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# The Smaller Cambridge Bible for Schools

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ST JOHN

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THE GOSPEL ACCORDING  
TO  
ST JOHN

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\* \* The Text adopted in this edition is that of Dr Scrivener's *Cambridge Paragraph Bible*. A few variations from the ordinary Text, chiefly in the spelling of certain words, and in the use of italics, will be noticed.

#### ABBREVIATIONS

A.V.	The "Authorised" Version of 1611.
R.V.	The Revised Version of 1885.
Heb.	The original Hebrew.
Sept. or LXX.	The Septuagint.
Targ.	The Targum.
Vulg.	The Vulgate.
Lit.	Literally.
Comp. or Cp.	Compare.

The names of the Four Evangelists are denoted by  
M.; Mk.; L.; J.

# INTRODUCTION TO THE FOUR GOSPELS

## 1. THE CONDITION OF THE JEWS IN THE TIME OF CHRIST

1. **Politically.** At the close of the Old Testament the Jews, after the Return from the Captivity in Babylon, were subjects of the King of Persia, and were kindly treated and left very much to themselves, except that they had to pay tribute. This quiet condition lasted under different masters until B.C. 169. In B.C. 330 the Persian power was destroyed by the Greek conqueror, Alexander the Great, and at his death the Jews fell alternately under the dominion of Egypt and Syria—the empires to N. and S. of Palestine, Syria finally (B.C. 203) remaining victor.

A party however grew up in Jerusalem which desired to break down the exclusiveness of Israel and introduce Greek ways of life. Hence arose violent dissensions, and in B.C. 169 the King of Syria—Antiochus, called *Epiphanes*, i.e. Illustrious—attacked Jerusalem, pillaged and profaned the Temple, carried off the Golden Candlestick, the Altar of Incense, the Veil of the Sanctuary and other treasures, slew or took captive thousands of Jews, and posted a Syrian garrison in a fort overlooking the Temple. He then endeavoured to destroy the religion of Israel, and introduce pagan worship throughout the land. This caused a brave resistance by the Jews, led by the heroic family of the Maccabees. The Syrian domination was broken, and at length for a short period Israel became independent again.

In time however the rivalry between two families, the Maccabees or Asmonaeans and the Idumæan family of the Herods, brought the Romans upon the scene. Antipater, the father of Herod, appealed to the Roman general Pompey, who was then in the East. He besieged and took Jerusalem (B.C. 63), massacring multitudes of Jews and penetrating to the Temple, into the Holy of Holies itself. From this time the Romans were masters of the country, and exacted tribute from it. The *Publicans* were the tax-gatherers for the Romans,



and as the visible reminders of subjugation to the foreigner, and also because of their unscrupulous exactions, were odious to the Jews. In B.C. 40 the Romans made Herod the Great king of the Jews, to rule under themselves. He was an able prince, but unscrupulous and very cruel. He introduced Roman and Greek games and customs into the cities of Palestine, but at the same time he rebuilt the Temple with great magnificence.

Herod the Great died shortly after Our Lord's birth, and his kingdom, by permission of the Roman Emperor, was divided into three parts, ruled by his sons with the title of "Tetrarch." Philip became tetrarch of a region to the N.E. of the Sea of Galilee, which included Caesarea Philippi, so named after the Roman Emperor and himself. Herod Antipas ruled Galilee and Peraea, Archelaus Judaea. Archelaus governed so cruelly that the Emperor Augustus deposed him in A.D. 6, and took Judaea immediately under Roman rule, attaching it to the province of Syria. It was obliged to receive a Roman stranger as its governor, and such governors often rode roughly over the feelings of the people. Pontius Pilate was the fifth of these governors.

Alongside however of the Roman power a certain amount of authority was still possessed by the Jewish Council, called the **Sanhedrin** (from a Greek word meaning *Council*). This body consisted of (1) *Chief Priests*, i.e. members of the principal priestly families, who were Sadducees; (2) *Scribes*, i.e. professional teachers of the Law, who were mainly Pharisees; and (3) *Elders*; the total number being 71. The High-Priest was President. Its proper authority was confined to Judaea. It was the chief court of civil and criminal justice, and the chief administrative body, except for the supreme control of the Roman Governor, and was the final authority on matters of Jewish Law. It had not however power of carrying out a sentence of death. The Governor must be appealed to for this purpose, but he must decide in accordance with Jewish Law. Its rules contained strong injunctions to mercy.

2. **Religiously.** The chief religious forces in the time of Our Lord were those which are embodied in the various **Jewish Sects** (see Section 2), particularly the Pharisees and the Sadducees. But such persons as the Blessed Virgin and St Joseph, Zacharias and Elizabeth, Simeon and Anna, shew that there were some devout souls who were true to the glories and responsibilities of Israel, though the professed leaders of

religion had departed so far from living faith in God. From such "Israelites indeed" the Baptist and Our Lord met with a full response. The Temple in Jerusalem was the chief centre of worship, but each town had one or more *synagogues*, which were not only religious meeting-places, but also courts of law and schools.

## 2. JEWISH SECTS

**The Pharisees.** The name = *Separated*, i.e. *Puritans*. They were zealous in guarding against the defilement of contact with unclean objects such as swine, or impure people such as heathen. This was a part of their enthusiastic observance of the Law in its minutest details, and of traditional interpretations and applications of the Law, as the code of conduct. Their enthusiasm secured the admiration of the people, and they were the popular and powerful party. Their radical fault, for which Our Lord denounces them so strongly and frequently, is the *hollowness* of their religion. They considered that the *outward act* was everything, and neglected the *inner motive*. Thus though their conduct was often exemplary, it was dictated by selfishness and pride. Our Lord's conflict with them was mainly on the observance of the Sabbath and on the law of unclean. Unlike the Sadducees they were believers in a future life and in Angels and spirits.

The **Scribes** were the teachers and interpreters of the Law from the time of Ezra downwards. In Our Lord's time all the chief Scribes were Pharisees.

The **Sadducees** derived their name perhaps from Zadok of Solomon's time, or from a later Zadok. They were the aristocratic members of the chief families in Jerusalem, which alone furnished the High-Priests. They were therefore in the main the Priestly Party, and not popular. Being powerful and comfortable they were worldly, and had no belief in a future life, or in Angels or spirits. They were cultured and open to foreign influence.

The **Cananaeans**, or **Zealots**, were fanatics who resented the rule of Rome, and sought to bring about the Messianic Kingdom by violent methods. They were not a formed party until the time of the wars with Rome which led to the Fall of Jerusalem.

The **Herodians** were partisans of the family of Herod. They thought that through the rule of these kings the Jews might attain their highest hopes.

## 3. NAMES OF OUR LORD

**JESUS.** The same word as *Joshua*, which means literally *The LORD (JEHOVAH) is Salvation or Deliverance*, and thus stands for the instrument through whom the LORD saves or helps. In O.T. *Joshua's* name was changed from *Hoshea* (= *Salvation or Deliverance*) to *Joshua* (Numb. xiii. 16).

Later the name became *Jeshua* (Ezra ii. 2), and is used in this form of the High-Priest of the Return from the Captivity.

Both *Joshua*, who brought the Children of Israel into Canaan from the Desert, and *Jeshua* were instruments by which God bestowed His saving help upon His people, and so are types of the great Redeemer.

In the Greek of the N.T. *Jeshua* becomes *Jesus*. It is thus in the Gospels the form of the Name which was given by the Angel both to Joseph and to Mary when the birth of the Holy Child was announced to them (M. i. 21; L. i. 31). The nature of the deliverance is explained by the Angel: *Thou shalt call His Name JESUS; for it is He that shall save His people from their sins.* (M. i. 21, R.V.)

This was the only *personal* name of Our Lord.

*Salvation* has a twofold meaning (1) *deliverance* from bondage or peril, (2) restoration to a condition of *sound spiritual health*. It is hence spoken of sometimes as *past*, sometimes as continuing in the *present*, sometimes as to be consummated in the *future*.

**THE MESSIAH** (= *the Anointed*). "*The LORD'S Anointed*" is the title of the reigning King in O.T. from 1 Sam. ii. 10 onwards. Although a great King and a great Servant of the LORD are foretold, the title "*The Messiah*" is not applied to either of them in O.T. (except possibly, but improbably, in Daniel ix. 25, 26). It is found however in N.T. times among both Jews and Samaritans as a recognised title of the expected One. The actual word *Messiah* occurs only in J. i. 41 (spoken by Andrew) and in J. iv. 25 (by the Woman of Samaria), but the Greek equivalent *CHRIST* (which see) is frequent. To the Jews of the time of Our Lord, "*the MESSIAH*" or "*the CHRIST*" denotes the King who should reign over the people of God, and probably also the Prophet and the Servant who had been foretold; but the ideas of the Sufferer and the Priest were not yet included in the title. In O.T. God Himself is

the Redeemer (Ps. cxxx. 8); the King expected will only reign over the people after their redemption. But before N.T. times the Jews had come to believe that the King would Himself share in the freeing and purifying of Israel. Hence M. i. 21 is in accordance with expectation. Our Lord accepts the title, but gives it a meaning far transcending the O.T. idea of it.

**THE CHRIST** (=the Anointed). The Greek equivalent of "The MESSIAH" (which see). In the Gospels it is usually a title, not a proper name, and should be rendered as in R.V. "The CHRIST." The only exceptions are Mk ix. 41, L. ii. 11, and the name "JESUS CHRIST" or "JESUS which is called CHRIST," which occurs eight times. Later, especially in St Paul, CHRIST is used quite as a proper name.

The full name JESUS CHRIST includes the declaration of the true humanity of the Saviour (JESUS) and of His relation to the earlier dispensation (CHRIST) (*Westcott*).

**THE LORD.** A title in common use among the Jews, applied to any one of position. As used of JESUS it probably indicated a growing appreciation of His Office and Nature—first respect to Him as a Teacher, then homage to Him as Sovereign, and lastly reverence to Him as God. The same word is used for the Sacred Name JEHOVAH in the Greek O.T.

**Master.** Used in addressing JESUS during His lifetime by Disciples. The sense is always *Teacher*, and the word stands for the Hebrew *Rabbi*, which was a term of profound respect.

**The Son of David.** A title of the expected Messiah, not found in O.T., but in use for some sixty years before CHRIST's birth. The Scribes held that the Messiah must be descended from David, and when JESUS is addressed by this title it probably implies belief in His Messiahship.

**The Son of GOD.** This was not a common title of the Messiah among the Jews, but O.T. shews the Davidic King treated by God as a son in 2 Sam vii. and Ps. lxxxix., and in Ps. ii. 7 he is associated in God's sovereignty over all nations. In these passages the Son is not, as in Egyptian and Roman mythology, *physically* descended from God, but has the rank and the discipline of the son in a household.

Our Lord never uses the title Himself, but He calls Himself *the SON* in relation to *the FATHER*, and claims a sonship distinct from that in which the Disciples are sons of God. In quoting Ps. cx. 1 He also claims to be in all senses of the word **Son of GOD.**

**The Son of Man.** In some passages of O.T., chiefly poetic, **Son of Man** (strictly *a son of man*) is used as = *one of the human race*, but **the Son of Man** upon the lips of Our Lord was new as the title of an individual. Before His time it was not a recognised name of the expected Messiah. It is used exclusively in sayings of Our Lord Himself, except in Acts vii. 56, which is almost a quotation of His own words.

In using this title in preference to **the Son of GOD** or **the Son of David CHRIST** proclaims His liability to human suffering and His relations to the whole of mankind. It is an assertion of (1) true humanity, (2) distinctive preeminence among men, (3) ideal and representative humanity. "He gathers up into Himself all humanity, and becomes the source of a higher life to the race....It follows that He is in perfect sympathy with every man of every age and of every nation" (*Westcott*).

It is noticeable that Our Lord calls Himself by this title on two classes of occasions: (1) when describing His earthly work in the time of His humility, (2) when foretelling His future advent in glory (comp. Daniel vii. 13). The representative man must experience both the depths and the heights of humanity, and in face of evil must be both Sufferer and Judge. Comp. the Collect for First Sunday in Advent.

**The WORD.** See note on J. i. 1.

#### 4. CHRONOLOGICAL TABLE

B. C.	
4 or earlier	Birth of JESUS CHRIST. Death of Herod the Great. Herod Antipas becomes Tetrarch of Galilee.
A. D.	
8	JESUS at Jerusalem for the Passover.
14	Death of the Emperor Augustus. Accession of Tiberius.
18	Caiaphas becomes High-Priest.
25	Pontius Pilate becomes Governor of Judaea.
26	Beginning of the ministry of the Baptist.
27	Baptism of JESUS CHRIST.
29 or 30	The Crucifixion.

## 5. SYNOPSIS OF GOSPEL HISTORY

(From *The Cambridge Companion to the Bible*, which see for notes.)

