is it not written in Zechariah, of Messiah, 'lowly and riding on an ass'? Shall he not rather come with humility than with grandeur and equipage?" So Kimchi: "He shall ride upon an ass, not through any want, because the whole world shall be under his dominion; but through his humility, and to acquaint the Jews that there was no farther need of horses and chariots; for the prophet adds,

"I will cut off the chariot from Ephraim, and the horse from Jerusalem." Strange that their do not see that these characteristics of a lowly and exalted Messiah appear in Jesus. Thus there is no necessity of reigning, as some of them do feign, two Messiahs yet to come — one lowly and the other exalted.

16. *These things* — The Vulgate and our version overlook the *de*, which is not in some MSS., but is in A, D, and others: Now these things. This note is in John's vein. (See on John ii. 25.) *At the first*: — Until they were endued with power from on high: when the Holy Spirit not only brought all such passages in the Saviour's history to their remembrance but showed them their import, and interpreted to them the prophecies concerning him. John xiv. 26. *Glorified*, — Not in the sense of John xi. 4, but of John vii. 39. (See note.) *Of him* — Upon, concerning him. *And that they had done* — John identifies the fulfillment with the prediction, and uses but one "that" — *hoti*: our translators supply the second. Cf. John viii. 28. The first "him" is emphatic.

17. *The people therefore* — Resumptive from ver. 11. Therefore the multitude. *That was with him when* — Instead of *hote*, "when," the authority of many MSS., versions, and editors, favors *hoti*, "that" which agrees with the aorist (*ephonesen*) called, whereas *hote*, "when," would require the imperfect (*ephonei*). The context favors *hoti*, "that." In ver. 9, 11 it is stated that a multitude of Jews had repaired to Bethany to see Jesus and Lazarus, and were satisfied that the latter had been raised from the dead. Reverting to this, John says, "Therefore the multitude that was with him testified that he called Lazarus out of the tomb, and raised him from the dead." The language is pleonastic and emphatic, as in ver. 1. As Jesus left Bethany soon after their visit, they, of course, accompanied him on his journey to Jerusalem. Alford says, "We have had no account of any multitude coming from Bethany with him, nor does the narrative imply it; and some of the multitude in the two verses (17, 18) must mean the same persons." The narrative does imply that the one company came with him from Bethany, and that the other met him from Jerusalem. (See on Mark xi. 9.)

18. *For this cause* — On this account the multitude also met him — the first multitude that came from Jerusalem on Sunday to meet him, ver. 12 — because they heard that he had wrought this miracle. They probably heard this from some who had returned from Bethany (see on ver. 9); but such a miracle as this must have been talked about in Jerusalem, Bethany being so near. John xi. 45-48. Most of the best MSS. and versions have the plural (*ekousan*, "they heard"), though the received text has the singular (*elouse*, "it heard"); *ochlos*, the multitude, being singular, as in ver. 17.

19. *Among themselves*, — Those who were most bitter against Jesus perhaps said to those who were less so: Ye see that ye avail nothing — viz., by the measures they had adopted to stop him: cf. John vii. 45, 46; xi. 57 — for the

phrase *cf.* Matt. xxvii. 24; John vi. 63. The interrogative rendering may have "more spirit" (Bloomfield), but seems too free: Do ye not see? *Behold, the world* — An hyperbole common among the Jews (*cf.* John xxi. 25); *tout le monde*, everybody. *Is gone after him.* — Following him as disciples. Mark i. 20.

20. *And there were certain Greeks* — Now among those who came up to worship at the feast were some Greeks. When this took place does not appear — probably a day or two after Jesus had entered Jerusalem, and while he was teaching in the temple. These Greeks were Gentiles — *Hellenes* is so rendered in the Vulgate. As they were coming up to keep the passover, it would seem that they were proselytes, like the eunuch, Acts viii. 27 — and of course circumcised. There is no proof that there were any uncircumcised proselytes — "proselytes of the gate," as the rabbins say, distinguished from those who were circumcised, "proselytes of justice." (See on Matt. xxiii. 15; John vii. 35.) They are said to be "coming up," because Jerusalem was on a height. (See on John ii. 13; v. 1; vii. 13.) The present tense (in the Greek) may denote custom.

21. *The same came therefore* — These then — having favorable opportunity — came to Philip, who was of Bethsaida in Galilee — it was in Gaulonitis; but the province was commonly reckoned in Galilee. (See on John i. 44.) As Philip had a Greek name, and resided on the north-east of the Lake of Tiberias, these Greeks may have been acquainted with him: some think they resided in the neighborhood of Bethsaida, but if so they would have had opportunities to see Jesus; others think they were Syrophenicians, who were called "Greeks." *Cf.* Mark viii. 26. *Desired* — Rendered "besought," Matt. xv. 23. *Sir*, — *Kurie* — a respectful compellation, as John xx. 15. *We would see Jesus.* — We desire to have an interview with Jesus. They had too much reverence for him to come directly to him. Compare these Greeks with the "wise men from the East." Matt. ii.

22. *Andrew*: — Who was also of Bethsaida (John i. 44), and, like Philip, had a Greek name. Philip probably doubted the propriety of introducing even circumcised Gentiles to Jesus, in view of Matt. x. 5. *Again*, — Farther, as Matt. v. 33, A, B, L, and some other MSS. omit *palin* "again" — its meaning perhaps being overlooked. *Tell Jesus.* — Bengel says Philip is bold, with a companion. The apostles had great reverence for their Master. Mark ix. 32.

23. *And* — If the *de* be rendered "but," it would seem to imply that Jesus did not consider the desired interview expedient: if it had taken place, it would seem that John would have noted the fact. *Them*, — The two apostles, though in the audience of the people, and perhaps of these Greeks, ver. 29-34. *The hour is come*, — The time has come — *i.e.*, it is imminent, just at hand. *That* — When. *The Son of man* — (See on John i. 51.) *Should be glorified.* — In view of the divine purpose. *Cf.* John xiii. 1; xvi. 2, 32. The exaltation of Christ to the throne of universal dominion depended upon his stoning death, and would immediately

follow it; and his death was to take place in a day or two, he being at Jerusalem "to accomplish his decease." Luke ix. 31. (See on ver. 16, 24, 27, 31, 32; John vii. 39; xiii. 31, 32; 1 Tim. iii. 16.)

24. *Verily, verily* — This emphatic asseveration indicates the importance of the subject. (See on John i. 51.) *Except a corn of wheat* — Unless the grain of wheat — that which the farmer casts on his field. *Fall into the ground* — Is covered over by the soil. *And die*, — Decomposes. *It abideth alone*: — Remains single, developing no germ: so grains of wheat have remained unchanged in the dry catacombs with mummies for thousands of years. *But if it die*, — If the body of the seed decay in the process of germination. *It bringeth forth much fruit*. — Thirty, sixty, or a hundred-fold. Mark iv. 8. So it was necessary that Christ should die in order that he might be glorified, and thus produce a great spiritual increase. If he could have succeeded in making these few Greeks his disciples, that would have been doing nothing, as it were, in the fulfillment of his great undertaking, which was to "draw all men unto" him, and this he could not do without his being "lifted up from the earth." Ver. 32, 33; Luke xxiv. 46, 47; 1 Pet. i. 11: *cf.* Matt. viii. 5-13; John iv. 35-39.

25. *He that loveth his life shall lose it*; — He applies the law which operated in his own case, subordinately to the case of others. He who so loves his life in this world, as to be willing to forfeit his allegiance to Christ in order to save it, shall lose it in the other world. *And he that hateth his life* — Who treats it as if he hated it — lays it down for the sake of Christ in this world — shall preserve it eternally in the next. The word rendered "life," in the first two cases, is *psuche* — rendered "soul," Matt. xvi. 26; in the third case it is *zoe* — the first means personal existence, whether in this world or the next; the second means the state of existence — the life everlasting — the condition of unending felicity to which all the "sufferers in his righteous cause" shall be exalted. (See on Matt. xvi. 25; Luke xiv. 26.) The seed-corn that is saved produces no harvest; that which is apparently cast away does produce one.

26. *If any man* — If any one would *serve me*, — Wait upon me as a *diakonos* — not as a *doulos*. (See on Mark x. 43-45.) *Let him follow me*; — Let him accompany me. This, which applied literally to the first disciples (John i. 40), applied metaphorically to those Greeks and to all others — it means to imitate his example; submitting to suffering and death in the promotion of the cause for which he was about to suffer and die. 1 Pet. ii. 21. *And where I am*, — The present for the future for vivacity, as in John vii. 33, 34; xiv. 3; xvii. 24. In another sense Christ was then in heaven, as well as on earth. (See on John iii. 13.) *There shall also my servant be*: — By following me he will reach the place whither I go. John xiii. 36; xiv. 1-3. *Him will my Father honour*. — The Father will reward him by admitting him to share in the glory of Christ. John xvii. 24; Rev. iii. 21.

27. *Now is my soul troubled*; — Disturbed, in prospect of his passion. (See on John xi. 33.) This is a prelibation of the agony in Gethsemane — which John does not record — and is explained by it. Matt. xxvi. 36-44. *And what shall I say?* — What am I to say? The deliberative subjunctive, implying the embarrassment and agitation of his human nature. *Father*, — His usual style of addressing God. *Save me from this hour*: — This seems to be a real prayer, as in Mark xv. 35. (See note.) The hour, or time, of his passion, is put by metonymy for the passion itself. (See on ver. 23; xiii. 1; xvii. 1.) *But for this cause* — To endure it — not to be saved from it — if this is necessary for man's salvation and God's glory. He thus checks his prayer as soon as it is uttered. *Came I unto this hour*. — All my course on earth was directed to this great consummation. Phil. ii. 8.

28. *Father, glorify thy name*. — The sharp struggle ends in perfect acquiescence in the Father's will, as in Gethsemane. Cf. Heb. x. 5-10. God's name is his revealed nature: which is more clearly illustrated in the work of redemption than in any thing else.

But when we view thy strange design  
To save rebellious worms,  
Where vengeance and compassion join  
In their divinest forms,  
Our thoughts are lost in reverent awe,  
We love and we adore:  
The first archangel never saw  
So much of God before.

Thus the glorification of the Son (ver. 23) is the glorification of the Father. *A voice* — Articulate speech, as in Matt. iii. 17; xvii. 5. *I have both glorified it*, — In the incarnation, inauguration, ministry, and miracles of his Son. *And will glorify it again*. — Will continue to glorify it, in his atoning death, resurrection, ascension, and reign. John vii. 18; xi. 4, 40; xiv. 13; xvii. 1-6; Phil. ii. 5-11.

29. *The people* — The multitude — the bulk of the people. *Heard it*, — Not merely the sound, but the words. *Said that it thundered*. — That the words were spoken by thunder. They might have thought it articulate thunder, as the Scriptures speak of thunder as the voice of God. Ps. xxix. 3. *Others* — Probably only a few. *An angel spake to him*. — Has spoken to him. They thought that God spoke to him by an angel — as the Jews held that God never spoke except by angels. Acts vii. 53; xxiii. 9; Heb. ii. 2.

30. *This voice* — This seems to imply that they not only heard the sound, but also the words. This divine testimony came — the word, in the Greek, used in regard to the thunder (ver. 29) — not for my sake, but for yours. He needed no confirmation of his divine legation — they did. Cf. John xi. 42. There seems to be

no reference here to the rabbinical notion of the *Bath-kol*, or daughter of a voice; nor does the case in Acts ix. 7; xxii. 9, appear to be parallel.

31. *Now is* — That is, just at hand. *The judgment* — The condemnation — the sentence of punishment is just about to be passed. *Of this world:* — Comprehending all who rejected his mission. John xiv. 17, 22, 24, 30, 31; xv. 18, 19; xvi. 8-11, 33; xvii. 6; 9, 16, 21, 25; 1 John *passim*. After the death, resurrection, and exaltation of Christ, the *separation* between those who believed in him and those who did not — involved in this *krisis* (see on John v. 22) — took place, in the establishment of the Church and the destruction of the Jewish State — a striking presage of the "judgment to come." Mal. iii. 18; iv. 1; Matt. xiii. 49. *Now shall the prince of this world be cast out.* — Satan will be deposed, and his subjects condemned. By the death and resurrection of Christ such a blow was struck at the usurped authority of the devil, as will result in his utter and eternal overthrow. (See on Luke x. 17-19; John xiv. 30; xvi. 11; 2 Cor. iv. 4; Eph. ii. 2; Heb. ii. 14; 1 John ii. 13, 14; Rev. xii., xx.)

32. *If I be* — This is not merely "when," and does not express doubt, but the certainty of what was contingent on his being *lifted up from the earth*, — This is a euphemism for crucifixion. The word in the Syriac of John xix. 6, 15, 16, 18, for crucify is to raise, or lift up. (See on John iii. 14; viii. 28.) *Will draw all men unto me.* — By the influence of the Spirit, who operates on every man, and by the ministry of the gospel, which is to be preached to all men. (See on Luke xxiv. 46, 47; John vi. 44; x. 16; xi. 52.) This seems to glance at the Greeks, ver. 20, 24. The magnetism of the cross, though not irresistible, as some assert, is very powerful: it does not force or drag, but it strongly attracts men to it. The lifting up on the cross was preparatory to the lifting up on the throne. Luke xxiv. 25; Phil. ii. 8-11; 1 Pet. i. 11. There does not seem to be here any contrast with the Father's drawing before the crucifixion.

33. *This he said,* — A note in John's manner. (See on John ii. 25; xviii. 32; xxi. 18, 19.) *What death he should die.* — The kind of death he was about to suffer.

34. *The people* — The multitude. *We have heard* — As read to them in the synagogues. Matt. v. 21; Acts xiii. 27. *Out of the law* — The Old Testament. (See on John x. 34.) *That Christ* — That the Messiah. *Abideth for ever:* — The present tense forcibly expresses continuance — the Messiah is never to die. They probably inferred this from such passages as Ps. cx.; Isa. ix. 6, 7; Ezek. xxxvii. 25; Dan. vii. 14; overlooking Isa. liii., and other places, which show in what sense the Messiah was to abide forever, and how this is compatible with his death, and indeed results from it. *And how sayest thou,* — Then how is it that thou sayest? *The Son of man must be lifted up?* — Christ's language may have reminded them of what he said John iii. 14; viii. 28 (see notes), or he may have repeated these words, though John did not see it necessary to record them in this place. They

understood him to claim to be the Messiah, who they thought was to reign forever on the earth, and yet spoke of himself as the Son of man who was to be removed from the earth — whether by death or otherwise — and they could not reconcile these statements. *Who is this Son of man?* — What kind of a Son of man is this? Cf. Mark iv. 41; John vii. 36. A strange Messiah this!

35. *Then Jesus said unto them,* — He gives no direct answer to their sarcastic questions. *Yet a little while is the light with you.* — His own personal ministry would close in a day or two, and that of the apostles to the Jews as a nation would last but one generation. Cf. ver. 46; Matt. v. 14; John i. 4-9; iii. 19; viii. 12. Some MSS. and versions have *en* (Vulgate, *in*), *in*, or *among you* — but the sense is the same. *Walk while ye have the light,* — The allusion is to a man on a journey — the light of day will soon be past, and there are several miles yet to be traveled, so that there is no time to spare, as the road is such that it cannot be traveled in darkness. *Eos*, "while," and not *os*, "as," which is in some MSS., is probably correct. *Lest darkness* — So that darkness may not overtake you before your journey is finished, which it surely will, unless you improve the present moment. *Come upon you:* — Wiclif, "get hold of you;" Rhem., "catch you;" "overtake you," 1 Thess. v. 5; come suddenly upon you — as night in Palestine rapidly closes in upon day, with very little twilight.

Lest life's young golden beams should die  
In sudden, endless night.

*For he* — And he that walketh in the darkness. The article is used because it refers to "darkness" in the preceding clause, where it is not used. (See on John xi. 9, 10.)

36. *While ye have light,* — While ye have the light — the teaching of Christ and his ministers. *Believe in the light,* — This explains and applies the metaphor of walking. Examine candidly the proofs of my Messiahship, receive and follow my instructions. John i. 7-12; viii. 12. *That ye may be the children of light.* — That ye may become sons of light, as in 1 Thess. v. 5; but it is "children of light," in Eph. v. 8. This is a Hebraism, by which those who are eminently possessed of any quality are styled the children or sons of it. (See on Luke xvi. 8.) *And departed,* — And departing, he concealed himself from them — "he went, as he was wont, to the mount of Olives" (Luke xxii. 39) — perhaps to Bethany.

37. *But though he had done* — This *epiphonema* is in John's style. Christ is just closing his public ministry, and here is the result of it. *So many* — Such — so many and great miracles. John ix. 16; xv. 24. *They believed not* — But few so believed as to become his disciples, ver. 42; and the great body of the nation — the nation as such — discredited his claims. This implies that they were furnished with sufficient evidence of his Messiahship, and that they were responsible for their unbelief.

38. *That the saying of Esaias the prophet might be fulfilled*, — Admitting that this is telic (as rendered), and not ecbatic, or eventual, yet it does not mean that they disbelieved with an intention to fulfill the prediction of Isaiah, or that God ordered their unbelief for this purpose; "for," as Chrysostom says, "it was not because Isaiah said so, that they did not believe, but because they would not believe Isaiah said this." The failure of Christ's teaching and miracles to induce them to believe was what Isaiah predicted would result from their prejudice and contumacy: *cf.* Isa. liii. 1 with ver. 2, 3; and therefore, in Hebrew style, is spoken of as taking place in fulfillment of his prophecy, Winer: "In regard to the expression 'that — *hina* (*hopos*) — the word might be fulfilled,' which was long rendered by *ita ut*, there can be no doubt of its having, in the mouth of a Jewish teacher, and consequently of Jesus and the apostles, in reference to an event already taken place, strictly and precisely the sense of 'that it might be fulfilled;' only the meaning assuredly would not be that God had caused an event to take place, and compelled persons to act irresistibly in a certain manner, for the purpose of thus fulfilling promises [prophecies]. The expression is very far from implying any sort of fatalism." *Lord, who hath believed our report!* — Literally, "the hearing of us" — "what they hear from us." So Rom. x. 16: *cf.* ver. 21, where the cause of their unbelief is stated. *Arm* — Power — not the "finger," nor the "hand," but the "arm" — (see on Luke i. 51) — such a display of divine power as accompanies true faith in Christ, and which cannot be *revealed* — displayed — to any, but those who are docile and willing to believe on credible evidence. John v. 40-47; xii. 43. The quotation is literally from the LXX. of Isa. liii. 1.

39. *Therefore they could not believe*, — This is not to be joined with the preceding, but with the following, as in ver. 18; John v. 16, 18; viii. 47; 1 John iii. 1. No amount of teaching and miracles can produce faith in one who stubbornly refuses to listen and examine with docility and candor. *Because that Esaias said again*, — Not that his saying it was the cause of their stubbornness and unbelief, but because of what he predicted. (See on ver. 38.)

40. *He hath blinded* — This is not an exact quotation from either the Hebrew or LXX. of Isa. vi. 9, 10. It is freely cited in Mark iv. 12; Luke viii. 10; Rom. xi. 8. It is taken almost *verbatim* from the LXX. in Matt. xiii. 14, 15; Acts xxviii. 26, 27; where, as in the Syriac and Arabic of Isaiah, it is in the indicative, and refers the hardening to the people themselves. Our translators render the Hebrew in the imperative, as if the prophet were commanded to harden them; and in John it is referred to God himself, as if he hardened them. These are Hebraistic idioms, by which God is represented as doing, or ordering to be done, what he only predicts or permits. *Cf.* Ex. vii. 3; viii. 15; 2 Sam. xxiv. 1; 1 Chron. xxi. 1; Jer. i. 10; Ezek. xliii. 3. God did not send Isaiah to make the people stupid and obstinate, nor did he make them so by any influence exerted on them — they made themselves so without his agency, and indeed in opposition to it, until he left them to their own

obstinacy — which is what is here meant. *Hardened their heart*; — Made stupid. Campbell: "Blunted their understanding." The word rendered "hardness," as applied to the heart, means intractableness, indocility, stupidity, perverseness, rather than inhumanity, which is the meaning of our word hard-heartedness. (See on Mark iii. 5; vi. 52; viii. 17; Rom. xi. 25; Eph. iv. 18.) *That they should not see with their eyes*, — They closed their eyes in order not to see the truth. *Nor — And. Understand with their heart*, — By their obstinacy they made it impossible for them to comprehend the evidences of the Messiahship of Jesus, and their need of his salvation. *And be converted*, — Be turned to God. In Matthew and Mark, the word is in the active voice, as in Isa. vi. 10, "convert," turn to God. *And I should heal them*. — Isaiah: "And be healed." Mark: "And their sins should be forgiven them." Be delivered from the penal consequences of their sin — which is viewed under the notion of a disease — forgiveness being the cure. *Cf.* Isa. i. 5, 6; Luke iv. 18. Though Isa. vi. 9, 10, primarily referred to the Jewish nation in the days of the prophet, and afterward in the time of Christ, yet the principle involved is applicable to any people in any age who obstinately resist the truth. (See on Matt. xiii. 14, 15; Mark iv. 12.)

41. *These things* — In the quotation from Isa. vi. 9, 10. *When he saw his glory*, — The manifestation of Jehovah in a sublime vision. Isa. vi. 1-8. Thus the Jehovah of Isaiah is the Jesus of John — hence the pre-existence and essential Divinity of Jesus in his higher nature. *Cf.* John i. 1-14; viii. 56-58. In Acts xxviii. 25-27, the address to Isaiah is said to be spoken by the Holy Ghost. Thus, in this Theophany, there is a revelation of the Three Persons of the Godhead, whose one essential essence is invisible. To this correspond the *Trisagion* of the seraphim, ver. 3, and the blending of the singular and plural in ver. 8: "Whom shall I send, and who will go for us?" The reading of A, B, and some other MSS., adopted by Lange, Tischendorf, and Alford, "because" (*hoti*) instead of "when" (*hote*), seems to be a clerical error. *And spake of him*. — Uttered predictions concerning the Messiah and his times.

42. *Nevertheless*, — *Homos mentoi* — Vulgate *Verumtamen* — is emphatic: Yet, nevertheless, even many of the rulers believed on him. These rulers were probably members of the Sanhedrim. (See on John iii. 1; vii. 48.) *Many — Polloi*, without the article, does not mean the bulk or majority of the Sanhedrim though Campbell's rendering, "several," is hardly tenable. The words, "yet, nevertheless, even," imply surprise that any of them believed in him — in view of the obstinacy just charged upon them, and their persistent rejection of his claims. John vii. 45-52. A dozen of them would be considered comparatively many. Nicodemus and Joseph of Arimathea were examples, and some of the "great company of the priests" who "were obedient to the faith," after the day of Pentecost (Acts vi. 7), may have been of the number. Among those who thus "believed" were some perhaps who gave a bare assent to the proofs which Jesus gave of his Messiahship,

while others were not far from the kingdom. These last were among those who made "confession unto salvation," after he had given the demonstration of his Messiahship, which his death and resurrection and the Pentecostal effusion of the Spirit afforded. *Because of the Pharisees* — Who were foremost in persecuting Jesus. (See on John vii. 32, 48.) *They did not confess him*, — The coward who "believeth with the heart," but does not "confess the Lord Jesus with his mouth," is not a true believer. Rom. x. 9, 10. *Lest they should be put out of the synagogue*: — (See on John ix. 42.)

43. *For they loved the praise of men* — (See on John v. 44, where *doxa* is rendered "honor.") *More than* — The emphatic form of the comparative particle (*eper*) — more indeed than the honor which comes from God.

44. *Jesus cried*, — By ignoring the *de* — But (yet, or then) Jesus cried — many modern critics make this closing paragraph an epilogue, or a recapitulation by John, of our Lord's public discourses. They accordingly construe the aorists as pluperfects, "Jesus had cried, and had said," or as indefinite — "he had been accustomed to cry," etc. But neither of these is allowable. The *de* is resumptive from ver. 36, and "Jesus" is repeated because of the interruption by John's reflections, ver. 37-43. As he was withdrawing from them, and probably forever, as a public teacher, he cried — lifted up his voice so that all might hear — and then gave his own epilogue, or solemn recapitulation, of his discourses. *He that believeth on me*, — He who believes on me, does not believe on me alone, but also on him that sent me. This ellipsis is common in Scripture: *cf.* Mark ix. 37; Acts v. 4; 1 Thess. iv. 8. It gives emphasis to the expression — the next verse explains it, by omitting the negative clause. (See on John v. 24, 30, 38; vii. 16, 28, 37; x. 38; xiii. 20.)

45. *And he that seeth me*, — And he who beholds me, beholds also him who sent me. Of course, he did not mean the divine essence, which is invisible; but the divine attributes, which were manifested in Christ, as they never had been before. (See on John i. 18; vi. 40; viii. 19, 42; xiv. 9.)

46. *I am come a light into the world*, — (See on John viii. 12.) *Believeth on me* — Faith in him being necessary to profit by his instructions. *Abide in darkness*. — Implying that this is our natural state — a condition of spiritual ignorance and misery. (See on John iii. 36.)

47. *Words*, — Teaching. *Believe not*, — A, B, D, many other MSS. and old versions, followed by Alford and Tischendorf, have "keep not," or "observe not." *Cf.* Matt. xix. 20; Luke xi. 28. *I judge him not*: — (See on John iii. 17; v. 22; viii. 15.) *The world*, — Repeated to denote an emphatic antithesis.

48. *He that rejecteth me*, — Rendered "despiset," Luke x. 19 — treats with neglect or contempt. *Receiveth not my words*, — Appropriates not my teaching —

does not turn it to practical account. (See on Matt. xiii. 20; John iii. 11; xvii. 8.) *Hath one that judgeth him:* — Has what condemns him. *The word that I have spoken,* — *Logos* — the gospel which I have preached. Heb, ii. 2-4. *The same* — That is it which shall condemn him in the last day. (See on John iii. 18; vi. 39.)

49. *For I have not spoken of myself;* — I am not self-commissioned. (See on John v. 30; vii. 16, 17, 18, 28, 29; viii. 26-29.) *He gave me a commandment,* — He commanded me. *Cf.* John x. 18. *What I should say and what I should speak.* — As "what" is repeated, "say" may mean "enjoin," referring to "precepts;" and "speak" may mean "teach," referring to "principles" (Campbell), or "say" may be specific and "speak" may be general — hence the latter is used for both in the next verse. As the pronoun is the same in both cases, it cannot well be rendered "how" in the second case, referring to manner, and "what," in the first, referring to matter.

50. *And I know* — Christ frequently asserted his consciousness of the truth which he delivered. (See on John iii. 11; v. 32; viii. 55.) *His commandment* — The commission of his Father comprehending all his revelations to the world. (See on John x. 18.) *Is life everlasting:* — The truth which he was commissioned to reveal shows the way to eternal happiness, and, when received into the soul, is the germ thereof. (See on John iii. 15, 16, 36; v. 24; vi. 40, 69; xvii. 2, 3.) *Whatsoever I speak* — The whole subject-matter of my teaching. *Even as the Father said unto me,* — In precise conformity with his instructions. John viii. 26. After giving them this summary of what he had taught them, and emphasizing his divine authority, he closes forever his personal ministry to them.

## CHAPTER XIII.

1 *Jesus washeth the disciples' feet: 14 exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.*

XIII. — 1. *Now before the feast of the passover,* — The language of this concise and rather obscure verse may be thus paraphrased: Now as the feast of the passover was approaching, Jesus knowing that the time of his passion was come — that he should be betrayed that night and crucified the next day — and that he should soon after depart out of this world unto the Father, having loved his disciples whom he was going to leave in the world, he continued to manifest the same regard for them — notwithstanding the great trial through which he was just going to pass — to the end of his life. The passover-lambs were killed on Thursday evening, Nisan 14, and eaten after sunset, which according to the Jewish reckoning would be the beginning of Friday, Nisan 15. (See on John ii. 13; xviii. 28.) *His hour was come* — (See on John xii. 23.) *That he should depart* — That he must pass away from this world to the Father. This does not seem to be a euphemism for death, because though his death was involved, yet it rather refers to his ascension to heaven. (See on ver. 3; xiv. 12; xvi. 10, 28; xx. 17.) *His own which were in the world,* — It is strange that any should think this embraces others besides his disciples who had been with him during his ministry, and that John vii. 39; x. 16, 28, 29; xvii. 20, should be cited in proof. John xvii. 6-19 restricts it to the disciples — the twelve apostles, except Judas, "the son of perdition," who had forfeited his love, and was "lost." *Unto the end.* — This must mean to the last of his life, as John proceeds to show how he manifested his love — in washing their feet — in his consolatory discourses (John xiv.-xvi.), including the institution of the Eucharist, which John omits, as it was already narrated by Matthew, Mark, Luke, and Paul — by his sacerdotal prayer (John xvii.) — and his bearing toward them at the time of his arrest and during his passion.

2. *And supper being ended,* — This rendering expresses too much: *cf.* ver. 12, 23-30. The rendering "prepared" does not express enough: *cf.* ver. 4. It means, And supper having come on. The participle (*genomenou*) is frequently used in this sense. *Cf.* Matt. xxvi. 6, 20; Mark vi. 2; Luke iv. 42; John xxi. 4. *The devil* — Not without the article, "a devil," as Judas himself is called (see on John vi. 70, 71); but with the article, meaning Satan himself. (See on ver. 27; John viii. 44.) *Having now put into the heart* — The received text is probably correct, and may be

rendered, having already suggested to Judas Iscariot, the son of Simon, that he should betray him. The devil injected this temptation into the heart of Judas at a well-circumstanced time for it to take effect — just after what took place at the anointing of Jesus by Mary. (See on Matt. xxvi. 14-16; Luke xxii. 1-6; John xii. 1-8.)

3. *Jesus knowing* — This remark was made by John probably to preclude any inference from the act of humiliation which Christ was going to perform that he ever lost sight of his sovereign dignity. Though necessarily conscious of his high commission, his divine origin and destiny yet he thus took upon him the form of a servant. It is implied too that he could not fulfill his commission without this humiliation and the deeper one which was soon to follow. Phil. ii. 5-8. *That the Father had given* — John uses the perfect, "has given," to correspond with the present tense, which he uses for historic vivacity in ver. 4 — "riseth," "layeth aside." *All things* — Not merely all the counsels of God concerning the redemption of man (see on Matt. xi. 27), but all power in heaven and in earth for the carrying out of the same. (See on Matt. xxviii. 18-20; John xvii. 2.) *Into his hands*, — Into his power — under his authority. *And that he was come from God*, — (See on John viii. 14, 42.) *And went to God*; — Literally "and to God goeth" — the historic present, as in the next verse. He was just going to return to heaven, whence he came. (See on ver. 1; John vi. 62.)

4. *He riseth from supper*, — From the recumbent posture assumed at meals: cf. ver. 12. The present tense gives life to the narrative. They had probably just arranged themselves on their couches. It has been suggested that the contention which should be accounted the greatest (Luke xxii. 24-27) took place as they were taking their relative positions at table — a point of etiquette, especially among Orientals. Luke xiv. 7-11. Or that, as there does not appear to have been any servant present there may have been a dispute as to who should attend to the feet-washing which took place after the guests had reclined on their couches to eat. Luke vii. 44. By what follows he showed them that he was among them as one that served, rebuking their ambition, and setting them an affecting example of humility. *And laid aside his garments*; — And layeth aside the outer garments — the mantle with its appurtenances. (See on Matt. xxi. 7. 8; Acts vii. 58; xxii. 20.) *And took* — And taking a *lention*, he girded himself — *i.e.*, with it, ver. 5. *Lention* — Latin, *lintheum*, from *linum*, flax — means a linen cloth. Here it seems to mean a towel, long enough to be put round the waist and to hang over the shoulder, after the manner of servants — *succinctos lintheo*.

5. *A basin*, — The *nipper*. The article implies that it was the washbasin usually found in a room. (See on Matt. v. 15.) *Began to wash* — Proceeded to wash. *To wipe* — To wipe off, to wipe dry.

6. *Then* — Not, "in pursuance of this intention he comes first to Simon Peter" (Alford), but, in due course, when it came to Peter's turn — not perhaps last, as Chrysostom thought; yet not first. *And Peter* — Our translators, following the Latin and some other versions, add these words: the Syriac and Persic have "Simon;" some MSS. have "and he" (*kai ekeinos*) for perspicuity; others have simply *legei* — the subject being apparent. *Lord, dost thou wash my feet?* — Every word is emphatic. He calls him Lord — recognizing him as his divine Master, as in Luke v. 8 — where there is a similar outburst — characteristic of this impulsive apostle: THOU wash MY feet! It is an expression, of astonishment and disapproval. Cf. ver. 8; Matt. xvi. 22. Washing the *feet* was the lowest menial service. 1 Sam. xxv. 41; 1 Tim. v. 10. The present tense, "Art thou washing," means, Art thou intending to wash — about to wash. Cf. John x. 32, 33.