## PART I. THE NATIVITY AND EARLY YEARS

	MATT.	MARK	LUKE	JOHN
1. The Preface of St John..	.....	.....	.....	1. 1-13
2. The Preface of St Luke..	.....	.....	1. 1-4	
3. The Birth of St John the Baptist announced ....	.....	.....	1. 5-25	
4. The Annunciation to Mary	.....	.....	1. 26-38	
5. The Salutation of Mary. The Magnificat .....	.....	.....	1. 39-56	
6. Birth of St John the Baptist. The Benedictus..	.....	.....	1. 57-80	
7. Appearance of an Angel to Joseph in a dream ....	1. 18-25 a	.....	.....	
8. The Nativity of Jesus ..	1. 25 b	.....	2. 1-7	1. 14
9. The Genealogies .....	1. 1-17	.....	3. 23-38	
10. The Announcement to the Shepherds.....	.....	.....	2. 8-20	
11. The Circumcision and Presentation in the Temple .....	.....	.....	2. 21-38	
12. The Visit of the Magi ..	2. 1-12	.....	.....	
13. The Flight into Egypt ..	2. 13-15	.....	.....	
14. The Children slain at Bethlehem .....	2. 16-18	.....	.....	
15. The Return to Nazareth	2. 19-23	.....	2. 39, 40	
16. Jesus, 12 years of age, goes up to Jerusalem..	.....	.....	2. 41-52	

## PART II. THE MINISTRY

17. St John the Baptist ....	3. 1-12	1. 1-8	3. 1-18	1. 15-18
18. The Baptism of Jesus ..	3. 13-17	1. 9-11	3. 21-23	1. 32-34
19. The Temptation of Jesus	4. 1-11	1. 12, 13	4. 1-13	
20. The Testimony of St John the Baptist .....	.....	.....	.....	1. 19-34
21. The first Call of Disciples: Andrew and another [?St John], Simon Peter, Philip, Nathanael [?Bartholomew].....	.....	.....	.....	1. 35-51
22. The Marriage in Cana ..	.....	.....	.....	2. 1-11

	MATT.	MARK	LUKE	JOHN
23. Jesus goes to Capernaum	.....	.....	.....	2. 12
24. The Passover. Jerusalem. The Cleansing of the Temple .....	.....	.....	.....	2. 13-25
25. Interview with Nicodemus	.....	.....	.....	3. 1-21
26. Jesus in Judaea baptizing. John also baptizing....	.....	.....	.....	3. 22-36
27. Jesus passes through Sa- maria into Galilee. The Woman of Samaria....	.....	.....	.....	4. 4-44
28. Cure of the nobleman's son	.....	.....	.....	4. 45-54
29. Return to Jerusalem: Cure of an impotent man at the Pool of Bethesda ..	.....	.....	.....	5
30 a. The Imprisonment of John the Baptist.....	14. 3-5	6. 17-20	3. 19, 20	
31. Jesus preaches in Galilee	4. 12-17	1. 14, 15	4. 14, 15	
32. Teaches in Nazareth; is rejected. Cp. sec. 63..	.....	.....	4. 16-30	cp. 4. 44
33. Dwells in Capernaum ..	4. 13-16	.....	4. 31, 32	
34. The (second) Call of Peter, Andrew, James and John: the first group of four in the Apostolic College ..	4. 18-22	1. 16-20	5. 1-11	
35. Heals a Demoniac in the Synagogue .....	.....	1. 21-28	4. 33-37	
36. Heals Peter's wife's mo- ther and other sick folk	8. 14-17	1. 29-34	4. 38-41	
37. The Retirement of Jesus	.....	1. 35-37	4. 42, 43	
38. A Second Circuit in Galilee	4. 23-25	1. 38, 39	4. 44	
39 a. The Sermon on the Mount. [St Matthew's order] .....	5. 1-7. 29			
40. Heals a Leper.....	8. 1-4	1. 40-45	5. 12-16	
41. Heals a Paralytic Man. Discourse thereupon ..	9. 1-8	2. 1-12	5. 17-26	
42. The Call of Levi or Matthew .....	9. 9-13	2. 13-17	5. 27-32	
43. Discourse on Fasting ..	9. 14-17	2. 18-22	5. 33-39	
44. The Disciples pluck ears of corn. Discourse on the Sabbath .....	12. 1-8	2. 23-28	6. 1-5	
45. Restores the withered hand on the Sabbath ..	12. 9-13	3. 1-5	6. 6-10	
46. The Plot against Jesus..	12. 14	3. 6	6. 11	
47. Retirement of Jesus: many follow: He heals many..	4. 24, 25; 12. 15-23	3. 7-12	6. 12, 17- 19	

	MATT.	MARK	LUKE	JOHN
48. The Appointment of the Twelve .....	10. 2-4	3. 13-19 a	6. 13-16	
39b. The Sermon on a level place on the Mount. [St Luke's order: see 39 a.] .....	.....	.....	6. 20-49	
49. The Mission of the Twelve	10. 5-11. 1	cp. 3. 14b, 15		
50. Jesus heals the Centurion's Slave .....	8. 5-13	.....	7. 1-10	
51. Raises the Widow's Son to life.....	.....	.....	7. 11-17	
52. The Messengers of John the Baptist. Discourse about John .....	11. 2-19	.....	7. 18-35	
53. Jesus upbraids the Cities of Galilee .....	11. 20-30	.....	cp. 10. 13-15	
54. (a) The Supper in the house of Simon the Pharisee; (b) Parable of the Two Debtors.....	.....	.....	7. 36-50	
55. Circuit of Galilee with the Twelve .....	.....	.....	8. 1-3	
56. (a) A Demoniac healed ..	9. 32-34	} 3. 19-30	11. 14-36; 12. 10	
(b) Charge of casting out through Beelzebub ....	12. 22-28			
Discourse thereon....	12. 29-45			
57. The true Kinsfolk of the Lord .....	12. 46-50	3. 31-35	8. 19-21	
<i>Parables:</i>				
58. (a) The Sower.....	13. 1-23	4. 1-20	8. 4-15	
(b) The Candle under the Bushel .....	5. 14-16, cp. 7. 2, 13. 12	4. 21-25	8. 16-18 cp. 6. 38	
(c) The Seed growing secretly .....	.....	4. 26-29		
(d) The Tares.....	13. 24-30 and 36-52			
(e) The Grain of Mustard-seed .....	13. 31, 32	4. 30-32	13. 18, 19	
(f) The Hidden Leaven and other parables..	13. 33-35	4. 33, 34		
59. The Stilling of the Tempest on Sea of Galilee..	8. 18, 23-27	4. 35-41	8. 22-25	
60. The Gadarene Demoniacs	8. 28-34	5. 1-20	8. 26-39	
61. (a) Healing of the Woman with Issue. (b) The Daughter of Jairus....	9. 18-26	5. 21-43	8. 40-56	
62. The Cure of two Blind Men .....	9. 27-31			



	MATT.	MARK	LUKE	JOHN
63. A Second Rejection at Nazareth .....	13. 54-58	6. 1-6 a		
64. Third Circuit in Galilee. [Cp. Matthew iv. 23 and x. 1.] .....	9. 35-38	6. 6 b	13. 22	
65. The Mission of the Twelve	10. 1, 5-42	6. 7-11	9. 1-5	
66. Their work described....	.....	6. 12, 13	9. 6	
67. Jesus preaches alone....	11. 1			
68. What Herod thought of Jesus .....	14. 1, 2	6. 14-16	9. 7-9	
30b. The story of John the Baptist; a retrospect. See 30a .....	14. 3-12	6. 17-29		
69. The Feeding of the Five Thousand .....	14. 13-21	6. 30-44	9. 10-17	6. 1-14
70. Jesus walks upon the Sea	14. 22-33	6. 45-52	.....	6. 15-22
71. Heals Sick Folk at Genesaret .....	14. 34-36	6. 53-56		
72. Discourse concerning the Bread of Life .....	.....	.....	.....	6. 23-65
73. Jesus reproves the Scribes and Pharisees .....	15. 1-20	7. 1-23		
74. (a) The Syrophenician Woman. (b) Cure of Sick Folk .....	15. 21-31	7. 24-37		
75. The Feeding of the Four Thousand .....	15. 32-39 a	8. 1-9		
76. The Pharisees seek a sign	15. 39 b- 16. 4; 12. 38, 39	8. 10-13	cp. 11. 16- 29	
77. The Leaven of the Pharisees.....	16. 5-12	8. 14-21	12. 1	
78. Cure of a Blind Man at Bethsaida .....	.....	8. 22-26		
79. Caesarea Philippi. The Confession of St Peter..	16. 13-16	8. 27-29	9. 18-20	6. 66-71
80. The Church of Christ. Following Christ .....	16. 17-28	8. 30-9. 1	9. 21-27	
81. The Transfiguration ....	17. 1-13	9. 2-13	9. 28-36	
82. Jesus heals a Lunatic Boy	17. 14-21	9. 14-29	9. 37-43 a	
83. (a) The Second Prediction of the Passion. (b) The Poll-tax demanded. (c) Dispute who should be greatest .....	17. 22-18. 5	9. 30-37	9. 43 b-48	
84. Ascertain one casts out Devils in the name of Jesus, and follows not with Him	cp. 10. 40	9. 38-40	9. 49, 50	

	MATT.	MARK	LUKE	JOHN
85. A Discourse on Offences	10. 42; 18. 6-9; 5. 13	9. 41-50	17. 1, 2; 14. 34	
86. The Lost Sheep .....	18. 10-14	.....	15. 3-7	
87. (a) Of Forgiveness. (b) Parable of the Unforgiving Servant .....	18. 15-35	.....	17. 3, 4	
88. (a) Jesus goes to the Feast of Tabernacles in Jerusalem .....	.....	.....	.....	7. 1-10
(b) Incident on the way .....	.....	.....	9. 51-56	
89. Types of Discipleship ..	8. 19-22	.....	9. 57-62	
90. Mission of the Seventy Disciples .....	.....	.....	10. 1-16	
91. Jesus teaches at the Feast .....	.....	.....	.....	7. 11-8. 59
92. The Man born Blind .....	.....	.....	.....	9. 1-41
93. Jesus teaches of Himself as the Door and the Good Shepherd .....	.....	.....	.....	10. 1-21
94. Return of the Seventy..	[11. 25-27]	.....	10. 17-24	
95. The Parable of the Good Samaritan .....	.....	.....	10. 25-37	
96. Martha and Mary .....	.....	.....	10. 38-42	
97. Jesus teaches His Disciples how to pray....	6. 9-13 7. 7-11	.....	11. 1-13	
98. Discourses of the Pharisees, Scribes and Lawyers .....	.....	.....	11. 37-54	
99. Teaches of Hypocrisy, and of Courage in Persecution .....	.....	.....	12. 1-12	
100. Parable of the Rich Fool .....	.....	.....	12. 13-21	
101. Worldly Anxiety .....	.....	.....	12. 22-32	
102. Of Alms and the Treasure in Heaven .....	[6. 19, 20]	.....	12. 33, 34	
103. Of watching for the Master's coming .....	[24. 43-51]	.....	12. 35-48	
104. Some effects of Christ's Coming .....	[10. 34-36; 16. 2, 3; 5. 25, 26]	.....	12. 49-59	
105. Pilate's Cruelty. The Tower of Siloam .....	.....	.....	13. 1-5	
106. The Parable of the Barren Fig-tree .....	.....	.....	13. 6-9	
107. The Healing of a Woman vexed with infirmity..	.....	.....	13. 10-17	

	MATT.	MARK	LUKE	JOHN
108. The Feast of the Dedication. Retirement to the Jordan .....	? 19. 1, 2	? 10. 1	.....	10. 22-42
109. Of being saved. Are there few that be saved? .....	.....	.....	13. 22-30	
110. Jesus speaks of Herod.. ..	.....	.....	13. 31-33	
111. Lamentation over Jerusalem .....	[23. 37-39]	.....	13. 34, 35	
112. Jesus heals one sick of the Dropsy .....	.....	.....	14. 1-6	
113. Jesus teaches of Humility .....	.....	.....	14. 7-14	
114. The Supper of the Kingdom .....	.....	.....	14. 15-24	
115. The Cost of following Jesus .....	.....	.....	14. 25-35	
116. Parables (1) addressed to Scribes and Pharisees. <i>a.</i> The Lost Sheep. <i>b.</i> The Lost Coin. <i>c.</i> The Lost Son. (2) addressed to His Disciples. <i>d.</i> The Unjust Steward.. ..	.....	.....	15. 1-16. 13	
117. ( <i>a.</i> ) Reproof of the Pharisees. ( <i>b.</i> ) Dives and Lazarus .....	.....	.....	16. 14-31	
118. Of Offences. See 85				
119. Of Faith and Duty .....	.....	.....	17. 5-10	
120. The Raising of Lazarus .....	.....	.....	.....	11. 1-45
121. A Council of the Chief Priests and Pharisees about Christ .....	.....	.....	.....	11. 46-54
122. Jesus goes up to Jerusalem to the Last Passover .....	? 19. 1, 2	? 10. 1	17. 11	
123. Ten Lepers cleansed ..	.....	.....	17. 12-19	
124. Discourse on the Coming of the Kingdom .....	.....	.....	17. 20-37	
125. The Importunate Widow: God the Judge .....	.....	.....	18. 1-5	
126. The Pharisee and the Publican .....	.....	.....	18. 9-14	
127. Question of Divorce....	19. 3-12	10. 2-12	cp. 16. 18	
128. Young Children brought to Christ .....	19. 13-15	10. 13-16	18. 15-17	
129. The young Rich Ruler. Discourse on Riches and Sacrifice .....	19. 16-29	10. 17-30	18. 18-30	