7. *What I do* — The "I" and the "thou" are emphatic, as in ver. 6. What is the meaning of my present action — why I wash your feet — thou knowest not while I am doing it, but thou shalt know after I have done it. Hence he explains it to them, ver. 12-16. *Now*; — While I am doing it. *Hereafter*. — *Meta tauta*, in contrast with "now," means after the action is finished. It seems forced to refer it to a period after the day of Pentecost, or after the present life.

8. *Thou shalt never wash my feet*. — The negative (*ou me*) is intensive, as in the similar passage, Matt. xvi. 22 — only *eis ton aiona* is added, which Tyndale renders, "while the world standeth" — as our translators in 1 Cor. viii. 13. (See on John viii. 51, 52; xi. 26.) What a mixture of rashness and modesty, self-will and reverence! *If I wash thee not*, — If thou dost not submit to my will in this matter, thou canst have no fellowship with me. We cannot remain in communion with Christ unless we submit to his will, and our obedience is not to be determined by our own notions of congruity.

9. *Simon Peter* — D omits "Simon;" but both names seem to have been written by John — as if no other man but this impulsive apostle would rush so rapidly from one extreme to another. *Lord, not my feet* — Lord, wash not my feet only, but my whole body, rather than exclude me from thy society.

10. *He that is washed* — He whose hands and face have been washed, in the ablution customary before going to a feast, needs only to wash his feet — which was frequently done by a servant after the guest had reclined on the eating-couch, his feet protruding behind him (See on Luke vii. 38.) *Clean every whit*: — All clean. *And ye are clean*, — As the word *katharos* is frequently used in a moral sense — void of evil — Christ now uses it in that secondary sense. As each of them was wholly clean, in a literal sense, except his feet, so the entire college of apostles was clean, in a moral sense, save one member thereof — that one too who is always appropriately put at the foot of the list. Christ, perhaps, made this observation lest, as he washed the feet of Judas, as well as of the rest, it might be

inferred that he did not know that Judas really had no part with him. Bloomfield: "The *kai*, as at ver. 14, may be rendered 'and thus.'" It is easy enough to spiritualize the washing of the feet, and of the body referring the latter to the one act of regeneration, and the former to daily cleansings from inevitable sins — but the theology is questionable, and the scope of the passage discountenances any spiritualizing of the sort.

11. *For he knew who should betray him:* — Was going to betray him. *Cf.* ver. 1, 2.

12. *So after* — Then after he washed their feet, and put on his garments, reclining again (see on ver. 4), he said to them, Do ye know the intent of what I have done to you? He did not wait for an answer — the question was only to call attention to the explanation he was about to give them.

13. *Ye call me* — Ye style me the Teacher, and the Master — titular nominatives. These titles, as used by the disciples, meant more than *Rabbi* and *Mar*, as used by the Jews — though they stand for them. (See on Matt. vii. 21; viii. 25.) *Ye say well;* — Ye speak correctly (see on John iv. 17), for I am what ye call me.

14. *If I then,* — If therefore I, the Master and the Teacher. *Ye also ought to wash* — As washing the feet was one of the most humble services which one could render to another, according to the usages of those times, our Lord meant that we are to render to one another any services, however humble, which occasion may require. As Christ never washed his disciples' feet but on this occasion, when the symbolical design of the act was explained to them, they did not understand the precept in the literal sense, and did not so comply with it, except as circumstances might occasionally call for them to do so. 1 Tim. v. 10. In the fourth century the literal and ceremonial observance of this command came into vogue, and is still practiced by some who overlook the symbolical character of our Lord's conduct on this occasion.

15. *Example,* — A pattern put under one's eyes for imitation. *Cf.* James v. 10. *That ye should do* — Be ready, in the spirit of humility, to perform the most menial actions. Literal feet-washing may be done as a pageant, in the spirit of pride and ostentation, as by the pope on Maundy Thursday, or as in the spirit of superstition, through misunderstanding of this important lesson — very different from that meek and lowly spirit which prompts the prayer,

O that my Lord would count me meet  
To wash his dear disciples' feet!

16. *Verily, verily,* — A solemn asseveration, indicating an important statement (see on John i. 51), which seems to have been a proverb, as it is several times

cited by Jesus, and is found in the Talmud. (See on Matt. x. 24; Luke vi. 40; John xv. 20.) *The servant* — A slave is not greater than his master, nor a messenger greater than he who sent him. *Apostolos*, "messenger," is used according to its derivation, one who is sent by another, as in 2 Cor. viii. 23; Phil. ii. 25. John uses the word nowhere else: he never calls "the twelve" apostles. If the Master be thus humble, much more should the servant be. This is a *meiosis* of great force.

17. *If ye know* — This is only hypothetical in form, as in John xii. 32; it expresses a known fact, or one admitted: *q.d.*: Since ye know these things, blessed are ye if ye do them. This implies that knowledge without practice is of no avail.

18. *I speak not of you all*; — He knew that one of them would not do them, and would not be blessed. *I know whom I have chosen*; — I know the disposition and destiny of those whom I have chosen to be apostles. (See on John vi. 64, 70, 71.) *But* — Supply "this cometh to pass," as in John xv. 25. *That the scripture may be fulfilled*, — This has been permitted that what David said of Ahithophel might be said by me — David being my type, as Ahithophel was the type of Judas. *Cf.* Acts i. 16-20. These prophetic sayings are anticipated history. (See on John xii. 28.) *He that eateth bread with me*, — My most familiar friend, who eats at my table — considered by the Orientals an inviolable pledge of friendship. *Hath lifted up his heel against me*. — A metaphor taken from a vicious horse, who kicks his feeder. *Cf.* Deut. xxxii. 15; Jer. ix. 4, LXX. The paschal bread which Jesus had just given Judas, and his feet which he had just washed, may have suggested the quotation, which is condensed and slightly varied from Ps. xli. 9.

19. *Now* — Rendered "from henceforth," John xiv. 7; Rev. xiv. 13. Just now — marking distinctly the time from which to date the announcement. *I tell you* — I announce this to you before it comes to pass, so that when it is come to pass, ye may believe that I am he. Ye may have your faith in my Messiahship confirmed. (See on John ii. 11; viii. 24; xiv. 29.) After the apostles had recovered from the panic occasioned by the betrayal, arrest, and execution of Jesus, they would naturally recur to this prediction, and its minute fulfillment would tend greatly to rally and establish their faith in his Messiahship.

20. *Verily, verily*, — This solemn asseveration connects this verse with the statement following the solemn asseveration, ver. 16; in that verse it is stated that the messenger is not greater (by *meiosis*, is less) than he who sends him; in this, to set forth the dignity of the apostolic office, he assures them, that he who received, in his character as ambassador, any one whom he sent, in effect, received him; as any one who received him, in that character, received, in effect, the Father who sent him. The humility which he had just inculcated was not incompatible with the full recognition of the dignity of their office, as it was not with that of his Messiahship. The connection with verse 16 accounts for the

expression *whomsoever I send*, when otherwise "you" would have been employed. (See on Matt, x. 40.)

21. *When Jesus* — Having said these things, Jesus *was troubled in spirit*, — Agitated with emotions of grief and horror in view of the base treachery of one of his chosen friends. (See on John xi. 33.) *Testified*, — Made an open declaration. He gave an obscure hint in ver. 10 — hinted it more plainly ver. 18 — but now announces it distinctly, with a solemn asseveration — and in ver. 26 by a significant act designates the traitor. He kept it as a secret in his own bosom as long as he could, and when he did speak of it, it was in a reluctant manner, as we are accustomed to announce bad news to our friends. Cf. John vi. 64, 70. *Shall betray me*. — Will deliver me up to my enemies.

22. *Then the disciples* — How natural and graphic is this remark! How it depicts their anxiety and perplexity! *Doubting* — Literally, without way or means — at a loss with themselves — rendered "perplexed," 2 Cor, iv. 8: cf. Acts xxv. 20; Gal. iv. 20. The other evangelists record what they said in their perplexity.

23. *Now there was leaning on Jesus' bosom*, — John was reclining next to Jesus on the *triclinium* at supper, so that his head was near the bosom of Jesus. (See on Luke xvi. 22, 23; John i. 18.) *One of his disciples, whom Jesus loved*. — John thus modestly speaks of himself, John xxi. 20: cf. xix. 26; xx. 2; xxi. 7. The transcendently amiable character of John elicited the peculiar affection of Jesus. (See on John xi. 3, 5.)

24. *Beckoned* — Noddeth — makes a sign. (See on Luke i. 22, where the compound is used.) *That he should ask* — To inquire who it should be. As the optative (*ei*) is not used anywhere else in John, some adopt the various reading: "Simon Peter therefore beckoned to this one, and said to him, Tell who he is of whom he speaks;" or as in the Vulgate, "Who is it of whom he speaks?" But it is not likely that Peter nodded and spoke too, or that he thought John knew; but as he was lying next to Jesus, and was so familiar with him, it was natural enough for Peter to hint to him to make the inquiry; and so John seems to have understood it.

25. *He* — That one. *Lying on Jesus' breast*, — Throwing himself back on the breast of Jesus. *Epipeson* — not *anakeimenos*, as in ver. 23. Here, too, is *stethos*, "breast;" not *kolpos*, "bosom," as in ver. 23. *Anapipto*, to fall back, with *epi stethos*, is used John xxi. 20, referring to this.

26. *He it is* — That one it is. *A sop*, — The bit — which he probably was taking from the table. It may have been a piece of the unleavened bread, or of the paschal lamb, which was dipped into the sauce of bitter herbs, which was eaten with the passover. (See on Matt. xxvi. 26.) *And when he had dipped* — And having dipped the sop, he gives it. *To Judas Iscariot the son of Simon*. — (See on John vi. 71.)

It is likely the self-conscious traitor then said, as in Matt. xxvi. 25, "Master, is it I?" And Jesus replied, "Thou hast said."

27. *And after the sop* — After he had received it. *Satan entered into him.* — *Tote* — Then Satan entered into that man. The devil had already tempted Judas to betray Jesus, and he had so far yielded to the temptation as to strike a bargain with the priests to betray him to them (see on ver. 2); but now being exposed as the traitor, he opened himself fully to the diabolical influence, and determined at once to put his fell design into execution. This Jesus saw, and hence he said to him, *That thou doest, do quickly.* — The present tense is used because Judas was fully resolved to betray him that night: What thou art doing, do more quickly. Do not linger about it, pretending to share in the doubts of the other disciples as to who is the traitor. The language is neither imperative nor permissive, in the proper sense, any more than that in Matt. xxiii. 32: "Fill ye up then the measure of your fathers." Jesus did not want Judas present at the institution of the Eucharist, and the delivery of his discourses and prayer, John xiv.-xvii. It may have been the last effort of mercy to arrest him in his purposed villainy.

28. *Now no man* — Stier supposes that John does not include himself, but that he knew. It is likely, however, that though he now knew that Judas was to be the traitor, he did not imagine that he was then about to leave to consummate the deed. *At the table* — Of those reclining.

29. *The bag,* — The purse. (See on John xii. 6.) *Had said* — Says. The present tense is used for vivacity. Some of them seem to have thought Jesus had previously told Judas to buy those things, and now tells him to do it quickly, as it was getting late. Olshausen thinks their conjectures were not probable: they may not appear very probable, but then they may not be very improbable. Things needed for the feast could doubtless be procured if it was night, and the gift to the poor might have been — not as Alford suggests, "to procure their paschal lamb," it being too late for that — but to enable them to keep the feast with better cheer. This shows that the feast was not to be kept on the next evening — for if so, they would have had time enough to procure things for it and to give paschal alms, without attending to these matters at night. *Against the feast;* — For the festival, which lasted a week, though they may have thought Jesus needed something more for the chief solemnity that night. The law allowed provision of this sort to be made during the passover. Ex. xii. 16. *Or,* — Others thought Jesus meant that Judas should give something to the poor — which was common on festal occasions. Esth. ix. 22.

30. *He then,* — Having therefore received the piece of food, he went out immediately. *And it was night.* — There seems to be no allusion to the darkness in the soul of Judas, nor to "the hour of darkness," Luke xxii. 53: it is not a note of awe, as Meyer suggests, but merely a note of time. They began the paschal feast

at sundown — then perhaps an hour was occupied in washing their feet — then some time elapsed after Jesus had resumed his place at the table, ver. 12 — so that it must have been night; yet the night was not so far advanced as not to leave time for the institution of the Eucharist, the discourses which followed, the scene in Gethsemane, and the arrest.

31. *Therefore*, — Some MSS. and versions omit this, and many of them join *when he was gone out* to ver. 30. But this verse would then begin abruptly, and not in John's style. The received text is probably correct: When therefore he went out, Jesus says. The language implies that he said it the moment Judas left. He could not say it before. Judas is now viewed as having accomplished his treason. *Now is the Son of man glorified*, — The passive aorist is put for the immediate future. The act is considered as done, because of its nearness and certainty. (See on John xii. 23.) *And God is glorified in him*. — By the work of redemption which he was accomplishing. (See on John xii. 28.)

32. *If God* — If God is glorified by him — as he is — the language not being expressive of doubt. *God shall* — God will also glorify him by himself. By the miracles which accompanied his death, resurrection, and exaltation. John xvii. 1, 5; Rom. i. 4; Phil. ii. 5-11; Heb. ii. 9; 1 Pet. i. 11. *And shall* — And he will immediately glorify him. This he did by attesting his Messiahship, even in the depth of his passion, and by speedily raising him from the dead and exalting him to his own right hand.

33. *Little children*, — Jesus nowhere else uses this diminutive, which is an endearing appellation, like "Beloved children." It occurs Gal. iv. 19; 1 John ii. 1, and frequently in that Epistle. How appropriate at this time in the mouth of Jesus! *I am with you*. — He does not use the future, because the time was so short. *Ye shall* — Ye will seek me — but will not find me. I shall go, whither ye cannot follow me — *i.e.*, not till ye die. (See on John vii. 34; viii. 21; xiv. 2-4.) Jesus says this to prepare them for the fast-coming events.

34. *A new commandment* — Mutual love was always a duty (Lev. xix. 18); but Christ's commandment has this new feature, they were to love one another after his example, so that their love would be a badge of their religion. They were to render such services (ver. 14, 15), and to make such sacrifices, even to death, for one another, as he had made, and was about to make for them. Thus he himself explains it, John xv. 12, 13: *cf.* 1 John ii. 8; iii. 14, 16. *That ye also love one another*; — An emphatic *epitasis*.

35. *By this shall all men know* — As they were separated from the world, and the world hated them, their mutual affection would demonstrate their relation to Christ. 1 John iii. 13, 14. It was this strong affection which forced the heathen to say, as Tertullian reports, "See how these Christians love one another, and how

ready they are to die for one another!" Minucius Felix says of the Christians, "They love before they know one another." *If ye have love* — If ye manifest such affection toward one another.

36. *Simon Peter said* — Says, in the Greek — so in ver. 37. The question was characteristic of this forward apostle. *Thou canst not follow me now*; — He does not seem to mean that Peter had not yet the moral strength to follow him in his sufferings to heaven, but that he should acquire that strength, and undergo those sufferings, at some future time. (See on John xxi. 18, 19; 2 Pet. i. 14.) He meant that there was work yet for Peter to do on earth before he could be admitted to heaven; but that he should in due time find his way thither. *Cf.* ver. 33, with which this connects; John xiv. 1-3; xvii. 15, 24.

37. *Why cannot I follow thee now!* — Campbell notes the difference in the terms, *arti*, which he renders "presently," and *nun* (ver. 36), which he renders "now;" but the distinction is not obvious. The Vulgate has *modo*, "just now," in both cases. *I will lay down my life for thy sake*. — The language of Jesus, Matt. xxvi. 31, 32, "All ye shall be offended because of me this night," etc., seems to have occasioned this protestation of affection; with that in ver. 33, Matthew, "Though all men shall be offended because of thee, yet will I never be offended." *Cf.* Luke xxii. 31-34.

38. *Wilt thou lay down thy life for my sake?* — This seems to be a little ironical. *Verily, verily*, — This solemn asseveration — as usual only "verily" in Matthew and Mark, omitted entirely in Luke — gives emphasis and solemnity to the sentence. *The cock shall not crow*, — Will not crow. The technical time of cock-crowing was at 3 A.M., which is called the second crowing by the Romans, to distinguish it from a crowing at midnight, which is heard by few — hence the second is what is generally meant. (See on Matt. xxvi. 34; Mark xiii. 35; xiv. 30.) This declaration seems to be identical with that in the synoptists. Luke records the conversation with Peter immediately after the reproof of the disciples for their ambition, but this appears to have been administered before the institution of the Lord's-supper; though for the sake of convenience Luke places it after, without, however, any note of order. Ver. 31 of Luke comes in very well after ver. 33 of Matthew, which is not in Luke and John. Ver. 33 in Luke connects with ver. 37 in John; and all four evangelists harmonize in the prediction of the denial which immediately follows. The institution of the Lord's-supper comes in between ver. 30, after the retiring of Judas (Matt. xxvi. 25), and ver. 38 — probably after ver. 32.

## CHAPTER XIV.

1 *Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requesteth love and obedience, 16 promiseth the Holy Ghost the Comforter, 27 and leaveth his peace with them.*

XIV. — 1. *Let not your heart be troubled:* — Do not be distressed about my departure. John xiii. 33, 36. He seems desirous to get away from the disagreeable subject of Peter's denial, and to administer to them the consolation which their circumstances required. *Ye believe in God, believe also in me.* — Both the grammatical construction (the absence of the pronoun) and the scope of the discourse favor the rendering of *pisteuete*, in the former as well as in the latter case, in the imperative: Trust in God, and in me. Confidence in God and in Christ is the sure safeguard against anxiety. He then proceeds to give them those consolatory assurances in which he wished them to repose confidence.

2. *In my Father's house* — A similar phrase occurs John ii. 16, only there *oikos* is used — here *oikia*, as, metaphorically, it includes the chambers of the priests built on to the temple. The temple was considered a type of heaven. Ps. xi. 4; xxxiii. 13, 14; Isa. lxiii. 15. *Many mansions:* — Abiding places, dwellings — alluding perhaps to the numerous chambers in the temple at Jerusalem, erected for the abode of the priests and others who attended on the temple-service. The idea intended to be conveyed is that of sufficient accommodation. There is room enough for you and all the world beside — and all who will seek the qualification for it. The language is marked with great simplicity, being addressed to the disciples, as little children. Cf. John xiii. 33. The templar idea suggests the sanctity of the place, and the term "mansions" its permanency; but the main point is abundant accommodation. As the temple was the palace of the great King, there may be a secondary allusion to the custom of Oriental monarchs of having numerous residences within the precincts of the palace for the accommodation of their courtiers. The notion of various degrees of glory in heaven — though true — is foreign from the scope of this passage. *If it were not so,* — But if not — were it otherwise. *I would have told you.* — So that you might not cherish expectations which would be disappointed. *I go* — The *hoti* in many MSS. and versions may be genuine — not, however, connecting with the foregoing: "I would have told you *that* I go;" but in the sense of "for" — For I go — am just going. *To prepare* — Fit up, furnish, make ready a place for your reception. So Luke ix. 52; Phil. 22; Rev. xii. 6. "He now is fitting up your home." *A place* — A residence in heaven, when you fail on earth. Luke xvi. 9. As our elder brother, "forerunner" (Heb. vi.

20), he has gone in advance to that unknown country to get every thing ready against our arrival. This, of course, implies all that he does for us to secure our title and meetness for heaven. He prepares us for the place, as well as the place for us.

3. *And if I go* — Not "when;" nor does it express doubt, but the certainty of what was contingent on his going and preparing a place for them. *I will come again* — The present tense (in the Greek and Vulgate) expresses certainty. *And receive* — And will receive you — take you home with me. This does not seem to refer to their reception into heaven, individually at death, though that may be implied, but to their reception collectively at the resurrection. 1 Thess. iv. 16, 17. *That where I am,* — The present for the future for vivacity. (See on John xii. 26.)

4. *And whither I go ye know,* — Ye know that heaven is the place whither I am going — "my Father's house," ver. 2. *And the way ye know.* — The course of obedience which leads to heaven. They knew this, or are assumed to know it, from his teaching. John xii. 26. The omission of the words "and ye know," in B, Cod. Sin., and some other MSS., seems to be a clerical error.

5. *Thomas* — John brings Thomas forward more than any of the other evangelists, and he always appears in character — honest, reflective, slow of faith. Cf. John xi. 16; xx. 24-29. One can hardly think that all the disciples were as much at a loss as he seems to have been as to our Lord's meaning. He seems to have been still beset with the notion of a Messianic corporeal reign upon the earth, as indeed they all appear to have been until after the resurrection of Jesus. Acts i. 6. *And how can we* — How then can we — much less can we — know the way to it?

6. *I am the way,* — He is the medium of access to God, as it is by faith in his atoning sacrifice, obedience to his commands, and imitation of his example, that we find our way to heaven. *The truth,* — The infallible Guide to heaven. *And the life:* — The source of that spiritual vitality which, when consummated, constitutes heaven. These terms are more expressive than Guide, Instructor, and Life-giver — they more emphatically express the cause, and source, and medium of eternal life: (See on John x. 9; xi. 25; Rom. v. 1, 2; 1 Cor. i. 30; Eph. ii. 18; Heb. x. 19-22.) *No man cometh* — The present tense is emphatic for no man can come. *Unto the Father,* — Cf. "my Father's house," ver. 2. *But by me.* — As the way — there is no other. This explains the former clause, and shows the exclusiveness of the way of salvation by Christ. Even infants and many heathens who never heard of Christ are saved by his mediation, and none can be saved who reject it. Acts iv. 12; Heb. ii. 3.

7. *If ye had known me,* — The terms imply that they had not known him — the wisdom, power, and love — those divine attributes which inhered in him, and

which all stood engaged to make them blest. Though they recognized him as the Son of God, they had not a proper conception of his divine character. *Ye should* — *Ye would.* *Have known my Father also:* — Christ was the brightness of the Father's glory, and the express image of his person — the attributes of the one were therefore the attributes of the other. (See on John viii. 19.) Christ says this to allay their anxieties, and to induce them to repose unwavering confidence in God the Father, and in himself. Ver. 1, 2. *And from henceforth* — He speaks of his glorification as present, because it was imminent, as in John xiii. 31. *Ye know him,* — By being endued with power from on high. The plenary inspiration by which they attained this knowledge of God was imparted to them on the day of Pentecost. Luke xxiv. 49; Acts i. 4, 5; ii. 1-4. The present tense is used, rather than the future, to indicate certainty and imminency; and not the perfect, as in the next clause, because it better expresses the state of divine knowledge to which they would then attain. *And have seen him.* — The perfect tense is here used, because it expresses that act of divine illumination by which they acquired this knowledge of God. Not till then did the disciples fully comprehend the communications which Jesus had made to them during his ministry. (See on John ii. 22.)

8. *Philip* — John alone records any thing said by this apostle. John i. 43-48; vi. 5, 7; xii. 21, 22. So of Nathanael (John i. 45-51); Thomas and Judas (ver. 5, 22). *Shew us the Father,* — He thought perhaps that Jesus spoke of such a vision of God as Moses and Isaiah had. He could not refer to the divine essence, which no man hath seen, nor can see. (See on John i. 18; 1 Tim. vi. 16.) *And it sufficeth us.* — And then we shall be satisfied.

9. *Have I* — Literally, Am I so long with you, and yet thou hast not known me, Philip? The change from the plural ("you") to the singular ("thou") seems to reflect on Philip personally. Yet, though some of them had seemed to gain a knowledge of his true character (Matt. xiv. 33; xvi. 16, 17), it is evident that, in the highest sense, none of them yet knew him. Ver. 7. *He that hath seen me,* — He who has seen the wisdom, power, and love, which beam through the humanity of Christ, as the soul manifests itself through the body — which is what is meant by seeing Christ — has, in effect, seen the Father — for the attributes of the one are those of the other. Thus the seeing of Christ is the knowing of him. In an objective sense, Christ had revealed the Father to them; but in a subjective sense, he was not revealed to them, because of "their unbelief and hardness of heart" — *i.e.*, dullness of apprehension. (See on Mark xvi. 14; John xvii. 3.) *And how sayest thou then,* — Why then dost thou say? *Shew us the Father?* — There was a sense in which it was proper for them to make this request; but Jesus knew Philip's misapprehension, and took occasion to tell him in what sense they might and should see and know both him and the Father. Throughout the whole course of his ministry they might have seen God in him, had they not been very dull in their mental perceptions; but there was a higher revelation to be made to them, in

answer to their prayers and his, which could not be made until Jesus was glorified. (See on ver. 7, 13-17, 25, 26; John vii. 39; xii. 45.)

10. *Believest thou not* — The question (with the negative *ou*) implies that he did or ought to believe it. *That I am in the Father, and the Father in me?* — There was a perfect union and communion between them, in all that Christ said and did. (See on John x. 30, 38.) *The words that I speak unto you,* — The subject-matter of all my teaching. He passes from the singular to the plural — addressing all alike. *I speak not of myself:* — Not of my own mind, without instruction or authority from the Father, who sent me. (See on John vii. 17, 18.) *But the Father, that dwelleth in me,* — The Father abides in Christ, as does the Holy Spirit, in mysterious union with the Divine *Logos*, not in substitution of him. *He doeth the works.* — As this is an adversative clause it might have been expected that he should say, "he speaketh the words." but in the previous clause it is not simply "I speak not," but "I speak not of myself" — not of my own independent authority — not without the sanction of him that sent me; but the miraculous phenomena which attended his teachings constituted their divine sanction, and prove that he did not speak of himself — without divine authority. Thus the *working* is equivalent to the *speaking*; so in John viii. 28 (see note) the speaking is the same as the working. The "he" is emphatic.

11. *Believe me* — The same imperative as in ver. 1. *That I am in the Father,* — (See on ver. 10.) *Or else* — Rendered, "if it were not so," ver. 2 — but if not. He does not suppose that they would distrust his assertion, but he did not wish them to trust that alone. Setting aside his own testimony, he appealed, as usual, to the confirmatory testimony of his works. (See on John viii. 18; x. 38.) *For the very works' sake.* — On account of the works themselves.

12. *Verily, verily,* — His solemn asseveration introducing a weighty declaration. *He that believeth on me,* — He means any one of them believing on him; others, indeed, to whom miracle-working power was imparted, may be included. Matt. xvi. 17-20; Acts iii. 16; 1 Cor. xii. 1-11. *Greater works than these shall he do;* — The great moral miracles which followed the pentecostal effusion of the Spirit; hence it is added, *because I go unto my Father.* — On which event was suspended that effusion of the Spirit. (See on ver. 13, 16, 28; John v. 10-25; vii. 39; xvi. 7-16; Acts ii.) The greater moral effects which resulted from the ministry of the apostles than what resulted from our Lord's own personal ministry, constitute no disparagement to him, because his ministry prepared for theirs, and his Spirit gave them all their success. Cf. Isa. liii. 1, 2, 3, 10, 11, 12.

13. *And whatsoever ye shall ask* — Some connect this immediately with the foregoing clause, reading thus: "For I go unto my Father, and whatsoever," etc.; but the sense amounts to the same, and there is no reason to change the usual pointing. *In my name,* — On my account — for the furtherance of my cause. *That*

*will I do*, — Thus it appears that the Son answers prayer, as well as the Father (John xv. 16), and of course may be addressed in prayer. "Jesus in thy name, we pray." (See on John xvi. 23, 24.) *That the Father may be glorified in the Son*, — The glory of the Father was eminently shown forth by the Son, when he enabled his disciples to perform those stupendous works. John xv. 8, 16; Phil. ii. 11.

14. *If ye shall ask* — An emphatic repetition of the promise in ver. 13: Whatsoever ye ask, on my account, *I* — the *ego* here is emphatic — will do it. The word rendered "ask" is the same as that so rendered in the second clause of John xvi. 23 — not as that so rendered in the first clause, and in John xvi. 19, 30.

15. *If ye love me*, — In saying this he did not question, but rather supposed, that they really did love him, as they had just professed. Matt. xxvi. 35. *Keep my commandments*: — Love is developed, tested, and kept alive by obedience, as health is by exercise. It is the condition of reciprocal affection (John xv. 8-10; 1 John, *passim*), and of the communication of the privileges and prerogatives which follow; hence this verse is immediately connected with the next. One cannot conceive of the traitor's sharing these promises with the loving, obedient disciples.

16. *And* — On condition of your loving obedience, ver. 15. *I will pray* — *Erotao* is rendered "ask" in John xvi. 19, 23, former clause 30: here it means request — to ask a favor of any one, especially when present, as in this case. Heb. ix. 24. The word rendered "ask" in ver. 13, 14; John xvi. 23, second clause, 24, is *aiteo*, to ask in prayer; but the words are sometimes used interchangeably. *The Father* — He never says "our Father," though he tells them to say it — he says "my Father" and "your Father," John xx. 17; but "the Father" comprehends both. *He shall* — He will. *Give* — Indicating grace, as in the mission of the Son. John iii. 16: *cf.* Acts ii. 38; x. 45; xi. 15-18; 1 Cor. xii. 7; Eph. iv. 7. Elsewhere "send." Luke xxiv. 49; John xiv. 25; xv. 26; xvi. 13. *Another Comforter*, — Another *Parakletos*: Christ himself being a *Parakletos*, and is so styled 1 John ii. 1, where it is rendered literally "Advocate" — from the Latin *Advocatus* — one who is called to, viz., for assistance. The Holy Spirit is so styled here, and in ver. 25; John xv. 26; xvi. 13. The word is found nowhere else. *Parakletor* is used for "comforter" in Job xvi. 2, LXX. *Parakletos* should not have been translated, but transferred in the form of *Paraclete*, which indeed is an English word, and if, like Jesus, Christ, Apostle, and other names and titles of the sort, it had been put into our version, it would have become as familiar as it is expressive. It was early transferred into the Syro-Chaldee, and into the Syriac version of the New Testament — also into the Latin Vulgate in the Gospel, though it is translated *Advocatus* in 1 John ii. 1. "Comforter," in the sense of *Consolator*, is too limited a term; and in the old sense, one who gives "aid and comfort," it is not sufficiently definitive; nor is "Helper." Teacher, Monitor, Interpreter, and the like, are too limited. Intercessor, Surety, Representative, come nearer. The proper word, of

course, would be Advocate, if, as under the emperors, it comprehended counsel as well as defense. The Roman *Patronus*, Patron, did this: he counseled as well as defended his client. See Smith's Greek and Latin Antiquities, Articles, *Advocatus, Cliens, Orator, Patronus*. Luther comes near it in his Commentary: "One who stands as the counsel of an accused party, who takes of his to defend him, who pleads his cause, and serves him by advice and help, admonition and encouragement, as his case needs." But both Christ and the Holy Spirit act as our Patrons, in regard to all our interests: Christ, objectively; the Spirit, subjectively — Christ, "with the Father;" the Spirit, "with us" — Christ, for us; the Spirit, in us. As the Paraclete is "given" and "sent," by the Father and the Son — as he takes the place of the Son on earth (*allos*, "another") and performs personal actions (*ekeinos*, "he," ver. 26; John xv. 26; xvi. 7, 8, 13, 14), his personality is distinct. Hence his peculiar economical work. His capacity is seen in that he is an infallible Counselor — the Spirit of the truth. He may be consulted in the Scriptures as read, John v. 39; 2 Pet. i. 19-21; 1 Cor. ii. 9-13 — as preached, Acts xx. 28; 1 Thess. v. 19-22. He teaches by direct and immediate action on the soul — as spirit can act on spirit, John iii. 5, 6: by communicating original ideas, 2 Pet. i. 21; by recalling things previously known, ver. 26; by moral influence, which all may experience. The Spirit does act on every human spirit: by opposing the opposition of sin and Satan, so that conscience can be heard; by so operating on our moral consciousness, as that we realize our filial relation to God; by an effusion of the love of God in our hearts, Rom. v. 5; by witnessing our adoption, Rom. viii. 16; Gal. iv. 6; by sealing us for heaven, 2 Cor. i. 21, 22; Eph. i. 13, 14; iv. 30; by causing us to realize such moral changes as imply a state of grace, 2 Cor. i. 12. He is also an all-powerful Advocate. He pleads with us on God's behalf, Heb. iii. 7, 8; he enables us to plead with God, Rom. viii. 26, 27; and secures for us all our blood-bought rights — to conquer our enemies, and to serve God in a holy life. His accessibleness appears in that, as a Spirit, he is everywhere present, and his moral influence is experienced by all, except those who resist it — entering, like the air, his symbol, into every place from which he is not debarred. All who obey Christ have his Spirit *with* them, as a *Patron* — *in* them, as a *Spirit*. He remains in the Church, through all this dispensation. This economy "is expedient" for us: it is infinitely better that Christ should remain corporeally in heaven, and be thus spiritually upon the earth, than to reign corporeally at Jerusalem or anywhere else upon the earth, as this would induce pilgrimages, involve disadvantages of various sorts, and militate with the spirituality of religion, and be unsuited to the government of Him whose kingdom is not of this world. John xvi. 7; Acts iii. 21; Heb. vii. 25, 26; ix. 24. *That he may abide with you* — To continue with you. The

present tense of the same verb is rendered "dwelleth," ver. 17: so *oikei*, Rom. viii. 9, 11: *cf.* 1 Cor. vi. 19.

O that the Comforter would come,  
Nor visit as a transient guest,  
But fix in me his constant home,  
And keep possession of my breast;  
And make my soul his loved abode,  
The temple of indwelling God!

*For ever*; — Not to the end of life, as if it were restricted to the apostles, but to the end of the age, *i.e.*, of the world, as in Matt. xxviii. 20. (See note.)

17. *The Spirit of truth*; — Of the truth. The article is used here, and in John xvi. 13, because the reference is not to truth in general, but the system of truth which Christ revealed, and which the Spirit, by his inspiration, reproduced. *Whom — Him* — Properly rendered, as the neuter in the Greek merely agrees with *Pneuma*, which is neuter — elsewhere the masculine *ekeinosis* used. (See on ver. 16.) *The world* — Comprehending all who live by sense, and not by faith — worldlings. (See on John xii. 31.) *Cannot receive*, — Has not the capacity to receive — the Paraclete cannot enter into an unbelieving, sensual heart. *Because it seeth him not*, — Does not recognize him, either in his miraculous or moral operations, on account of unbelief and obstinacy. Mark iii. 22, 29, 30; Acts ii. 13-18. *Neither knoweth him*: — As worldlings do not recognize his operations, in an objective sense, so they have no knowledge of him, in a subjective sense — no experience of him, as a divine agency operating on the soul of man. They cannot "receive" one who is to them a nonentity. 1 Cor. ii. 14. Men must first avail themselves of his preventing grace, to bring them to repentance and faith in Christ, before they are capable of receiving the Spirit, as the Paraclete, who dwells only in regenerate hearts. *But ye know him*; — Most MSS. and versions have the first two verbs in this last part of the verse in the present tense, and the third in the future: some have the third also in the present: the Vulgate and some others have all in the future — intending, perhaps, to give the sense — as the present is used for the imminent and certain future: "But ye will know him, because he will dwell with you, and will be in you." (See on John xii. 23; xiii. 30.) This does not imply that they were in no saving sense under the influence of the Holy Spirit before the day of Pentecost, but that they had not received him in those miraculous gifts and larger measures of grace which distinguish the new from the old dispensation. (See on John vii. 39.) *For* — Rendered "because," in the preceding clause: here it does not seem to be strictly causal, but denotes an inference of the antecedent from the consequent, as in Luke vii. 44. They must know him if he dwells with them and in them — and knowing him, they had received him — hence the contrast with the world. *He dwelleth with you*, — As the Paraclete. Note the *para*

("with") in the Greek. *And shall be in you.* — As the Spirit. (See on ver. 16.) The prepositions are varied to suit the twofold aspect of the same subject — not because of any difference in the time, as if he was merely *with* them when Jesus spoke, but should be *in* them at some future time.

18. *Comfortless:* — The Greek is *orphanous*; Vulgate, *orphanos*; Wiclif, "fadirles;" Luther, *waisen*, orphans. The word is so rendered, James i. 27: *cf.* Ps. lxxviii. 6. Jer. vii. 6; Hos. xiv. 3 (4), LXX. Lucian, perhaps with a sinister reference to this passage, speaking of the death of Peregrinus, uses the expression, "leaving us orphans." The word means any one bereaved of a friend, especially a parent. It is appropriately used in this case — as the Holy Spirit, in his character as Paraclete, Patron, would be in the place of Christ, their great Friend. *I will come to you.* — The Greek is present, denoting, as frequently in John, speediness and certainty — I am coming to you — viz., by the Paraclete: *cf.* ver. 19, 20, 21, 23. This coming in the Paraclete was to be preceded by Christ's personal coming in his resurrection, and to be followed by his coming at theirs (see on ver. 3, 28); but if these are comprehended, it seems to be only as the necessary antecedent and consequent.

19. *Yet a little while,* — Only another day, for he did not show himself to the world after his resurrection. *And* — And then. *The world* — As contrasted with his disciples, is the same as in ver. 17. *Seeth me no more;* — The present for the future, because the time of its seeing was about to expire. It would see him no more as a resident on the earth. It will see him however in the clouds of heaven! *But ye see me:* — They should see him "alive after his passion" (Acts i. 3; x. 41); the present is used for the future, because of the imminency and certainty of the event. *Because I live,* — Present for the future again, for the same reason. *Ye shall live also.* — A spiritual life — by reason of their vital connection with him, by faith, through "the Spirit of life in Christ Jesus," abiding in them. Their physical life on earth, and the resurrection-life of the body, are, of course, implied. (See on John iii. 36; x. 28; xvi. 16; Rom. v. 10; viii. 1-13; 2 Cor. iv. 10, 11; xiii. 4; Eph. ii. 4-6; Col. iii. 1-3; Rev. i. 18.) All depends upon his resurrection and consequent mediatorial life.

20. *At that day* — In the time when the Paraclete shall be given. Ver. 16. *Ye shall know* — By the inward teaching of the Spirit. 1 John iii. 24; iv. 13. *That I am in my Father,* — Christ was in perfect union and communion with his Father, in all that he said and did. (See on John x. 30, 38; xiv. 10.) *And ye in me, and I in you.* — When filled with his Spirit, there should be a perfect union and communion between him and them, in all things pertaining to their own salvation and to the promotion of his kingdom. (See on Matt. xi. 25-27; John xvii. 20-23.)

21. *He that hath* — He who knows my commandments, and practices them. John xiii. 17. Augustin: "He who has them in memory, and keeps them in life."

Stier: "He who has them by profession, and keeps them" — by practice. Luke xi. 28; Matt. vii. 24. *He it is* — Emphatic. *That loveth me*: — Obedience being the effect and proof of love. Ver. 15, 23, 24; 1 John v. 3. This is the ethical character of love. *And he that loveth me, shall be loved of my Father*, — The Father will view with complacency all who love and obey his Son. (See on John v. 23.) *And I will love him*, — I will view him with complacency. His love of benevolence preceded their love of gratitude and obedience, and elicited it. John iii. 16; 1 John iv. 10, 19. This elicits the complacency and delight of both the Father and the Son. *And will manifest myself to him*. — By the Spirit. (See on ver. 23, 24; xvi. 14, 15.)

22. *Judas* — Thaddeus, or Lebbeus. (See on Matt. x. 3.) The only saying recorded of him, except his Epistle. *Not Iscariot* — This is significantly noted, because Judas Iscariot had been just spoken of (John xiii. 26-31), though he had retired from the sacred circle. *Lord*, — Many MSS. and versions add *kai*, "and," which, preceding a question, expresses wonder, and has an intensive force. (See on John ix. 36.) *How is it that* — And how comes it that in future thou wilt manifest thyself to us, and not also to the world? *Cf.* ver. 19. How canst thou be the King Messiah, and not show thyself as such? How the Jewish worldly notions of a Messiah infested their minds! (See on John vii. 4, 5; Acts i. 6.)

23. *Jesus answered* — Not directly, but fully. *If a man love me*, — If any one love me, he will keep my word. The term is singular in the Greek: in ver. 24 it is both singular and plural ("sayings") — it is singular in John xv. 20 — where it is used as here in the sense of instruction, comprehending both belief and practice; but it amounts to nearly the same as "commandments," ver. 15, 21. *And my Father will love him*, — (See on ver. 21.) *And we will come unto him*, — By the Spirit, who manifests both the Father and the Son. John xvi. 13-15. *And make our abode with him*. — Dwell with him. (See on ver. 16, 17; John xvii. 21-23; 1 Cor. iii. 16, 17; 2 Cor. vi. 16; Eph. ii. 22.) This gives the reason why he would manifest himself to them.

24. *He that loveth me not*, — This suggests the reason why he would not manifest himself to the world; and this Judas might have learned from ver. 12-17, if he had not been obfuscated with the popular notions of Messiahship, which Jesus thus repudiates. *Keepeth not my sayings*: — (See on ver. 23.) *Is not mine*, — Originally, independently. *But the Father's which sent me*. — This is added to show the great wickedness of rejecting his instructions, and the consequent incongruity and impossibility of his manifesting himself to the world which thus rejected him. (See on ver. 10; John v. 23; vii. 17, 18.)

25. *These things have I spoken unto you*, — Not proleptic (Alford), referring to the teaching and remembrancing of the Spirit, ver. 26; but to the instructions which he had just given them. *Being yet present with you*. — Literally, dwelling with you — the same word as in ver. 16, 17: *cf.* ver. 2, 23. He intimates that he

was giving them all the instructions which his short remaining time with them, and their state of mind, would allow; but that fuller information would be given them by the Paraclete. Ver. 26; John xvi. 12-16.

26. *But the Comforter,* — (See on ver. 16, 17.) *The Holy Ghost,* — The Spirit is called Holy, because he is possessed of all moral perfections, and is the Source of all holiness especially to the Church. *Whom the Father will send* — In John xv. 26, Jesus says, "whom I will send unto you from the Father;" but it amounts to the same, as he is the representative of both. This has nothing to do with the procession of the Spirit from the Father and the Son, as in the interpolated Nicene Creed — though that dogma may be true. *In my name,* — On his account — as his Agent — as Christ came in his Father's name. (See on John v. 43; x. 25; xvi. 12-15.) *He shall teach you all things,* — Not reveal any new doctrine, for there is no doctrine in the discourses and Epistles of the inspired apostles that is not contained in the discourses of Christ in the Gospels. But he should explain to them the meaning of all that Christ had taught them, which they were then not able to comprehend (John xvi. 12, 13); instruct them how to establish and regulate the Church (Acts i. 1-5; xv. 28; 1 Cor. xii.); inspire them with defenses when arraigned before the tribunals of their enemies (Matt. x. 19, 20), and impart to them the knowledge of future events so far as it would subserve the interests of the Church (John xvi. 13; 1 Tim. iv. 1). *And bring all things to your remembrance, whatsoever I have said unto you.* — Without this infallible suggestion of the Spirit, they would forget a great deal of their Master's teaching, give broken and distorted accounts of it, and mistaking it themselves, would cause others to mistake it. All this was prevented by the suggestions of the infallible Remembrancer. Hence the writings of the apostles, being inspired, are as trustworthy as those of the ancient prophets. 2 Pet. i. 16-21; iii. 15, 16. Hence, too, there can be no "development" of any new dogma; for if the apostles were not inspired with any doctrine not previously taught by the Master, it must be arrogant impiety for any others to assume the prerogative of adding to the apostles' creed. Cf. John xv. 15; 1 Cor. xi. 23; xv. 3; Jude 3, and Sherlock's sermon on it, in which he says: "If then the office of the Spirit was to bring to their remembrance what Christ had said to them, their office, as teachers, could only be to publish the doctrine of Christ. The Spirit was likewise to teach them all things, that is, to teach them to understand rightly all things, and to preserve them from mistaking the meaning of what our Lord said to them, which was frequently their case whilst they conversed with him on earth." John ii. 22; xii. 16; Acts xi. 15, 16.

27. *Peace I leave with you,* — This was a common mode of valediction among the Hebrews. 1 Sam. i. 17; Luke vii. 50; 1 Pet. v. 14. They used a similar formula at meeting. (See on Matt. x. 12, 13; Luke x. 5, 6.) The rabbins say, "Great is peace, for all other blessings are comprehended in it." Jesus was about to leave his disciples, and he gives them a parting blessing. *My peace I give unto you:* — It is

not a mere formula of benediction, but it is a real blessing — a benefaction. (See on John xv. 11.) Bloomfield: "'Give' is well added after 'leave,' or 'bequeath;' the two words being usually conjoined in the wording of a will." *Nor as the world giveth, give I unto you.* — This explains the preceding, and seems to refer not to the transitory and unsatisfying bestowments of the world, but to the empty, complimentary character of its benedictions: Christ really imparts the blessing he pronounces. John xx. 21, 22; Acts iii. 26; Phil. iv. 7. *Let not your heart be troubled,* — The same exhortation as in ver. 1, to which the discourse now reverts. *Neither let it be afraid.* — Be not timid and cowardly. So the word is used, Deut. i. 21; xxxi. 6; Isa. xiii. 7, LXX. Cf. 2 Tim. i. 7, a spirit of fear, or timidity. So the adjective, Matt. viii. 26; Rom. xxi. 8.

28. *Ye have heard* — In the preceding discourse, from John xiii. 33. *How* — That. *I go away, and come again* — The present for the certain future. Cf. ver. 2, 3, 12. *If ye loved me,* — Implying that they did not love him with that unselfish affection which a better acquaintance with his character would produce. Such love would induce them to rejoice in the exaltation which awaited him. *Ye would rejoice,* — Ye would have rejoiced. *I said,* — This is omitted in most MSS. and versions — it may be a clerical repetition from the preceding clause. *For my Father is greater than I.* — As this is assigned as a reason why they should rejoice at his going to the Father, it seems to refer to the more exalted and more glorious state of the Father in heaven. John xvii. 5. The glory of the metropolis exceeds that of a remote province of the empire. Eph. i. 20-23; Phil. ii. 5-11; Heb. i. 2, 3; ii. 9. Whether or not this reason comprehends the advantage which the disciples would realize from his exaltation, it is certain that it would inure to their benefit, and therefore was a cause for rejoicing on their part. That Jesus is "equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood," is true, but not pertinent. That, as begotten in his divine nature, he is subordinate to the Father, by whom he was eternally begotten, and who himself is unbegotten, may be also true, but it is also impertinent to this place. That Christ is in all respects inferior to the Father, is neither true nor pertinent. That he is inferior to the Father, in that his divinity is united with humanity, is not absolutely true, but it is true in view of his humiliation on the earth, but that inferiority ceased when his humanity was glorified and exalted to heaven. Calvin: "Christ does not here compare, the Godhead of his Father with his own, nor his human nature with the divine essence of the Father; but rather his present condition with that heavenly glory into which he was soon to be received." Storr: *Meizon=beatior.* So Bengel.

29. *And now I have told you* — Alluding to the predictions of his death, resurrection, ascension, and the sending of the Paraclete. *Ye might believe.* — Have your faith in me confirmed. (See on John xiii. 19.)

30. *Hereafter I will not* — I shall not have opportunity to talk much more with you — only what is contained in the next two chapters, and in the account of the passion. *For* — This assigns the reason for the foregoing statement; he was soon to be interrupted by his arrest. *The prince of this world* — The world. (See on John xii. 31.) "This" is not found in the best MSS. and versions. *Cometh*, — Is coming — is just about to make his great attack. *Cf.* Luke iv. 13; xxii. 53. *And hath nothing in me.* — And yet he will find in me no community of interest — nothing proclivous to his temptation. He may offer me the kingdoms of this world and the glory of them, as he did in the wilderness, if I will enter into a compromise with him, but I shall spurn the offers, though death will be the result. This interpretation agrees with the scope of the discourse, and especially with the next verse. Thus the *kai* is not properly "adversative," as Tholuck makes it, but means, as frequently, "and yet." Of course, it follows that, as Satan had no moral property in Christ, he had no power to put him to death, by his agents, only as Christ surrendered himself to his predetermined fate. *Cf.* John xix. 11; Acts ii. 23; iii. 14, 15.

31. *But that the world* — But I reject all his temptations, and yield myself to death, that the world may know that I love the Father — my obedience to his will being the demonstration of my love. *And as* — And just as the Father commanded me. *So I do.* — Lay down my life — become obedient unto death. (See on John x. 17, 18.) *Arise, let us go hence.* — This expresses a "holy boldness" in going to meet his death. Luke ix. 51. Jesus and his disciples probably now left the table, but while they were preparing to depart, perhaps while standing in the room, he delivered the rest of the discourse, and offered the prayer which follows. He could not have done this walking through the streets. *Cf.* John xiii. 30; xviii. 1, 28.

## CHAPTER XV.

1 *The consolation and mutual love between Christ and his members, under the parable of the vine.* 18 *A comfort in the hatred and persecution of the world.* 26 *The office of the Holy Ghost, and of the apostles.*

XV. — 1. *I am the true vine*, — As Jesus was not in the temple, it is not likely that the golden vine in the temple suggested this allegory; or vines on the way to Gethsemane, for he was not in those places; or a vine overhanging the window of the upper room where he was, as it was night, and such a vine could not be seen. The reference to the fruit of the vine (Luke xxii. 18) may have suggested it; but a similar reference to the vine is found in several places in the Old Testament, the Jewish Church being likened to it, *e.g.*, Ps. lxxx. 8-19; Isa. v. 1-7: *cf.* Matt. xxi. 33-43; Ezek. xix. 10; and especially Jer. ii. 21, where *alethine* is used as here; though there it means "true," good, in opposition to wild, worthless. Here it means real, the archetype and antitype of the true fruit-bearing, "noble vine, wholly a right seed," in Jer. ii. 21. He is the root and stock, his disciples being "the branches," ver. 5. Thus he is the Head, and they the members. 1 Cor. xii. 12-27. *Cf.* Rom. xi. 16-24; Gal. iii. 16, 29; as in John x., he is the Shepherd, and they the sheep — only there the connection is not so intimate — here it is vital. *Cf.* John vi. 32, 55. *Husbandman*. — *Georgos* means a tiller of the ground — the generic term is used for the specific, vine-dresser, Luke xiii. 7 — one who plants and cultivates the vine. It may denote, too, the proprietor, who might with his own hand do, in part, the pruning. King Uzziah is called a *georgos*, 2 Chron. xxvi. 10, LXX. The Arian reference of this passage to Christ in his divine nature, whom they thus make inferior to the Father, is absurd.

2. *Every branch in me that beareth not fruit*, — The trunk is represented as containing the branches: if any branch becomes fruitless, by losing its vital connection with the trunk, it is cut off — as was the case with Judas, to whom there may be an allusion: *cf.* ver. 3; John xiii. 10, 11. *That beareth fruit*, — That beareth the fruit — proper to the vine. *Purgeth* — Cleanseth, pruneth — trims off useless shoots. Any dispensation of providence or grace which removes the spurious outgrowth of the soul, however severe (James i. 1-4), tends to make the Christian more fruitful. But the great purifying agency is "the word" (ver. 3), the truth of the gospel, applied by the Holy Spirit. John xiv. 17; xvii. 17; Acts xv. 8, 9; Eph. i. 13; v. 26; 1 Pet. i. 22. This makes the Christian produce more and better fruit.

3. *Now ye are clean* — As for you, ye are already cleansed — pruned — by means of the word — through my instructions. (See on ver. 2; John xiii. 10, 11.)

He had pruned them as far as they needed it and were susceptible of it: they would need more, and more thorough pruning in the future — and would get it.

4. *Abide in me, and I in you.* — Both imperative. Tyndale: "Let me byde in you." Bengel: "So act, that ye may remain in me, and that I may remain in you." Augustin: "The branches are in the vine not so as to impart any thing to it, but so as to derive their life from it: the vine is in the branches in such a way as to minister to them the vital aliment, not in such a way as to receive it from them." The allegory, of course, fails, when it comes to duty and responsibility, as the branches of a vine have no choice, or power of independent action; but men have — hence the command addressed to their moral agency. (See on John vi. 56; 1 John ii. 6, 24, 27, 28; iii. 24; iv. 13.)

5. *I am the vine,* — The root and stock. Jesus thus explains the allegory. *He that* — He who abides in me. The masculine is here used, because of the spiritual application of the figure, yet the figure is kept up in the clause, *the same bringeth forth much fruit. For without me* — Apart from me — without maintaining a vital connection with me. *Ye can do nothing.* — Bring forth no fruit — implying that they could and would if they remained in him. Phil. i. 11. It is an emphatic negative in the Greek.

6. *If a man* — If any one. *He is cast forth* — The aorist is used instead of the future, because of the certainty of the event, for emphasis. Winer: "It is only in appearance that the aorist is used for the future: in such case (should such a thing happen), it is cast away; not, it will be cast away (its not abiding has the instantaneous consequence: whoever has fallen away from Christ, resembles a branch broken off and thrown away). With *blethenai*" (the casting away) "the presents *sunagousin*" (gather), "etc., are connected." But the gathering and burning do not take place till the day of judgment (Matt. xiii. 40-42), which virtually comes to every individual at the time of death. The casting forth here seems to be the same as the taking away in ver. 2. *As a branch,* — As the branch, viz., the fruitless branch in ver. 2, 4. Being cut off, it is cast away. *And is withered;* — And is dried, for fuel — not being fit for any other purpose. Ezek. xv. If the drying preceded the excision (cf. Ezek. xvii. 10), then the *kai* might be construed as a relative, "which is withered" (Knatchbull, Whitby, Markland). *And men gather them,* — "Men" is not in the Greek — the vine-dressers or servants may be understood, or it may be impersonal, "it is gathered." Cf. Matt. vii. 16. The Hellenists use *sunago* in reference to an individual, as well as to many. (See on Matt. xxv. 35.) The Cambridge and some other MSS., the Vulgate and some other versions, have *auto, eum, "it,"* which agrees with "the branch," and with *kai kaietai,* and it burns — (sing. mid.) — not *they are burned.* The severed branch is dried and thrown into the pile of branches, and it finally burns in the oven. (See on Matt. iii. 10, 12; vi. 30; xiii. 42.) If the common reading *aura, them,* be

adopted, it means "the branches" — all dry branches like that in question. The sense is the same. *The fire*, — The Recepta, B, D, and others, omit the article; but it is in A, G, K, Cod. Sin., and others.

7. *And my words* — Instructions. In retaining these they would retain him, ver. 5. Obedience is the condition of communion with Christ. John xiv. 13-24. *Ye shall ask what ye will*, — Whatever ye choose may be asked — of course, agreeably to his will, and for the promotion of his cause, as in John xiv. 13, 14; xvi. 23, 24; Mark xi. 23, 24; 1 John iii. 22-24; v. 14, 15. Some copies have the imperative — used proleptically for the future. *And it shall be done unto you*. — It will be done for you — granted you.

8. *Herein* — In this, viz., that follows. *Is my Father glorified*, — The aorist is used for emphasis. (See on ver. 6.) *That* — In that ye bear much fruit. The fruitful vine reflects honor upon the vine-dresser. The success of the plan of redemption by Christ illustrates the divine perfections, and that success is seen in the holy lives of Christians. Matt. v. 16; Phil. i. 11. *So — Kai*. And thus ye will be my disciples — really, demonstrably. John viii. 31. *Shall ye be* — So A, Cod. Sin., etc., but B, D, L, etc., have the second aorist imperative. Tyndale, Geneva, "and be made;" Cranmer, Rheims, "and become;" Vulgate, *et efficiamini*.

9. *As* — In the way in which — rendered "even as," ver. 10. *So* — Thus also. See similar comparisons in John vi. 57; xvii. 18; xx. 21. *Continue ye in my love*. — Not, continue to love me; but, remain in my affection. Be still loved by me. In the next verse he tells them how to secure that privilege.

10. *If ye keep my commandments*, — Obedience is the test of their love to him, and the condition of securing his love to them. (See on John xiv. 15, 21, 31.) *Even as I have kept my Father's commandments*, — The Father continued to love him, because he was obedient unto death. (See on John x. 17, 18.)

11. *These things* — This formula, often used in these discourses, marks a pause and a transition. Cf. John xiv. 25; xv. 11, 17, 21; xvi. 1, 25. *That my joy might remain in you*, — The order of the Greek is, that my joy in you might continue. Christ gave them these instructions to secure their love and obedience, and consequently his joy in them — the joy which he would experience in witnessing their growth in holiness and happiness. (See on John iii. 29; 1 Thess. ii. 20; 1 John i. 4; 2 John 4, 12: cf. Isa. liii. 11.) *Might remain* — A, B, D, and some other MSS., Vulgate and some other versions, have "may be." *And that your joy* — The fruit of my love and your obedience. Gal. v. 22. *Might be full*. — May be perfected. Christ could not have joy in them, if they had not joy — his joy — in themselves. (See on John xiv. 27; xvi. 23, 24; xvii. 13.)

12. *This is my commandment*, — One of the most distinguished of his commandments — alluding to ver. 10 — and which he calls "a new commandment." (See on John xiii. 34.)

13. *Greater love* — No man can show greater affection for his friends than that which is shown by dying for them — implying that he was going to show such love, and wished them to do so too, if occasion served. 1 John iii. 16. Note the cases of Damon and Pythias, Pylades and Orestes. Of course, they, like all other men, were originally enemies, not friends, hence the love of Christ in dying for them transcends all human love. Rom. v. 6-10.

14. *Ye are my friends*, — As he is our "Master and Lord" (John xiii. 13), our friendship and love are tested and demonstrated by obedience. There is an ethical character in our affection for Christ. John xiv. 15. (See on ver. 10.)

15. *Henceforth* — I no longer call you slaves. This does not imply that he had ever literally so called them, but it hints the fact that they were his servants, the purchase of his blood. 1 Cor. vi. 20; 1 Pet. i. 18-20. But he did not treat them as slaves, to whom the master does not communicate his purposes, as he does to his friends. Xenophon says, "Slaves are not to know the disposition or business of their masters." *But I have called you friends*; — In ver. 14. Only once, and that in a general sense, is it recorded before, that he addressed them as "my friends," Luke xii. 4: *cf.* John xi. 11. From the first, however, they had been admitted to his friendship, and he had made known to them all things concerning his kingdom on the earth which he had learned of his Father, as they were prepared to receive his communications, and assuring them that after they were endued with power from on high, they should be guided into all the truth. (See on Matt. xi. 25-27; John xvi. 12-15.) As he had treated them with the unreserved confidence of friendship, he would call them friends,. *Cf.* Gen. xviii. 17; Isa. xli. 8; James ii. 23.

16. *Ye have not chosen me*, — As the disciples of the rabbins and philosophers chose their masters. The disciples of Christ — here restricted to the apostles (John vi. 70; xiii. 16-20) — were first chosen by him. Mark iii. 13, 14. *And ordained* — Appointed. *Tithemi* here means the same as *poieo* in Mark iii. 14. Bengel: "Castellio elegantly renders it, *destinari*, I have assigned you your place, maintaining the allegory concerning trees." *That* — Noting the purpose of their appointment. *Ye should go* — Into all the world. Mark xvi. 15. *And bring forth fruit*, — Be successful in your ministry. Mark xvi. 20; Col. i. 6. *And that your fruit should remain*: — Building up that Church against which the gates of hell should not prevail. Dan. vii. 27; Matt. xvi. 18; xxviii. 18, 19; Luke i. 33; John iv. 36; xvii. 20; 2 John 2. *That* — Being thus appointed by him, they were empowered to ask the Father for every thing needed in the promotion of his cause, with the assurance that they should receive it. (See on John xiv. 12, 13.) He thus tells them that success depends on prayer as well as work. Ver. 7, 8.

17. *These things* — *Tauta*, with a verb in the past tense, is used by John with reference to preceding facts or sayings. (See on ver. 11; John i. 28.) Here it is used with a verb in the present tense, and may refer to what immediately follows. It is thus parallel with ver. 12, or rather, is a repetition of it in a slightly different form. The plural *tauta* is frequently used in the classics, and sometimes, says Winer, in the New Testament, for the singular *touto*, this. Webster and Wilkinson: "That *tauta* can allude to what follows is plain from ver. 12, and see 1 John ii. 25. The plural is thus used for the singular, chiefly for the sake of emphasis, to call to mind the particulars involved in the notion. 'This command I you,' Tyndale, Cranmer, Geneva." So Luther, Ostervald, Wesley, Campbell. Cf. 1 John iv. 21. But *hina*, with the subjunctive, seems to favor the plural construction, with a reference to the preceding injunctions, thus, "These things I command you in order that ye may love one another. In this light it is a kind of *resume* of his instructions, solemnly stating their design, to secure their mutual love, to which he does not again refer.

18. *If the world hate you*, — Implying that it would — hence the anticipative present is used. *Ye know* — Not "consider" — they had seen many proofs of it. (See on John vii. 7.) *It hated* — It has hated. The hatred was continued to that time, and would culminate in his crucifixion the next day. *Before it hated you*. — Before you, as in John i. 15, 30. Let not this discourage you — you may expect this, if they have hated me, whose life has been blameless and beneficial to them. 1 John iii. 1; 1 Pet. iv. 12, 13.

19. *If ye were of the world*, — Of a worldly origin, and so belonging to the world and conformed to its course of action — implying that they were not. *The world would love his own*; — Its own, that which is identical in nature with itself: more expressive than if he had said "you." Cf. John i. 11. *I have chosen you out of the world*, — He intended them for apostles when he chose them as disciples, when they first obeyed his call. Matt. iv. 18-22; John i. 37-51. *Therefore the world hateth you*. — From envy and malice. John xvii. 14; 1 John iii. 12, 13; iv. 4-6. It is implied that they were once "of the world." The repetition of "the world" (five times in this verse) instead of the use of the pronoun, gives prominence and emphasis to the idea.

20. *Remember the word* — The saying which he had often repeated, but especially that evening (see on John xiii. 16), though with a different application. He had long before used it in reference to persecution, as here. (See on Matt. x. 24, 25.) *If they have* — These two hypothetical clauses simply mean: What they have done to me, they will do to you. The disciples did not need to be told that the world had persecuted their Master, and had not believed and obeyed his teaching. But in the second hypothesis a negative is implied, as in the next verse.

21. *But all these things* — Hatred, persecution, rejection. *For my name's sake*, — On account of bearing his name — because they labored to promote his cause. (See on Matt. xxiv. 9.) *Because* — Inasmuch as. *They know not him that sent me*. — Notwithstanding the proofs which I have given, and the farther proofs which shall be given through you, they will remain willfully and obstinately ignorant of my divine legation. They will put me to death as an impostor, and will persecute you for maintaining my cause. (See on John viii. 19, 42, 47.)

22. *If I had not come and spoken* — A pleonasm: If I had not plainly revealed the will of the Father to them — the purity, consistency, and beneficial tendency of my doctrine, and its correspondence with their own Scriptures, demonstrating its truth and divinity. *They had not had sin*: — They would not have sin. They would be excused for their hatred of you and me. *But now* — As the matter stands. (See on John ix. 41.) *They have no cloak* — Pretext, excuse. They have nothing to say in excuse for rejecting me. (See on ver. 24.)

23. *He that hateth me, hateth my Father also*. — As he was the Father's representative, and spoke the words of God. (See on John xiii. 20.)

24. *If I had not done among them the works* — Miracles confirmatory of his teaching, ver. 22. *Which none other man did*, — Which no one else has done — though many good MSS. have the aorist. *They had not had sin*: — They would not have sin. They would be excused for their hatred of you and me. *But now* — As the matter stands. *Have they both seen*, — Some supply "them," or "the works." (But see on John vi. 36; xiv. 9.) *And hated* — (See on ver. 23.) The consequence expressed ver. 22 is here implied — they are without excuse. John x. 38; xii. 44, 45; xiv. 11. Unbelief is "the new and deeper Fall."

25. *But this cometh to pass*, — Our translators do not supply these words in John xiii. 18. *The word* — There it is "the scripture" — which amounts to the same. *In their law*, — (See on John x. 34.) The law of which they make their boast, as being exclusively theirs, predicts their sin. The *hoti*, in the Greek, is properly omitted as merely, marking the quotation — which is found, with a variation of tense, in Ps. xxxv. 19; lxix. 4. Cf. Ps. cix. 3; cxix. 161. Our Lord may have had Ps. lxix. in view, as that is a Messianic Psalm. (See on John xiii. 18.) *Without a cause*. — As his life was blameless, and he had done them much good and no evil: so that there was no excuse for their hatred. Ver. 22.