	MATT.	MARK	LUKE	JOHN
130. The Labourers in the Vineyard.....	19. 30-20. 16	10. 31		
131. The Third Prediction of the Passion.....	20. 17-19	10. 32-34	18. 31-34	
132. (a) The prayer of the Sons of Zebedee. (b) Dispute as to the greatest .....	20. 20-28	10. 35-45	[cp. 22. 24-27]	
133. Cure of the Blind at Jericho.....	20. 29-34	10. 46-52	18. 35-43	
134. Zacchaeus .....	.....	.....	19. 1-10	
135. The Ten Pounds (St Luke) and the Ten Talents (St Matthew) .....	[25. 14-30]	.....	19. 11-28	
136. The approach of the Passover. Orders to betray Jesus .....	.....	.....	.....	11. 55-57

## PART III. THE PASSION, RESURRECTION, ASCENSION

137. The triumph of Palm Sunday .....	21. 1-11	11. 1-11	19. 29-44	12. 12-19
(i) The Curse on the Fig-tree .....	21. 12-18	11. 12-19	19. 45, 46	
(ii) The (second) Cleansing of the Temple..				
(iii) Other incidents the same day .....				
(iv) The lesson of the Fig-tree .....	21. 19-22	11. 20-26		
138. The Authority of Christ questioned .....	21. 23-27	11. 27-33	20. 1-8	
139. The Two Sons .....	21. 28-32			
140. The Unthankful Husbandmen .....	21. 33-46	12. 1-12	20. 9-19	
141. The Royal Marriage Feast. The Wedding Garment .....	22. 1-14			
142. Tribute to Caesar.....	22. 15-22	12. 13-17	20. 20-26	
143. The Sadducees confuted .....	22. 23-33	12. 18-27	20. 27-39	
144. The First and Great Commandment .....	22. 34-40	12. 28-34 a	cp. 10. 25-28	
145. (a) The Pharisees confuted. (b) Their practices rebuked .....	22. 41-46, c. 23	12. 34 b-40	20. 40-47	

	MATT.	MARK	LUKE	JOHN
146. The Widow's Mites . . . . .	.....	12. 41-44	21. 1-4	
147. The Greeks desire to see Jesus. Teaching of Jesus in the Temple..	.....	.....	.....	12. 20-50
148. The Destruction of the Temple foretold. The End of the World . . . .	24. 1-42	13. 1-37	21. 5-36	
149. Parables of Passion-tide.				
(a) The Ten Virgins.	25. 1-13			
(b) The Talents.....	25. 14-30			
150. The Last Judgement ..	25. 31-46			
151. The Sanhedrin take counsel against Jesus	26. 1-5	14. 1, 2	22. 1-6	
*152. The Supper at Bethany	26. 6-13	14. 3-9	[7. 36-40]	12. 1-11
153. The Covenant with Judas	26. 14-16	14. 10, 11	22. 3-6	
154. The Passover.....	26. 17-19	14. 12-16	22. 7-13	13. 1
155. (a) The Last Supper....	26. 20-25	14. 17-21	22. 14 [15- 19]-23	13. 21-38
(b) The Strife among the Apostles.....	.....	.....	22. 24-30	
(c) Jesus washes the Dis- ciples' feet.....	.....	.....	.....	13. 2-20
† (d) Institution of the Eucharist .....	26. 26-29	14. 22-25	22. 15-20	
156. The Last Discourses of Jesus and Prayer of Intercession .....	.....	.....	.....	14.1-17.26
157. Crossing to the Mount of Olives. Discourse of Jesus. Confidence of St Peter .....	26. 30-35	14. 26-31	22. 39, 31- 34, 38	13. 36-38
158. The Agony in the Gar- den of Gethsemane ..	26. 36-46	14. 32-42	22. 41-46	
159. The Betrayal.....	26. 47-56	14. 43-52	22. 47-53	18. 3-11
160. Jesus taken to Annas ..	.....	.....	.....	18. 12-23
161. (a) Thence to Caiaphas [the first informal Trial]. (b) Denial of Peter .....	26. 57-75	14. 53-72	22. 54, 63- 65	18. 24-27
162. The formal Trial before the Sanhedrin .....	27. 1	15. 1 a	22. 66-71	
163. Jesus taken to Pilate ..	27. 2 [3-10] -14	15. 1 b	23. 1	18. 28
164. The End of Judas.....	27. 3-10			
165. The Trial before Pilate	27. 11-14	15. 2-5	23. 2-5	18. 33-38
166. Remission to Herod....	.....	.....	23. 6-12	

\* This incident should perhaps come after 136.

† Compare 1 Cor. xi. 23-25.

	MATT.	MARK	LUKE	JOHN
167. Jesus delivered by Pilate to be crucified.....	27.15 [19]— 31	15. 6—20	23. 13—25	18. 39— 19. 16
168. The Dream of Pilate's wife .....	27. 19			
169. The Crucifixion.				
(a) Simon compelled to bear the Cross ....	27. 32	15. 21	23. 26	
(b) The Women of Jerusalem .....			23. 27—31	
(c) The Scene at Golgotha	27. 33—38	15. 22—27	23. 33, 34	19. 17—24
(d) The Mockery .....	27. 39—44	15. 29—32	23. 35—43	
(e) Jesus commends his Mother to John ..				19. 25—27
(f) The Death of Jesus	27. 45—56	15. 33—41	23. 44—49	
(g) Piercing of the Side .....				19. 31—37
170. The Burial.....	27. 57—61	15. 42—47	23. 50—56	19. 38—42
171. The Sepulchre made sure by Seal and Watch ..	27. 62—66			
172. The Resurrection.....	28. 1—10	16. 1—11	24. 1—12	20. 1—18
173. The Soldiers bribed to give false evidence.....	28. 11—15			
174. The Journey to Emmaus .....		16. 12, 13	24. 13—35	
175. Appearance to the Apostles in the absence of St Thomas .....		16. 14	24. 36—43	20. 19—25
176. Appearance to the Apostles, Thomas being present.....				20. 26—29
177. The Eleven go to Galilee	28. 16 a			
178. Appearance to seven Disciples at the Sea of Tiberias .....				21. 1—24
179. Appearance on a Mountain in Galilee.....	28. 16 b—20	16. 15—18		
180. The Ascension .....		16. 19	24. 44—53	

## 6. LIST OF THE TWELVE APOSTLES

The title **Apostle** (derived from the Greek word = *send*) denotes an *envoy* or *delegate*. It was given by the Jews to envoys despatched by their Rulers upon foreign service or for the collection of the Temple tribute. When Our Lord therefore named His chosen disciples Apostles, He was using a well-understood term. The title is not however often applied to them in the Gospels, and it is not confined to them, for St Luke used it of Paul and Barnabas and others. Its meaning on CHRIST'S lips is best understood from J. xvii. 18, "As Thou didst send Me into the world, even so *sent* I them into the world," where the Greek word *send* is in both instances *apostello*; and from Heb. iii. 1, where Our Lord is called "the *Apostle* and High Priest of our confession." The Apostles are instruments for carrying out the great purposes of His first Coming. So too are the Missionaries of our day, for Missionary is derived from the Latin word = *to send*.

Four lists of the Twelve are given, and in each they fall into three groups of four. The groups contain the same members, but in different order, as follows (R. V.).

First Group	St Matthew x. 2-4	St Mark iii. 16-19	St Luke vi. 14-16	Acts i. 13
	Simon, who is called Peter and Andrew his brother	Simon He surnamed Peter and James the son of Zebedee and John the brother of James and them He surnamed Boanerges, which is sons of thunder, and Andrew	Simon, whom He also named Peter and Andrew his brother and James and and John	Both Peter and John and James and and Andrew
	James the son of Zebedee and John his brother			

Second Group	Philip and Bartholomew  Thomas and Matthew the publican	and Philip and Bartholomew and Matthew and Thomas	Philip and Thomas  Bartholomew and Matthew
	James the son of Alphaeus and Thaddaeus	James the son of Alphaeus and Simon which was called the Zealot and Judas the son (or brother) of James	James the son of Alphaeus and Simon which was called the Zealot and Judas the son (or brother) of James and Judas Iscariot, which was the Traitor
Third Group	Simon the Cananaean and Judas Iscariot, who also betrayed Him	Simon the Cananaean and Judas Iscariot, which also betrayed Him	Judas the son (or brother) of James and Judas Iscariot, which was the Traitor

<sup>1</sup> In A. V. called also Lebbaeus.



## 7. CHARACTERISTICS OF THE FOUR GOSPELS

(From *The Cambridge Companion to the Bible*.)

The Gospel is contained in four books, two called after apostles, two after companions of the apostles. The same Person is brought before us, in the main the same story is told, four times over. But there is no mere repetition, for each writer sees the life he is describing from his own point of view, and no two of them were writing for the same class of readers. Thus St Matthew's interest lay in the past, and he wrote to shew his own countrymen, the Jews, how the life of Jesus had fulfilled all that was written in the Law and the Prophets concerning the CHRIST. St Mark lives in the present. He writes for Romans and gives them a living picture of a living Man. St Luke looks forward to the day when all flesh shall see the salvation of God, and writing in the first instance for his own countrymen, the Greeks, brings before them one who was fitted to be the Saviour of all nations in every age. St John, writing long after the other three for the instruction of the Christian Church, gazes on the eternal mysteries which had been brought to light by the Incarnation of the WORD.

Corresponding to these differences between the writers of the Gospels and between the classes of readers to which they were originally addressed, there is a difference between the features in the character of the LORD which stand out most prominently in each. Thus the first three help us to see in JESUS the perfect Son of Man, St John shews us the same JESUS as the perfect Son of God.

Again, St Matthew brings before us the King and the Judge of Israel. The characteristics of his portrait are authority and tenderness.

St Mark brings before us the Prophet, the Man of GOD mighty in word and deed. Energy and humility are the characteristics of his portrait.

St Luke, whose Gospel ends, as it begins, in the Temple, brings before us our great High-Priest, instant in prayer to God and of perfect sympathy with men.

St John's Gospel reveals the glory of the Only-begotten of the FATHER in a life of absolute obedience.

## 8. THE MIRACLES AND PARABLES

(From *The Cambridge Companion to the Bible*.)

(1) **Miracles** are an essential element in the mission of **JESUS CHRIST**. They were not only divine acts, but also a part of the divine teaching.

Christianity is founded on the greatest of all miracles—the Resurrection of **JESUS CHRIST**. If that be admitted, other miracles cease to be improbable.

It is not necessary to regard miracles as deviations from the order of nature or the laws of nature. All that can be truly asserted is that the causes of which miracles were the results are unknown to us. But it is certain that the advance of science discloses causes of acknowledged facts. Therefore ignorance of the cause of a fact is not evidence against the fact.

A miracle may be regarded as the manifestation of a hitherto latent divine force. And as by miracles **CHRIST** revealed latent natural forces, so by the same means He revealed latent possibilities of spiritual life.

Miracles, and above all the miracle of the Resurrection, rest upon historical evidence which was tested in the first age of Christianity, not by an ignorant and credulous people, but by many who were slow to believe, who were gifted with a cultivated intelligence and powers of reasoning, and who were willing to die for their faith.

*The purpose of Miracles.* (1) It may be gathered from the Gospels that miracles were put forth (a) as evidence to the faithful Jews that **JESUS** was the **CHRIST**, as a proof of His Messiahship (St Matthew xi. 4, 5): (b) as evidence of divine power exhibited in visible results (St Luke xi. 20): and (c) (by inference) as evidence of divine power working secretly where no visible proof could be given, e.g. the act of forgiveness, which is in itself a miracle, an act of creative energy (St Matthew ix. 2-7). (2) Hence miracles are parabolic and instructive, setting forth by symbol such divine truths as the result of sin, and the cure of sin; the energy of faith; the curse of impurity; the destiny of Israel; the law of love. (3) Miracles are also proleptic or anticipatory. By them Christ has traced out the lines of Christian charity or energy in works of love, and inspired the physician's skill. (4) Lastly miracles were and

are a response to faith, and its best encouragement. They were never wrought without prayer, a feeling of need, and faith.

*Names of Miracles.* The names by which miracles are designated in the Gospels exhibit the different aspects under which they may be viewed.

They are called "signs" (*semeia*), as being visible tokens of an invisible power or agency. They are "powers" or "mighty works" (*dunameis*), because they are rightly regarded as acts of an almighty power; again they are called simply "works" (*erga*), the natural results of the Messiah's presence among men. Lastly they are "wonders," "marvels" (*terata*), or acts which excite astonishment without impelling any inference, or rousing deeper feeling. The last name is not used except in conjunction with the designations given above.

#### MIRACLES PECULIAR TO THE SEVERAL GOSPELS

**St Matthew.** (1) The cure of two blind men, ix. 27-31. (2) The demoniac who was dumb, ix. 32-34. (3) The stater in the fish's mouth, xvii. 24-27.