26. *But* — Ignored and hated as I may be by the world, the Father will not leave me without testimony. *The Comforter* — (See on John xiv. 16, 17.) *Whom I will send* — (See on John xiv. 26.) *Of truth*, — Of the truth. *Which* — Who, masculine, agreeing with *Parakletos*. *Proceedeth from the Father*, — Being sent by the Father, and by the Son from the Father. This does not refer to his ontological procession, but his economical mission. *He* — *Ekeinos* — the

emphatic masculine pronoun, indicating personality, as does his testifying. *He shall testify of me.* — He will testify of my Messiahship, by the miraculous spiritual gifts with which you shall be endowed by him. Thus their testimony is the testimony of the Paraclete. Matt. x. 18-20; John xiv. 26; xvi. 14; Acts ii.; v. 32.

27. *And ye also shall bear witness,* — The testimony of the Spirit as it was borne through them, was their testimony; but they were not mere mechanical agents in this matter: they bore a free, personal testimony to the character and claims, miracles, death, and resurrection of Jesus, which they were prepared to do, as they had been closely associated with him through the whole of his official course. Luke i. 1, 2; xxiv. 48, 49; Acts i. 8, 21, 22; iv. 33; x. 37-42; xiii. 31; 1 John i. 1-3. Hence Peter said they could not but speak the things which they had seen and heard, Acts iv. 20; but lest they should fail in their testimony, the Holy Spirit was present to preserve them from error, to quicken their memories, and to guide them into all the truth. (See on ver. 26.) The present tense, in the Greek, "ye testify," has a future signification, but not without reference to their present experience of these things, as the basis of their future testimony: it means the same as "ye are witnesses," and implies the enduring character of their office as such. *Ye have been* — *Este* — ye are — indicating a continuous state.

## CHAPTER XVI.

1 *Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension: 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.*

XVI. — 1. *These things* — (See on John xv. 11, 17.) That he was about to leave them, that the world would persecute them, that the witnessing Spirit should be given to them, and that they should be witnesses for Christ. John xv. 18-27. *That ye should not be offended.* — Scandalized, stumbled, hindered, or, through discouragement at the persecution which would soon come upon them, be induced to abandon his cause. (See on John vi. 61.)

2. *They shall* — Will. *Put you out of the synagogues.* — Excommunicate you as apostates. (See on John ix. 22; Luke vi. 22.) *Yea,* — Nay — but still more. *The time cometh,* — An hour is coming — a period is approaching: so in ver. 32. John iv. 21. v. 25, 28. *That* — For every one who kills you to think. According to the Hebrew mode of conception and expression, the killing which would take place in that time is regarded as the object of its coming. So *hina* is used ver. 32; John xii. 23; xiii. 1. Many render when, "which suits our mode of conception. *That he doeth God service.* — That he is offering sacrifice to God. *Prospherein* is the technical word for offering sacrifice, and *latreia*, in the Jewish ritual, means a sacrifice, or sacrificial service. Heb. ix. 1, 6. The Zealots considered their slaughters as sacrifices, making them righteous in the sight of God. So the rabbins. So Saul of Tarsus. Acts xxii. 3-5; xxvi. 9-11: *cf.* Acts xxiii. 14. Justin Martyr says, "The Jews cursed in their synagogues the believers in Christ, and killed them with their own hands." Hensius speaks of modern Jews who call the killing of a Christian, *corban*, a gift or service.

3. *Unto you,* — Is omitted in many MSS., without affecting the sense. *Because they have not known the Father,* — (See on John xv. 21.) *Nor me.* — In their culpable ignorance, they killed Jesus as an impostor, not knowing that he was sent by the Father; and for the same reason, they would kill those sent by Jesus.

4. *But* — Denoting transition, not contrast. *These things* — The same alluded to in ver. 1 — including the specific predictions in ver. 2, 3. *That when the time shall come,* — Of the fulfillment of these predictions — as in ver. 2. *Ye may remember that I told you of them.* — The *ego*, I, is emphatic. They would thus have demonstrative proof of his divinity, arising from the fulfillment of his precise predictions, just at the time when they would need it to enable them to suffer in

his righteous cause. *And — De*, but. *These things I said not unto you at the beginning* — Of his ministry, or of their association with him. (See on John vi. 64.) *Because I was with you*. — He speaks as if he were already gone from them, because his departure was imminent. He told them in the beginning of his ministry (Matt. v. 10-12) that they might expect to be persecuted on his account; and he told them at the beginning of theirs (Matt. x. 16-42) that they should suffer, even unto death, and that they should have the assistance of the Holy Spirit in their severe trials; but he had not before told them that his personal presence was to be entirely removed from them; because he was going to remain with them for some time, and could give them the support they needed, and he did not want to distress them by telling, as he now does, that his place would be filled by another Patron, whose assistance they would so greatly need in their work and under their sufferings. Hence he immediately reverts to what he had told them of his departure, and of the coming of the Paraclete.

5. *But now* — (See on ver. 4.) *I go my way* — I go. The time of my departure is at hand. *To him that sent me*, — Ver. 17, "to the Father." *And — And yet. None of you asketh me*, — Peter had, indeed, asked this question (John xiii. 36), and Christ had told them (John xiv. 1-6), but they were so dumb with sorrow at the prospect of his leaving them, that they made no inquiries as to the place whither he was going, and the advantages which would accrue both to him and them from his departure. The next verses show that this is the meaning. It is implied that they would derive consolation — not sorrow — from the due consideration of his departure.

6. *But* — Instead of deriving joy and comfort from what I have told you of my departure, both on my account (John xiv. 28) and your own (ver. 7). *Sorrow hath filled your heart*. — Excluding every other emotion. "Heart" — not hearts — because it was common to all of them. *Cf.* Rom. i. 21. Yet when their Lord really ascended to heaven, their heart was filled with joy. Ver. 20-24; Luke xxiv. 52.

7. *Nevertheless*, — Notwithstanding you grieve at my departure as a calamity. *I — Ego*, emphatic. *Tell you the truth*: — Instead of the usual formula "Verily verily." *It is expedient for you* — It conduces to your advantage. *I — Ego*, emphatic — so in the next clause, in many MSS. and versions — thus more forcibly contrasting with the Paraclete. *Go away*: — Depart, leave you, so as to be absent from you. *For if I go not away*, — (See on John vii. 39.) *The Comforter* — The Paraclete. (See on John xiv. 16, 17.) *But if I depart*, — If I go, viz., to the Father. *I will send him* — (See on John xv. 26.) Augustin: "If I should not take away the tender aliment on which I have fed you, ye would not hunger after solid food."

8. *And when he is come*, — And having come — viz., to the apostles, as through them, though not exclusively so, he operated upon the world. The

emphatic masculine pronoun, *ekeinos*, "he," marks the personality of the Paraclete. *He will reprove* — He will convince — demonstrate, show clearly. This must be the meaning, as it refers, not only to sin, but also to righteousness and judgment. *The world* — All, whether Jews or Gentiles, who had rejected Jesus. *Of* — *Peri*, concerning, in regard to all the matters specified.

9. *Of sin*, — The particle *men* (Vulgate, *quidem*, indeed), left untranslated, corresponds with the *de*, ver. 10, 11 (rendered in the Vulgate — first *vero*, and second *autem* — truly, but). These particles give distinctness and force to the passages. *Because* — In that. *They believe not on me*; — Their sin consisted in rejecting the claims of Jesus to the Messiahship, as they would not examine the evidences thereof, or did so with prejudice, to denounce him as an impostor. (See on John xv. 22-24.) How they were thus convinced may be seen in Acts ii.

10. *Of righteousness*, — (See on ver. 8, 9.) The Paraclete enabled the apostles to demonstrate to the world the righteousness of his person and cause. By the miracles which they wrought they proved that he had been received up into glory, and thus justified his claims. Acts ii 32-36; 1 Tim. iii. 16. His sending the Spirit, enabling them to work miracles, proved that he had gone to his Father, and this demonstrated the innocence of his person and the justice of his cause. This agrees with John's use of *dikaiousune*, righteousness. *And ye see me no more*; — The negative mode of expressing his removal to the Father. Cf. John xiii. 33; xiv. 12; 1 John ii. 1.

11. *Of judgment*, — (See on ver. 8, 9.) The Paraclete, through the ministry of the apostles, demonstrated to the world that the devil was under sentence of condemnation, would be despoiled of all his power, and that all who are on his side will share his fate. (See on John v. 22.) *The prince of this world is judged*. — (See on John xii. 31.) The foregoing is the obvious meaning of this paragraph, which has been so mystified by Stier, Lange, Hare, Alford, and others.

12. *Many things* — Pertaining to his kingdom — the development of its principles, the nature of its economy, and its future fortunes. Some of these be revealed to them in person, after his resurrection (Luke xxiv. 49; Acts i. 1-8); but the rest he made known to them by the inspiration of the Spirit. Ver. 13. *But ye cannot bear them now*. — On account of their intellectual and moral weakness, they were not able to sustain, or comprehend, any more than he had revealed to them. They had to be "endued with power from on high," before they could understand all that it was necessary for them to know for the establishment of his kingdom.

13. *Howbeit*, — But. *When he*, — Emphatic, personal. *The Spirit of truth*, — Of the truth. (See on John xiv. 17.) *Is come*, — Literally, But when he shall have come, the Spirit of the truth. *He will guide* — The truth, as is common in

Scripture, is considered as a way, and the Spirit leads into it. David prays, "Lead me in thy truth, and teach me," Ps. xxv. 5 — where the LXX. have the word here, and in Acts viii. 31, rendered "guide." *Into all truth:* — All the truth. He should bring to their remembrance all that Christ had taught them, and inspire them with the true import of his teachings, and impart to them such additional knowledge as would qualify them to establish his Church, and furnish it with a perfect and infallible revelation of his will, such as we have in the Gospels, Epistles, and Apocalypse — to which nothing can lawfully be added, and from which nothing can lawfully be subtracted. *For he shall not speak of himself;* — As Christ was the legate of the Father, and spoke nothing of his own mind, without instruction and authority from him who sent him, so the Spirit was the legate of the Father and the Son, and spoke not independently, but as instructed and authorized by the Father and the Son. (See on John vii. 17, 18.) *But whatsoever he shall hear,* — Whatever he will hear — whatever instructions concerning my kingdom, and your office and work, he will receive from me — he will make known to you. (See on ver. 14, 15; John v. 30.) *And he will shew you things to come.* — He will declare to you future events — such things the foreknowledge of which would aid them in their work, and the fulfillment of which will confirm the faith and sustain the hope of believers to the end of time. Acts xi. 28; xx. 23; xxi. 11; 1 Cor. xii. 10, 28; Eph. iv. 11, 12; 2 Thess. ii.; 1 Tim. iv. 1-3; 2 Tim. iii. 1; Rev., entire. If popes, general councils, and others that pretend to *develop* new dogmas and enforce them on the reception of "the faithful," would only work miracles and utter prophecies which could be verified, they would be entitled to some respect. (See on John xiv. 26; xv. 15.)

14. *He* — Emphatic, personal, again. *Shall* — Will. *Glorify me:* — All the disclosures of the Spirit to the apostles tended to the honor of Christ, whose agent he was. (See on John vii. 18.) *For* — Explanatory of the preceding clause. *He shall receive of mine,* — The things pertaining to Christ's kingdom — state counsels. Matt. xi. 25-27; xiii. 11; Col. ii. 3. *And shall shew it unto you.* — And will declare to you — viz., what he *receives* from me.

15. *All things that the Father hath are mine:* — (See on Matt. xi. 25-27.) *Therefore said I,* — This is the ground of my assertion. *He shall take* — The same word as in ver. 14; though some MSS. have the present active, "he takes." In the manifestation of the truth there is a perfect agreement between the three Divine Personalities. Christ repeats this so emphatically that the apostles might be satisfied that all the inspirations of the Paraclete would be authentic and infallible, and that they would not admit of any addition. Being thus qualified, as Augustin says, the apostles "chose out those things to write which they judged sufficient to be written for the salvation of the faithful." Woe be to those who add to or take from the record! Gal. i. 8-13; Rev. xxii. 18, 19.

16. *A little while*, — But a few hours shall elapse. *And* — And then ye see me not. The present, in the Greek, is for the future — the time being so brief before his death. *And again, a little while*, — Less than three days, *And* — And then ye shall see me. The future is here used. I will appear to you after my resurrection, and repeatedly before my ascension. *Because I go to the Father*. — Inasmuch as I go: the present for the future, implying that his return to the Father was natural and necessary; and that his resurrection, of which he would give them ocular proof, must precede his ascension. (See on John xiv. 19.)

17. *Among themselves*, — Privately, that Jesus might not hear it. They perhaps drew aside to another part of the room. *What is this* — What is the meaning of this? *And, Because* — They thus divide our Lord's statement because they perhaps thought from what he had said John xiii. 33, 36; xiv. 2, 3, 19, that he would first go to the Father and then return to them — not supposing, that he was going to let them see him for a short time and then go to the Father, and stay away from them. It is easy enough for *us* to see, by what he had said about the sending of the Paraclete, that he himself would be with them personally only a very short time; but with the false views of his Messiahship, which still remained with them (Acts i. 6), it is easy to account for their perplexity. (See on John xx. 17.)

18. *They said* — This repetition is graphic. *Therefore*, — Being perplexed, as is implied in ver. 17. *What is this* — What does this mean? *A little while?* — The little while: What does he mean by this little while? We know not what he is talking about.

19. *Now Jesus knew* — By his omniscience, ver. 30; John ii. 24, 25. *That they were desirous to ask him*, — But were ashamed or afraid to do so. (See on Luke ix. 45; John xiii. 22-24.) *And said unto them*, — Thus kindly proceeding to answer the questions which perplexed them, and which they wanted him to answer. *Do ye inquire* — Some point declaratively, but the interrogative form is more natural and spirited: *q.d.*, Are ye perplexed at what I said? In repeating it, he does not give the clause, "because I go to the Father;" but he explains it ver. 28.

20. *Verily, verily*, — His usual solemn asseveration in making an important announcement. (See on John i. 51.) *That* — The *hoti* may be omitted, as the sign of quotation. *Ye* — Emphatic contrasted with "the world." *Shall weep* — Will weep: so the word is rendered John xi. 31, 33 — it means any external expression of grief. *And lament*, — Rendered "mourn," Matt. xi. 17. The terms express funereal wailing. They would mourn for his death. So they did. Mark xvi. 10. *The world shall rejoice*: — Will exult over my supposed destruction. It did so. Mark xv. 29-32. *Cf.* Rev. xi. 10. *And* — But, in the Greek — though the *de* is perhaps an interpolation, as it is not in B, D, and some ancient versions. *Ye* — Emphatic, as before. *Shall be sorrowful*, — You will be filled with grief — the emotion which is expressed by weeping and lamentation. *But your sorrow shall be turned*

*into joy.* — You will cease to grieve for my death, and be filled with joy at my resurrection. So they were. Luke xxiv. 41, 52; John xx. 20. Not that their sorrow became joy, or resulted in joy, but gave place to joy.

21. *A woman* — A woman when she is bringing forth. The inspired writers, free from fastidiousness, frequently use this metaphor. Isa. xxi. 3; xxvi. 17; Hos. xiii. 13; Micah iv. 9: *cf.* Gen. iii. 16. *Her hour* — Her appointed time. *But as soon* — But when she has brought forth the child. The neuter is used, the sex not being recognized. *She remembereth no more the anguish,* — Comparatively speaking, she forgets it — it is dismissed as a thing of the past. *Thlipsis* means pressure, "tribulation," Matt. xiii. 21; "affliction," Mark xiii. 19. *For joy* — Because of the joy — the well-known and peculiar joy of maternity — which was very great among the Hebrews. *A man* — A human being; here, of course, a child. (See on John vii. 22, 23: *cf.* Gen. iv. 1; Rev. xii. 1-5, where another word is used for a man or male child.) Any spiritualizing of this illustration obscures the meaning. It is a forcible representation of extreme sorrow suddenly substituted by extreme joy, as in the case of the disciples, and so Christ explains it in the next verse.

22. *And ye now therefore* — And so indeed ye now are grieved — because of my death — which was imminent. Ver. 20, 21. Our translators overlook the particle *men*, "indeed;" but it gives force to the clause, followed as it is by *de*. *But* — Implying his removal by death. *I will see you again,* — After his resurrection, ver. 16. *And your heart shall rejoice,* — You will be very joyful. The heart is put for the person — here in the singular, because the apostles were filled with one emotion. Acts ii. 46: *cf.* Ps. cv. 3; Luke xxiv. 52, 53. *No man taketh from you.* — The present for the future, realizing the speedy and certain arrival and the perpetuity of the joy. No one could remove the joy of the apostles, because no one could remove its cause — no one could make them doubt their Lord's resurrection or its glorious consequences, because they had so many infallible proofs that he had risen (Acts i. 3), and carried about with them a demonstration thereof in the possession of the Paraclete.

23. *And in that day* — At that time: so ver. 26: *cf.* Isa. xii. 1. This refers to the dispensation of the Spirit, implied in ver. 22, and is not to be restricted to the forty days of our Lord's stay on earth after his resurrection, which perhaps are not included at all, as the apostles did at least ask him one question, and that a rather foolish one, to which he gave them a reproving answer. Acts i. 6-8. *Ye shall* — Will. *Ask me nothing.* — Put no questions to me. Tyndale, Cranmer, Geneva: "Ask me no question." The reference is to ver. 19, where *erotao* is used in the same sense: so in ver. 5, 30. In possession of the Paraclete, they would not need to ask questions of their Lord concerning the meaning of what he had told them, for the Spirit would teach them all things. The pronoun *eme*, "me," in the Greek, precedes the verb, not to indicate a contrast with "the Father" in the next clause,

as if they would not ask him, but ask the Father; for *aiteo*, rendered *ask* in the next clause, never means to question, but to petition, as in the next verse: if it marks a contrast, it is this: You will put no questions to me, but whatsoever you shall request of the Father on my account he will give you. (See on John xiv. 13, 14.) The asking of questions suggested the preferring of petitions; and the importance of the subject is indicated by the solemn asseveration with which it is introduced. The reading of a few MSS., "will give you in my name," is not to be followed.

24. *Hitherto have ye asked nothing in my name:* — Until this time ye have made no requests to the Father on my account. While he was with them, they made no specific mention of his name in their prayers; but now he was going to be removed from them, they were to consider themselves his representatives on the earth, while he would be their representative in heaven; and they were to offer their prayers accordingly. *Ask, and ye shall receive, that your joy may be full.* — The answer to their prayers, in the impartation of every thing they needed in the promotion of his cause, their own spiritual interests being included, would complete that joy which was begun at his resurrection. (See on John xv. 11.)

25. *These things* — Concerning his going away, returning, and the consequences. *Proverbs:* — Obscure, enigmatical language. (See on John x. 1, 6: *cf.* ver. 29.) *The time cometh* — The same as in ver. 23, 26. *I shall* — I will. *Shew you plainly* — Declare to you without obscurity — opposed to the obscure manner in which he had spoken to them. (See on John x. 23: *cf.* 1 John i. 5.) *Of the Father.* — Concerning his counsels.

26, 27. *At that day* — The time mentioned in ver. 25. *Ye shall ask in my name:* — (See on ver. 24.) *And I say not unto you, that I will pray the Father for you:* — He does not say he would not pray for them, because he had promised them that he would (John xiv. 16), and so he did (John xvii.), and does continually pray for his followers. Rom. viii. 34; Heb. vii. 25; 1 John ii. 1. But his language is rhetorical; *q.d.:* To say nothing about my asking the Father for you, he himself is ready to grant you all that you need, for the Father himself loveth you because of your regard for me. It is not because the Father is not disposed to send the Spirit that the Son has to pray him to do so, but for economical reasons; for the Father's love procured the Son's mediation. So it is not because he is not always ready to grant us favors that we have to pray for them, for his love appointed this very method of coming to him for his favors. The Father first shows his love to us by redeeming and preventing grace, and when through this we believe on his Son, and love him, as the result of our faith in his mediation, he loves us with a love of complacency, which inclines him to do us all the good we need. Nevertheless,

We offer all our offerings through  
The ever-blessed name.

The word here rendered "pray" is *erotao*, as in ver. 23, former clause, where it means ask a question; here it means to ask a favor — or to "inquire of God for them." *Have loved — have believed —* The perfect including the present.

28. *I came forth from* — The *para* here and in John i. 6, means the same as the *pro*, also rendered "from" in ver. 30. He here asserts his divine commission. The remainder of the verse states his descent from heaven, implying his pre-existent abode with the Father. (See on John i. 1-6; xiii. 3; xvii. 5.)

29. *Said — Say. Lo, —* An exclamation of wonder and delight. *Now —* Alluding perhaps to what he said ver. 26-28. *Speakest thou plainly, —* (See on ver. 25.) They thought they understood more than they did, as our Lord's reply (ver. 31, 32) seems to intimate. He had frequently before used language which seems to be as explicit as this; but perhaps the emphatic repetition at a time when he had anticipated their questions and answered their thoughts, made a deeper impression upon their minds than had ever before been made. When they were afterward taught by the Spirit, how must, they have smiled at this childish apprehension of the truth! Augustin: "So little do they understand, that they cannot even understand that they do not understand; for they were like babes."

30. *Now —* Since thou hast replied to our unspoken thoughts. *Are we sure —* We know. *That thou knowest all things, —* A reasonable inference from his knowing what was in their hearts. *And needest not —* It is not necessary. *That any man should ask thee: —* Put questions to thee. Knatchbull: "Jesus knew his disciples were desirous to ask him, although they inquired only among themselves, ver. 19. For this therefore do they now say that they did believe that he came from God. For it is God alone that knoweth the secrets of the heart." (See on John ii. 25.) *By this —* Tyndale, Cranmer, "Therefore." This furnishes us a satisfactory proof of thy divine mission. *From —* Their *pro* means the same as his *para*, ver. 28.

31. *Do ye now believe? —* Not a question of doubt, nor of negation, nor of irony (*cf.* John xvii. 8); yet it appears to be a question: Do ye at length — *arti*, not *nun*, as in ver. 29, 30 — believe? He recognizes the sincerity of their faith, but proceeds to show them how weak it would prove to be.

32. *Behold, —* An exclamation of attention and wonder. *The hour cometh, —* The time is coming, yea, is come; for what he predicted took place that night. *Now —* Is not in the best MSS. (See on John iv. 21, 23.) *That —* (See on ver. 2.) *Ye shall —* Ye will be dispersed — like sheep. (See on Matt. xxvi. 31, 56.) *Every man to his own, —* Every one seeking his own place of shelter — a different phrase from that in John xx. 10. *And shall —* And ye will leave me alone, in the hands of my enemies. *And yet I am not alone, because the Father is with me. —* The present tense is used, because the Father and the Son were never, and never

can be, separated — not even in the dereliction on the cross, which was only of comfort, not of presence. (See on Matt. xxvii. 46.)

33. *These things* — As this verse closes the paschal discourses, this formula seems to refer to them all, and not merely to what he said after the last use of it, ver. 25. *That* — In order that. *In me* — By living in me — remaining in union with me, through faith and by the Holy Spirit. *Ye might have peace.* — (See on John xiv. 27.) *In the world* — Comprehending all who rejected his mission, and sided with his great adversary. (See on John xii. 31.) *Ye shall have* — Some MSS. have the present tense, which implies the future: it is a stronger form of expression. *Tribulation,* — Persecution. (See on ver. 1, 4, 21.) *But be of good cheer:* — Take courage. (See on Matt. ix. 2.) *I* — *Ego*, emphatic — who have been myself persecuted by the world (John xv. 18-21). *Have overcome the world.* — He views his work as complete. He successfully resisted all the opposition of the world, and having overcome, sat down on the victor's throne; and through his might, and by his example, they too should overcome. John xvii. 14-16; Rom. viii. 37; 1 John iv. 4; v. 4, 5; Rev. iii. 21; xii. 11; xvii. 14.

## CHAPTER XVII.

1 *Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 11 in unity, 17 and truth, 20 to glorify them, and all other believers with him in heaven.*

XVII. — 1. *These words* — Usually rendered, "These things." (See on John xv. 11, 17.) Here the reference seems to be to all the preceding paschal discourses. *And lifted up his eyes to heaven,* — The usual devotional gesture. This does not argue that it was out of doors; it was probably in the supper-chamber. One can look upward in a house as well as out of doors. (See on Matt. xiv. 19.) Whether or not his hands accompanied his eyes, does not appear: it is but a feeble argument against it that Alford brings: "Not his *hands*, for he prays not here as a suppliant, but as an Intercessor and a High-priest, standing between earth and heaven." He seems to do both. This is his sacerdotal prayer — in which he first prays for himself, ver. 1-5; then for his apostles, ver. 6-26. Their converts are incidentally mentioned, ver. 20, 21; but as a whole it is a prayer of consecration for his apostles, in view of the work to which they had been called; and as such it can be alone consistently interpreted. It is both didactic and devotional: it is eminently mediatorial, for the humanity supplicates, while the Filial Divinity holds high communion with the Paternal! *Father,* — Not "Our Father:" he tells his disciples to use this style, but he never uses it himself. (See on Matt. vi. 9, 14.) *The hour is come;* — (See on John xii. 23.) *Glorify thy Son, that thy Son also* — "Also" is not in the best MSS. and versions. *May glorify thee:* — The glory which accrues to the Father from the work of redemption by the Son, results from the glory conferred by the Father on the Son in the miracles which attested the acceptance of his atonement on the cross, his resurrection and exaltation. (See on John xii. 23, 27, 28; xiii. 31, 32.)

2. *As* — This indicates a causal connection between the following and the foregoing, and intimates the ground of the glorification. Since thou hast given him this power, glorify him. Let the original design of his appointment as Mediator be realized. *Thou hast given him power* — Invested him with universal authority or dominion. (See on Matt. x. 1.) *Over all* — A Hellenistic use of the genitive — rightly rendered. *Flesh,* — A common Hebraism for mankind. Gen. vi. 12; Luke iii. 6. He is Lord of all — his government in providence extends to all the affairs of men, and without involving their free agency is made to subserve the interests of his kingdom of grace. Ps. ii. 7-12; lxxii.; Isa. xi. 1-9; Dan. ii. 44; Matt. xxviii. 18; John iii. 35; xiii. 3; xviii. 36, 37; Acts x. 36-43; Eph. i. 19-23; Phil. ii. 9-11; Heb. ii. 5-10. *That* — In order that: he is invested with universal sovereignty to

subserve this end. *He should give eternal life* — (See on John iii. 15.) *To as many as thou hast given him.* — In the Greek there is an *anacoluthon*, and the neuter *pan*, "all whom," in the accusative, for "to all," in the masculine; hence the masculine "to them" in the last clause in the Greek. (See on John vi. 39.) He means the disciples, who believed on him, and by parity all in the future who would believe on him. (See on ver. 6-12, 20-24; vi. 37.) Christ's mediatorial authority is thus derivative in its origin — "As thou hast given him power;" universal in its extent — "over all flesh;" and restricted in its saving effect — "that he should give eternal life to as many as thou hast given him" — those alone who with docility allow themselves to be drawn by the Father to the Son.

3. *And* — Now: the *de* is continuative, leading to a description of what was just stated. *This is* — Not merely the condition of it, nor the way to it, but the very essence of it. *Life eternal*, — The eternal life. The article is used because it refers to that spoken of in ver. 2. *That they may know thee* — For the infinitive, to know thee; *i.e.*, the eternal life spoken of consists in this knowledge — which is a spiritual, experimental acquaintance with God. It results from faith — the object of which becomes the subjective property of the believer, who thus lives by faith. (See on John vi. 40, 69; xii. 50; Heb. xi. 1.) Irenaeus: "To live without life is impossible; but the subsistence of life is derived from the participation of God; but the participation of God is to know God, and to enjoy his goodness." Eph. i. 17, 18; iv. 13; Col. i. 10; 2 Pet. i. 2, 3, 8; ii. 20. *The only true God*, — In apposition with "thee" and explanatory of it. The Father is thus contrasted with heathen gods: he is one; they are many: he is real; they are false, fictitious. Deut. xxxii. 12; Isa. xlv. 21, 22; Jer. x. 11; 1 Thess. i. 9; 2 Tim. vi. 17; 1 John v. 20, 21. *And Jesus Christ* — As "Christ" was used as an appellative — "the Messiah" — during our Lord's life on earth, and not as a proper name till after his ascension, Campbell suggests that there must have been originally the article in this place, and he so renders, "Jesus the Messiah;" but no MS. seems to have the article. In the only other place where the two names are used together in this Gospel (John i. 17), John himself uses them from the stand-point of the Epistles; hence some think that the language in this place is John's — not Christ's — but this is not likely. As Jesus was about to leave the world, he speaks of himself in the third person, in the style which he knew would be adopted by the Church in all coming ages. This is a singular departure from his usual style, "the Son of man." *Whom thou hast sent.* — (See on John x. 36.) This implies that it is through the mediation of Christ we attain the knowledge of God. We know the Father by knowing the Son. (See on John xiv. 7-9; 1 Tim. ii. 5.) This passage ought not to be alleged for or against the divinity of Christ. As he is spoken of in his mediatorial character, involving humanity as well as divinity, he is of course distinct from the Father, and inferior to him. (See on John xiv. 28.) On the other hand, when the Father is spoken of as "the only true God," in opposition to false

gods, this does not exclude the divine personality of the Son, who in this Gospel is explicitly called God (John i. 1-3) the Creator of all things. Any one of the Divine Persons may be called "the only true God," as there are not three Gods, but one God. So it is said of Christ in the *Gloria in Excelsis*, "Thou only art holy — thou only art the Lord" — while the same is frequently affirmed of the Father and the Holy Spirit.

4. *I — Ego*: emphatic, in view of the contrast, ver. 5. *Have glorified thee on the earth*: — By his ministry and miracles, which illustrated the divine perfections. (See on John xii. 28.) *I have finished the work* — This may embrace anticipatively his approaching sacrifice (ver. 11; John xix. 30), but in view of ver. 5-8, it seems to refer to his ministry, as in the former clause. He had made a sufficient declaration of the divine will to the world, and given his apostles all necessary instructions, so that there was no necessity of farther preventing the malice of his enemies, to take effect in putting him to death. John ix. 3, 4. *Which thou gavest me to do*. — He considered himself the Father's servant. (See on Matt. xii. 18; John iv. 34.)

5. *And now, O Father, glorify thou me* — Emphatic. (See on ver. 4.) The Father had glorified him by the miracles which attested his divine legation, during his ministry, and was about to glorify him by those which attested the acceptance of his atonement on the cross, his resurrection, and exaltation (see on ver. 1, 24); but he now asks to be restored to that divine dignity which he had before his incarnation; so that his assumption of humanity and eternal alliance with it, would be no derogation from his divine majesty — the glory which he possessed with the Father from eternity. (See on John i. 1, 2; xiv. 28.) *With thine own self*, — In association with thyself in heaven: so *with thee* in the next clause. *Para* in these places means the same as *pros*, "with," in John i. 1, 2, only it more fully expresses the idea of locality: cf. ver. 24; John xiv. 2, 3. *With the glory which I had* — Not in purpose and destination, but in real possession, with the Father. *Before the world was*. — Cf. ver. 24; John i. 1, 2.

6. *I have manifested thy name* — Christ revealed the being and perfections of the Father to his apostles in preparing them for their work. Ex. xxiii. 21; xxxiv. 5-7. (See on John xii. 28.) *The men which thou gavest me out of the world*: — A periphrase for the apostles, who by outward providences and inward drawings were brought to Christ. (See on John vi. 37, 44, 45; xv. 19.) *Thine they were*, — Not merely by right of creation, and by covenant right as Israelites, but as sincere servants of God, and some of them, if not all, disciples of John the Baptist, who made ready a people prepared for the Lord. Luke i. 16, 17; John i. 35-52. *And thou gavest them me*; — A rhetorical repetition, as the prayer was offered in the hearing of the apostles, and Christ wished to impress them with the divine authority under which they were called to act. It is the perfect tense, in both cases

— thou hast given them to me. *Cf.* John x. 29. *And they have kept thy word.* — Received and held fast all the divine communications which Christ hath made known to them. (See on ver. 7, 8; John viii. 51.)

7. *Now they have known* — Perfect for present: They now know *that all things whatsoever thou hast given me* — All the mysteries of the kingdom that he was commissioned by God to reveal. (See on ver. 8.) *Are of thee:* — Not of myself. (See on John vii. 17, 18; xiv. 10.) There seems to be a hint at John xvi. 30.