**St Mark.** (1) The deaf and dumb man healed, vii. 31-37. (2) The blind man at Bethsaida, viii. 22-26.

**St Luke.** (1) The miraculous draught of fishes, v. 4-11. (2) The raising of the widow's son, vii. 11-16. (3) The woman vexed with a spirit of infirmity, xiii. 11-17. (4) One afflicted with dropsy, xiv. 1-6. (5) The ten lepers, xvii. 12-19. (6) The healing of Malchus, xxii. 50, 51.

**St John.** (1) Water made wine, ii. 1-11. (2) The nobleman's son, iv. 46-54. (3) The impotent man at Bethesda, v. 1-16. (4) The man blind from his birth, ix. (5) Raising of Lazarus, xi. 1-45. (6) Miraculous draught of fishes, xxi. 1-24.

(2) **Parables.** (a) Most great teachers, especially Oriental teachers, have used some form of parable or *myth* in their instruction: but none so exclusively as Jesus at one period of His ministry. In His early Galilean circuits the Evangelists record that "without a parable spake he not unto them."

From Our Lord's words (Matthew xiii. 13-15; Mark iv. 12; Luke viii. 10) we learn the reason for this method. The parable is suited to the uninstructed, as being attractive in form and as revealing religious truth exactly in proportion to his

faith and intelligence; and to the divinely wise as wrapping up a secret which he can penetrate by his spiritual insight. To the dull and unintelligent it is a mere story—"seeing they see not"—to the instructed and spiritual it reveals the mysteries or secrets of the kingdom of heaven.

(b) The word itself, "parable," is Greek in origin, and means a setting side by side, a comparison. In it divine truth is explained by comparison with things. The Hebrew word *mashal*, which "parable" is used to translate, has a wider significance, and is applied to the balanced metrical form in which teaching is conveyed in the poetical books of the Old Testament. See M. xiii. 35.

(c) *Interpretation of Parables.* If the true and original meaning of a parable is to be grasped it is important to disregard the light of after ages and to consider its context and setting. The thought to which it is linked, the connexion in which it is placed, the persons to whom it is addressed, give the clue to the right interpretation. Other rules of interpretation are (a) not to force a meaning on subordinate incidents; (b) not to regard as parallel parables which are connected by superficial likeness of imagery; (c) to bear in mind that the same illustration has not always the same significance; leaven, e.g., signifies a principle of good as well as a principle of evil; (d) to remember that the comparison in a parable is not complete, does not touch at every point: the characters of the Unjust Judge or the Unjust Steward or the Nobleman who went into a far country—recalling the infamous Archelaus—do not concern the interpretation of the parable. The parable draws a picture of life as it is, not as it ought to be, and compares certain points in this picture with heavenly doctrine. (e) To observe the proper proportions of a parable, not to make the episode more prominent than the main line of teaching.

(d) *Classification of Parables.* The greatest importance should be attached to the grouping of the parables by the Evangelists themselves. In St Matthew three main lines of teaching are illustrated by parables. (a) *The Church of the future*—its planting and growth, internal and external—the enthusiasm for it—the mingling within it of good and evil—the final judgement of it (ch. xiii.). (b) *The Jewish Church and nation*, its history, and the causes of its fall (ch. xxi. 18, 19, 23—xxii. 14). (c) *The Ministry of the Church*, illustrated in the parables of the Passio-tide, addressed especially to the

apostles, on work and watchfulness (ch. xxv. 1-30). The parable of the Labourers in the Vineyard (ch. xix. 30-xx. 16), in answer to a question of the apostles, may be classed under (a).

St Mark follows the lines of St Matthew in (a) ch. iv. 1-34, and (b) ch. xii. 1-12: but in each division fewer parables are reported, in (b) one only. In (a) however occurs the one parable peculiar to this Gospel.

St Luke also omits the parables of the Passiontide (c), but comp. xii. 35-48, xix. 11-28, and illustrates (a) and (b) less copiously than St Matthew. His independent records however are numerous. These may be classified generally as illustrating:—1. Prayer and earnestness in religious life (xi. 5-8, xvi. 1-13, xviii. 1-8). 2. Forgiveness and the love of God (vii. 41-43, xv.). 3. Reversal of human judgement, as to just and unjust (ch. x. 25-27, xii. 16-21, xviii. 9-14); rich and poor (ch. xvi. 19-31).

#### PARABLES PECULIAR TO EACH EVANGELIST

**St Matthew.** 1. The tares. 2. The hid treasure. 3. The pearl of great price. 4. The draw-net. 5. The unmerciful servant. 6. The labourers in the vineyard. 7. The two sons. 8. Marriage of the king's son. 9. The ten virgins. 10. The talents.

**St Mark.** The seed growing secretly.

**St Luke.** 1. The two debtors. 2. The good Samaritan. 3. The importunate friend. 4. The rich fool. 5. The barren fig-tree. 6. The lost piece of silver. 7. The prodigal son. 8. The unjust steward. 9. Dives and Lazarus. 10. The unjust judge. 11. The Pharisee and the Publican. 12. The ten pieces of money.

The parable of the ten pieces of money (*minæ*), St Luke xix. 11-27, is an interesting example of historical groundwork in a parable. But probably in other parables similar historical allusions, now lost, must have added vividness to the narrative. Of these the royal marriage-feast, the great supper, the good Samaritan, are possible examples.

9. ORDER OF THE CHIEF EVENTS OF  
THE PASSION

This part of the Gospel narrative is like the main portion of it in this, that the exact *sequence* of events cannot in all cases be determined with certainty, and that the precise *date* of events can in no case be determined with certainty. But for the sake of clearness of view it is well to have a tentative scheme.

Thursday after 6.0 P.M.

(Nisan 14)

Midnight

The Last Supper and Last Discourses.  
The Agony.

11 P.M. The Betrayal.

Friday

1 A.M. Conveyance to the High-Priest's house.

2 A.M. Examination before Annas.

3 A.M. Examination before Caiaphas at an informal meeting of the Sanhedrin.

4.30 A.M. Condemnation to death at a formal meeting of the Sanhedrin.

5 A.M. First Examination before Pilate.

5.30 A.M. Examination before Herod.

6 A.M. Second Examination before Pilate.

The Scourging and first Mockery by Pilate's soldiers.

6.30 A.M. Pilate gives sentence of Crucifixion.  
Second Mockery by Pilate's soldiers.

9 A.M. The Crucifixion.

First Word. '*Father, forgive them, &c.*'

Second — '*To-day thou shalt be, &c.*'

Third — '*Woman, behold thy son.*'  
'*Behold, thy mother.*'

Friday Noon to 3 P.M.

The Darkness.

Fourth Word. '*My God, My God, &c.*'

Fifth — '*I thirst.*'

Sixth — '*It is finished.*'

3 P.M. Seventh — '*Father, into Thy hands, &c.*'

The Centurion's Confession.

The Piercing of the Side.

3 to 5 P.M. Slaughter of the Paschal lambs.

5 P.M. The Burial.

6 P.M. The Sabbath begins.

(Nisan 15)

The Passover.

Saturday

The Great Day of the Feast.

Jesus in the Grave.

## 10. THE TRIALS OF OUR LORD

There were two main trials :

(I) Before the Chief Priests, the *ecclesiastical* authority. Here the charge was one of *blasphemy*, in that JESUS had claimed to be the Messiah, the Son of God. He was judged worthy of death, but the Chief Priests had not power to carry out this sentence.

(II) Before the Roman Governor, the *civil* authority. Here the main charge was of *treason*, that He was an evil-doer, perverting the nation, forbidding to give tribute to Caesar, the Roman Emperor, saying that He Himself was a King. Against Pilate's better judgment, He was condemned to be crucified.

Each of these trials has several stages, of which the following is a probable description.

I. *The Ecclesiastical Trial.*

(a) *In the House of Annas* (J. xviii. 12-24). An informal examination, in which "the High-Priest" (either Caiaphas or Annas) questions JESUS about His Disciples and His teaching.

JESUS refers him to the public knowledge of Himself, and is struck by an Officer for His reply.

This stage is described by St John only.

(b) *Before Caiaphas and other Members of the Sanhedrin* (M. xxvi. 57-75 ; Mk xiv. 53-72 ; L. xxii. 54-65 ; J. xviii. 24-27).

Many false witnesses appear and fail. At last two witnesses give a distorted version of Our Lord's promise to raise up the Temple in three days, but disagree. The High-Priest questions JESUS, and on His persisting in silence adjures Him to say whether He is the Messiah and the Son of God. JESUS replies that He is and quotes Daniel vii. 13. The High-Priest rends his clothes, and he and the other judges condemn JESUS of blasphemy, and declare Him worthy of death.

Then follows the first mocking by some of the bystanders and officials, the spitting, blindfolding and buffeting.

In the course of this stage St Peter's threefold denial takes place.

(c) Formal condemnation early on the Friday morning by the Sanhedrin (M. xxvii. 1 ; Mk xv. 1 ; L. xxii. 66-71).

JESUS again affirms, in answer to questions, that He is the Son of God, and the judges pronounce Him guilty upon His own statement, rise up, and not being able to execute Him themselves carry Him across the city to the Roman Governor.

Notice in connexion with this Ecclesiastical Trial two previous meetings of the Chief Priests :

1. After the raising of Lazarus, the Chief Priests and Pharisees gather a Council, and resolve, in consequence of the growing popularity of JESUS, to compass His death. In this Council occurs Caiaphas's famous and prophetic utterance (J. xi. 47-53).

This meeting is followed up by the Captious Questions, when Pharisees, Herodians, Sadducees, all try to find ground of accusation against JESUS.

2. Two days before the Passover the Chief Priests and Elders assemble in the court of Caiaphas to plot the capture and execution of JESUS. At or soon after the Council the Chief Priests agree with Judas to betray Our Lord, and pay him the thirty pieces.

II. *The Civil Trial* (M. xxvii. 11-31; Mk xv. 1-20; L. xxiii. 1-25; J. xviii. 28-xix. 16).

This trial consists partly of public investigations before Pilate outside the Praetorium, the Chief Priests being the accusers, partly of private questionings of JESUS by Pilate within the Praetorium. It is related most fully by St John. At some point JESUS is sent by Pilate to Herod (Antipas) : this is related by St Luke only.

The charges laid before Pilate are of civil offences :

1. He is an *evil-doer*.

A general and vague charge uttered on the spur of the moment. Pilate with the instinct of a Roman Magistrate sees that JESUS is innocent, and refuses to condemn on such a charge, bidding them deal with JESUS under the Jewish Law.

2. *Sedition*—"perverting the nation, forbidding to give tribute to Caesar, saying that He Himself is the Messiah and King" (L. xxiii. 2).

Pilate questions JESUS and receives an answer as to the nature of His Kingdom. He then dismisses the charge, but the Jews persist in it.

Here comes the trial and mocking before Herod.

Pilate endeavours to save JESUS (1) by offering to the crowd to release Him as the prisoner set free at the Feast, (2) by scourging Him and then appealing to their pity ; but the steady hostility of the Chief Priests induces the multitude first to clamour for Barabbas, and then to sink pity in a furious shout of "Crucify." After the Scourging JESUS is mocked by Pilate's soldiers (J. xix. 2, 3).



The cry "Crucify Him" is raised by the Chief Priests and their servants, and taken up by the people.

3. The Chief Priests cry out that JESUS has committed *blasphemy* by calling Himself a Son of God (J. xix. 7). This may have been a support of charge (2), and partly addressed to the people with a view of infuriating them.

Pilate questions JESUS and becomes anxious to release Him.

4. Hastily dropping the formal accusations, civil and ecclesiastical, the Chief Priests *appeal to Pilate's fears*. "If thou let this man go, thou art not Caesar's friend!" And this Caesar was Tiberius! Thus they obtain their end. Pilate yields to this argument and to the fear of tumult, washes his hands and gives formal sentence. JESUS is once more mocked, for the fourth time, by the soldiers, as He is led away.

In the Ecclesiastical Trial there were several *breaches of the Law*. The Jewish Law was, even more than the English, scrupulously clement to the accused. The whole tone adopted towards JESUS is the reverse of this. Particular breaches of the Law seem to have been as follows:

(1) The private examination before the High-Priest, without a charge or witnesses, was illegal.

(2) Trial before the Sanhedrin was not to be *at night*. Probably that is why a second trial was held at daybreak on Friday, to pronounce the formal condemnation by daylight. But it was illegal to pass sentence until the day after the trial.

(3) The Council *sought for witnesses* (M. xxvi. 59). Jewish Law prescribed that the witnesses must *offer themselves*. They also sought for them *with the express object* of securing a condemnation, whereas the judges were bound to clemency.

(4) When the witnesses had been discredited, the Prisoner should have been released, as without them there was no charge before the Court.

(5) Instead of releasing JESUS, the High-Priest endeavoured to make Him *incriminate Himself*, by asking Him direct *questions* on oath. This was wholly against both the spirit and the rules of Jewish Law.

(6) JESUS' answer to the High-Priest did not condemn Him unless it could be proved untrue.

These illegalities are partly due to the time at which JESUS was apprehended. If proceedings had not been hurried, the condemnation would have had to stand over for eight days,

until after the Feast, and there would have been danger of a rescue (M. xxvi. 5).