8. *For* — This assigns a reason for the foregoing statement, and explains it. *I have given unto them the words* — All the instructions concerning the kingdom which he was sent to "set up" on the earth, which he had received from the Father, he had given to the apostles for their guidance and authority in its establishment. (See on Matt. xi. 25-27; xiii. 11; xxviii. 18-20.) *And they have received them,* — Accredited them as true — because of their self-evidencing power and the miracles which attested them. *And have known surely* — To a certainty. *That I came out from thee,* — *Cf.* John iii. 2; but the knowledge of the apostles was a firmer conviction than that of Nicodemus. *And they have believed that thou didst send me.* — This explains the foregoing clause, and shows that their knowledge was based upon faith. (See on John vi. 69; viii. 42.)

9. *I pray for them:* — I am praying for them: I am not praying for the world. *But for them which thou hast given me;* — His apostles. *For they are thine.* — This is added to show that the Father vacated no claim upon them by giving them to the Son; but rather made them more emphatically his own by the gift. They *were* his, in one sense, when he drew them to the Son; they *are* his, in a higher sense, now that the Son has received them. (See on ver. 6.) He was asking such favors for them, his chosen servants, as he could not ask for the unbelieving and wicked world. But he could, and afterward did, intercede for the world, that it might be led to believe on him and to obtain pardon. *Cf.* ver. 20-23; Luke xxiii. 34; Acts v. 31; Isa. liii. 12.

10. *And all mine* — This illustrates the foregoing. In the Greek it is in the neuter gender: All my things are thine. In all things pertaining to the redemption of the world there is a community of interest on the part of the Father and the Son: of course, they have a mutual interest in the apostles, who were employed in this great work. (See on John xvi. 15.) *And I am glorified in them.* — The success of their ministry reflected honor on the Redeemer: it was his gospel they preached, and his Spirit who sanctioned and succeeded their labors. *Cf.* John xv. 8; 2 Cor. viii. 23; Phil. i. 20. The present tense expresses continuity: I am, have been, and shall be, glorified by them.

11. *And now I am no more* — And I am no longer. The present tense is used because his removal from the world was just about to take place. This refers, of

course, to his bodily presence. The world here means the earth, but still viewed as the abode of the wicked. (See on John xiv. 19.) *But these are in the world,* — *Kai* — not "But;" it should be And, or And yet, as John xvi. 32. Though I am about to leave the world, my apostles are to remain in it. *And I come to thee.* — *Ego* — emphatic. They remain in the world, *I* return to thee. This is stated as the ground for the prayer which he now makes for them. *Holy Father,* — This is not the *Sancte Pater* of the classics; but it expresses the idea of God's essential holiness, as the archetype and source of all moral excellence. So the Holy Spirit, who proceedeth from the Father. The predicate is used, because he is praying that his disciples may be preserved from sin. *Keep through thine own name* — Preserve them in steadfast attachment to that revelation of thyself which, through me, thou hast made to them. (See on ver. 6, 12.) The preposition (*en*) is the same as is rendered "in" ver. 12. *Those whom thou hast given me,* — The apostles, as in ver. 6, 9, 12. Many good MSS., versions, Fathers, and editors, read "which thou hast given me" — referring it to the "name." But this is harsh, and not in John's style, or in that of Jesus in this prayer. He means the same thing here as in the next verse — where, indeed, some MSS. have the same variation, which is indorsed by Alford, but not generally by critics. The alteration seems to have been made in a few MSS., in ver. 12, to conform it to the erroneous reading in ver. 11. The copyist who first made the change, did it perhaps for grammatical reasons, not comprehending the meaning of "name," as, in the Greek, the order of the words is, "keep those in thy name whom thou hast given me." *That they may be one,* — Neuter — "one thing" — one in spirit and effort in the work of the gospel. *As we are.* — As the Father and the Son are one in will and purpose. (See on John x. 30; xvii. 21; Acts iv. 32; Eph. iv. 3-6; 1 John i. 3.)

12. *While I was with them* — He speaks as if he were already in heaven, as he was just about to leave the world. *I* — *Ego* — emphatic — personally distinguished from the Father, ver. 11. *Kept them in thy name:* — (See on ver. 11.) *Those that thou gavest me* — Those whom thou hast given me; as in ver. 11. *I have kept,* — Not the same word rendered "kept" and "keep," in the foregoing clauses; but one which conveys the notion of personal oversight and watchful defense, as of a shepherd guarding his sheep. Luke ii. 8; Jude 24. *And none of them is lost,* — Judas was lost to Jesus when he ceased to be an apostle, and became an apostate, and was soon to be lost by his death; but all the other eleven were kept from death, as well as from apostasy, until about ten years after this. Herod did not kill James till after the kingdom of heaven was opened to Gentile as well as to Jewish believers — when Paul took his place, as Matthias had taken the place of Judas, in the apostolic college, both being divinely qualified for the work. (See on John xviii. 9.) *But the son of perdition;* — The *paronomasia* is obscured in our rendering — in the Greek it is, Not one of them is lost, except the son of loss. Tyndale and Cranmer tried to preserve it, by rendering, "that lost

child." It is a common Hebraism, meaning that he was destined to be lost, according to prophecy, hence it is added, *that the scripture might be fulfilled*. — Judas was chosen to the apostolate with a foresight that he would fall from it by transgression, though, of course, his fall and death, which immediately followed, were not caused by the prediction in Ps. xli. 9, nor by the divine decree, but by his own choice. Christ did as much to save Judas as he did to save John. (See on John xiii. 18.)

13. *And* — But now I return to thee — resumptive of ver. 11, and adversative to ver. 12: *q.d.*, But I shall be no longer here to keep them, therefore I pray thee to keep them. *And these things I speak in the world*, — I offer this prayer, in their hearing, before I leave the world. *That they might have my joy fulfilled in themselves*. — Christ's joy in them resulted from their prosperity, and it was fulfilled in them when, in answer to his prayer for them, they were successfully engaged in promoting his cause. It seems to be implied that the reminiscence of his prayer, offered for them under circumstances so affecting, would minister to this result. (See on John xv. 11.)

14. *I have given them thy word*; — I have made known to them thy will — made them depositaries of the truth, ver. 8. *And the world hath hated them*, — Because they are the ministers of the word to the world, ver. 18. As the hatred of the world to them would continue and increase after his removal, he offers this prayer for them. (See on John xv. 18-20; 1 John *passim*.)

15. *I pray not that thou shouldest take them out of the world*, — Not yet — their great mission was first to be fulfilled — after that he did desire that they might be taken out of the world, ver. 24. By saying this in their hearing, he intimated to them the duty of patient continuance in well-doing, without any anxious desire to go to heaven till their work on earth was done. *But that thou shouldest keep them from the evil*. — From the malice and contamination of the wicked — from the latter, by keeping them in steadfast attachment to the truth (ver. 11; Gal. i. 4); and from the former, by his providential care, so that they might be immortal till their work was done. Phil. i. 21-25; 2 Tim. iv. 18.

16. *They are not of the world*, — Therefore need not be removed to heaven to be distinguished from it, but they need preservation that they may maintain their unworldly character. This emphatic repetition was made by Jesus not only as a reason for his prayer for them, but to solemnly impress them with their identity with himself, and their separation from the world. (See on ver. 14.)

17. *Sanctify them through thy truth*: — Consecrate them — set them apart in the interest of thy truth — for the promulgation of the truth — to the ministry of the gospel. Some of the principal MSS., the Vulgate and other versions, Campbell, Alford, and others, omit the pronoun, as interpolated from ver. 11, and read "the

truth." *Thy word is truth.* — Absolute truth. The gospel is truth itself. Hence the article is not used here nor in ver. 19: cf. John xviii. 37, 38; Eph. i. 13; Col. i. 5. This prayer was answered when the apostles were endued with power from on high, on the day of Pentecost: they were then emphatically consecrated to their work to which they had been previously called by the Lord Jesus. Luke xxiv. 47-49; Acts i. 1-8; ii.

18. *As thou hast sent me into the world,* — As thou hast commissioned me to promulgate thy truth to the world, so have I, in like manner, commissioned them. He wished for them a similar consecration to that which he had received from the Father; as their ministry was, as it were, a prolongation of his. (See on ver. 3.)

19. *And for their sakes* — And for them — on their account — as their Head and Exemplar. Heb. iii. 1-6. *I sanctify myself,* — I consecrate myself to the work to which I was consecrated, or set apart, by the Father. (See on John x. 36.) The present tense is used, as comprehending the entire course of his ministry, from his incarnation to his ascension. *That they also might be sanctified through the truth.* — That they, in like manner, may be consecrated, or set apart, in the interest of truth — for the promulgation of truth — the ministry of the gospel. The article is omitted, in the Greek, in view of ver. 17. Their self-consecration to the work, after his example, is thus intimated. Cf. 2 John 1-4; 3 John 1-4 — where "in truth" is not used adverbially, for "truly," but as here, "in the gospel," or "in the cause of truth." (See on ver. 17.)

20. *Neither pray I for these alone;* — But not for the apostles alone do I ask these things. *But* — But I ask also for them. *Which shall believe* — Who will believe; but most MSS. have the present participle, the believing — proleptically referring to all who, by the preaching of the apostles, would be brought to believe in Christ.

21. *That* — Indicating the subject-matter of his request for the apostles and their converts. *They all* — All may be one thing — neuter, as in ver. 11: one in will and purpose, spirit and work. *As thou, Father,* — That as thou, Father, art in me, and I am in thee, they may be one in us. Neuter again. The oneness of believers results from their mutual union with the Father and the Son, through faith, and by the indwelling Spirit. (See on ver. 11.) *That the world may believe that thou hast sent me.* — Their unity of faith, will, purpose, affection, and effort, would lead men to examine the claims of Christianity, and this, whenever candidly and perseveringly done, leads to its belief. This unity is as perceptible to the world as a formal, external, nominal unity, and it is far more impressive. An external, organic catholic unity is neither desirable nor practicable. Indeed, formal diversity serves to heighten essential unity, and, as experience proves, to make it more demonstrative to the world.

22. *And the glory which thou gavest me,* — Including those divine endowments which qualified him for his office as the Father's legate. *I have given them;* — They being his legates, as he was the legate of the Father: *cf.* ver. 18; John ii. 11; 2 Cor. iii. *That they may be one, even as we are one:* — These divine endowments, being imparted alike to all the apostles, made them one in their great work under the influence of the Spirit of Christ; they were one in will, purpose, and effort, as the Father and the Son were one. (See on ver. 21, 23.)

23. *I in them, and thou in me,* — They represented Christ, as he represented the Father. If the Father, by the Spirit, was in the Son as his legate, both of them, by the same Spirit, were in the apostles, who were sent by the Son, and being thus united to the Father and the Son by the Spirit, their union among themselves was perfect; hence it is added, *that they may be made perfect in one;* — Neuter, as in ver. 21, 22: that they may be completely one — that the oneness may be perfect. *And* — Many good MSS. omit this. *That the world may know* — If the apostles, under the influence of the Spirit of Christ, manifested this unity, the world would be induced to credit their divine legation as well as his. *And hast loved them as thou hast loved me.* — (See on John v. 20; xiv. 12.)

24. *I will* — I desire. As this occurs in the sacerdotal prayer of the Son to the Father, it does not seem to be an expression of will, or a demand founded on right, derived from his essential equality with the Father, and the satisfaction and merit of his atonement. *Thelo* frequently expresses desire, and is accordingly sometimes rendered "would." *Cf.* Matt. xii. 38; Mark x. 35, 36; 1 Cor. xiv. 5. *That they also* — Literally, those whom thou hast given me, I desire that where I am, they also may be with me. He means the apostles, though, of course, he desires to have all his followers with him: *cf.* ver. 2, 6, 9, 11, 20. *Where I am;* — He speaks in the present tense, as if he were already in heaven, as he was so soon to be there. John xiv. 3. *That they may behold my glory* — That they may see me seated on the mediatorial throne. He wished them to witness his exaltation, as they had seen him in his humiliation. Luke xxii. 28-30; 2 Tim. ii. 12; Heb. i. 3, 4; 1 John iii. 2; Rev. iii. 21. *Which thou hast given me:* — The perfect tense is used in view of the proleptical present, "where I am" — as his exaltation was imminent. *For thou lovedst me before the foundation of the world.* — *Katabole* means laying down, as the foundation of an edifice; the figure is derived from the notion of the ancients, that the world, like a house, rests on foundations. Matt. xiii. 35; xxv. 34; Luke xi. 50; Eph. i. 4; 1 Pet. i. 20. (See on ver. 5.) As the eternal Word he was always the object of the Father's love; and he now intimates that that love would be manifested in his exaltation, as the reward of his humiliation. Phil. ii. 9-11.

25. *O righteous Father,* — This epithet is nowhere else in the Gospels applied to God: it is here appropriately used in view of the justice of the divine economy, which will result in a retributive separation of the unbelieving world from Christ

and his followers. John xvi. 8-11; 2 Thess. i. 5-10; 1 John iii. 7-10; Rev. xvi. 5. *The world hath not known thee*: — Our translators follow the Vulgate and others in not translating the *kai*, which some render "though," others, "while," others, "even," others, "and yet." It seems to contrast with the *de* following, which therefore cannot be rendered "yet," as the other renderings of *kai* would require. It may simply mean "for its part" — Righteous Father, the world, for its part, has not known thee, but I have known thee. Cf. Luke x. 39, 40. The knowledge of God which the world did not possess is that spoken of ver. 3. *But I have known thee*, — His perfect acquaintance with the Father enabled him to make such revelations to his followers as satisfied them of his divine legation; hence he adds, *and these* — the apostles — *have known that thou hast sent me*.

26. *And I have declared* — Made known. *Thy name*, — (See on ver. 6.) *And will declare it*: — Make it known. This he did after his resurrection, when he renewed their commission, and especially by the gift of the Paraclete. (See on John xvi. 12-15.) *That the love wherewith thou hast loved me, may be in them*, — That in their measure, and for their work, they may have the same testimonials of thy regard as I have had. (See on ver. 23.) *And I in them*. — And that I may be in them. Christ was in the apostles, through the indwelling of the Paraclete, qualifying them for their work, as his representatives, and succeeding them in it. (See on Matt. xxviii. 20; John xiv. 18-21.)

## CHAPTER XVIII.

1 *Judas betrayeth Jesus.* 6 *The officers fall to the ground.* 10 *Peter smiteth off Malchus' ear.* 12 *Jesus is taken, and led unto Annas and Caiaphas.* 15 *Peter's denial.* 19 *Jesus examined before Caiaphas.* 28 *His arraignment before Pilate.* 36 *His kingdom,* 40 *The Jews ask Barabbas to be let loose.*

XVIII. — 1. *When Jesus had spoken these words, he went forth* — Having spoken these words — the discourses ending with the prayer, John xiii.-xvii. — he went out of the supper-room and also out of the city. (See on John xiv. 31.) *The brook* — Literally, the winter-stream. *Cedron*, — Of the Kedron. Heb. *Kidron*. This is a valley lying east of Jerusalem, running between the city and Mount Olivet. Robinson says, "The channel of the brook Kidron is nothing more than the dry bed of a wintry torrent, bearing marks of being constantly swept over by a large volume of water. No stream flows here now except during the heavy rains of winter, when the waters descend into it from the neighboring hills. Yet even in winter there is no constant flow, and our friends, who had resided several years in the city, had never seen a stream running through the valley. Nor is there any evidence that there was anciently more water in it than at present." *Kidron* means turbid, dark — this being the color of the water when there is any in the valley. Transcribers who did not know the meaning of the Hebrew name, confounded it with the genitive plural of the Greek *kedros*, a cedar, and so, changing the genitive article singular, *tou*, into the plural *ton*, made it "the brook of cedars." Nearly all the MSS. of John and of the LXX., in 2 Sam. xv. 23; 1 Kings xv. 13; xxiii. 6, 12, have this error. The Alexandrian and three other MSS., with the Vulgate and some other ancient versions, read as our English version. *A garden*, — *Kepos* means an inclosure — probably a market-garden — being inclosed, it was private property: it probably belonged to a friend of Jesus. (See on Matt. xxi. 3.) Cf. ver. 26; Luke xiii. 19; John xix. 41. Matthew (xxvi. 36) calls it *chorion*, a place or field. It was called Gethsemane, from the Hebrew, meaning a place of oil-presses. Olin says, "The garden of Gethsemane occupies a level place between the brook Kidron and the foot of the Mount of Olives. It is about fifty paces square, and is inclosed by a wall of no great height, formed of rough, loose stones. Eight very ancient olive-trees now occupy this inclosure, some of which are of very large size, and all exhibiting symptoms of decay that denote their great age. There can be no reasonable doubt that this is the real garden of Gethsemane. It was probably much more extensive than at present, but it must have occupied this situation. The nature of the ground sufficiently determines the route which must have always been pursued in passing from the temple to the Mount of Olives. The path now used has every appearance of great antiquity, and this is the only place where the

descent to the channel of Kidron could be effected with any tolerable convenience." Lightfoot says, "As no gardens were allowed in the holy city on account of the pollution of the weeds and manure, many were formed near the walls and the Mount of Olives." John thus agrees with the synoptists in regard to the place, though he passes over the agony, as he omitted the account of the Lord's-supper.

2. *Which betrayed him*, — (See on Matt. x. 4. John xii. 4: *cf.* ver. 5.) John passes over the contract Judas made with the priests to betray Jesus. *For Jesus oft-times* — Frequently. *Cf.* Luke xxi. 37; xxii. 39; John viii. 1.

3. *Received* — Gotten, obtained. *A band of men* — The *speira* — which was a cohort — the tenth of a legion — from four to six hundred. (See on Mark v. 8.) It here perhaps means the Roman troop which garrisoned the castle of Antonia, or the detachment of it, which the governor sent to attend on the Sanhedrim at the great festivals to keep order. Their commander is called a *chiliarch*, ver. 12. *Officers from the chief priests and Pharisees*, — (See on John vii. 32.) *Lanterns*, — A *phanos* originally meant a torch — then a lantern. Harmer thinks that if it has that meaning here, "it signifies such linen lanterns as Dr. Pococke gives an account of; and if so, perhaps they came with such lanterns as people were wont to make use of when abroad in the night; but lest the weakness of the light should give an opportunity to Jesus to escape, many of them had torches, or such large and bright burning lamps as were made use of on nuptial solemnities, the more effectually to secure him." *Torches*, — In Judges vii. 16, *lampas* is used in the LXX. for *laphid*, which in the plural is rendered *lamps*, in the text, and "firebrands or torches," in the margin. It is rendered "lights," Acts xx. 8; "lamps," Matt. xxv. 1, 3, 4, 7, 8; Rev. iv. 5; viii. 10. The two words are rendered by Tyndale Geneva, and Cranmer, "lanthorns and firebrands." Though it was full moon, artificial light was needed in the shade of the garden. *Weapons*. — From Matt. xxvi. 47, it would seem that the soldiers had swords and the rest clubs.

4. *Jesus therefore*, — Then Jesus, knowing all that was to befall him, *went forth*, — From the retired part of the garden, whither he had gone with the disciples to pray. According to Matthew and Mark, Judas had given Jesus the kiss, which was to point him out to the band, before what is now recorded took place, as the signal would seem to be of no use after Jesus had made himself known to them, though Alford thinks it would be necessary for the authorization of the soldiers. Judas appears to have gone in advance of the rest, who may not have distinctly seen him kiss Jesus. Though Jesus knew their design and could have gotten away from them, as on former occasions, or have slain them in a moment, yet he chose not to do so, as his hour was come. *Cf.* ver. 11; Luke ix. 51; xxii. 42, 53; John ii. 24, 25. *Whom seek ye?* — He demanded from them a declaration of their intention to arrest him — as in the case of Judas, Matt. xxvi. 50. He wished

to impress all the parties in this transaction with the turpitude of their guilt in arresting him, as well as his own innocence and readiness to suffer.

5. *Jesus of Nazareth.* — The answer was probably given by the captain who was charged to apprehend Jesus of Nazareth. *I am he.* — He must have spoken with great majesty — hence the effect, ver. 6. *And Judas also,* — But Judas for his part — he who betrayed him — viz., with the kiss, just given. *Stood with them.* — Having rejoined the band. How mean he must have felt standing with his Master's foes! This remark is the language of an eye-witness, and is in John's style, as is ver. 9. (See on John ii. 25.)

6. *They went backward,* — Recoiled — astounded at the dignity of his appearance and the majesty with which he said, *I am he;* and perhaps overpowered by a miraculous influence. *Cf.* Acts ix. 3; John vii. 46. As those nearest to Jesus recoiled, those in the rear would have to give back, and many, if not all, fell to the ground. Judas, who stood with them, may have fallen with them too. What force this circumstance gives to what follows and to Matt. xxvi. 53!

7. *Then asked he them again,* — He did this to tell them, with greater emphasis, that if they wished to apprehend him they could do so, but that they must not seize his followers.

8. *Let these go their way:* — Let these go away — pointing to the eleven disciples. Judas, by this time, probably wished he was among them as the twelfth! Jesus knew that unless prevented they would seize them, as well as himself. *Cf.* Mark xiv. 51, 52; Ps. cv. 15.

9. *That the saying might be fulfilled* — He said this with effect in order to realize what he had said (John xvii. 12), that he had not lost any of the apostles — except Judas, and he only by his own treachery. Providence watched over the apostles as they were passing through their novitiate to be employed in laying the foundation of the Church all over the world. The meaning is: You may kill me, for my hour is come; but you shall not put one of my apostles to death; for what I formerly said, in regard to their safety, shall hold good until they have fulfilled their mission. (See on John xvii. 12.)

10. *Then* — Just as they were laying hold on Jesus, Matt. xxvi. 50, 51. *Simon Peter,* — All the evangelists relate this circumstance, but John alone gives the name of Peter — the act being characteristic of that impulsive disciple — and of the servant *Malchus* — John, it seems, being acquainted with the high-priest and apparently intimate in his family, ver. 15, 16. According to Luke xxii. 49, the disciples asked Jesus if they should smite with the sword agreeably to their mistake, ver. 38. The sword used by Peter was probably one of the two there mentioned. *The high priest's servant,* — In the Greek of Matthew it is "the servant," viz, he who acted as leader, and had charge of the arrest. *And cut off his*

*right ear.* — The diminutive *otion* (used by the later Greeks) is the same as *ous*, which is also used by Luke — who notes too that it was the *right ear*: he alone, being a physician, speaks of its cure. The entire ear seems to have been cut completely off, as the stroke was with a sword in the hand of an excited man. *The servant's* — Now the name of the servant was Malchus. This is added in John's style.

11. *Put up thy sword* — "Thy" is omitted in most MSS. — it is, of course, implied. The addition in Matthew agrees well with the over-powering majesty Jesus had just displayed, in causing his enemies to recoil, and fall to the ground. He could summon angels enough to his defense, if he wanted to save himself from his foes. "But how then shall the scriptures be fulfilled, that thus it must be?" prepares for the question in John — *the cup which my Father hath given me, shall I not drink it?* — This is an echo of his prayer in the garden, recorded by the synoptists, but not by John: it is a striking coincidence and a note of veracity. Jesus is said to "taste death for every man." Heb. ii. 9. All the evangelists note his perfect submission to his Father's will, and that was that he should suffer death for the redemption of the world. (See on Mark xiv. 35, 36.) The question, with a double negative in the Greek, expresses a strong affirmative: I will surely drink it.

12. *Then* — Just as they were about binding him, he asked them why they were arresting him as a robber, seeing his whole course had been of an opposite character. (See on ver. 55, 56, Matt., and ver. 52, 53, Luke.) *The band,* — *The speira*, ver. 3. *The captain,* — *The chiliarchos* was a commander of a thousand men — a military tribune: there were six chiliarchs to a legion. Here it means the commander of the *speira*. *And officers* — And the officers — spoken of ver. 3. *Took Jesus,* — They had laid hold on him before (ver. 50, Matt.), but had let him go during what had just transpired. Now he yields himself to them, and they bind him, as if that were necessary! When the disciples saw that he gave himself up to them, they "forsook him and fled." This is not stated by John, but it is implied in ver. 15.

13. *And led him away to Annas first,* — Josephus calls him *Ananos*, and says he was the son of Seth. He was made high-priest by Quirinius, Proconsul of Syria, about A.D. 8; but was deposed by the procurator Valerius Gratus, about A.D. 14 or 15. His successor was Ismael — then, Eleazar, a son of Annas — then, Simon — then, in A.D. 26, Joseph, or Caiaphas, the son-in-law of Annas, who held the office till A.D. 35, and was the actual high-priest at the time of Christ's trial. (See on Luke iii. 2; John xi. 49; Acts iv. 6.) Annas was called the high-priest, because he had filled that office. Being a man of great influence, and father-in-law of the acting high-priest, and probably living on the way, they took Jesus first to his house — perhaps to get his sanction and counsel, which he gave them; for Annas

immediately sent him to Caiaphas, the high-priest, for trial. As nothing was done at the house of Annas, the synoptists make no mention of this call. John refers to it, he being more familiar with the high-priest and his connections. (See on ver. 10, 15, 16, 24.) Meyer: "It has been fabricated that Annas and Caiaphas resided in the same house." The language of John implies the contrary.

14. *Now Caiaphas* — A note, in John's manner. (See on John xi. 49-52.) *Which gave counsel* — The prophecy of Caiaphas was his counsel. *Should die* — The word rendered "perish" — referring to the nation — John xi. 50.

15. *And* — But — as *de* is rendered in Matthew (ver. 58). All the synoptists note that Peter followed at a distance — not where he might have been expected, close by the side of Jesus: still he appears to have kept within sight. *Another* — The other disciple — generally considered John, as he never names himself, but speaks of himself by a circumlocution — here, the other disciple — one of a well-known pair, Peter being the other — hence the article: *cf.* John xx. 2, 3, 4, 8. That disciple — The *de* is omitted by our translators — Now that disciple. This note is in John's style. When all the other disciples left, John may have started with them, but immediately turned, and kept as near to his Master as he could with safety, and Peter did the same. *Was known unto the high priest,* — How John came to be known to Caiaphas does not appear: it can, however, be accounted for without supposing that they were on intimate terms. John seems to have been acquainted with the high-priest's servants, and through them he may have been made known to their master. Hence he was permitted to enter *the palace* — the inclosed quadrangular court, from which he could probably see what was done with Jesus in the room where the council was held.

16. *That other* — The other, as ver. 15. *Unto her that kept the door,* — To the portress. It was not uncommon for women to be doorkeepers — so also among the Greeks and Romans. Acts xii. 13. John does not appear to have thought it safe at first to make application for Peter, but having gained admission himself; he returned and secured it for his friend. *Cf.* ver. 58, 69, Matt.

17. *The damsel* — The Greeks use *paidiske* for a female slave, as *pais*, from which it is derived, is used for a male slave. (See on Matt. viii. 6.) *Cf.* Gal. iv. 22. *That kept the door* — The portress, as in ver. 16. *Art not thou also* — The form of the question calls for a negative answer — which, alas, it received — but it seems to have been said in a kind of bantering style: Surely thou also art not one of this man's disciples? Knatchbull: *Nonne*. The *kai* is referred by Wesley to the other disciples: "as well as the others;" but she may have referred to John — Bengel: "As many others, and as thy companion" — whom she must have known to be a disciple, and with whom she may have previously seen Peter. Wesley (after Bengel) says, "She does not appear to have asked with any design to hurt him;" yet he who an hour before cut off the man-servant's ear in his boldness, now

cowers before a maid-servant, and denies his Lord! (See on John vii. 47, 52.) The *oun*, rendered *Then*, may not be a note of time, but used as frequently in passing from one subject to another; if it has not an illative force, as the Vulgate, *ergo*: The portress knew John to be a disciple, and *therefore* suspected Peter to be one. Hence this verse may anticipate the order, as given by Matthew (ver. 69, 70), Mark (66-68), and Luke (55-57). She may indeed have charged him with being a disciple, as he was entering with John, on suspicion, and then have followed him into the court, where "she looked upon him" (Mark), viewed him closely — "earnestly looked upon him" (Luke), fastened her eyes upon him, as the word is rendered Acts iii. 4. She could see him distinctly by the light of the fire, or rather, of the lanterns which they had. She thus recognized him as a disciple of Jesus, and charged him accordingly. Such circumstantial variations, with substantial agreement, show the independence and integrity of the evangelists. *He* — Emphatic. That man — he who had before been so bold.

18. *And* — Now. *The servants* — The domestics, or slaves of the family. *And officers* — The subordinate officers, or beadles, ver. 12: "the band" may have been dismissed, or if not, they could not enter the court. *Stood there, who had made* — Stood, having made a fire of coals (for it was cold), and were warming themselves; and Peter was standing with them, and warming himself. The synoptists say Peter "sat with the servants:" it was natural for them to sit, or crouch, and stand around the fire, varying their positions according to circumstances. All, except Matthew, mention the fire which they "kindled in the midst of the hall," or court (Luke). This anthracite fire was probably of charcoal. John xxi. 9; Eccus. xi. 32. Homer (Il. ix. 213) speaks of spreading coals — the word here used — after the flame had burnt down. It is in John's style to note that it was cold — Jerusalem being elevated, and the season being March or April.

19. *The high priest* — Caiaphas of course, ver. 13, 24. *Then* — *Oun*, Vulgate, *ergo*, therefore — connecting with ver. 14. John passes over the trial before Caiaphas recorded by the synoptists — supplementing their account however by this paragraph, which is not contained in their narrative. What is here recorded may have taken place while they were seeking witnesses against Jesus. *Of his disciples*, — The high-priest knew one of them; he perhaps wanted to know if any men of influence were among them. *And of his doctrine*. — And concerning his teaching — wishing perhaps to entrap him, so as to convict him of sedition, blasphemy, or some other capital crime.

20. *Jesus answered him*, — He says nothing concerning his disciples, and indeed declined to say what he had taught, knowing that the question was asked from a sinister motive. Cf. Matt. xxvi. 62, 63; John xix. 9. *I spake* — Many good MSS. read, "I have spoken." Cf. ver. 21. *Openly* — With openness, with publicity. John vii. 4, 13; xi. 54. *The world*; — The public — all who chose to listen. *Ever*

— Always, customarily. *In the synagogue*, — The article is not in most MSS. before synagogue, as it is before the temple — there being many synagogues, but one temple. He was accustomed to teach in synagogues, wherever he went. *Whither the Jews always resort*; — They were accustomed to go to synagogues and to the temple to worship, and thither Jesus was accustomed to go to teach them, as this Gospel particularly shows. The received text, with a few MSS., has *pantother*, "from all parts:" the Alexandrian, Vat., Sin., and some other MSS., Itala, Vulgate, Peshito, and other versions, have *pantes*, "all;" but most MSS. have *pantote*, "always" — as in the former clause — the others perhaps were corrections, because of the repetition. *And in secret have I said nothing*. — Nothing contrary to his public teaching, hence nothing seditious or blasphemous.

21. *Why askest thou me?* — It is contrary to the rules of jurisprudence to interrogate the accused — evidence should be sought, from others. *Ask them which heard me*, — Thousands of them were then in Jerusalem. *What I have said* — The aorist here, as in ver. 20, where this is rendered "spake," and the aorist rendered "taught," refer to his usual course of teaching, without respect to time. *They know what I said*. — What I have been accustomed to say, in my teaching. The word is different from the preceding, but it is a second aorist.

22. *One of the officers* — Ver. 3, 12. If they were the same as those mentioned John vii. 32, 46, they greatly altered their tone and bearing toward Jesus — which agrees with their fickleness. *Struck Jesus with the palm of his hand*, — Gave him a blow. (See on Mark xiv. 65; John xix. 3.) The old meaning, to beat with a stick, or rod, or one of their staves, seems favored by the question, "why smitest thou me?" ver. 23; but the common view is probably correct. *Answerest thou* — Cf. Acts xxiii. 4.

23. *Jesus answered* — His reply to the insulting language which accompanied the outrage is calm and dignified. It helps to explain Matt. v. 39. *If I have spoken* — In the remonstrance and appeal just uttered. *Evil*, — Amisss — disrespectful to the high-priest. Cf. Acts xxiii. 5; James iv. 3. *Bear witness of the evil*: — Proceed against me in a legal manner. *But if well*, — Implying that there was no want of respect to the high-priest. *Why smitest thou me?* — It was a gross outrage for the high-priest to allow one of his attendants to strike Jesus, a prisoner on trial, as yet not convicted of any crime.