In the Civil Trial (1) the charge of *forbidding to give tribute to Caesar*, i.e. treason, the most serious part of the accusation, had been shewn to be false two days before by Our Lord's answer about the Tribute Money.

2. Pilate after examination *believed Him innocent*, and should have ordered His acquittal. The compromise of the Scouring was against all Roman Law.

3. The *threats and violence* of the Chief Priests and the crowd, by which a condemnation was extorted from the Governor, through apprehension of a tumult and through selfish fear of accusation before Caesar, were entirely an outrage of law.

See Edersheim's *Life, The Trial of JESUS CHRIST* by A. Taylor Innes, and *The Trial of JESUS* by S. Buss.

## 11. ST PETER'S DENIALS

The apparent discrepancy with regard to *the prediction* is that St Luke and St John place it during the Supper, St Mark and St Matthew after the Supper. But the words of the two Evangelists first named do not necessarily mean that the prediction was made where they mention it. It was probably spoken on the road to Gethsemane, and, unless it was delivered twice, L. and J. relate it out of its chronological sequence.

The *numerous differences of detail with regard to the three denials*, especially the second and third, will sink into very small proportions if we consider that the attack of the maid which provoked the first denial, about which the four accounts are very harmonious, led to a series of attacks gathered into two groups, with intervals during which St Peter was left unmolested. Each Evangelist gives us salient points in these groups of attacks and denials. As to the particular words put into the mouth of St Peter and his assailants, it is quite unnecessary to suppose that they are intended to give us more than *the substance* of what was said. Let us remember St Augustine's words respecting the differences of detail in the narratives of the storm on the lake. "There is no need to inquire which of these exclamations was really uttered. For whether they uttered some one of these three, or other words which none of the Evangelists have recorded, yet conveying the same sense, *what does it matter?*" (*De Cons. Ev.* II. xxiv. 55.)

## 12. THE DAY OF THE CRUCIFIXION

If we had only the Fourth Gospel no question would have arisen as to the date of the Last Supper and of the Crucifixion. St John's statements are so precise and consistent, that obscurity arises only when attempts are made to force his plain language into harmony with the statements of the Synoptists which appear to contradict his.

St John gives five distinct intimations of the date. 1. "Now *before* the Feast of the Passover" (xiii. 1); a phrase which gives a date to the feet-washing and farewell discourses at the Last Supper. 2. "Buy those things that we have need of *for the Feast*" (xiii. 29); which again shews that the Last Supper was not the Passover. 3. "They themselves went not into the palace, that they might not be defiled, but *might eat the Passover*" (xviii. 28); which proves that "early" on the day of the crucifixion the Jews who delivered Our Lord to Pilate had not yet eaten the Passover. 4. "It was the *preparation of the Passover*; it was about the sixth hour. And he saith to the Jews, Behold your King" (xix. 14); which shews that the Jews had not postponed eating the Passover because of urgent business: the Passover had not yet begun. 5. "The Jews therefore, because it was the *preparation*, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an *high day*) asked Pilate &c." (xix. 31). Here "the preparation" may mean either the preparation for the Sabbath, i.e. Friday, or the preparation for the Passover, i.e. Nisan 14. But the statement that the Sabbath was a "high day" most naturally means that the Sabbath in that week coincided with the first day of the Feast: so that the day was "the preparation" for both the Sabbath and the Feast.

From these passages it is evident that *St John places the Crucifixion on the preparation or eve of the Passover*, i.e. on Nisan 14, on the afternoon of which the Paschal Lamb was slain; and that he makes the Passover begin at sunset that same day. Consequently Our Lord was in the grave before the Passover began, and *the Last Supper cannot have been the Paschal meal*. Moreover these statements fall in very well with the almost universal view that the Crucifixion took place

on a Friday, on the evening of which the Passover as well as the Sabbath began.

It is from the Synoptists that we inevitably derive the impression that the Last Supper *was* the Paschal meal (Matt. xxvi. 2, 17, 18, 19 ; Mark xiv. 14-16 ; Luke xxii. 7, 11, 13, 15). Whatever method of explanation be adopted, it is the impression derived from the Synoptists that must be modified, not that derived from St John. Their statements refer rather to the *nature* of the Last Supper, his cover the whole field from the Supper to the taking down from the Cross, giving clear marks of *time* all along. No doubt they are correct in stating that the Last Supper had *in some sense* the character of a Paschal meal ; but it is quite evident from St John that the Last Supper was not the Passover in the ordinary Jewish sense. In none of the four Gospels is there any mention of a lamb as part of the meal, or of a lamb being killed.

### 13. THE SEVEN WORDS FROM THE CROSS

1. "*Father, forgive them ; for they know not what they do.*" (L. xxiii. 34.)

Spoken probably at the moment of the nailing on the Cross, referring to all who were the causes of His suffering—the Executioners, Pilate, the Chief Priests, all Sinners.

2. "*To-day shalt thou be with Me in Paradise.*" (L. xxiii. 43.)

Spoken to the Penitent Robber.

3. "*Woman, behold thy son.*" "*Behold, thy Mother.*" (J. xix. 26, 27.)

Spoken to His Mother and to St John the Apostle.

4. "*My GOD, My GOD, why hast Thou forsaken me?*" (M. xxvii. 46 ; Mk xv. 34.)

Taken from Ps. xxii. 1. Spoken at the ninth hour (3 o'clock) and loudly.

5. "*I thirst.*" (J. xix. 28.)

Comp. Ps. lxix. 21.

6. "*It is finished.*" (J. xix. 30.)

Comp. J. xvii. 4.

7. "*Father, into Thy hands I commend My Spirit.*" (L. xxiii. 46.)

Taken from Ps. xxxi. 5. Spoken in a loud voice.

### 14. ORDER OF EVENTS ON THE DAY OF THE RESURRECTION

The following table is partly taken from the note on J. xx. 1 in *The Speaker's Commentary*, by Bishop Westcott:

*Approximate time.*

Saturday, just before sunset.	Mary Magdalene and Mary the mother of James go to see the Sepulchre.	M. xxviii. 1.
Saturday, after sunset.	Mary Magdalene, Mary the mother of James, and Salome buy spices for anointing the Body.	Mk xvi. 1.
Sunday, very early.	[The Lord rises from the Grave.] The earthquake. An Angel descends and rolls away the stone, and sits upon it, terrifying the soldiers.	M. xxviii. 2-4,
Sunday, early, while yet dark.	Mary Magdalene comes to the Tomb, and runs back to tell St Peter and St John.	J. xx. 1, 2.
Sunday, very early, but after sunrise.	Mary the mother of James and Salome and others come to the Tomb, enter it, see two Angels, who announce to them that the Lord is risen and bid them tell the Disciples to meet Him in Galilee. They flee away, astonished, and say nothing to any one, except to the Apostles.	M. xxviii. 5-8; Mk xvi. 2-8; L. xxiv. 1-8.
	St Peter and St John run to the Tomb, enter, see the cloths and the napkin lying in order, and return home.	L. xxiv. 12; J. xx. 3-10.
	Mary Magdalene having returned to the Tomb sees two Angels, and then the Lord Himself. She returns to tell the Apostles.	Mk xvi. 9-11; J. xx. 11-18.
	Other women returning from the Tomb, see and reverence the Lord, Who bids them tell His brethren to meet Him in Galilee.	M. xxviii. 9, 10.
Sunday afternoon.	Two Disciples walking out to Emmaus are accompanied by the Risen Lord, and return to tell the Apostles.	Mk xvi. 12, 13; L. xxiv. 13-35.

*Approximate  
time.*

Sunday afternoon.	The Lord appears to Simon Peter.	L. xxiv. 34.
Sunday evening.	The Lord appears to the Apostles and others assembled within doors, shews them His pierced limbs, eats before them, and gives them their great Commission.	L. xxiv. 36-43; J. xx. 19-23.

## 15. PRINCIPAL PERSONS NAMED IN THE GOSPELS

**Andrew.** One of the Twelve. Brother of Simon Peter. See **Peter**. He was a disciple of St John the Baptist, and from his remarkable testimony to the Lamb of God was led to follow Jesus and to bring his brother Simon to Him. Andrew and Philip are mentioned together several times in St John's Gospel. Both of them came from Bethsaida. All that we know in particular of Andrew is found in J. i. [his call], Mk i. 16 [his second call], J. vi. 8 [he mentions the lad with the barley loaves, &c.], and xii. 22 [he and Philip tell Jesus of the Greeks' desire to see Him]. He was one of the four Apostles who asked Our Lord as to the date of the Fall of Jerusalem (Mk xiii. 3).

**Anna** [= **Hannah** = *Grace*]. A Prophetess of great age and of constant attendance at the Temple worship. She was present there when Our Lord's Mother left the Temple after His Presentation, and gave thanks and spake of Him to others. Mentioned only in L. ii. 36-38.

**Annas.** High-Priest from A.D. 6 to A.D. 15, when he was deposed. He retained considerable power, and was very wealthy. Five of his sons became High-Priests, besides Caiaphas, his son-in-law. Jesus when arrested is brought informally before him, and sent on by him to Caiaphas. He is one of the Court before whom the Apostles are tried (Acts iv. 6).

**Barabbas** [= *Son of Abba*, or, *of the Teacher*]. A robber who had been concerned in a fatal insurrection in Jerusalem, and was released in preference to Jesus by Pilate at the crowd's request.

**Bartholomew** [= *Son of Talmai*]. One of the Twelve. Probably the same as **Nathanael**, who is mentioned by St John alone.

**Beelzebub.** The name given by the Jews to the Prince of the Devils. The meaning of the name and the reason for

its choice are very uncertain. Probably the correct form is **Beezebul**.

**Brethren of the Lord.** Mentioned in *M.* xii. 46-50, xiii. 53-56 and parallel passages. Their names were James, Joseph or Joses, Simon, Judas. There were also several sisters. They were probably children of Joseph by a former wife. The Brethren did not believe on Jesus during His Ministry (*J.* vii. 5), but are found after the Ascension in the little company of the faithful in Jerusalem (*Acts* i. 14), and one of them, James, became the first Bishop of Jerusalem. Perhaps the appearance of the Risen Lord to James (*1 Cor.* xv. 7) was a cause of this conversion.

**Caesar.** The title of each reigning Emperor of Rome. The first Emperor Augustus took the name of his uncle Julius Caesar, and it became a title, like Pharaoh in Egypt and the Tsar and the Kaiser in modern Russia and Germany.

**Caiaphas.** High-Priest from A.D. 18 to A.D. 36, i.e. throughout Our Lord's Ministry and the early part of the Acts of the Apostles. After the Raising of Lazarus he recommends in scornful irony the destruction of Jesus for the sake of God's people—an unconscious prophecy. He presides at the meeting summoned to fulfil that design and at the trial of Jesus, and conducts the latter in disregard of justice and religion. He is also the president of the Sanhedrin when the Apostles are tried before it.

**Cephas [= Rock].** The name given by Our Lord to Simon, when his brother "brought him to Jesus." St John says that the Greek translation of the name is Peter, and this form is always used in the Gospels, which are written in Greek.

**Devil [= Slanderer].** A frequent name of the Evil One, who slanders God to man (*Gen.* iii. 1-5) and man to God (*Jobi.* 9-11).

**Gabriel [= Man of God].** The Angel who announced to Zacharias and to the Blessed Virgin the birth of their great Children. He is described in Daniel twice as wearing the appearance of a man.

**Herod. 1. Herod the Great.** King of Judaea under the Romans from B.C. 37 to B.C. 4, i.e. till shortly after Our Lord's birth. "Magnificent in beauty and strength, skilful in war, clever, able, but unscrupulous and ambitious, munificent to his friends, sometimes magnanimous to his enemies. He had the strong lusts and passions of an Oriental; the position of a tyrant and usurper surrounded him with plots, suspicions and

intrigues. As he grew older his cruelty and suspiciousness increased, and the misery of his old age seemed to be a judgment on the crimes of his life" (*Hastings*). He is the King who ordered the massacre of the babes at Bethlehem. See p. 6.

2. **Herod Antipas, the Tetrarch.** Ruler of Galilee and Peraea under the Romans. Son of **Herod the Great**, on whose death he was adjudged the Tetrarchy of Galilee and Peraea after litigation at Rome. He held it till A.D. 39, and is the Herod named in the Gospels [except in the Infancy]. He put St John the Baptist to death, and Our Lord was sent by Pilate before him and mocked by him and his soldiers. "Unscrupulous, tyrannical, weak, cunning, yet capable of remorse, capricious, sensual, superstitious" (*Smith*). He divorced his first wife, to whom he had been long married, to marry Herodias, the wife of his half-brother Philip and his own step-niece. This marriage proved his ruin, for his first wife's father, Aretas, led a successful expedition against him, and after this disaster the ambition of Herodias led to his fall and banishment to Spain.

**Herodias.** See **Herod** (2).

**Jairus.** A Ruler of the Synagogue, whose daughter, twelve years old, Our Lord raised to life.

**James [= Jacob = Supplanter].** 1. Son of Zebedee and Salome, and brother, probably elder brother, of St John the Apostle. One of the Twelve, chosen with St Peter and St John to be near to Our Lord on special occasions. He, like his brother, was vehement in disposition, but we know little else of his character. He was the first of the Twelve to suffer martyrdom, being killed with the sword under the orders of Herod Agrippa I at Jerusalem shortly before the Passover of A.D. 44, thus being baptized with his Lord's baptism and drinking His cup.

2. Son of Alphaeus. One of the Twelve, the first member of the Third Group (see p. 21). Levi, or Matthew, is also called the son of Alphaeus (Mk ii. 14). They may therefore be brothers. Nothing distinctive is related of him.

3. One of the Brethren of the Lord (which see), i.e. probably a son of Joseph by a former wife. To this James, probably, the Risen Lord appeared (1 Cor. xv. 7), thus winning him from unbelief (J. vii. 5) to faith and fellowship in the Christian body (Acts i. 14). He was the first Bishop of Jerusalem (Acts xv. 13), and probably the author of the Epistle of St James. Tradition calls him James the Just.



4. **James the Less**, or, more literally, **James the Little**. His mother, Mary, was one of the Women at the Cross (Mk xv. 40). She had another son named Joses. Perhaps the title Little refers to his stature. His mother is probably the Mary called the wife of Clopas (J. xix. 25), and as Clopas and Alphaeus are probably the same name, it is possible that 2 and 4 are the same person.

**JESUS.** See *Names of Our Lord*, p. 8.

**John** [= *The LORD is gracious*]. 1. The Baptist. His birth was promised, and his name given to his father Zacharias, by the Angel Gabriel. He was born six months before JESUS, passed his youth in the desert, and appeared preaching and baptizing shortly before Our Lord's thirtieth year. His bold rebuke to Herod the Tetrarch for having married his half-brother's wife Herodias caused his imprisonment; and the spite of Herodias, using a fortunate opportunity, procured his execution, at about the middle of Our Lord's Ministry. His character is well described in the Collect for his day.

**John.** 2. The Apostle. Son of Zebedee and Salome. He seems to have been with Andrew a disciple of the Baptist, and like him to have brought his brother James to JESUS, and to have accompanied Him to Cana of Galilee and then to Jerusalem. With his brother he received a second call by the Sea of Galilee, and then left his father and his occupation and followed Jesus entirely. St Mark relates (iii. 17) that Our Lord called them Boanerges, i.e. Sons of Thunder. This name probably indicated such fiery intrepid zeal as was evinced in L. ix. 54. St John combined manly energy with love and modesty. He was one of the three disciples chosen to be with Our Lord on special occasions. He was known to the High-Priest, and so was able to witness the Trial of JESUS, and he was at the foot of the Cross, and received the sacred charge to protect the Mother of the Saviour. He speaks of himself as "the disciple whom Jesus loved." After Pentecost he and St Peter are the two leading Apostles. He is said to have presided in his old age over the Church at Ephesus, and to have lived nearly 100 years. He is considered to be the author of the Fourth Gospel, of three Epistles and of the Revelation.

**Joseph** [= *May GOD add*]. 1. The betrothed of the Blessed Virgin, when JESUS was born. A righteous man, of the house and lineage of David, a carpenter by trade. He seems to have died before Our Lord's Ministry began.

2. **Joseph of Arimathaea**, i. e. probably of Ramah, Samuel's birth-place. He was a member of the Jewish Council, the Sanhedrin, and was a disciple, but secretly for fear of the Jews. He was rich and owned a new tomb in a garden close to Golgotha, and after the Crucifixion he, with Nicodemus, took down the Body of JESUS and laid it there.

**Judas [=Praise]**. 1. **Iscariot**, i. e. a man of Kerioth, a village S. of Hebron. One of the Twelve, always named last of them and always designated the Traitor. He was the bursar, or purse-bearer, of the little company, and became the prey of avarice, to such an extent that he consented to betray his Lord into the hand of His enemies for 30 pieces of silver. Remorse soon followed and he hanged himself, probably on the day of the Crucifixion.

2. Another of the Twelve, son [or brother] of James, and called also **Thaddaeus**. Once he is mentioned distinctively (J. xiv. 22).

3. One of the Brethren of the Lord [which see], and probably author of the Epistle of St Jude.

**Lazarus [=GOD hath helped]**. 1. The brother, probably younger brother, of Martha and Mary of Bethany.

2. The beggar in the parable of the Rich Man and Lazarus in L. xvi. 19-31.

**Lebbaeus**. One of the Twelve Apostles. So named only in A.V. [not B.V.] of M. x. 3. His surname was **Thaddaeus**, and he was the same as Judas. See Judas.

**Levi**. The name given by Mk and L. to the Publican, who was called from the toll-booth and gave a feast in his house. His more usual name was **Matthew**, which was perhaps given, like Peter, after his call by CHRIST.

**Luke**. See Introduction to the Gospel according to St Luke.

**Magdalene**. See Mary.

**Mark**. See Introduction to the Gospel according to St Mark.

**Martha**. The eager sister, probably the elder sister, of Mary and Lazarus of Bethany. Mentioned only in L. x. 33 ff., where she is "cumbered about much serving," and in J. xi. and xii., where she is quick to go out to meet JESUS. She was perhaps the wife or widow or daughter of Simon the Leper (M. xxvi. 6).

**Mary**. 1. The Blessed Virgin. A descendant of David, living in Nazareth, and betrothed to Joseph when the Angel

Gabriel announced to her the high favour that she was to be Mother of JESUS through the operation of the HOLY GHOST. After the Birth of Our Lord at Bethlehem, the Presentation in the Temple and the Flight into Egypt, and the Visit to Jerusalem when Our Lord was twelve years old, she is mentioned in the Bible only four times: (1) at the Miracle in Cana (J. ii. 1-11); (2) when she came with the Brethren of JESUS seeking for Him as He taught (Mk iii. 20, &c.); (3) at the Cross when St John took her to his own home; (4) after the Resurrection, when she is with the infant Church in Jerusalem.

2. **Mary of Bethany.** The sister of Lazarus, probably younger than Martha. She "chose the good part" by hearing CHRIST's word when He visited Bethany (L. x. 33), and waited till He called her after Lazarus' death (J. xi.), and won His praise by anointing Him with precious nard at the supper in the house of Simon the Leper (J. xii. 3).

3. **Mary Magdalene, i.e. *Mary from Magdala*,** a village on the Sea of Galilee. Our Lord cast seven devils out of her, and she accompanied Him and His Apostles in Galilee, and with other women ministered to Him of their substance. She was with the Mother of Our Lord at the Cross, and at the Burial, and she was the first to see the Risen CHRIST at the tomb.

4. "**Mary, the mother of James the Less and Joses.**" One of the Women at the Cross (M. xxvii. 56), probably the same with "the other Mary" (M. xxvii. 61 and xxviii. 1) at the Burial and at the empty Tomb. She is probably the same as "**Mary the wife of Cleophas or Clopas**" (J. xix. 25).

**Matthew [=the Gift of God].** This name was probably taken by Levi, after his call to follow CHRIST. He was a tax-gatherer at Capernaum, and was therefore despised and hated by Jews. On his call he made a feast for JESUS, inviting many of his fellow-publicans. He is called the son of Alphaeus, and was therefore possibly, but not probably, a brother of St James the Less. We are told nothing distinctive of him in the Gospels or Acts. By early writers he is said to have remained in Palestine longer than the other Apostles. For his authorship of the first Gospel see note there.

**Moses.** Alluded to in N.T. as the great Lawgiver of the Jews. He appears with Elijah, the representative of the Prophets, at the Transfiguration.

**Nathanael.** Mentioned by St John only (i. 45-51; xxi. 2). One of the inner circle of disciples, and therefore probably one

of the Twelve. Probably the same as Bartholomew. He came from Cana and was brought by Philip to see the Messiah. Though he could hardly believe that He should come out of Galilee, Jesus greets him as "an Israelite without guile," true that is to the best traditions of the race, and promises that he shall see great things.

**Noe.** The days of Noe [=Noah], the patriarch, are mentioned as those of the Flood.

**Peter** [=Rock]. The chief of the Twelve. Son of Jonah or John. He was a native of Bethsaida, but plying the trade of a fisherman at Capernaum, where he had a wife and possessed a house and a boat. His brother Andrew "brought him to Jesus." His name till then was Simon, but Jesus gave him a new name Cephas, or Peter, by which he was more generally known. After this first call near the Jordan he accompanied Our Lord to Cana and back to Jerusalem, and then to Galilee again. A second call, on the shore of the Lake, led him to leave his occupation and follow CHRIST. He is mentioned first in all lists of the Twelve, and he was chosen with the two sons of Zebedee to accompany Our Lord at Jairus' house, at the Transfiguration and at Gethsemane. He was generally the first to speak and act, and he made a remarkable profession of faith (M. xvi. 16), which drew from CHRIST the promise "upon this Rock I will build My Church....I will give unto thee the keys of the Kingdom of Heaven." He was, however, conspicuous for the threefold Denial, and for the forgiveness and special charge which he received (J. xxi. 15 ff.). He was afterwards the founder of both the Jewish and the Gentile branch of the Christian Church (Acts), and the author of Epistles. He is believed to have been martyred at Rome about A.D. 67.

**Pharisees.** See note on *Jewish Sects*, p. 7.

**Philip.** An Apostle, named always first in the second group (see p. 21), Bartholomew being next to him or next but one. He was from Bethsaida like St Andrew, with whom he was intimate. He and his friend Nathanael seem to have been of those who were expecting the Messiah (p. 7), and they were among the first six Disciples. From J. vi. 5-7; xiv. 8, 9, we conclude that he was a plain, matter-of-fact believer.

**Pilate.** Pontius Pilate became the Roman governor of Judaea in A.D. 25, at about the time when St John Baptist began to preach. He became very unpopular with the Jews on account of acts of cruelty and disregard for their feelings.

Hence he did not dare to offend the Chief Priests when they demanded the condemnation of Jesus, lest they should bring accusations against him at Rome. About six years after the Passion he was summoned to Rome to answer a charge of cruelty to some Samaritans, and nothing later is known of him.

**Salome.** Wife of Zebedee and mother of St James and St John. It was she who made the request on their behalf to Our Lord (M. xx. 20), and she was one of the Women at the Cross and at the empty Tomb.

**Satan** [= *Adversary*]. A frequent name of the Evil One, as the great Enemy of God and of man.

**Simon.** A common name. Six men of this name are mentioned in the Gospels.

1. St Peter, the Apostle. See Peter.
2. Simon the Canaanite (M. x. 4, &c.), better, the Canaanite (R.V.). One of the Apostles. Canaanite = Zealot (comp. L. vi. 15). See *Jewish Sects*, p. 7.
3. One of the Brethren of Our Lord (which see).
4. Simon of Cyrene, in N. Africa, who was made to assist in bearing the Cross. Possibly a Disciple, see Mk xv. 21.
5. Simon the Leper, in whose house Mary anointed Jesus. Perhaps father or husband of Martha.
6. Simon the Pharisee, in whose house the Sinful Woman anointed Jesus (L. vii. 40).

**Thaddaeus.** One of the Apostles, who is also called Judas, son or brother of James. See Judas.

**Thomas** [= *Twin*]. One of the Twelve Apostles. All that we know of him except this fact is contained in three passages of St John's Gospel. In J. xi. 16 he proposes that the Apostles should accompany Jesus into danger. In J. xiv. 5 he urges that they cannot know the way, when they do not know the goal to which their Lord is going. In J. xx. 24 to 29 he is "suffered to be doubtful in the Resurrection," but upon Jesus' appearance to him he makes one of the most definite professions of faith. These incidents stamp him as "a man slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love for his Master....In the famous statue of him by Thorwaldsen in the church at Copenhagen he stands, the thoughtful, meditative sceptic, with the rule in his hand for the due measuring of evidence and argument" (*Stanley*, in *Smith's Bible Dictionary*).

**Zacharias** [= *The LORD hath remembered*]. 1. A Priest,

the father of St John the Baptist, whose birth, promised by the Angel Gabriel, seemed impossible to the aged husband of an aged wife. When the punishment for his unbelief was ended at the circumcision of the son and his tongue was loosed, he uttered the *Benedictus*.

2. Son of the High-Priest Jehoiada, slain in the Court of the Temple (2 Chron. xxiv. 20-22). Mentioned by Our Lord in L. xi. 51 and in M. xxiii. 35, where he is called, perhaps by a misreading, the son of Barachias.

**Zebedee.** A fisherman of Bethsaida on the Sea of Galilee, father of the Apostles James and John. He possessed a boat and had hired servants (Mk i. 20), and was probably therefore in easy circumstances. He allowed his sons to follow Jesus, but we do not read that he was himself a disciple; but his wife **Salome** was one of the Women at the Passion.

## 16. PRINCIPAL PLACES MENTIONED IN THE GOSPELS

**Arimathaea.** The same as Ramathaim-Zophim (1 Sam. i. 1), and Ramah [= *Height*] (1 Sam. i. 19). The birth-place or dwelling-place of Joseph (2) and of Samuel in O.T., 20 miles N. of Jerusalem.

**Bethabara** [= *House of the Crossing*]. The place where St John baptized (J. i. 28) beyond Jordan. Probably the same as the modern **Abara**, the ford that leads from the Plain of Esdraelon. R. V. however reads **Bethany**.