24. *Now* — *Oun* is omitted in many MSS. Whether inserted by John, or by a transcriber, it is, as Webster and Wilkinson say, "explanatory — to show that this which had just been related, and that which follows, took place in the hall of Caiaphas." *Had sent* — The Greeks frequently use the aorist for the pluperfect. Winer says, "The aorist is thus used in independent clauses, when they contain supplementary remarks, Matt. xiv. 3, *f*. Whether this also applies to John xviii. 24 cannot be decided on merely grammatical grounds." The scope of the passage

implies that John intended to express the idea that Annas had sent Jesus to Caiaphas as soon as he was brought to him; hence the synoptists make no reference to the call at the house of Annas. One of the Vienna MSS. places ver. 24 after ver. 13: so Erasmus. Cyril puts it there, as well as after ver. 23: so Beza; and the latter Syriac has it there in the margin. But it appears to be in the right place after ver. 23. The evangelist, after the brief notice of the mock trial, during which Jesus was insulted and smitten, pertinently notes the fact that he had been previously bound as a malefactor, ver. 12, 13. By saying that he was sent *first* to Annas, who is spoken of as the father-in-law of Caiaphas the high-priest, who is farther designated as he who uttered the remarkable prophecy, John xi. 50, and then stating that Peter and John followed Jesus, and that John went in with him to the palace of the high-priest, it is evident that the evangelist intended to state that they merely called at the house of Annas, and then proceeded to that of Caiaphas; thus agreeing with the synoptists. It was at the house of Caiaphas, not of Annas, where the Sanhedrim was assembled, over which the high-priest presided, and which met in his house on special occasions, though the stated place of meeting was in the temple. (See on ver. 13, 25, 28.)

25. *And* — Now Peter was standing — the same words as in ver. 18 — repeated to resume the story of his denial. *They said* — The first woman who saw him may have pointed him out a second time (ver. 69, Mark), when another maid-servant (71, Matt.), and a man (58, Luke), and others, when he had returned from the porch to the fire (25, John), charged him with being a disciple. *Art not thou also* — The same question which the woman put, ver. 17. *He denied it*, — Emphatic. (See on ver. 17.)

26. *One of the servants* — Matthew says, "after a while" — Mark "a little after, they that stood by" — Luke says, "about the space of one hour after, another" — John, who seems to have been acquainted with the party, says he was a kinsman of Malchus whose ear Peter had cut off in the garden, and who was present and saw Peter on the occasion; hence Luke says, he "confidently affirmed, saying, Of a truth this man also was with him." It may have increased Peter's apprehension to find that he was recognized as the man who had assaulted the high-priest's servant. The identification by the kinsman of Malchus was corroborated by the fact adduced by the crowd that he was a Galilean.

27. *Peter then denied again*: — The third time disowned him. *The cock crew*. — A cock crew. Mark says, "the second time." (See on Mark xiv. 30, 72; John xiii. 38.) All the synoptists record the repentance of Peter — John does not — but it is implied in John xx., xxi.

28. *Then* — After the mock trial and the consultation (Matt. xxvii. 1, 2), which John does not record. *Led they* — They lead — as a prisoner — bound. (See on Matt. xxvii. 2.) *From Caiaphas* — From the palace of Caiaphas. *The hall of*

*judgment:* — The *praitorion* — the pretorian residence — the magnificent palace of Herod at Jerusalem, on Zion, west of the temple. Here the procurators, who resided at Cesarea, stayed when they visited Jerusalem to administer justice at the time of the feasts, etc. *And it was early;* — Now it was early morn. The Sanhedrim met as early as they could — for the Jews were obliged to administer justice publicly and in the day-time — to consult how to accuse him before the governor; but that would not occupy but a few minutes, so that they could reach the governor's by seven o'clock. *But that they might eat the passover.* — As the passover was eaten the night previous, some suppose that the *pascha* here means the offerings which took place on the succeeding days, called the *chagigah*. Cf. Deut. xvi. 2; 2 Chron. xxxv. 7-19. But the word means the paschal lamb. This was killed on the evening of Thursday, Nisan 14, and it was to be eaten after sunset, which according to the Jewish computation would be Nisan 15. But as the leaders in the apprehension of Jesus were busily engaged in making preparations for this business, at the time of eating the passover, they were anxious to avoid defilement, which would prevent them from eating some time during the first day of the feast. They would plead imperious necessity for postponing the hour of eating it — all the formalities of killing it having been duly regarded. Bishop Pearce: "As the number of Jews assembled to eat the passover was excessively great, they did, as from necessity, take the liberty of eating the passover at any hour before the second evening of the 15th day. This particularly seems to have been the case of those who had apprehended Jesus, and had been up all the night at the house of the high-priest." (See on Matt. xxvi. 17; John xiii. 1; and Fairbairn's Hermeneutical Manual.)

29. *Pilate* — Pontius Pilatus was the fifth procurator of Judea. He succeeded Valerius Gratus about A.D. 26, and remained in office about ten years. His administration was so capricious and cruel that the Jews and Samaritans accused him before Vitellius, Governor of Syria, who sent him to Rome to answer the charges before the emperor. Tiberius died before his arrival; but his successor Caligula is said to have banished Pilate to Vienna in Gaul, where he died by his own hand. Though he was only the *epitropos*, or *procurator*, under the President of Syria, yet he is called "governor," because he was invested with the superintendency of Judea, having the power of life and death. (See on Matt. xxvii. 2; Mark xv. 1; Luke iii. 2; xxiii. 1; Jos. Ant. xviii.; Eusebius Ecc. His. ii. 7, 8.) *Then* — Therefore — being aware of their scruples — that they would be ceremonially defiled by entering the pretorium, and so would be unclean till the evening, and not be able to eat the passover that day. What hypocrites! *Went out unto them,* — To the door, as they were standing before the palace. *Accusation* — Charge, judicial complaint.

30. *If he were not a malefactor,* — An evil-doer, a state-criminal. Their indefinite, evasive, and disrespectful reply, indicates either that they thought Pilate

had nothing to do but to order the execution of their sentence, or that they were at a loss to know exactly what charge to bring against Jesus.

31. *Take ye him, and judge him* — Pilate may have been informed of the nature of the charge, and perhaps of the mock trial before the Sanhedrim; and as it was a question of ecclesiastical law, he wished to have nothing to do with it, and so told them to settle it themselves. *Cf.* Acts xviii. 12-17; xxiii. 28, 29; xxv. 18-20. They did try offenders against their own law, in the synagogues and by the Sanhedrim and scourge them, if they did not put them to death. The answer of the Jews implies that they understood him to give them permission to judge, hoping to get rid of the troublesome case. *It is not lawful* — We are not permitted. *For us to put any man to death:* — They would not be satisfied with any punishment short of putting to death, and the Sanhedrim had lost this power. Lightfoot thinks it was lost by default. The Talmud says it was taken away forty years or more before the destruction of Jerusalem, which was just before the death of Christ. Some think the Jews still retained that power in religious causes; but Acts vii. 57; xxiii. 27, are scarcely to the point, as the stoning of Stephen and the intended murder of Paul were not the execution of a judicial sentence, but acts of phrensy, the latter of which was arrested by the timely intervention of the Roman authorities. What Herod did (Acts xii. 2) seems to have been done by an abuse of the power delegated to him by the Roman government. When Ananus the high-priest killed James the brother of Christ, and stoned other Christians, as being transgressors of the law, Josephus says this, they who best understood their laws, disliked, saying that Ananus should not have called a council concerning life and death, without license from Albinus the Roman president. But if the Sanhedrim had still the power of capital punishment in religious causes, it declined the odium of exercising it in this case. (See on John xix. 6.)

32. *That the saying of Jesus might be fulfilled,* — This note is in John's style, and imports, Thus they brought about the fulfillment of the prediction of Jesus; for they did not say this in order to fulfill it. (See on Matt. i. 22; John xii. 38.) *Signifying what death he should die.* — He had said that the Jews would deliver him to the Gentiles, that is, the Romans, who would crucify him: *cf.* Matt. xx. 18, 19; John iii. 14; xii. 32, 33. If the Jews had put him to death they would have stoned him, crucifixion being not a Jewish, but a Roman mode of execution. When they found that Pilate would not condemn him to death on the charge on which the Sanhedrim had condemned him, they charged him with sedition and rebellion. (See on Luke xxiii. 2.) They wished to insinuate that his Messianic royalty invaded Cesar's prerogatives. Pilate must have had penetration enough to see that this was not the case; or that, if it was, Jesus would not on that account be an object of hatred to the Jews. *Cf.* Matt. xxii. 15-22; John vi. 15.

33. *Then Pilate* — To give Jesus an opportunity to declare in what sense he claimed to be a king, Pilate went back into the pretorium, and asked him, *Art thou the King of the Jews?* — Luke alone records the accusation which suggested this question. Though the judgments of the Romans were public, yet examinations were sometimes private: the clamors of the Jews rendered this expedient in the present case.

34. *Sayest thou this thing of thyself,* — Of thy own proper motion. *Or did others* — Those who were then accusing him. If the former, then a sense would be implied in which he was not a king; if the latter, then he would let him know what was implied in his Messianic royalty. Tholuck objects to this, because the King of the Jews, even in a Jewish sense, meant a political ruler. So it did, and Jesus wanted to let Pilate know that that was a false, unscriptural meaning. As Pilate was very vigilant and jealous in the exercise of his government, Christ's answer implies that he must have known that the charge was baseless and malicious. Pilate knew that the Pharisaic party, who were so earnest in charging Jesus with disloyalty, were themselves disloyal, while he had never said or done any thing to compromise him with the Roman government. (See on Mark xv. 10.)

35. *Am I a Jew?* — In this scornful reply Pilate says that, as he was not a Jew, he was not as well acquainted with the facts in the case as were the accusers of Jesus. *Thine own nation,* — Thy own people — thy own countrymen — who probably did not often prosecute one another before the Roman courts. *And the chief priests,* — S. Clarke: "who are best judges of these matters." *What hast thou done?* — To give ground for this accusation.

36. *Jesus answered,* — Christ's reply is to the effect that he had indeed a kingdom, but it is not worldly, like Cesar's, but heavenly or spiritual; differing from a worldly kingdom, as Saurin says in his sermon on this text, in its ends, maxims, exploits, arms, courtiers, and rewards. *Not of this world:* — Though in it — not originating in it — *not from hence.* *My servants* — In the Greek, emphatic — my officers — as the word is rendered ver. 12 — for I have officers, as a King — attendants — adherents, "ministers," Luke i. 2. *Fight,* — Contend, or struggle earnestly. *That I should not be delivered to the Jews:* — Put into the power of the Sanhedrim — not by the act of Pilate. A suggestive reference, perhaps, to the incipient defense which he arrested in the garden. *But now* — The gloss of the Romanists is amusing: it is not *now*, but it will be at some future time; hence Ballarmin's "temporal felicity," as one of the notes of the Church. It seems to be used in the sense in which we sometimes use "now," to express a connection between the subsequent and preceding propositions; or to introduce an inference or an explanation of what precedes — see Webster — or, "as the case stands;" so John viii. 40; ix. 41; xv. 22, 24.

37. *Art thou a king then?* — Then thou art a king? A leading question, eliciting an affirmative answer. It seems to have arisen from an incapacity to understand in what sense Jesus could be a king, if he was not a temporal monarch. *Thou sayest* — The common mode of affirmation. Matt. xxvii. 11; Mark xv. 2; Luke xxiii. 3. *To this end* — For this purpose. Isa. ix. 6, 7; Luke i. 31-33. *And for this cause* — And for this purpose — as before. *Came I into the world,* — Implying his pre-existence, though the words do not absolutely require this interpretation. (See on John ix. 39.) *That I should bear witness unto the truth.* — Testify concerning the true principles of religion, which the Jews had obscured by their traditions, and the Gentiles had failed to discover by their philosophical speculations. *Every one that is of the truth,* — Every sincere inquirer after the true religion, as well as every one who has found it. *Heareth my voice.* — Submits to my authority. He thus explains to Pilate the spiritual nature of that sovereignty which he came to assert. John i. 14; iii. 21; viii. 42-47; x. 24-27; xvii. 17, 19; 1 John ii. 21; iii. 19.

38. *What is truth?* — Not "the truth," but without the article, generally "truth." There may be sarcasm in the question — he may have designed to mock both the Witness and the revilers of the truth — yet he could hardly be so flippant and insulting as to mean, as some construe the question, "What is truth to me? What care I about truth?" He knew the endless disputes of philosophers concerning truth, and the difficulties inherent in the subject and he may have spoken with such a tone as to say in effect, "Can you tell what is truth, when the question has puzzled all the wise men of the world?" His not waiting for an answer intimates that he did not expect Jesus could give him a satisfactory one, though it is not likely that he cared much about it. *Cf.* Eccus. xxii. 8. His report to the Jews shows that whatever offense Jesus may have committed against the Jewish law, he found him guilty of no offense whatever against the Roman law — the only law with which Pilate was concerned. Paul refers to the good confession which Jesus witnessed before Pontius Pilate. 1 Tim. vi. 18. According to Luke, Pilate sent Jesus for examination to Herod, who, after mocking him, returned him to Pilate, who told the Jews that Herod as well as himself considered him innocent. He was therefore disposed to release him, and the rather, as he had to release one prisoner at the feast.

39. *But ye have a custom* — This custom was probably imitated from the Syrians, or from the Greeks at their Thesmophoriae or from the Romans at their Lectisternia, when Livy says all prisoners in Rome were freed from their chains. Herod, who imitated heathen customs, may have borrowed this from them, and Pilate was willing to comply with it. It was hardly of Jewish origin — in memory of the release from Egyptian bondage, or the sparing of the first-born — as the Jewish law punished "without mercy." Heb. x. 28. The Christian emperors, Valentinian, Theodosius, and Arcadius, used to release all prisoners, with some

exceptions, at Easter. *Will ye* — Do you desire therefore that I shall release to you *the King of the Jews?* — He used that title in derision of both Jesus and the Jews. Cf. John xix. 19-22.

40. *Then cried they all again,* — John has not recorded their former crying, but the synoptists have; and his language implies it. *Now Barabbas was a robber.* — What a biting irony! How opposite to the character of the meek and benevolent Jesus! Matt. xii. 19; xxvi. 55. According to Mark and Luke, he was a rioter and murderer — probably an insurrectionist against the government.

## CHAPTER XIX.

1 *Christ is scourged, crowned with thorns, and beaten.* 4 *Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified.* 23 *They cast lots for his garments.* 26 *He commendeth his mother to John.* 28 *He dieth.* 31 *His side is pierced.* 38 *He is buried by Joseph and Nicodemus.*

XIX. — 1. *Then Pilate therefore* — To satisfy the crowd, and to prevent a tumult. Mark xv. 1; Acts iii. 14. *Scourged him.* — Whipping was an ancient Greek punishment; but scourging before execution was a Roman custom. Pilate seems to have hoped that the Jews would be satisfied with his scourging Jesus, as this was so severe and infamous a punishment; but as they were not, it answered for that which usually preceded crucifixion. In this light all the evangelists are consistent.

2. *And the soldiers* — Those that were about him, the procurator having no lictors, as had the *Praeses* of Syria. *Platted* — Plaited, braided. *A crown of thorns,* — Not of the acanthus, or bear's-foot, but probably of the *naba*, which abounds in the East. It has very small and sharp spines, well adapted to give pain. The crown might easily be plaited with its soft, round, and pliant branches — the leaves resemble those of ivy, being of a deep green. It would thus be like that with which emperors and generals were crowned. Clemens Alexandrinus says (Paed. ii. 8), "It is absurd in us, who hear that our Lord was crowned with thorns, to insult the venerable Sufferer by crowning ourselves with flowers." *A purple robe,* — Probably the cloak, or mantle, in which he had been sent back by Herod. (See on Luke xxiii. 11.) Matthew says it was a scarlet *chlamys* — which was a cloak worn by kings, military officers, soldiers, and others, though, of course, with a difference in quality. It was fastened to the shoulders with a clasp. *Kokine* ("scarlet") is sometimes used for *porphura*, a bright red. The former dye is made from a grain, the *coccus* of the ilex, which contains a worm, whose juice is called *kermes* by the Arabians — hence our word crimson: the latter is from the *prophura* (*purpura*), the purple-mussel, a Mediterranean shell-fish, which yields a liquor of a reddish purple color, highly prized by the ancients. Philo (in Flaccum) speaks of Carobas, a mock king in Egypt, as dressed in this color. The robe was brought scoffingly by the soldiers, as though it were the *roba picta* sent by the Roman senate. They thus ridiculed the pretensions of Jesus to royalty.

3. *And said,* — a, B, D, L, U, X, and 18 cursive MSS., and most versions, including the Vulgate, have, "And they came to him, and said." This was their mock reverential approach, as to a king. *Hail, King of the Jews!* — A common

mode of saluting the emperor, *Cesar, Ave!* They thus mocked the Jews as well as Jesus. *And they smote him with their hands.* — Gave him blows. (See on John xviii. 22.)

4. *Pilate therefore went forth again,* — While the soldiers were offering these insults to Jesus in the court of the palace, the Jews remained outside. Hoping, perhaps, that their fury may have somewhat subsided, Pilate brought Jesus out, and repeated the assertion that he had found no fault in him whatever. (See on John xviii. 38.)

5. *Then* — Vulgate, *Ergo*; Wiclif, "And so." Pilate came out first, and announced that Jesus was coming, and he came accordingly — in the garb of mock royalty. *Behold the man!* — *Ide* (as in ver. 14; John i. 29, 36) with the accent on the first syllable, loses its verbal power, and is joined with a nominative: it is therefore a particle of exclamation, calling attention to the person present, *q.d.*, "Lo, there is the man;" as he had just said, "Lo, I bring him out to you." The Vulgate, *Ecce homo*, means the same, only the Latin is defective — not having the article. He may have designed to suggest what Augustin says, "If you hate the king, yet spare him now that you see him cast down: he has been scourged, crowned with thorns, tormented with bitter reproaches: the ignominy burns, let the hate grow cold." This is the common view, and, says Olshausen, "expresses the deepest sympathy." Grotius and Neander: "Can you believe that such a man as that would set himself up for a king?" Pilate may have intended to suggest all this, as S. Clarke says, "that he might turn their malice either into pity or contempt, and so evade the execution of the sentence."

6. *When the chief priests* — Then when the chief priests and officers — those mentioned John xviii. 3, 12. *They cried out,* — They exclaimed. *Crucify him, crucify him.* — Most MSS. and the Vulgate read, "Crucify, crucify him." Some omit the pronoun entirely. None have it after the first and third "crucify." *Take ye* — Emphatic. *For I* — Emphatic. *Find no fault in him.* — As he said twice before, with a slight change in the negative particle, ver. 4; John xviii. 38. Pilate's language expresses irritation, sarcasm, and disgust — not permission, as the Jews knew. They had already said it was not lawful for them to put any man to death, and they would not take the responsibility of doing so on such questionable authority — not to say that to crucify him for sedition would be an acknowledgment of their subjection to Rome, and that in a most degrading manner, as crucifixion was not a Jewish, but a Roman mode of punishment, If they had had the power they would have stoned him — stoning being the punishment for blasphemy, to which charge they now, accordingly, revert. (See on John xviii. 31.)

7. *We have a law,* — As if they had said, If thou hast not found him guilty by the Roman law, we have convicted him of capital crime by our law. Lev. xxiv. 16.

They wanted to remove Pilate's scruples in regard to the innocence of Jesus: if he is not guilty of sedition, he is of blasphemy. *Because he made himself the Son of God.* — Because he pretended to be — Campbell, "assumed the title of the Son of God." Bishop Middleton thinks that, though there is no article before Son (nor before God in many MSS.,) it means. "the Son of God" — the Messiah. The Jews expected that the Messiah would, in some sense, be the Son Of God (Ps. ii.; Dan. iii. 25; John i. 49): whether by this title they recognized his essential divinity, does not appear, though this view seems favored by John v. 17, 18; x. 30-36 (see notes); hence the charge of blasphemy — *i.e.*, constructive blasphemy — for, assuming that Jesus was an impostor, he spoke impiously and injuriously of God in calling himself "the Son of God." (See on Matt. xiv. 33; xxvi. 63-65.)

8. *The more afraid;* — His fears had been excited by the omen of his wife (Matt. xxvii. 19), which John does not record; and now, without supposing that Pilate credited the fables of demi-gods in the popular mythology, he may have thought that there was something supernatural about Jesus, answering to what he claimed to be as the Son of God.

9. *And went again into the judgment-hall,* — He had perhaps remanded Jesus to the pretorium while he was parleying with the Jews, or he may have taken Jesus with him for another private hearing. *Whence art thou?* — Not, "Of what country?" for Pilate knew that he was a Galilean; but, "Of what parentage?" — alluding to his claim of Divine Sonship. *But Jesus gave him no answer.* — The question was superfluous, as he knew that Jesus claimed to be of celestial origin, and therefore he received no answer; besides, he was not a sincere inquirer after truth, and could not be profited by any revelations concerning the mystery in question; and therefore Jesus did not violate his own precept, Matt. vii. 6.

10. *Speakest thou not unto me?* — In the Greek and Latin, the pronoun "to me" is emphatic by position: "To me, dost thou not speak?" *Power* — Authority. This was an appeal to the hopes and fears of Jesus. He probably wanted, too, to induce him to say something which might justify his release.

11. *Thou couldst have no power at all against me,* — Thou couldst not have had any authority over me, if it had not been given thee from above — from heaven. So Paul: "There is no power" — magisterial authority — "but of God: the powers that be" — the ruling authorities — "are ordained of God." Rom. xiii. 1. *Therefore he that delivered me unto thee* — Caiaphas, representing the Sanhedrim and others co-operating with it in the nefarious transaction. *Hath the greater sin.* — Hath greater sin — in that Caiaphas and the Jews were inducing. Pilate to use his magistracy, which God ordained "for the punishment of evil-doers, and for the praise of them that do well" (1 Pet. ii. 14), for the very opposite ends, the punishment of incarnate virtue, and to gratify diabolical villainy! This was indeed a "greater sin" than if, in the blindness of their rage, they had stoned him as a

blasphemer. That Caiaphas was more guilty than Pilate is clear; but the "therefore" does not seem to imply any comparison between the turpitude of the two parties, but rather the aggravation of the sin of Caiaphas and the Jews in making the magistrate "the minister of God for good," the instrument of accomplishing the most damning crime it was possible to commit.

12. *And from thenceforth* — From this time — after hearing this. There is no "And" in the Greek. *Pilate sought to release him:* — He had tried to do so before, but now, impressed with the innocence and dignity of Jesus, fearing the consequences of condemning him, and detesting the meanness of acting, in his magisterial character, as the instrument of such villains, he set himself to labor with a more determined effort to accomplish his release. *If thou let this man go,* — If thou release this man. *Thou art not Cesar's friend.* — A common *meiosis*, meaning, "thou art his enemy." *Maketh* — Calleth. *Speaketh against* — Opposes. They thus reverted to their original charge of sedition; but they put it in a subtle, sinister form, insinuating that Pilate, by releasing Jesus, would make himself *particeps criminis* — a very grave affair, as Tiberius was very suspicious, and punished every offense that bordered on treason; and words are equal to facts with tyrants. This was a threat of impeachment, which would have great force with such a man as Pilate. But what meanness and hypocrisy in the Jews to affect zeal for the supremacy of a foreign power in order to destroy Jesus! *Cf.* ver. 15; Acts xvii. 7.

13. *When Pilate therefore heard that saying,* — Pilate therefore on hearing these words. The terms are plural in the best MSS. and Vulgate — perhaps in view of the two sentences uttered by the Jews. *He brought Jesus forth,* — Out of the pretorium. *In the judgment-seat,* — Upon the *bema* — on the elevated seat used as a tribunal. *The Pavement,* — There is no article — *Lithostroton* — a pavement formed of pieces of marble, or stone of various colors, called *vermiculata*, and *tesselata*. Suetonius (Life 46) says Julius Cesar carried such with him in his expeditions to adorn his pretorium. The custom was probably derived from the East. Esth. i. 6, LXX. Pliny (Nat. His. xxxvi. 64) says Sylla introduced it. *Gabbatha.* — A Syro-Chaldee word, meaning an elevated place — probably from the Hebrew *gabah*, to be high: *cf.* Gibeon, Gibbethon, LXX., *Gabathon*, 1 Kings xvi. 15. It was in the open air, in front of the pretorium — the terrace on which the pavement was laid — the *suggestus*, or raised platform of the tribunal.

14. *And* — Now. *It was the preparation of the passover,* — This *paraskeue* was not the preparation for the paschal feast, preceding the eating of the passover; but it was the preparation of the paschal Sabbath — Friday, the day before the Sabbath. This is clear from ver. 31, 42; Matt. xxvii. 62; Mark xv. 42; Luke xxiii. 54. The name *Paraskeue* was the familiar designation of the sixth day of the week. Josephus (Ant. xvi. 6. 2) gives a decree of Augustus securing certain immunities

to them on the Sabbath and on *Paraskeue*, after the ninth hour. The rabbins speak of the days of the week, as the first, second, third, fourth, fifth, *Paraskeue*, Sabbath. The paschal *Paraskeue* is spoken of by John with emphasis, because the paschal Sabbath was one of extraordinary solemnity. The objection that no servile work was to be done on Nisan 15, and therefore Christ could not have been apprehended and crucified on that day, is of no weight; for food might be prepared and journeys performed (Ex. xii. 16; Deut. xvi. 7), and Movers proves that criminals might be arrested on that day. The argument of Lucke, that no one after the paschal feast had begun could leave the city, is set aside by Lightfoot, who shows that the neighborhood of Bethphage was counted in the city. *And about* — Some MSS. omit the *de*, rendered "and" — many have, "it was about." *The sixth hour*: — Mark (xv. 25) says he was crucified at the third hour — 9 A.M. The original text in John may have had **G**, third, which the transcriber mistook for **V**, sixth. The Cambridge MS., apparently altered, and six others, have third: so Jerome, Severus, Ammonius, Theophylact, Nonnus, some scholiasts, and Eusebius, who says it was so written in the autograph. Many of the best critics adopt this view. When John says it was about the third hour, he means that it was a little before 9 A.M. — some time being consumed in going from the pretorium to Calvary. *Behold your King!* — Lo, there is your King! (See on ver. 5.) This was a sneer at the insinuation concerning the royal claims of Jesus — a sarcastic reflection on the Jews, like that in the title on the cross, ver. 19-22.

15. *But they cried out*, — Exasperated by Pilate's sarcasm. *Shall I crucify your King?* — Pilate takes a malicious pleasure in emphasizing "your King!" *We have no king but Cesar.* — This was a mere pretext to gain their end; for they never admitted their rightful subjection to any other king but God, and those whom they considered his vicegerents, their own princes: they were specially averse to recognize the sovereignty of Cesar. But they knew that this would leave Pilate no excuse for releasing Jesus. (See on ver. 12.)

16. *Then delivered he him therefore* — He appears to have pronounced sentence on him before (Matt. xxvii. 26); but having failed to effect his release fearing to involve himself in a charge of treason, against the conviction of his judgment and conscience, he now delivered him to be crucified. *Unto them* — To the Jews — who acted through the soldiers in crucifying Jesus. *And led him away.* — Took him off to the place of execution.

17. *And he* — And bearing his cross, he went out to the place called the place of a skull. Executions among the ancients took place outside the city walls. Num. xv. 35, 36; 1 Kings xxi. 13; Heb. iii. 12. That it was a Roman custom appears from Plautus, *extra urbem* — *patibulum*. It was customary for the Romans to make the prisoner bear his cross to the place of execution. On Gen. xxii. 6, "Abraham took the wood of the burnt-offering, and laid it upon Isaac his son," the

Jewish Lesser Bereshith says, "as a man carries his cross." Nonius, out of Plautus, says, "Let him carry his cross through the city, and then be fastened to it." This was the lowest degree of ignominy; hence the epithet *furcifer*. When Jesus sunk beneath the burden of the cross — having been exhausted by what he had undergone — they forced Simon to carry it — a fact noticed by all the synoptists, but not by John. *Stauros*, rendered cross, means a stake — the upright piece of the cross being fastened into the ground. Near the top was a transverse beam to which the hands were nailed: about the middle was fixed a piece of wood on which the person sat. He was without covering, except an apron. He was drawn up with cords upon the cross, first tied, and then nailed. Many deny that the feet were nailed; but Hug, Bahr, and others, have proved that they were — at least sometimes, as were Christ's. The feet were about a yard from the ground. Crucifixion is supposed by some to be alluded to in Gen. xl. 19; Deut. xxi. 22; Ezra vi. 11; Esth. vii. 10. It dates back as far as the time of Semiramis. It was inflicted on slaves and such free persons as were convicted of the most heinous crimes. Their bodies were left for birds of prey. Horace speaks of feeding crows on a cross. The suffering of crucifixion was so great that the Romans called any great anguish a *crux* — which means the transverse beam that was sometimes nailed to a tree or post. Bishop Andrewes notes the four things ascribed to the cross, answerable to the four quarters of it — bloody, Col. i. 20; doleful, Acts i. 3; scandalous, Gal. v. 11; accursed, Gal. iii. 13. *In the Hebrew*, — The Aramean, or later Hebrew. *Golgotha*: — Syriac, *Gogultho*; Chaldee, *Golgotha*; Hebrew, *Golgoleth*. The Jews dropped the second *l*, as in the Samaritan version of Num. i. 22: so Babel for Balbel — on account of euphony. A human skull was called *Golgotha*, because of its roundness: *cf.* Gilgal. Luke simply calls it *Kranion*, Skull — in the Vulgate, *Calvariae* from *calvus*, bald. Stockius says, "No doubt it was called by this name because many skulls of those who had suffered crucifixion and other capital punishments were there scattered up and down." Some think skulls would not have been left unburied; and if they were buried, they would not give name to the place. Kuinoel says that the bodies of malefactors were buried, and the heads left on the ground. It is likely however, that the entire corpse was buried, but as many were interred near the place of execution — the Jews not allowing malefactors to be buried in the tombs of their fathers — when graves were dug, skulls would be thrown out, and perhaps many would be left uncovered, which circumstance would give rise to the name. Some think it refers to the shape of the hill or rock — a bare knoll. It is nowhere, however, called a mountain, or hill; though it was quite likely an eminence, and not improbably at the traditional site. In Itiner. Hieros., A.D. 333, it is called *Monticulus Golgotha*.

18. *And two other with him*, — And with him two others. Matthew and Mark say they were "robbers;" Luke, "malefactors." (See notes.) *On either side one*, — One on each side — literally, hence and hence — Vulgate, *hinc et hinc*. To make

the position more definite, and to emphasize the prominence given to Jesus, as if he were the worst of the three, John adds, "but in the middle Jesus" — as in the Greek and Latin. All the evangelists note this position of the cross.

19. *And Pilate* — But Pilate also wrote a title — to still farther distinguish him from the robbers. The *titlos* was properly a tablet, on which the inscription was written — so the Syriac, Arabic, Persic — a board or metal plate — the characters being black on a white ground. Suetonius (Life of Calig. c. xxxii.) says the title showed the crime for which the man suffered. It was either suspended around his neck on the way to execution, or over his head on the cross. Dio (liv.) mentions a servant who was carried to the cross with a writing declaring the cause of his death. The title which Pilate wrote implies that Jesus was crucified for assuming to be the King of the Jews — a bitter sarcasm, which the Jews felt. The other evangelists do not say that Pilate wrote the epigraph; it was, of course, affixed to the cross by the soldiers. The cross thus became as it were a throne of majesty, for in a sense which Pilate never meant, Jesus of Nazareth was indeed the King of the Jews!

20. *Nigh to the city*: — Just outside the walls — now within them. *Hebrew*, — Syro-Chaldee, the vulgar tongue. *Greek*, — The language of literary men and most foreigners. *Latin*. — That of the Roman conquerors. Some MSS. have Hebrew, Latin, and Greek. Luke has Greek, Latin, and Hebrew. The inscription in the temple forbidding Gentiles to enter the inner court was written in these three tongues. Some account for the variations in the evangelists by the trilingual form; but they all agree in sense. Matthew may have given the Hebrew; Mark, the words in which they all agree, the Latin, the most concise; and Luke and John, the Greek — Luke omitting "Jesus of Nazareth." John, the eye-witness and accurate reporter, gives the full title, except the demonstrative pronoun and verb, "This is" — given by Matthew and Luke — words which indicate the title, rather than forming a part of it.

21. *Then* — Apparently after they had read it on the cross, ver. 20. *Write not*, — Webster and Wilkinson: "The use of the present imperative gives the sense, 'Let it not continue written.'" *He* — Emphatic. *The King of the Jews*. — The title proper, as it involved the alleged crime of treason; but the Jews felt it as a biting sarcasm.

22. *What I have written, I have written*. — Pilate was as obstinate then as he had been pliant before; his reply was an emphatic denial of their request: What I have written shall remain written. It is the language of irritation — he was incensed at their demand for the murderous execution of Jesus, and at his complicity in the criminal transaction. The title was thus virtually an unrepealed proclamation of the King Messiah. Compare the prophecy of Caiaphas. John xi. 51.