**Bethany** [= *House of Dates*]. 1. A village fifteen furlongs, nearly two miles, by road eastwards from Jerusalem, on the eastern slope of the Mt of Olives, and on the road to Jericho; not visible from the city. The home of Lazarus and his sisters, from which Our Lord started on His Triumphal Entry, and near to which He ascended into Heaven (L. xxiv. 50).

2. A village near the Jordan, where St John baptized (R. V. J. i. 28), see **Bethabara**.

**Bethesda** [= *House of the Stream*, or perhaps *House of Mercy*]. A Pool with five porches, i.e. a cloister with five bays, near the Sheep-Gate (J. v. 2). Such a pool has recently been discovered in the N. E. corner of Jerusalem.

**Bethlehem** [= *House of Bread*]. The birth-place of Our Lord, as foretold by the Prophet Micah (v. 2); the home of Ruth and of David. "A small white town, five miles S. of Jerusalem, on a spur running E. from the watershed. The inhabitants are now Christians and wear a peculiar costume.

At the E. end of the town is the Church of the Nativity and attached monastery, standing above the orchards of figs and olives and the vineyards which surround this prosperous village. The Cave of the Nativity is under the choir of the ancient Basilican Church" (*Hastings*). The traditional scene of the Angels' appearance to the Shepherds is on the plain below, a mile away from the town. The towers of Bethlehem are visible from outside the walls of modern Jerusalem.

**Bethphage** [= *House of Figs*]. A village near and probably E. of Bethany (Mk xi. 1, &c.). The exact position is unknown.

**Bethsaida** [= *House of Fishing*]. 1. **Bethsaida of Galilee** (J. xii. 21). A town on the N.W. shore of the Sea of Galilee, not far from Capernaum. The birth-place of the Apostles Peter, Andrew and Philip (J. i. 44). "It lies in a little vale, bordering a beautiful curve of the beach. Copious streams of water from the warm springs on the E. edge of the vale served in time past to drive several mills on the shore" (*Hastings' Dict. Bib.*).

2. **Bethsaida Julias**. A town at the N. end of the Lake, close to the inflow of the Jordan. Near to this town (L. ix. 10) was the desert place where Our Lord fed the Five Thousand. "Attention may be drawn to the abounding grass, covering the rich plain, and running up like a wave of emerald over the lower slopes of the E. hills. There is no place round the Lake where the natural luxuriance was so likely to call forth St John's remark (J. vi. 10), 'now there was much grass in the place'" (*Hastings*).

**Caesarea Philippi**. Founded by Philip the Tetrarch (L. iii. 1) and called after Caesar, the Emperor of Rome, and himself. A town near the principal source of the Jordan and at the foot of Mt Hermon. The extreme point of Our Lord's journeyings, near to which St Peter made his famous confession (M. xvi. 13). "No spot in Palestine can compare with this in romantic beauty. It stands on a triangular terrace 1150 feet above sea-level. Abundant water produces luxuriant vegetation; fertile fields stretch away to westward, while groves of stately poplars, great oaks and lowlier evergreens surround the place with perennial charm" (*Hastings*).

**Calvary** [= *Place of a skull*]. In L. xxiii. 33, the Latin for Golgotha, which see.

**Caná of Galilee**. A village where Our Lord wrought His first miracle—the turning of water into wine (J. ii. 1) and a second one—the healing of the nobleman's son (J. iv. 46).

**The birth-place of Nathanael** (J. xxi. 2). Either four miles N.E. of Nazareth or nine miles N. of Nazareth.

**Capernaum.** A town on the N.W. shore of the Sea of Galilee, near the northern end of the rich Plain of Gennesaret, in a district which in Christ's time was crowded and prosperous. It is called Our Lord's "own city" (M. ix. 1); here He was "at home" (Mk ii. 1, R. V. Mg.). Here St Peter and his brother and the sons of Zebedee received their call to follow Him (Mk i. 16, 19); here Matthew the Publican arose and followed Him (M. ix. 9); here many miracles were wrought (Mk ii. 1, &c.), and here the great discourse of St John vi. was delivered in the Synagogue. As a nucleus of many roads, it was eminently fitted to be a centre of the Ministry. It is not mentioned in O.T.

**Cedron.** See **Kidron**.

**Chorazin** is identified with Kerazeh, two and a half miles N. of Tell Hûm. The ruins here are extensive and interesting; among them a synagogue built of hard black basalt and houses with walls still six feet high.

**Decapolis** [= *Ten Cities*]. A union of cities for trade and defence. The ten cities lay E. and S.E. of the Sea of Galilee. **Gadara** and **Gerasa** were among them. Their inhabitants were largely Greek foreigners, hostile to the Jews. In this region the Gerasene demoniac was healed, and probably the Four Thousand fed.

**Emmaus.** Sixty furlongs from Jerusalem (L. xxiv. 13), and probably to the W. or N.W. *El-Kubebeh* is a likely and traditional site.

**Gadarenes.** **Gadara** was a town six miles S.E. of the Sea of Galilee, and its territory probably extended to the lake. R. V. reads **Gadarenes** in M. viii. 28, for A. V. **Gergesenes**. In Mk v. 1 and L. viii. 26 R. V. reads **Gerasenes**, A. V. **Gadarenes**. These are the only passages where the words occur.

**Galilee.** The northernmost and most populous of the three provinces into which the Romans divided Palestine. Well-watered, well-wooded, thickly populated. Its inhabitants were hardy and enterprising, largely engaged in agriculture and commerce, and were looked down upon as provincials by the Jews of Jerusalem (M. xxvi. 73; J. vii. 52). Our Lord's childhood and most of His ministry was passed in Galilee, and His Mother and most of His Apostles were natives of it.

**Galilee, Sea of.** A lake in the bed of the Jordan, 13 miles long by about seven from E. to W. It lies nearly 700 feet



below the level of the Mediterranean. On the E. side a continuous wall of steep hills rises to the height of 1900 feet above the lake. In the centre of the W. side is the Plain of Gennesaret, three miles long, which was in N.T. times rich as a garden, and then the N.W. shore was one line of prosperous towns, where fishing was a busy industry. "Although God has created seven seas," said the Rabbis, "yet He has chosen this one as His special delight." Now all is desert, except the town of Tiberias. The lake is also called *the Lake of Gennesaret* (L. v. 1), *the Sea of Tiberias* (J. xxi. 1), and simply *the Sea* (M. iv. 15). In O.T. it is *the Sea of Chinnereth*.

**Gehenna** [= *Valley of Hinnom*]. A gloomy valley W. and S. of Jerusalem, called also **Topheth**. Here in the time of Ahaz and Manasseh the cruel rites of Molech were practised, but Josiah "defiled Topheth," and it became a lay-stall for refuse and for the bodies of criminals. The later Jews applied the name Gehenna to the abode of the wicked after death, not considered to be everlasting.

**Gennesaret**. Not the name of a town, but of a plain and lake. The word perhaps means *Princes' Garden*. See **Galilee, Sea of**.

**Gerasenes**. Read by R.V. in Mk v. 1 and L. viii. 26 for **Gadarenes**. **Gerasa** is Kersa or Gersa, a village now ruined on the middle of the E. shore of the Lake. "About a mile S. of this the hills approach within 40 feet of the water's edge. There is a steep, even slope, down which the herd of swine ran violently into the lake" (*Hastings*).

**Gergesenes**. Read by A.V. in M. viii. 28, where R.V. has **Gadarenes**. **Gergesa** was probably Kersa, see **Gerasenes**.

**Gethsemane** [= *Oil-Press*]. A garden E. of the Kidron and at the foot of the Mt of Olives, about 250 yards E. of the Golden Gate. A stone wall now encloses a nearly square plot of ground, about 70 paces across. The garden contains eight venerable olive trees, which probably date from after Titus' siege. Its name shews that olive trees grew there in Our Lord's time or earlier. It was a frequent resort of His.

**Golgotha** [= *Place of a skull*]. The scene of the Crucifixion, just without the City wall, traditionally supposed to be where now the Church of the Holy Sepulchre stands, though some think it more probable that the site was a skull-shaped hill, N. of the Damascus Gate, which is in the centre of the N. wall.

**Gomorrhah**. One of the Cities of the Plain, S. of the Dead Sea.

**Hades** [= *the Unseen*]. The intermediate abode of the dead, O.T. *Sheól*.

**Hermon, Mount.** "The most conspicuous feature in the scenery of Palestine, rising 9200 feet above the Mediterranean in a dome-like summit, usually covered with snow till late in summer" (*Hastings*). Close above and E. of Caesarea Philippi and the head of the Jordan Valley. Visible from all higher points N. of Jerusalem, and up the defile of the Jordan from above Jericho. Probably the scene of the Transfiguration.

**Jericho.** The first city on the W. of the Jordan taken by Joshua. It lies 23 miles E. from Jerusalem and 4000 feet below its level, being 1300 feet below the sea. It looks across the plain, 14 miles wide, to Mt Nebo and the great wall of the Moabite mountains. The Dead Sea is nine miles away. The road down from Jerusalem was known as the Bloody Way, from the robberies with violence there committed.

**Jerusalem** stands on the E. slope of the high N. and S. watershed ridge of Palestine, 2500 feet above the sea, facing towards the Mt of Olives, E. of which the land slopes down to Jericho, nearly 4000 feet below.

**Jordan, River.** The most remarkable river on the face of the earth, flowing S. from its sources near Caesarea Philippi to the Dead Sea, a distance of 137 miles in a straight line, but, as the river winds like a gigantic green serpent, its length is some 400 miles. The defile in which it flows is mainly below the level of the sea, the Waters of Merom being six feet above sea-level, the Sea of Galilee nearly 700 feet below, and the Dead Sea nearly 1300 feet below. The river varies in width from 30 to 70 yards, the defile from a quarter to two miles. A tropical jungle fringes the stream.

**Judaea.** The southernmost of the three provinces into which the Romans divided Palestine. It includes Jerusalem, Bethlehem and Hebron, which stand upon the hilly Eastern half of the province, about 2500 feet above the sea. The Western half is a great plain on the shore of the Mediterranean.

**Kidron [=Dark].** A brook which flowed from N. to S. between the Temple and the Mt of Olives. The name was derived perhaps from the colour of the water or of trees on its border. The bed is now dry.

**Magdala [=Tower], or Magadan.** A town in the Plain of Gennesaret, and in the centre of the W. shore of the Sea of Galilee. The home of St Mary Magdalene.

**Nain.** A village on the N.W. slope of Little Hermon, looking towards Nazareth and Mt Tabor, eight and five miles distant respectively.

**Nazareth.** Situated in a high but sheltered valley, 1200 feet above the sea, on the Southern slopes of the Lebanon range, where it descends to the great Plain of Esdraelon. Surrounded by hills, "Nazareth is a rose, enclosed by mountains as the flower by its leaves." Rich in flowers, grass, fig and olive trees, &c. Above the town to W. is a hill 400 feet high that commands a remarkable view, embracing Tabor, Hermon, Mt Carmel, the Mediterranean and the great Plain. From some point on this hill the Jews sought to throw Our Lord down (L. iv. 29). The town was despised by the Jews (J. i. 46). It was three days' journey, 60 miles in a direct line, from Jerusalem.

**Olives, Mt of.** A conspicuous hill E. of Jerusalem and separated from the City by the valley of the Kidron, named from the trees which grew upon its slopes. It rises to the height of 2600 feet and commands a noble view of the City, which stands upon a slope facing it. On the E. of the Mount is Bethany, and the hills sink down to Jericho, 4000 feet below.

**Peraea.** The Roman name for the country E. of the Jordan.

**Phoenicia.** A long strip of coastland N.W. of Palestine, inhabited by a race akin to the Hebrews. They were the great traders of the ancient world, who founded colonies at Carthage and other cities on the S. sea-board of the Mediterranean, and are said to have penetrated to Britain. Their chief seaports were Tyre and Sidon. Their religion, a worship of Baal and Ashtaroth, was cruel, and exercised a bad influence on Israel in the days of Ahab.

**Samaria.** The midmost of the three provinces into which the Romans divided Palestine. It was inhabited by a mixed race, descended in part from the settlers planted there by Esarhaddon after the deportation of Israel. Their descendants in the time of Our Lord were bitterly hostile to the Jews (J. iv. 9).

**Sidon.** A famous Phoenician seaport, 20 miles N. of Tyre.

**Siloam, Pool of.** S.E. of Jerusalem, near the junction of the Valley of Hinnom with the Valley of the Kidron. The Tower in Siloam (L. xiii. 4) was probably near by, perhaps in the city wall.

**Slon.** A poetical name for Jerusalem.

**Sodom.** One of the Cities of the Plain, S. of the Dead Sea.

**Sychar.** A village on the lower slopes of Mt Ebal, opposite Mt Gerizim, near to Jacob's Well.

**Tiberias.** A town on the S.W. shore of the Sea of Galilee.

**Tiberias, Sea of.** See Galilee, Sea of.

**Tyre.** A great seaport in Phoenicia, about 30 miles N. of Mt Carmel.

## 17. COINAGE, WEIGHTS AND MEASURES

### 1. Coinage.

**Farthing**—*Assarion* (M. x. 29 ; L. xii. 6). A Roman bronze coin, in value one-tenth of a Denarius, i.e. about three English farthings.