23. *His garments*, — Probably his outer garments, which, supposing there were two, would have to be rent, so that each soldier might have a part. There seems to have been four soldiers — a quaternion, Acts xii. 4 — under a centurion, detailed to crucify Jesus. *And also his coat*: — And the *chiton* — the inner garment. (See on Matt. v. 40.) *Without seam*, — As tunics are frequently in the East. The clothes of those who were executed were perquisites of the executioners.

24. *Let us not rend it*, — The outer garments, having seams, could be ripped apart without tearing the cloth; but the tunic would be spoiled by rending. *Cast lots* — According to Homer (Il. iii. 315-325), the ballots were thrown into an urn or helmet, which was violently shaken, and the ballot which first fell out was successful. The Trojans and Romans had a similar custom; as also the Hebrews. Num. xxxiii. 54; Prov. xvi. 33: "The lot is cast into the lap," or urn. The heathen believed that Jove had the disposing of lots. *That the scripture might be fulfilled*, — (See on John xiii. 18.) The reference is to Ps. xxii. 18. David, in the troubles and triumphs of this psalm, seems to have been a type of his Son and Lord. *Raiment* — Outer clothes — rendered "garments," ver. 23. *Vesture* — In the quotation, *himatismos* may mean raiment generally, as *himatia* in the parallel line; but here, as contrasted with the "raiment," it denotes the coat, or tunic. Webster and Wilkinson: "The distinction is perhaps more marked in the Hebrew than the Greek version between the raiment generally, and the particular garment on which lots were cast." *Lots*. — A lot: so LXX. *kleron*; Vulgate, *sortem*. *These things therefore the soldiers did*. — Not that they intended to fulfill the prophecy; but an overruling Providence so disposed of circumstances that they did so. The prophecy was thus the anticipated history of the event.

25. *Now there stood* — Or were standing. John alone records this touching incident, in which he is prominent, and which probably comes in after Matt. xxvii. 44; Luke xxiii. 43. *By the cross* — Near the cross. Other women were "beholding afar off." (See on Matt. xxvii. 55.) *His mother's sister, Mary the wife of Cleophas*, — Greek, *Klopas*. Some think the sister of our Lord's mother was Salome, making four women; but it is generally thought there were but three — the Virgin's sister being the second Mary. (See on Matt. x. 3; xiii. 56.) *Mary Magdalene*. — A reputable woman of Magdala. Luke viii. 2, 3.

26. *When Jesus* — Then Jesus, observing the mother — *i.e.*, his mother, ver. 25. *Whom he loved*, — With a peculiar affection. (See on John xiii. 26.) *Woman*, — A respectful title, but one which marked "his official independence of her," as in John ii. 4. *Behold* — Whether *Idou*, as in the received text, Cod. Alex., and others, or *Ide*, as in the Vatican and others, it means *Ecce*, as in ver. 5. (See note.) *Lo, there is thy son! Regard John as thy son in my place*.

27. *Behold thy mother!* — *Lo, there is thy mother!* — Regard her as such on my account. It is likely that Joseph was dear, and that Mary had neither brother nor

son, except Jesus; hence the filial disposition which he made of her. *And from that hour* — From that time. John may have taken her to the house where he was staying in Jerusalem — the sword having gone through her soul, so that she was not able to stay to witness the end. (See on Matt. xxvii. 55; Luke ii. 35.) If he removed her at once from the scene of the crucifixion, he instantly returned to it, ver. 35. *Unto his own home*. — Vulgate, *in sua*; Rheims, "to his own;" Wiclif, "in to his modir;" Tyndale, Cranmer, "for his own;" Geneva, "home unto him." Our version seems correct: cf. Esth. v. 10, LXX.; John xvi. 32; Acts xxi. 6.

28. *After this*, — Neither Luke nor John records the exclamation, "Eli, Eli," etc., which immediately preceded this — Matthew and Mark record the offering of him vinegar, at this juncture, but John alone shows why they did it. (See on Matt. xxvii. 48.) *Jesus knowing that all things were now accomplished*, — Some explain that it was all over with him, that he was just about to expire; but it rather means that he had accomplished all that he had to do and suffer, according to the divine purpose and prophecy — "excepting only," as S. Clarke paraphrases, "that prophecy of their giving him vinegar to drink, Ps. lxix. 22 (21)." *That the scripture* — The passage, as ver. 24, 36, 37. *Might be fulfilled*, — *Teleioo* here means the same as the common *pleroo*: cf. *teleiosis*, Luke i. 45. Some think Jesus said *I thirst* in order to fulfill the prediction; and it cannot be supposed that he did not know that David had uttered the prophecy, and that it was to be fulfilled in this way; nevertheless, as the equivalent formula is used in many cases where the party fulfilling the prediction had no such design in view, it is better to understand it as *telic* in form and *ecbatic* in force. (See on John xii. 38.) Tholuck refers to Ps. xxii. 16 (15), "My tongue cleaveth to my palate;" and says, "Not until he had drunk to its dregs the cup of suffering, does the dying Saviour allow himself any thing to refresh him, and thereby fulfills a touch of the picture of suffering in Ps. xxii." He says the thirsting in Ps. lxix. "does not present itself as the leading idea, and the giving of the vinegar to Christ was a kindness: in the Psalm, on the contrary, it is an image of grief; neither should Matt. xxvii. 34 be referred to Ps. lxix." But the tragical circumstances which elicited such "a kindness" might well bring the occurrence within the scope of the prophecy. The soldiers had offered Jesus the vinegar before (see on Luke xxiii. 36); but now he complains of being thirsty in consequence of his sufferings and exposure, and asks for something to assuage his thirst.

29. *Now there was set* — If the vessel of vinegar was there not merely for the soldiers, as their ordinary drink, but for the persons who were executed, to assuage the burning thirst occasioned by crucifixion, then the sponge may have been there for the purpose to which they thus applied it. Some suppose that the sponge was fastened to the reed, mentioned by Matthew and Mark, by the hyssop; but as there is a kind of hyssop which has a woody, reed-like stalk, two feet or more long, which would be long enough to reach a person on a cross, this is generally

supposed to be the reed in question. (See on Matt. xxvii. 48.) Sponges were much used by the Romans. Becker says "They were sometimes fastened to a long, and at others to a short, staff; in which case they were called *peniculi*, which signifies sponges, and not brushes or hair-brooms. This is the *infelix damnatae spongia virgae*: Mart. xii. 48; and the *arundo*, Plaut., Stich., ii. 2. 23." Matthew says, "One of them filled the sponge." Of course, it was only one person's work, yet this and other acts would naturally be attributed to the bystanders in common.

30. *When Jesus therefore had received the vinegar, — Oxos, posca* — a mixture of vinegar and water. In drinking this our Lord did not contravene his statement that he would not drink any more of the fruit of the vine, *i.e.*, wine; for though *posca* was sometimes called wine, yet it was not considered wine, not being allowed to be used in libations. *It is finished*: — All that God had purposed and predicted is accomplished, as in ver. 28. This appears to have been the "loud cry" of the synoptists, which was followed by the last of the seven recorded sayings of Jesus on the cross, reported by Luke alone. So Lardner: "Having received the vinegar, he said, It is finished; and soon after that he said, Father, into thy hands, etc., and then declining his head, he gave up the ghost." *He bowed his head*, — It fell on his breast, as must have been the case in the moment of dying, he being in an erect posture. *And gave up the ghost*. — Yielded up the spirit, *sc.* to God — as in the language recorded by Luke. The different terms employed by the several evangelists are of equivalent import. "There is a spirit in man" (Job xxxii. 8) which is given up at death, so that it may return to God who gave it. Eccles. xii. 7. Some say the language here used expresses the sovereignty which Christ had over his life, so that he died voluntarily, which in one sense is true, but not perhaps in the sense intended. He did not by miracle arrest the agencies by which he was put to death, as he could have done, because he came to die; but there is no proof that he shortened his life by any supernatural act. He merely allowed the physical, mental, and moral agencies employed to produce their normal effect, and death was the necessary result. (See on Luke xxiii. 46.)

31. *The Jews therefore*, — This paragraph to ver. 37 is peculiar to John. The Jews therefore, lest the bodies should remain on the cross on the Sabbath, for it was the preparation, that is, the day before the Sabbath (see on ver. 14) — for that Sabbath was a great day — being the paschal Sabbath: the Jews were not allowed to let the body of any one who was hanged remain all night upon the tree, Deut. xxi. 23; but it is likely that the Romans were not very careful to observe that law, and the Jews might not care much about it on ordinary occasions, but they were scrupulous in regard to the sanctification of this festal season. *Besought Pilate that their legs might be broken*, — It is generally said that the Romans were accustomed to accelerate the death of crucified persons by striking their legs just above the ankle, with an iron mallet — a barbarous *coup de grace*; but this *crurifragium* would not produce death; and Neander shows that it was not

designed to do so, by referring to Polybius (His. i. 80. 13), and to Ammianus Marcellinus (His. xiv. 9), where it is said, "After their legs have been broken, they are killed," Tholuck adds, "The breaking of the legs was not always connected with the crucifixion (the Jews, consequently, had first to get Pilate's permission), but was a special aggravation of the punishment (Hug). As those who had been suspended but a few hours might be restored, this barbarous act was performed to prevent such a restoration — they were probably left to languish away in this miserable condition." But this does not agree with the reason assigned for it by the Jews. Friedlieb thinks it was in part the *coup de grace*, being followed by the piercing with a spear; but Olshausen refers to Lactantius's *Divine Institutes* (iv. 26), to prove that after the fracture of the legs, a blow was inflicted on the breast, by which death was produced. It is likely this course obtained in the case of the two robbers, as instant death was the design. *And that they might be taken away.* — That the bodies might be removed. S. Clarke suggests that the Jews did not know that Jesus was dead; but they may have made this request of Pilate at the time of the execution.

32. *Then came the soldiers,* — Olshausen says, "probably a distinct section." *Which was crucified with him.* — Who was crucified with Jesus. So Tyndale, Geneva. They knew that the robbers were alive, and had reason to believe that Jesus was dead; though, as Tholuck suggests, they may have begun with them in consequence of approaching on both sides.

33. *But when* — But coming to Jesus, when they saw that he was already dead, they did not break his legs.

34. *A spear* — A lance. *Side,* — Schleusner thinks that the *pleura* here is the pericardium, and refers to II. iv. 468. Rose says, "Very likely the pericardium might be pierced, but it is absurd to suppose John meant to describe any thing but the outside place of the wound." The same word is used John xx. 20, 25, 27; Acts xii. 7. The Fathers and many moderns consider the immediate and distinct outflow of blood and water miraculous. But there are several ways of accounting for it as a natural phenomenon. Some think Jesus died by rupture of the heart, occasioned more by mental anguish than by physical suffering. In this view the blood was that which extravasated into the pericardium, and the water was the lymph contained in that membrane. Others think the lance pierced the pericardium, from which came the water, or lymph — or, as Hildebrand (*Anatom.* iii.) thinks, the vapor which collects in the pericardium during great anguish, and changes into water when it comes in contact with the air — and then the heart itself, from which came the blood. It has been objected that blood coagulates at death, and will not flow from a corpse. But when a healthy man dies by a violent death, the blood does not immediately coagulate; and Brucke has shown that even when the heart has lost its vital properties, it keeps the blood fluid for a short period; and it is

likely that the side of Jesus was pierced very soon after his death. Tholuck thinks the conclusion of Ebrard satisfactory. He directs special attention to the influence exercised by stretching the muscles, and by extravasation, on the condition of the blood of persons in suffering, and of the dead. "The lance," says Ebrard, "might strike several blood vessels — it might come in contact with points at which extravasated blood was collected, where serum and placenta were in a state of separation, and the former alone flowed out, and as the lance entered more deeply, it might touch places in which the blood was fluid." But whether it was blood and lymph, separate or mixed, or the blood was merely the *cruur* separated from the serum in the process of coagulation, and the serum was the water which John saw, the phenomenon demonstrates the certainty of the death of Jesus; for all scientific men agree that if he had not been dead before, he could not have survived such a puncture.

35. *And he that saw it*, — And he, having seen it, has attested it, and his testimony is true; yea, he knoweth that what he saith is true; in order that ye may believe. Cf. 1 John v. 6-8. This fact is distinctly recorded by John, because it settles the question against those infidels who deny that Jesus died, and against the Docetae, who said that he died only in appearance. Coleridge (Table Talk): "The notion that the effusion of blood and water from the Saviour's side was intended to prove the real death of the sufferer, originated, I believe, with some modern Germans, and seems to me ridiculous. There is, indeed, a very small quantity of water occasionally in the *praecordia*; but in the *pleura*, where wounds are not generally mortal, there is a great deal. St. John did not mean, I apprehend, to insinuate, that the spear-thrust made the death, merely as such, certain or evident, but that the effusion showed the human nature. 'I saw it,' he would say, 'with my own eyes.' It was real blood, composed of lymph and *crassamentum*, and not a mere celestial ichor, as the Phantasmists allege." Cf. John xxi. 24.

36. *For these things* — For these things occurred that the passage might be fulfilled. (See on ver. 28.) It not only proves the certainty of his death, as a real man, but also its accordance with type and prophecy, and hence is the more worthy of consideration and belief. Some think that the paschal lamb here referred to (Ex. xii. 46) was not designed to be a type of Christ, but that the language is merely that of accommodation. But why was it ordered that not a bone of the lamb should be broken, if it was not a type of Christ? It was a sign of the "unbroken wholeness of Christ," as the great object of our faith. 1 Cor. v. 7.

37. *And again* — Once more. *Another scripture* — Another passage. This quotation from Zech. xii. 10 differs from the LXX., but agrees with Aquila, Theodotion, and Symmachus: so Ignatius, Justin Martyr, Barnabas, Irenaeus, and Tertullian. In our Hebrew and English copies it reads, "They shall look upon me whom they have pierced;" which some suppose is a change of person to

accommodate the prophecy to the history: 36 MSS. and many critics read "him," which the context favors, and Newcome sanctions. The Hebrew word rendered "look" means to regard with reverence or love. John (Rev. i. 7) seems to have Zechariah in view when he says, "Every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him." In Zechariah, the piercing represents the injury received by the Shepherd of Israel from his people; and the mourning, their penitential sorrow for it. In John, the piercing symbolizes the injury while nothing is said about the sorrow; but in the Acts of the Apostles we learn that many of them did look on him whom they pierced with an eye of faith, and a heart broken with penitential sorrow.

38. *And after this*, — Now after these things. It is likely that as soon as Jesus was dead, Joseph repaired to Pilate and obtained permission to remove the body, and a little before sunset, when they removed the bodies, he came to the place of execution. (See on Matt. xxvii. 57.) *Arimathea* — Generally identified with Ramleh, a pleasant town in the borders of a fertile plain thirty miles northwest of Jerusalem, on the road to Joppa, supposed to be the place where Samuel was born. 1 Sam. i. 1. Grotius identifies it with the Ramah of Josh. xviii. 25, and the Rumah of 2 Kings xxiii. 35. Robinson thinks that Samuel's Ramah was at Soba, eight miles south-west of Jerusalem, and that Arimathea might be the Ramathem, or Armatha, located by Eusebius and Jerome near Lydda; and not Ramleh, which signifies a sandy plain, while Ramah signifies a hill. Ramathem is the Greek form of the Hebrew Ramathaim. With the article, this might readily pass into the Greek Arimathea. Joseph is said to be of Arimathea to distinguish him from other disciples of the same name. 1 Macc. xi. 34; Jos. Ant. xiii. 4. 9. All four evangelists mention Joseph, but only on this occasion. Uncertain tradition sends him as an evangelist to England. *A disciple of Jesus*, — In the larger sense. (See on John vi. 60.) *Secretly for fear of the Jews* — The rulers, of whom he was one. (See on Luke xxiii. 50, 51.) But though timid, he was sincere; and he appears to have overcome his timidity at a time when the heroism of others failed: the prodigies which attended the death of Jesus confirmed his faith, which he now avowed. *Besought* — The synoptists have a different word, but the meaning is the same — requested. Mark says he "went in boldly unto Pilate" — and it required considerable courage, for he might have expected to be ridiculed by the Jews, suspected by the governor, and insulted by the Roman soldiers. *Pilate gave him leave*. — It was not customary for the Romans to bury the bodies of those whom they executed; yet they would allow their friends to take them away for interment; and in this case Pilate would be the more willing, because he believed that Jesus was innocent, and Joseph was a man of wealth and position, whom he would not be disposed to disoblige.

39. *Nicodemus* — John alone mentions him, and in all three places he notes that he came to Jesus by night. *At the first* — Note how gradually yet nobly his

faith gained strength. (See on John iii. 2; vii. 50-52.) He was also a member of the Sanhedrim, where the tendency of his mind showed itself; but now his faith is more fully established: it seems to have grown while that of the apostles faltered! His secret discipleship developed into overt profession, when one would have least expected it. Believing in Jesus, Joseph and Nicodemus would not allow his body to be cast into the common Golgotha. It is difficult to conceive what notions they formed about his resurrection, in which they must have believed. They may have construed it in a figurative sense, or, being Pharisees, as a kind of metempsychosis, the spirit animating another body. They hardly expected that Jesus would rise again in the same body, in three days. Their faith was vague and confused, but it was sincere, and their love was strong. *Myrrh* — A precious gum, having a strong, but not disagreeable smell, and a bitter taste: it is produced by incisions, and sometimes by spontaneous issue, from a tree which grows in Arabia, Egypt, and elsewhere. It was much used as a perfume. Matt. ii. 11. *Aloes*, — Supposed to be the *hylaloe*, or *agallochum*, whose wood, being fragrant and resinous, was used by the Egyptians for embalming. The drug aloe is a very bitter liquor extracted from the plant, whose leaves are two inches thick, prickly and chamfered: in the middle of the plant is a stem containing a white kernel, light and nearly round. The myrrh and aloes were quite likely dry and pulverized in part, and in part applied as an ointment. (See on Matt. xxvi. 7, 12; Mark xvi. 1.) *About an hundred pound weight*. — About 72 lbs. avoirdupois. Amram, the Jew, objects that this was enough for 200 dead bodies and that it could not be carried with less than the strength of a mule, and therefore not by Nicodemus. Perhaps not; but had Nicodemus and Joseph no servants? Josephus says in the funeral procession of Herod, "the soldiery was followed by 500 slaves and freemen, bearing sweet spices." Cf. 2 Chron. xvi. 14. The Talmud says 80 lbs. of spices were used at the funeral of Rab. Gamaliel, sen. Some suppose that a portion of this immense amount was deposited in the tomb, to be burnt in the funeral ceremonies with which they honored the dead; but it all may have been bound up with the body in the sheet. Nicodemus wanted enough to prevent incipient putrefaction, and to perfume the tomb. Love spares not. Webster and Wilkinson: "Not for embalming, which was not at this time a Jewish practice; nor was it so much an antiseptic preparation as one intended to counteract as long as possible the natural effects of corruption (xi. 39); and used probably with a view to the future opening of the tomb, and exposure of the remains when perfectly decayed."

40. *Of Jesus*, — The Alex. MS. has a curious blunder, "of God" — and 248, "of the Lord!" *Wound* — The same word is rendered "bound," John xi. 44. *Linen clothes* — The *othonia* here and in John xx. 5, 6, 7, correspond to the *keiriai* in John xi. 44; but the *keiriai* only bound the feet and the hands to keep them in the proper place, whereas the *othonia* were swathed around the whole body. Matthew says "Joseph wrapped it in a clean *sindon*." Herodotus (ii. 86) says the Egyptians

washed the corpse, and embalmed it in a wrapper of fine linen (*sindonos*), with thongs of leather. But the sheet bought by Joseph for the occasion was probably designed to be removed after the Sabbath, when more elaborate funereal attentions would be bestowed on the body. (See on Matt. xxvii. 59; Mark xiv. 51, 52; xv. 46; Luke xxiii. 53.) *The spices*, — The aromatics, viz., the myrrh and aloes, ver. 40. *To bury*. — To prepare for interment. (See on Matt. xxvi. 12; John xii. 3, 7.) John, according to his custom, makes this note for Gentile readers.

41. *Now in the place* — In that part of the suburbs — the *garden* being doubtless separated from Calvary by a wall. The traditional sites are so close together that they are both under the roof of the same church. *Kepos* means a *keep*, an inclosure. It was a retired place, just outside the city walls, selected because of the rocky elevation in which a tomb could be conveniently constructed. It was probably laid out in walks, with trees, shrubbery, flowers, etc., which were cultivated by a keeper. John xx. 15. So Spenser, *Faerie Queene*, iv. 8:

And walk about her gardens of delight,  
Having a keeper still with him in place.

The Orientals have always been fond of burying in gardens. Manasseh and Amon were buried in the garden of Uzza. 2 Kings xxi. 18, 26. Harmer suggests that they planted flowers and sweet-smelling herbs for the same reason that they buried their dead with perfumes — to make their burial-places smell agreeably. *A new sepulchre*, — Rendered "tomb," Matt. xxvii. 60, where it is said to be Joseph's. Having no occupant, the body raised must be Christ's; and as it was in a rock, there could be no digging through it to abstract the corpse. The synoptists say that the tomb was "hewn out in the rock" — a common way of preparing sepulchres in the East. Isa. xxii. 16. Many of such tomb-caves are found there.

42. *There laid they Jesus* — Some suggest that at first Joseph did not intend to put the body into his own tomb; but he intended to put it somewhere; and where else could he have put it? And why did Nicodemus bring so much spicery, if they did not intend the most honorable sepulture? Probably neither of them thought they were fulfilling a prophecy by what they did; yet such was the case — a prophecy which seemed very unlikely to be fulfilled — Isa. liii. 9 — which Lowth renders, "And his grave was appointed with the wicked; but with the rich man was his tomb." Those who crucified him with the robbers, of course, intended to bury him with them; but by a strange providence he was preserved from that fate, and buried in a manner becoming his sacred person, and so as to preclude all doubt in regard to his death and resurrection. Matthew and Mark say that the mouth of the tomb, which was cut horizontally into the rock, was, according to custom, closed with a great stone. Luke and John omit this; though it is implied, Luke xxiv. 2; John xx. 1. The stone appears to have been a very great one, as it had to be rolled, doubtless by those who carried the body, probably Joseph's servants. As Jesus was

too poor to own a tomb, and was going to rise again so soon that he did not need to own one, "He borrowed e'en his grave." *Because of the Jews' preparation-day*; — The *paraskeue*. (See on ver. 14.) It might seem from this verse, that as what they did was done in haste, the Sabbath drawing on (Luke), and the tomb being nigh, they intended to remove the body at a suitable time; but no such conclusion can be deduced from what is recorded. Webster and Wilkinson: "'Seeing that the sepulchre was near,' and therefore they could avoid infringing on the sanctity of the Sabbath, by depositing the body before it commenced; 'because,' Rheims; 'and because,' Gen. — *male*. It is not meant that the sepulchre was chosen because of its nearness, but because the sepulchre was near therefore they could place the body in it partially enswathed, and ready for the last attentions, which, it is implied, there was not, 'on account of the preparation,' time to render. See Luke xxiii. 56; xxiv. 1. The tomb was intended as the final resting-place of the body; but their placing it there, wrapped in the linen with the spices prepared by Joseph and Nicodemus, was not intended as its final obsequies."

## CHAPTER XX.

1 *Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.*

XX. — 1. *The first day* — Now on the first day of the week — Sunday. *Mary Magdalene* — (See on Luke viii. 2; John xix. 25.) She and other women came "to see the sepulchre" (Matt. xxviii. 1), and to finish the embalming of the Saviour's body. Mark xvi. 1; Luke xxiv. 1. John makes no reference to the other women, though he does not contradict the synoptists, who do mention them. He is accustomed to treat of things omitted by the synoptists, who do not mention the facts related in this paragraph; though Mark (xvi. 9-11) makes a general reference to them. *Early, when it was yet dark*, — Early, there being yet darkness. The day had just broken. It was the darkness of moonlight and twilight, compared with broad daylight. It was the earliest morning twilight — probably before five o'clock — the interval between night and day; hence spoken of by the evangelists with some latitude of expression. It was early, not only when she started to the tomb, but also when she reached it; yet there was daylight enough to enable her to see the condition of the tomb; and while she was there the sun may have arisen. Mark xvi. 2. It was the time of full moon, and the sun arose between five and six. *And seeth the stone* — This is "an undesigned coincidence" with Matthew and Mark, who mention the closing of the sepulchre with a stone though Luke and John do not. (See on John xix. 42.) *Taken away* — Has been removed.

2. *Then she runneth*, — As soon as she saw that the tomb was empty. She seems to have left the other women at the tomb. (See on Matt. xxviii. 9.) This agrees with the passionate earnestness of Mary. *Cometh to Simon Peter, and to the other disciple whom Jesus loved*, — It is likely that Peter and John sojourned with the mother of the latter in a house close by. (See on ver. 10; John xix. 26, 27.) *They have taken away* — This seems to imply that she did not wait to see the angels. She may have imagined in her phrensy that the guard or some others had removed the body after the earthquake. Cf. ver. 13, 15. *The Lord* — Their familiar way of designating him. Cf. Matt. xxviii. 6. *We know not* — This seems to embrace the other women — but not necessarily: she uses the singular, ver. 13.

3. *Peter therefore* — Then Peter. *Came* — Went. It is implied that they left the house instantly.

4. *So they ran* — Now the two ran together. *And the other disciple* — John. *Did outrun* — Literally, ran in advance more quickly — being younger than Peter.

5. *And he* — And stooping down, he sees the linen clothes lying. (See on John xix. 40.)

6. *Then cometh Simon Peter following him*, — Close after. *And went into the sepulchre*, — He first stooped down as John did. (See on Luke xxiv. 12.) He then went into the outer court of the tomb, where he could see the cavity in which Jesus had been laid. Matt. xxviii. 6; Luke xxiv. 3. This was characteristic of Peter. He was all the more eager, as having recovered from his apostasy. He was moreover remarkable for practical decision. (See on John xxi. 7.) *And seeth* — *Observes*, marks particularly — a different word from that in ver. 5. *The linen clothes lie*; — Lying, as in ver. 5.

7. *And the napkin* — (See on John xi. 44.) *That was about his head*, — When he was interred. *Wrapped together* — Folded up. These circumstances show the reality and deliberateness of the resurrection. (See on Luke xxiv. 12.)

8. *Then* — So then — having seen Peter go in, and heard his report, John also went in. *And he saw*, — What Peter had seen. *And believed*. — That Jesus was risen — not merely the report of Mary, ver. 2. Cf. ver. 29. John speaks for himself — he does not say whether or not Peter believed that the Lord was risen, from what he saw.

9. *For* — This accounts for the foregoing remark. *As yet they knew not* — For they did not yet comprehend the meaning of those passages in the Old Testament which state that he was to rise from the dead. (See on Luke xxiv. 21-27, 44, 45.)

10. *Then the disciples* — Peter and John. *Went away again unto their own home*. — Returned to their lodging. (See on Luke xxiv. 12.)

11. *But Mary stood without* — She returned to the tomb with Peter and John, though they outran her, and instantly left the tomb when they saw it was empty. The verb, in the Greek, is pluperfect — had stood. *And as she wept* — Now as she wept. *She stooped down and looked into* — Literally, stooped down into — of course, to look into. Cf. ver. 5; Luke xxiv. 12.

12. *And seeth* — And observes, as in ver. 6. *Two angels in white*, — *Sc. garments*. Luke (xxiv. 4) has "shining garments." (See note.) Whiteness is the emblem of purity and majesty, hence priests and conquerors were robed in white. Angels are never before spoken of as so habited. They came in robes of state to grace the resurrection of their Lord and ours. The angel who rolled away the stone, and sat upon it (Matt. xxviii. 2, 3), corresponds to this description. Luke and John do not contradict Matthew and Mark, as they do not say there was but one angel. It is common for one evangelist to mention one person, where another speaks of

two. *The one* — One at the head, and one at the feet. *Where the body of Jesus had lain.* — Lay — before he rose. Cf. ver. 7. (See on Matt. xxviii. 6.)

13. *Woman,* — A respectful mode of address, but emphatic, to secure attention. John ii. 4; xix. 26. *Why weepest thou?* — This was to draw her out — they knew why she wept. *She saith unto them,* — She does not appear to have been afraid, as were the other women (Luke xxiv. 5). The passion of grief had mastery over her soul. *They* — Meaning perhaps the guard, who had left immediately after the earthquake. Matt. xxviii. 2, 4, 11. *My Lord,* — My Master — the language of reverence and affection. Cf. ver. 16.

14. *And when she had thus said,* — Having said this. The "and" is not in the best MSS. and versions. *She turned herself back* — She turned round, perhaps hearing a sound or receiving a hint from the angels. *And knew not* — And she knew not that it was Jesus — not expecting to see him there, and his form was changed as in Mark xvi. 12; Luke xxiv. 16. *Was* — Greek, "is," the present for the past: the sudden change from the past to the present, as in ver. 6, 16, 19, is for vivacity.

15. *Woman, why weepest thou?* — The first words spoken after his resurrection. (See on ver. 13.) *Whom seekest thou?* — He wished to draw her out. *The gardener,* — The *kepouros* was he who attended to the *kepos*, or garden, John xix. 41, in which the tomb was situated. *Sir,* — *Kurie*, usually rendered "Lord" — a respectful appellation in addressing a stranger. John iv. 11. *If thou have borne him hence,* — If thou hast taken him away. She perhaps thought that the gardener may have taken away the body, after the tomb was opened, to preclude any farther trouble on his premises. But she hardly knew what she said in the ecstasy of her grief, as Peter knew not what he said in the ecstasy of his rapture on the Mount of Transfiguration. Luke ix. 33. There is something very pathetic in her thrice using the pronoun *him*, not mentioning her Master's name. *And I will take him away.* — In her phrensy of grief and love, she *may* have supposed herself capable of carrying the body; but she probably meant that she would have it removed to a place where she could show it due attention.

16. *Mary.* — He doubtless spoke her name, in the old familiar tone, and that was enough to awake her consciousness of his presence. *She turned herself,* — Having turned round, she saith unto him. She now turned round so as to look at him in the face, which she had not probably done before, ver. 14. Some MSS. add "in Hebrew," as John v. 2; xix. 13; but this was probably interpolated from the margin. *Rabboni,* — My great Master. (See on John i. 39; Mark x. 51.) *Master.* — *Didaskale* — Doctor, Teacher.

17. *Jesus saith* — Some MSS. have "He saith." Two MSS. of the 12th century (13 and 346), the latter having great affinity with the most ancient MSS., the

Peshito and the Jerusalem Syriac, some ancient Latin versions, add before this, "And she ran to touch him" — probably a marginal gloss, and a reasonable one, as it accounts for Christ's language, and helps to explain it. *Touch me not:* — She probably fell at his feet, grasping them with passionate affection — as did the other women immediately afterward (Matt. xxviii. 9). She thus manifested her joy at getting her much-loved Lord again; who had returned according to his promise (John xiv. 3), which, like the apostles, she misinterpreted in a "carnal" sense. Acts i. 6. Jesus did not object to be touched and handled merely to demonstrate the reality of his resurrection, for he invited the apostles to do this, ver. 27; Luke xxiv. 39, 40. He wished to correct the mistake which Mary's conduct implied. Cf. 2 Cor. v. 16. *For I am not yet ascended* — *Anabebeka* is the perfect (not the aorist, as Whitby strangely says) — I have not yet ascended to my Father — *i.e.*, to heaven. His spirit, of course, went there after his death (see on Luke xxiii. 43); but that was not his ascension, which includes his body as well as his soul; and in this case is obviously embraced, as it was his body and not his soul that Mary touched. He simply meant to tell her that he had not yet ascended to heaven, and returned to "receive them unto himself," either in the sense which he intended, or in that which they erroneously gave to his promise. *To my Father:* — He thus commonly spoke of his ascension to heaven. (See on John xiv. 12, 28; xvi. 10, 16, 17, 28.) *But go to my brethren,* — How touching this style, especially as those "brethren" had forsaken him in his late trial! Matt. xxvi. 56. He knew how greatly they loved him, notwithstanding their temporary defection — with which he never upbraided them! They were his brethren still. Heb. ii. 11-18. *And say unto them,* — In making her the apostle of the resurrection to the apostles, it was proper to give her specific instructions. *I ascend* — The present for the imminent and certain future, as is common: I am just about to ascend. He had not yet ascended, but he would soon ascend. He wanted his disciples to know this at once, so that they might take no false step, according to their carnal views of his Messiahship. He had been raised from the dead to die no more; but then it was "expedient" for them, and for all others, that he should "go away," and that very soon. Hence he only stayed on the earth forty days — and not all that time in their company — just long enough to demonstrate the reality of his resurrection, and to prepare them for the coming of the Paraclete. Acts i.; ii.; x. 40-42. *Unto my Father and your Father,* — The article in the Greek, used only once before Father, as it first occurs, indicates the identity of the Being to whom they are mutually related, and the consequent honor which the disciples thus enjoy; while the pronouns "my" and "your" — not "our" — indicate a distinction in the relations. Christ never says "our Father" — including his disciples with himself — lest they should forget that in all things he has the pre-eminence: there is an essential difference between his Sonship and ours. So he does not say "our God" — for as man, and God, and God-man, he sustains relations to God essentially different from those which mere men sustain

to him. Yet as God is not ashamed to be called their God, he is not ashamed to call them brethren.

18. *Mary Magdalene* — Maria the Magdalene. Her name is given in full, as it is the last time it occurs in Scripture. *Came* — Cometh. The present tense has more vivacity. *Told* — Telling — the present participle. Immediately after the interview with Mary, Jesus appeared to the other women, who had gone from the tomb in search of the disciples. (See on Matt. xxxviii. 9.) Mary then went on the same errand.

19. *The first day of the week*, — The time is so definitely marked to show that it was on the Sunday when he arose that he appeared to his disciples. *When the doors were shut* — They shut themselves in as privately as possible, *for fear of the Jews*, — Who were exasperated at the resurrection, and would naturally be expected to wreak their vengeance on the disciples, who may have heard of the malicious and absurd report of their stealing the body. Matt. xxviii. 13. *Assembled* is omitted in A, B, D, and the Syriac and some other versions: it is implied. *Came Jesus* — Opening the door, of course. If there was any miracle, it was one of knowledge — knowing super-naturally where they were — not of power, as if it required omnipotence to open the door, or as if even omnipotence could make one solid body pervade another — an absolute contradiction to the truth of nature. It is absurd to speak of his resurrection-body, when on earth, as being less material and subject to natural conditions than his body was before death — indeed, his glorified body is still material, and amenable to the laws of matter. It cannot be in two places at one time, nor can it occupy the same room with other matter. Such a phantom-like appearance as some imagine would have frustrated his design, which was to establish the fact of the resurrection of his body from the dead. His sudden appearance naturally frightened the disciples, but he allayed their fear by his usual salutation, *Peace be unto you* — and by subjecting himself to ocular and tactual scrutiny. (See on Luke xxiv. 36-43.)

20. *His hands and his side*. — Luke adds "his feet" — his hands and feet having the marks of the nails that fastened him to the cross, and his side, the mark of the spear — noted by John alone. 1 John i. 1; v. 6, 8. *Glad* — Caused to rejoice. Cf. John xvi. 20, 22. *When they saw the Lord*. — When they had such ocular proof of his identity; yet their joy, which argued belief, almost staggered it. It seemed too good to be true. (See on Luke xxiv. 41.)

21. *Then said Jesus to them again*, — In order to remove every lingering doubt, and to recall what he had said to them just before his death. (See on John xiv. 27.) *As my Father* — As the Father hath sent me, I also send you. This refers simply to the authority of their mission — not their work — of course, not to any fancied right invested in them to commission others. The mission of the apostles was direct, immediate, personal, and peculiar. Bengel says the word *apostalke*, hath

sent, depends on the will of the Sender and the sent — *pempo*, I send, on the will of the Sender apart from that of the sent — but this is not apparent. Cf. Heb. iii. 1.

22. *He breathed on them*, — A symbolic act (cf. Gen. ii. 7), very significant, as the breath, or air, is the symbol of the Holy Spirit, *Peuma*, having that meaning. (See on John iii. 8.) The Spirit proceedeth from the Father and the Son. John xiv. 16, 17, 26; xv. 26; xvi. 7-15. *Receive ye the Holy Ghost*. — This language, like the symbolic act, was proleptical — referring to the Pentecostal impartation of the Spirit (See on John vii. 39.) The apostles were not in a proper condition at that time to receive the plenary inspiration of the Spirit, and one of their number, Thomas, was not present to receive it if it had been imparted by what Jesus then did and said; and it is certain they did not possess it till the day of Pentecost. Luke xxiv. 49; John xxi.; Acts i., ii.

23. *Whose soever sins ye remit*, — In the absolute, judicial sense, none can forgive sins, but God only. In what is called a declarative sense, any uninspired man can forgive them — that is declare the terms on which God alone forgives them. But the apostles, by plenary inspiration and divine authority, laid down infallibly the conditions of pardon, viz., through faith in Christ, and by their power of discerning spirits, determined who was and who was not thus forgiven; and when there was special occasion for disciplinary action in reference to such, it was performed by the apostles and sanctioned by God. (See on Matt. xvi. 19; xviii. 18: cf. Acts v. 1-14; viii. 14-24; xv. 28, 29; 1 Cor. v. 3-5; 2 Cor. ii. 6-10; 1 Tim. i. 20.) The Acts of the Apostles are a good commentary upon their authority. There is, of course, an analogy between the prerogatives of apostles in this matter and those of ordinary, uninspired ministers. *Remit*, — Literally, send away — cancel, forgive. *Retain*, — Hold fast — "bind," Matt. xvi. 19; xviii. 18 — the opposite of "loose," or "remit." *Remitted* is present; *retained* is perfect (in the Greek), have been retained, indicating a continuance of the sin and condemnation which before existed.

24. *But Thomas*, — (See on John xi. 16.) *One of the twelve*, — As they were called before the apostasy of Judas, but sometimes after that "the eleven." (See on Luke xxiv. 9.) *Was not with them* — He had probably given up his hope in Jesus — not merely of his resurrection from the grave, for none of the apostles expected that — but of his reappearance in any way to set up his kingdom.

25. *We have seen the Lord*. — How beautifully suggestive this designation of their Master! *Print* — *Tupon*, type, mark, impression. Instead of the second *tupon*, *print*, the Alexandrian and four other MSS., the Vulgate and some other Latin, later Syriac, and some other versions, have *topon*, *locum*, place — meaning the same — but the common reading is probably correct. The other disciples had probably told Thomas that Jesus had shown them his hands and his side — hence

his remark. The skepticism of this rationalistic apostle tends to the confirmation of our faith.

26. *And after eight days* — The next Sunday. (See on Luke ix. 28.) His second appearing to them being on Sunday, as well as his first, gives honor to the day, which John calls "the Lord's day." Rev. i. 10. *Within*, — A house — probably the same as that in which they were assembled on the first Sunday. *The doors being shut*, — Probably "for fear of the Jews," as before. (See on ver. 19.)

27. *Reach hither thy finger*, — Jesus, of course, stretched out his hands, and pointed to his side, when he thus addressed Thomas. He says nothing of "the prints of the nails," as they were obvious. It seems idle to say that the hands were exposed, but the side covered, as it is absurd to suppose that when he rose from the tomb he appeared with no other covering than the *subligaculum*, the cloth which was put about the loins of a person who was crucified! He, of course, clothed himself with suitable apparel — it is trifling to ask how and where he procured it. He doubtless removed his robe to let Thomas see the wound in his side; but one can believe that Thomas did not literally pry into the wounds, as he had said he would. His skepticism hardly required as much as that to remove it. Alford has no authority to say "that the marks were no scars, but the veritable wounds themselves," and that his body was "bloodless." He might just as well say it was *boneless*, and incapable of performing natural functions — which we know was not the case. The wounds were doubtless healed, though the scars were left to identify his sacred person, and as a perpetual memento of his passion. Rev. i. 7; v. 6.

The dear tokens of his passion  
Still his dazzling body bears,  
Cause of highest exultation  
To his ransomed worshipers:  
With what rapture  
Gaze we on these glorious scars!

*Faithless*, — Unbelieving — the opposite of *believing* — both Greek words used in the active sense; hence the common translation seems to be correct — *ginou, be* (not "become"), referring to both unbelieving and believing. Cf. ver. 29.

28. *And* — Omitted in many of the best MSS. *Thomas answered and said unto him*, — This shows that what he said was not a mere exclamation of wonder and joy. Besides, such irreverent exclamations were not in use among the Hebrews. If Thomas had said simply, *My Lord* — and not added *and my God* — no one would have doubted that it was addressed to Christ, as an expression of faith in his identity. Dogmatic reasons ought not to be allowed to interfere with exegesis. If the divinity of Christ were not a true doctrine, it would be better to say that

Thomas was mistaken here, and John in chap. i., than to outrage all grammar. The term may be construed in the nominative, as by Pearson (see on Art. ii. of the Creed) and others, *q.d.*, "Thou art my Lord and my God;" or better, perhaps, in the vocative, which is frequently expressed, in the New Testament, by the nominative with an article. This *anaptosis* is found in Mark xiv. 36; xv. 34; John xix. 3, *et al.* Thomas seems to have been overpowered by the evidence of Christ's divinity which his omniscience afforded, as well as of his personal identity, as his beloved Master, in the tokens of his passion which his body presented. The answer of Jesus shows that he considered himself the person designated by the language of Thomas. How the faith of the apostles had developed! They first recognized Jesus as the son of Joseph and Mary — then as a great Prophet — then as the Messiah, the Son of God — then as God. This is the highest confession yet made. After they were endowed with the plenary inspiration of the Holy Spirit, their faith in his essential unity with the Father, and his personal distinction from him, expressed itself in terms like those used by this evangelist in chap. i.

29. *Thomas*, — This word is omitted in most MSS. and versions. *Because thou hast seen me, thou hast believed*: — This recognizes the genuineness of his faith, and approves of the manner of confessing it, while it gently rebukes its slowness. *Blessed* — Emphatically. *Are they that have not seen*, — There may be a glance at the case of John (ver. 8), but the aorists give it a general application, and thus it imparts instruction and encouragement to believers in every age. While no one is justified in believing on incompetent testimony, no one is commended, nor is excusable, who suspends his faith on ocular demonstration. The faith of later Christians is more commendable than that of the apostles, who had the testimony of their bodily senses. 1 Pet. i. 8. Their extreme caution and incredulity, which was overcome only by the demonstrations afforded them, together with their explicit, consistent, and blood-sealed testimony, afford a full warrant for our belief, and make our unbelief inexcusable — indeed impossible, if we will only candidly examine the grounds of faith. Hence the remark of John — in his own peculiar style — in the next verses. It was well said by Leo the Great, the disciples doubted that we might not doubt — not that this was their design, but that this is the legitimate result.

30. *And many other signs truly* — These verses are a kind of epilogue, as the next chapter is a kind of appendix, to John's Gospel. And, indeed, many other miracles were performed by Jesus. The *men* (indeed, truly) has its correlative *de* ("but") in ver. 31. The *semeia*, signs — John's usual word for miracles (see on John ii. 11) — do not appear to be the same as the "proofs" of his resurrection in Acts i. 3, as Chrysostom and others think; but the reference seems to be to the miracles which Jesus wrought during his life, only a few of which are recorded in John's Gospel. *In the presence of his disciples*, — Who were the chosen witnesses of them, and by whom as many of them were to be recorded as the Holy Spirit

might deem necessary. The miracles were indeed usually performed before the people in general (Luke xxiv. 19), but the apostles were the more immediate witnesses, and their testimony is the ground of our faith. *In this book.* — *John's Gospel.*

31. *But these are written,* — These miracles are recorded for the same reason that they were wrought — to attest the Messiahship and Divinity of Jesus. *That ye might believe* — A rational faith in him as the Messiah, the Son of God, would be impossible but for the credentials which his miracles afford, while unbelief is inexcusable, since they were indeed wrought and faithfully recorded. There are more than enough to answer this end, and yet not such a superabundance of them, as to make the impression that they were performed for the sake of wonder-working, or recorded for a love of the marvelous. *The Christ,* — The Messiah. *The Son of God;* — A synonym for the Messiah, yet indicating his divine character. (See on Matt. xvi. 16; John i. 49; v. 17, 18; x. 36.) *And that believing* — Being believers in him. This epilogue corresponds with the prologue. (See on John i. 4, 12; iii. 36.) *Ye might have life through his name.* — *En* with the dative — not *eis*, as in John i. 12, where it is the object of faith — rendered "by," Acts iv. 10, and "in," 1 Cor. vi. 11. — It here means, through Christ as he is revealed in the gospel. So *dia*, Acts iv. 30; x. 43; 1 John ii. 12.

## CHAPTER XXI.

1 *Christ appearing again to his disciples was known of them by the great draught of fishes.* 12 *He dineth with them:* 15 *earnestly commandeth Peter to feed his lambs and sheep:* 18 *foretelleth him of his death:* 22 *rebuketh his curiosity touching John.* 25 *The conclusion.*

XXI. — 1. *After these things* — A Johannean formula, denoting the lapse of a relatively considerable portion of time. It was after the disciples had gone away into Galilee (Matt. xxviii. 16). This is one of the two or three Galilean passages in our Lord's history which John records. It is strange that any one should suppose that John did not write this chapter. All the internal and external evidence favors its Johannean origin. He seems to have designed it as a kind of appendix. Cf. Mark xvi. 9-20; Rom. xvi. 21-27. *Shewed himself* — Manifested himself — appeared. John frequently uses the word *phaneroo*, to manifest. Cf. John ii. 11; vii. 4; Mark xvi. 12, 14. *The sea of Tiberias:* — (See on John vi. 1.) *And on this wise* — And thus he appeared.

2. *Simon Peter,* — (See on John i. 43.) *Thomas* — (See on John xi. 16.) *Nathanael* — (See on John i. 45.) *Of* — This use of *apo* is in John's style. (See on John i. 43.) *The sons of Zebedee,* — John and James, nowhere named by this evangelist, he being one of the parties. They are here alluded to specially because of the fishing — this being their profession; and they were identified with a similar transaction to that here related in the early part of our Lord's ministry. Luke v. 1-11. *Two other* — Two others — probably apostles — thus seven out of the eleven were present at that time. As Andrew was Peter's brother, and a fisherman, and Philip was associated with Nathanael, that is, Bartholomew, and lived at Bethsaida on the sea of Tiberias, these may be the "two others."

3. *I go a fishing.* — The present tense indicates an intention to do it without delay. Though the apostles had left all to follow Christ, yet their friends still owned their boats and fishing tackle. They resumed their occupation for the time being for their support. *They went forth* — Probably from the house of Peter at Capernaum. *Entered into a ship* — Got into the boat — viz., that used for fishing. (See on Matt. iv. 21.) *Immediately;* — Many of the best MSS. and versions omit this — it may have been interpolated from the margin. *And that night* — The usual time for fishing. Luke v. 5. *They caught nothing.* — This, as before (Luke v. 5), seems to have been providentially ordered to make the miracle the more conspicuous; and perhaps to suggest to them that, as "fishers of men," without Christ they could do nothing.

4. *But when the morning was now come*, — At an early hour. The *Recepta* is probably correct. *Stood* — Cf. John xx. 19, 26. *On the shore*; — Of the lake, near where they were fishing. *But the disciples* — Literally, The disciples, however, had not known that it is Jesus. They had probably seen him standing there for some time, but as he was at some distance (ver. 8), and it was not fully daylight, they did not recognize him as their Master.

5. *Children*, — *Paidia* means little children. It was used to inferiors either in station or age. 1 John ii. 13, 18. It is nearly the same as *teknia* (see on John xiii. 33), only the latter seems to be more endearing. Campbell renders "My lads;" Strong, "Well, friends," or "My good lads;" and says the question might be aptly rendered, "What luck?" Vulgate, *Pueri. Have ye any meat?* — The form of the question anticipates a negative answer, *q.d.*: So you have not caught any fish. *Prosphagion* means "what is eaten thereto" — *i.e.*, with bread: here, of course, it is fish: cf. ver. 9. *They answered him, No.* — As they were not expecting him on the lake, and as he was at some distance from them, it is no wonder they could not at once discern his features and distinguish his voice.

6. *Cast the net* — "An imperative of counsel, proceeding, as they imagined, from one who had some knowledge of their art." *The ship*, — The boat. *Ye shall find.* — Ye will find, *sc.* fish — a common ellipsis. Cf. Matt. vii. 7. What a beautiful passage of common life! *They cast therefore*, — As directed. *Not able to draw it* — That is, up over the water, or to themselves; though they could drag it in the water. Ver. 8. *For* — *Apo*, on account of; so in Matt. xiii. 44; xiv. 26. *The multitude* — The same word as in Luke v. 6, only there "great" is added; the number in that case being so many as to cause the net to give way.

7. *Therefore* — Because of the obviously miraculous character of the transaction. John was quick in discerning the presence of his Master. Cf. John xx. 8. He recollected the former miracle. The peculiar circumlocution with which he speaks of himself, corroborates the Johannean origin of this chapter. (See on John xiii. 23.) *Now when* — Then Simon Peter, having heard that it is the Lord. The present tense (*esti*) is for vivacity, and is in John's style. Cf. ver. 4; John i. 39. *Girt* — Put on and bound tightly around himself: cf. John xiii. 4. *His fisher's coat* — The *ependutes*. Vulgate, *tunica*; Attic, *chiton*, distinguished from the inner garment, called *hupodutes*, Attic, *chitoniskos*, Latin, *indusium*, and the *himation*, or mantle. Euthymius describes it as a light garment without sleeves, reaching to the knees, and bound round the waist by a belt, which he says was commonly used by fishermen. *Naked* — Having on nothing but the *hupodutes*, or inner garment. *And did cast himself into the sea.* — It seems strange that Peter, a fisherman, should not be able to swim (cf. Matt. xiv. 30). He may have, however, learned the art since his former peril — or there may have been no need of swimming — as it was only about 100 yards from the shore, the water may have been shallow

enough to allow of wading. This act was characteristic of the impetuous Peter. Cf. John xx. 6. He put on his coat, out of respect to Jesus, and would not wait to go ashore in the boat, which was employed with the fish.

8. *And — But. In a little ship* — By the boat. The *ploiaron* — not probably, as Bloomfield, "the cock-boat belonging to the skiff," but the *plion* itself, as this and the diminutive *ploiaron* are used interchangeably of the small fishing-boats, used on the lake. Cf. John vi. 17, 22, 23, 24. *From land*, — From the land — the shore. *But as it were* — But at a distance of about. Cf. John xi. 18. *Two hundred cubits* — 300 feet. This is added to show why they did not haul the net with the fish into the boat: it was so short a distance that they could drag it ashore. *The net with fishes*. — Literally, the net of fishes — "full of great fishes," ver. 11. The idiom is like ours, "the net of fish."

9. *As soon then as they were come to land*, — Then when they disembarked on the land — came ashore. *A fire of coals* — Cf. John xviii. 18. *Fish* — *Opsarion* is a diminutive of *opson*, and means any thing eaten with bread. It is used in the New Testament only by John. (See on John vi. 9, 11.) From ver. 10, 11, 13, it appears that it was used for a large fish; and as the word is here singular, it *may* have been only one fish on the fire; but as *bread* (*artos*) is also singular, and there was probably more than one loaf, or cake, it may mean simply *fish* — viz, to eat with the bread. This is favored by ver. 13. It is implied that the bread was baked on the same fire. So the angel prepared the miraculous meal for Elijah. 1 Kings xix. 6. This may have been suggested to the disciples. They would also naturally call to mind the miraculous supply of wine at the marriage in Cana of Galilee — recorded alone by this evangelist. Thus not only were their immediate wants kindly supplied, but their faith in his divine person, providence, and grace, was thereby confirmed.

10. *Of the fish* — Some of the fishes — the word is plural. This was to complete the meal.

11. *Went up*, — Into the boat — as in ver. 3, where the same word is used. The net had been left in the water, and he got into the boat to haul it ashore. *To land* — Upon the land. *An hundred and fifty and three*: — The precise enumeration shows accuracy, and is in John's style. John ii. 6; xix. 39. *And for all* — And though there were so many, the net was not broken. This is noted, perhaps, because the net did break, or began to burst, in the former miracle. (See on Luke v. 1-6.)

12. *Come and dine*. — Come, eat breakfast. The *ariston*, in Homer (Il. xxiv. 124; Od. xvi. 2), was taken at sunrise — as here. In later times it was taken about the middle of the day, and may be called dinner (Latin, *prandium* — as the Vulgate renders here, *prandete*). Cf. Luke xi. 38; xiv. 12. (See on Matt. xxii. 4.)

*And none* — But none of the disciples ventured to interrogate him. The language implies that they accepted his invitation, and sat down in wondering silence. Though the appearance of Jesus was different from what it used to be, yet they knew it was their Master, and it would have betrayed an unreasonable skepticism, as well as want of respect, to question him as to his identity. *Cf.* Luke ix. 45. *It was* — It is — as in ver. 4.

13. *Jesus then cometh*, — To the spot where the food was, to distribute it; probably after pronouncing the usual blessing, as he had been wont to do. Luke xxiv. 30. *Bread*, — The bread. *Fish* — The fish — singular. (See on ver. 9.)

14. *This is now the third time* — The first and second are mentioned John xx. 19, 26. *To his disciples*, — As a body — ten being present the first time; eleven, the second; and now, seven. He had made several appearances to one or two at a time.

15. *So when they had dined*, — Then when they had breakfasted. (See on ver. 12.) The meal seems to have been eaten in silence. *Simon son of Jonas*, — Not Simon Peter — his *Christian* name; but that by which he was known before his discipleship: by thus solemnly calling him by this name, our Lord seems to intimate that he had forfeited the other by his fall. (See on Matt. xvi. 17; Luke xxii. 31.) *Lovest thou me* — Jesus uses the word *agapao* here and in ver. 16; in ver. 17 he uses the word *phileo* — which Peter uses all three times. They are sometimes used interchangeably, or nearly so. John xi. 3, 5, 36. But *agapao* rendered here in the Vulgate, *diligo* — may denote a deeper sentiment than *phileo* — rendered in the Vulgate, *amo*, which may rather express a strong personal regard. But the language may be varied to avoid an unpleasant sameness, and to make a deeper impression. *Cf.* ver. 17, where the *agapao* of ver. 15, 16, is spoken of as *phileo*. *More than these?* — The other disciples. This seems to refer to what Peter had professed (Mark xiv. 29), "Although all shall be offended, yet will not I." As John does not record this saying, here is "an undesigned coincidence" with the synoptists. *Thou knowest that I love thee*. — Peter knew that Jesus could read the heart. John i. 42, 47-50; ii. 25. He does not say that he loved Jesus "more than these;" but only that he loved him: he had learned a lesson of diffidence and modesty from his late fall. His characteristic forwardness and fervor, in plunging into the water to go to Jesus (ver. 7), when the other disciples came ashore in the boat, may have given some force to the Saviour's question. *Feed* — *Bosko* here and in ver. 17 is used interchangeably, or nearly so, with *poimaino* in ver. 16, which means to *shepherdize* — tend, like a shepherd. The Vulgate has *pasce* in all three verses. *Bosko* means not only to feed, but to tend a flock while it is feeding. *Bosko* is used Ezek. xxxiv. 2, 3, LXX.; *poimaino*, Acts xx. 28; 1 Pet. v. 2; 2 Sam. v. 2; 1 Chron. xi. 2; Micah vii. 14, LXX. — where it stands for the same Hebrew word as that in Ezek. xxxiv. 2, 3. *My lambs*. — Literally, little lambs; but

the diminutive of *aren*, a lamb, may have lost its distinctive meaning — hence it is used continually of Christ in Revelation. It is used nowhere else in the New Testament. *Arnica*, as a term of endearment, may be used synonymously with *probata*, sheep, flock, ver. 16, 17 — the word commonly used. But in view of Isa. xl. 11; 1 John ii. 12, 13, "lambs" may mean the feeblest of the flock — at all events, if there be no distinction, the feeblest as well as the strongest are to be the objects of the shepherd's care, and are to receive, as they require, greater attentions. To make the lambs the laity, and the sheep the clergy and Peter the primate of both, is too absurd to require notice. Peter himself repudiated all such assumptions. 1 Pet. v. 1-4. It is implied that love to Christ, as the great Shepherd, to whom the flock belongs, is a prerequisite for the pastoral work.

16. *Again the second time*, — Again, a second time — an emphatic pleonasm. The Cambridge MS. omits "again;" one MS. and some Latin versions, including the Vulgate, omit "second." *Feed my sheep*. — (See on ver. 15.)

17. *Lovest thou me?* — (See on ver. 15.) *Peter was grieved* — He doubtless thought that the triple questioning referred to the triple denial, and seemed to imply some misgiving in regard to his sincerity — hence his earnest reply. *Lord, thou knowest all things*; — This is equal to the confession of Thomas (John xx. 28), as omniscience is a divine attribute. 1 Chron. xxviii. 9; Rev. ii. 23. *Thou knowest that I love thee*. — The Vulgate preserves the distinction in the Greek, which has here *ginoskeis* (*scis*); in the former clause, *oidas* (*nosti*). *Feed my sheep*. — *Probata* here and in ver. 16, in two or three MSS., is probably a corrupt reading. (See on ver. 15.) By this threefold charge Peter is fully restored to his position as an apostle.

18. *Verily, verily*, — The usual Johannean form of this solemn asseveration, indicating a weighty sentence. It occurs here for the last time. (See on John i. 51.) Jesus here gives Peter a hint as to the manner in which he should finish his pastoral life. *When thou wast young* — Vulgate, *Cum esses junior*. When thou wast younger — viz., than at the time predicted. *Thou girdedst thyself* — The zone, or girdle, was worn to keep the long flowing robes in place. Cf. ver. 7; Matt. iii. 5. Acts xii. 8. *And walkedst whither thou wouldest*: — He performed the ordinary actions of life as he pleased, without aid or hinderance from any. *But when thou shalt be old*, — In thy old age. This was a prediction of his prolonged life. He is supposed to have lived 36 years after this. *Thou shalt stretch forth thy hands*, — As there is a tradition that Peter was crucified at Rome — some say, with his head downward — many suppose that here is an allusion to this. He stretched forth his hands to have them nailed to the cross. But as this was not done till he came to the place of execution — spoken of afterward — some think this means that he would stretch forth his hands to have them bound to the *furca*, which was borne to signify the kind of punishment which was to follow. The

words, however, may have been merely intended to denote the action of a prisoner submitting to be bound before execution. Acts xxi. 11; xxii. 25. *Another shall gird thee*, — Another will gird thee — bind thee as a prisoner. *And carry thee* — Lead thee off to execution — a death which no sane man would choose, but one to which a Christian would cheerfully submit rather than deny his religion.

19. *This spake he* — Now he said this. A note in John's style. (See on John ii. 25.) *Signifying* — Declaring, as in John xii. 33. *By what death* — By what kind of death — viz., martyrdom. Christ knew what would be its form, but did not see proper to state it, and it is not likely that Peter knew, though he understood it of a violent death. 2 Pet. i. 14. *He should glorify God*. — His martyrdom attested the truth of the gospel, illustrated its power, and promoted its extension, and thus God was glorified. Phil. i. 20, 29. (See on John xiii. 36.) *Follow me*. — Jesus was leaving the place where they had eaten, when he said this, which usually means accompany me, as my disciple. (See on Matt. iv. 19, 20; x. 38; xvi. 24; John i. 43.) So the disciples understood it in this case, ver. 20, 22. He desired Peter — and the rest as well — to accompany him as they had been accustomed to do before his death. Whether or not they continued with him till the interview recorded in Matt. xxviii. 16, does not appear — but probably not. He wished them to know him and recognize him as their Master and to give them all necessary instructions, but he did not allow them to have that familiar, continuous intercourse with him which they formerly had, as his corporeal presence was so soon to be substituted by his spiritual. (See on John xx. 17.)

20. *Then* — The *de* is omitted in some of the best MSS. (A, B, C) and the Vulgate. If genuine, it may intimate that Peter was literally following Jesus but turned round to see if the rest were following too. It was very natural that John should follow close after Peter, and then the other five. *The disciple whom Jesus loved*, — John's usual style, as in ver. 7. *Which also* — Who for his part. Cf. Luke x. 39. *Leaned* — Threw himself back on his breast. (See on John xiii. 25.) *At supper*, — At the supper. *Lord, which is he that betrayeth thee?* — Who is he? The full question is not given in John xiii. 26 — showing that the evangelists did not affect verbal precision. Christ's peculiar affection for John, and the confidential intercourse of that disciple with his Master, are here noted, as suggestive of Peter's question. Peter, too, was naturally concerned to know what was to be the fate of his friend — hence his question.

21. *Lord, and what shall this man do?* — Literally, But this man what? Vulgate, *hic autem quid?* But what will become of this man? *Q.d.*: Will John suffer martyrdom as well as I?

22. *If I will that he tarry* — In case I should choose him to remain — that is, to live — "to abide in the flesh," Phil. i. 24, 25: cf. John xii. 34. Rom. xiv. 9; 1 Cor. xv. 6. *Till I come*, — To destroy Jerusalem. (See on Matt. xvi. 28; xxiv. 3.)

*What is that to thee?* — Literally, What to thee? In Matt. xxvii. 4, where a similar phrase occurs, our translators put *is that* in italics — it is implied. This is no concern of thine. A gentle rebuke. *Follow thou me.* — The *thou* is emphatic. The language implies that every one has his own lot and labor assigned him, and he must not be concerned about others, only, of course, as he may do them good or get good from them. The following here is the same as in ver. 19.

23. *Then went* — Hence this rumor spread among the brethren — the title by which the disciples of Christ were afterward familiarly designated. Acts ix. 30. *Should not die:* — Is not going to die. Notwithstanding our Lord's explanation of his coming to close the Jewish state (Matt. xxiv.), yet some of the early Christians thought he was soon to come to judge the world — an error which Paul corrects 2 Thess. ii. Hence the mistake concerning John — which was twofold, 1. That the coming of Christ here meant the end of time; and 2. That Christ said positively that he should live till then — that is, be alive at that time. Cf. 1 Cor. xv. 51; 1 Thess. iv. 15-17. *Yet — Kai* — And yet — as in John i. 5; xvi. 32. Jesus, however, said not to him that he is not going to die. *But, If I will* — He did not say that, but he said this. John thus corrects the mistake, without explaining what Christ did say. He lived long after Christ came to close the Jewish state, and probably wrote his Gospel after that event. But when a foolish rumor, especially if it has the air of the marvelous, gets started, it is hard to stop it. Hence Augustin speaks of a legend that John had a grave dug into which he descended, and apparently died, but he only slumbered, as the earth that covered him moved slightly when he breathed. The Greeks long preserved this legend.

24. *This is the disciple* — The notion that these two concluding verses were written by the elders at Ephesus, or some others, is inadmissible. They are in John's style: cf. John xx. 30, 31. He usually employs the third person when speaking of himself. He wrote this postscript to identify the author of this Gospel with "the disciple whom Jesus loved," of whom he had just been speaking, and to vindicate both its truth and conciseness. *Which testifieth* — A favorite word with John, variously rendered "bear witness," "bear record." "testify" — John iii. 11, 32, 33; xix. 35; 1 John i. 2; iv. 14; v. 6-11. *These things:* — In both cases refer to the whole Gospel. *We know* — The plural is in John's style — it is a kind of proverbial form of expression, *q.d.*, it is well known — it is undisputed. (See on John iii. 11; 3 John 12.) For instances of the emphatic assertion of self-conscious truth and integrity, see John iii. 11, 32; vii. 29; viii. 14-18, 55; xix. 35; 1 John iv. 14-16; v. 18-20: cf. Rom. ix. 1; 1 Tim. ii. 7.

25. *And there are also many other things* — Cf. John xx. 30. *The which,* — Which things. *Every one,* — Vulgate, *per singula* — one by one, in order. *I suppose* — The only place in the Gospel in which John speaks in the first person singular. He does it in this conclusion to give a personal emphasis to his

testimony, and perhaps to identify the party spoken of in the preceding verse, as "the disciple," who there spoke in the plural "we know," with himself, as the author. *That even the world itself could not contain the books that should be written.* — The hyperbole — which is rightly rendered — seems to have been proverbial. *Cf.* John xii. 19; Amos vii. 10. Similar hyperbolic expressions are found in scriptural, rabbinical, and classical writers, and are not uncommon among us. The word rendered "contain" means afford room for: *cf.* Mark ii. 2; John ii. 6. Bengel: "Comprehend — this is not to be taken of geometrical, but of moral capacity." So Whitby and others — but this seems forced. The wisdom of God is displayed as well in limiting the records of Christ's life as in furnishing us a competent and attractive plurality and variety. *Amen.* — This, with other subscriptions in various MSS., seems to have been added by transcribers.

**END OF THE COMMENTARY ON JOHN.**