**Farthing**—*Quadrans* (M. v. 26 ; Mk xii. 42). A Roman bronze coin, one-fourth of an Assarion, i.e. about three-quarters of an English farthing.

**Half-Shekel**—*Didrachmon* (M. xvii. 24, R.V.). Half of the Jewish Shekel, and double of the Greek Drachma, worth about 1s. 4d.

**Mite**—*Lepton* (Mk xii. 42 ; L. xii. 59, xxi. 2). The smallest bronze coin, half a Quadrans, i.e. about three-eighths of an English farthing.

**Penny**—*Denarius* (M. xviii. 28 &c.). A Roman silver coin, worth about 8½d., which was a day's wage, see M. xx. 2.

**Piece of Silver**—*Drachma* (L. xv. 8, 9). A Greek coin, worth about 8d.

**Piece of Silver** (M. xxvi. 15, xxvii. 3, 5, 6) was probably a Shekel, so that 30 of these, the price of Our Lord's betrayal, amount to about £4.

**Pound**—*Mna* (L. xix. 13). A hundred Drachmas, i.e. about £3. 6s. 8d.

**Shekel** (M. xvii. 27, R.V.). A Jewish coin worth about 2s. 8d.

**Talent** (M. xviii. 24, xxv. 15). Not a coin, but a sum of money, about £240.

### 2. Weights.

**Pound**—*Libra* (J. xii. 3, xix. 39). The ordinary Roman Pound (*Libra*), of rather over 11 English ounces avoirdupois.

### 3. Measures.

**Cubit** (M. vi. 27 &c.). Probably = 21·6 inches.

**Furlong**—*Stadion* (L. xxiv. 13 &c.) = 202 English yards, or rather less than one-eighth of an English mile.

**Mile** (M. v. 41). One thousand double paces, or nearly 1614 English yards.

## INTRODUCTION TO ST JOHN'S GOSPEL

### 18. LIFE OF ST JOHN

THE date of St John's birth cannot be determined. He was probably younger than his Master and than the other Apostles. He was the son of Zebedee and Salome, and brother of James, who was probably the older of the two. Zebedee was a fisherman of the lake of Galilee, who seems to have lived in or near Bethsaida (ch. i. 44), and was well-enough off to have hired servants (Mk. i. 20). He appears only once in the Gospel narrative (M. iv. 21, 22; Mk. i. 19, 20), but is mentioned frequently as the father of St James and St John. Salome (see on ch. xix. 25) was probably the sister of the Virgin, and in that case St John was Our Lord's first cousin.

St John, therefore, like all the Apostles, excepting the traitor, was a Galilean; and this fact may be taken as in some degree accounting for that fieriness of temper which earned for him and his brother the name of "sons of thunder" (Mk. iii. 17).

Christian art has so familiarized us with a form of almost feminine sweetness as representing the beloved disciple, that the strong energy and even vehemence of his character is often lost sight of. In his writings as well as in what is recorded of him both in N.T. and elsewhere we find both sides of his character appearing. St John heard and followed the Baptist, and from him learnt to know and at once to follow "the Lamb of God" that was to do what the lambs provided by man in the Temple could never do—"take away the sin of the world." Assuming that the unnamed disciple (ch. i. 40) is St John, we infer (ch. i. 41) that he proceeded to bring his brother St James to Jesus as St Andrew had brought St Peter. But from "that day" (ch. i. 39), that never-to-be-forgotten day, the whole tenour of the young man's life was changed.

After remaining with JESUS for a time he seems to have gone back to his old employment; from which he was again called, and possibly more than once (M. iv. 18; L. v. 1—11), to become an Apostle and fisher of men. Then the group of the chosen three is formed. At the raising of Jairus' daughter, at the Transfiguration, and in the Garden of Gethsemane, "Peter, James, and John" are admitted to nearer relationship with their Lord than the rest.

On three different occasions the burning temper of the "sons of thunder" displayed itself. (1) "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us" (Mk. ix. 38; L. ix. 49). (2) When the Samaritan villagers refused to receive Him, "because his face was as though he would go to Jerusalem," His disciples James and John said, "Lord, wilt thou that we command fire to come down from heaven and consume them?" (L. ix. 54). (3) On the last journey to Jerusalem Salome, as the mouthpiece of her two sons (M. xx. 20; Mk. x. 35), begs that they may sit, the one on the Messiah's right hand, and the other on His left, in His kingdom. And in their reply to His challenge the same bold temper and burning zeal are manifest. They are willing to go through the furnace in order to be near the Son of God.

It will not be necessary to recount the history of the Passion and Resurrection, in which St John is a prominent figure.

In the Acts St John appears but seldom, always in connexion with, and always playing a second part to, his friend St Peter (Acts iii., iv., viii. 14—25). We lose sight of him at Jerusalem (ch. viii. 25) after the return from Samaria; but he was not there at the time of St Paul's first visit (Gal. i. 18, 19). Some twelve or fifteen years later (c. A.D. 50) he seems to have been at Jerusalem again (Acts xv. 6), but for how long we cannot tell. Nor do we know why he left. Excepting his own notice of himself, as being "in the island called Patmos for the word and testimony of JESUS" (Rev. i. 9), the N.T. tells us nothing further respecting him.

## 19. THE AUTHENTICITY OF THE GOSPEL

The Fourth Gospel is the battle-field of the New Testament, as the Book of Daniel is of the Old; the genuineness of both will probably always remain a matter of controversy. With

regard to the Gospel, suspicion respecting it was aroused in some quarters at the outset, but very quickly died out; to rise again, however, with immensely increased force in the eighteenth century, since which time to the present day the question has scarcely ever been allowed to rest. During the last fifty years the evidence in favour of the Apostolic origin of the Gospel has greatly increased.

The alleged silence of the Apostolic Fathers is by no means certain. The EPISTLE OF BARNABAS (c. A.D. 120—130) probably refers to it. The shorter Greek form of the IGNATIAN EPISTLES (c. A.D. 112) contains allusions to it, and adaptations of it, which cannot seriously be considered doubtful. Bishop Lightfoot says of the expression "living water" (*Rom.* vii.), "Doubtless a reference to ch. iv. 10, 11, as indeed the whole passage is inspired by the Fourth Gospel," and of the words "knows whence it cometh and whither it goeth" (*Philad.* vii.), "The coincidence (with ch. iii. 8) is quite too strong to be accidental." Again, on the words "being Himself the Door of the Father" (*Philad.* ix.) he says, "Doubtless an allusion to ch. x. 9." The EPISTLE OF POLYCARP (c. A.D. 112) contains almost certain references to the First Epistle of St John: and as it is admitted that the First Epistle and the Fourth Gospel are by the same hand, evidence in favour of the one may be used as evidence in favour of the other.

Besides these, PAPIAS (martyred about the same time as Polycarp) certainly knew the First Epistle (*Eus. H.E.* iii. 39). BASILIDES (c. A.D. 125) seems to have made use of the Fourth Gospel. JUSTIN MARTYR (c. A.D. 150) knew the Fourth Gospel. This may now be considered as beyond reasonable doubt. Not only does he exhibit types of language and doctrine closely akin to St John's, but in the *Dialogue with Trypho*, LXXXVIII. (c. A.D. 146) he quotes the Baptist's reply, "I am not the CHRIST, but the voice of one crying" (*comp.* ch. i. 20, 23); and in the *First Apology*, LXI., he paraphrases CHRIST'S words on the new birth (ch. iii. 3—5). Moreover Justin teaches the great doctrine of St John's Prologue, that JESUS CHRIST is the Word. Keim regards it as certain that Justin knew the Fourth Gospel.

When we pass beyond A.D. 170 the evidence becomes full and clear: TATIAN, the EPISTLE TO THE CHURCHES OF VIENNE AND LYONS, CELSUS, the MURATORIAN FRAGMENT, the CLEMENTINE HOMILIES, THEOPHILUS OF ANTIOCH (the earliest writer who

mentions St John by name as the author of the Gospel—c. A.D. 175), ATHENAGORAS, IRENÆUS, CLEMENT OF ALEXANDRIA, and TERTULLIAN. Of these none perhaps is more important than IRENÆUS, the pupil of Polycarp, who was the friend of St John. It never occurs to him to maintain that the Fourth Gospel is the work of St John; he treats it as a universally acknowledged fact. He not only knows of no time when there were not four Gospels, but with the help of certain quaint arguments he persuades himself that there *must* be four Gospels, neither more nor less (*Haer.* iii. i. 1, xi. 8: comp. v. xxxvi. 2). So firmly established had the Fourth Gospel become considerably before the end of the second century.

There is abundant *indirect evidence* to shew that the writer of the Fourth Gospel was (1) a Jew, and (2) a Jew of Palestine, who was (3) an eyewitness of most of the events which he relates. There is further evidence to shew that he was (4) an Apostle, and the Apostle St John.

(1) He is perfectly at home in Jewish opinions and points of view. Conspicuous among these are *the ideas respecting the Messiah* current at the time (chs. i. 19—28, 45—49, 51, iv. 25, vi. 14, 15, vii. 26, 27, 31, 40—42, 52, xii. 13, 34, xix. 15, 21). Besides these we have the *hostility between Jews and Samaritans* (chs. iv. 9, 20, 22, viii. 48); estimate of *women* (ch. iv. 27), of the *national schools* (ch. vii. 15), of the "*Dispersion*" (ch. vii. 35), of *Abraham and the Prophets* (ch. viii. 52, 53), &c., &c.

He is quite familiar also with Jewish usages and observances. Among these we may notice *baptism* (chs. i. 25, iii. 22, 23, iv. 2), *purification* (chs. ii. 6, iii. 25, xi. 55, xviii. 28, xix. 31), the Jewish *Feasts* (chs. ii. 13, 23, v. 1, vi. 4, vii. 2, 37, x. 22, xiii. 1, xviii. 28, xix. 31, 42), *circumcision* and the *Sabbath* (ch. vii. 22, 23), law of *evidence* (ch. viii. 17, 18).

The form of the Gospel, especially the style of the narrative, is essentially Jewish. The language is Greek, but the arrangement of the thoughts, the structure of the sentences, and a great deal of the vocabulary are Hebrew.

(2) That he was of Palestine is shewn by his **great topographical knowledge**, which he uses both with ease and precision (chs. xi. 18, i. 28; i. 44; i. 46; ii. 1, xxi. 2; iii. 23; iv. 5; xi. 54; vi. 22—24, iv. 11, ii. 12).

This familiarity with topography is the more remarkable in the case of Jerusalem, which (as all are agreed) was destroyed



before the Fourth Gospel was written (chs. v. 2; ix. 7; x. 23; xviii. 1, 28, xix. 13, 17—20, 41, 42).

The way in which the author quotes the O.T. points to the same conclusion. He is not dependent on the LXX. for his knowledge of the Scriptures, as a Greek-speaking Jew born out of Palestine would very likely have been: he appears to know the original Hebrew, which had become a dead language, and was not much studied outside Palestine.

(3) Exact notes of time are frequent; not only *seasons*, as the Jewish Feasts noticed above, but *days* (chs. i. 29, 35, 43, ii. 1, iv. 40, 43, vi. 22, vii. 14, 37, xi. 6, 17, 39, xii. 1, 12, xix. 31, xx. 1, 26), and *hours* (chs. i. 39, iv. 6, 52, xix. 14; comp. iii. 2, vi. 16, xiii. 30, xviii. 28, xx. 1, 19, xxi. 4).

The Evangelist sometimes knows the exact or approximate number of the persons (chs. i. 35, iv. 18, vi. 10, xix. 23) and objects (chs. ii. 6, vi. 9, 19, xix. 39, xxi. 8, 11) mentioned in his narrative.

Throughout the Gospel we have examples of graphic and vivid description, which would be astounding if they were not the result of personal observation.

(4) The Evangelist knows the thoughts of the disciples on certain occasions, thoughts which sometimes surprise us, and which no writer of fiction would have attributed to them (chs. ii. 11, 17, 22, iv. 27, vi. 19, 60, xii. 16, xiii. 22, 28, xx. 9, xxi. 12). He knows also words that were spoken by the disciples in private to CHRIST or among themselves (chs. iv. 31, 33, ix. 2, xi. 8, 12, 16, xvi. 17, 29). He is familiar with the haunts of the disciples (chs. xi. 54, xviii. 2, xx. 19). Above all, he is one who was very intimate with the Lord; for he knows His motives (chs. ii. 24, 25, iv. 1—3, v. 6, vi. 6, 15, vii. 1, xiii. 1, 3, 11, xvi. 19, xviii. 4, xix. 28) and can bear witness to His feelings (chs. xi. 33, 38, xiii. 21).

One more point, a small one, but of very great significance, remains. The Fourth Evangelist carefully distinguishes places and persons. And yet he altogether neglects to make a distinction which the Synoptists do make. They distinguish John the son of Zebedee from his namesake by frequently calling the latter "the Baptist" (more than a dozen times in all). The Fourth Evangelist never does so; to him the Baptist is simply "John." He himself being the other John, there is for him no chance of confusion, and it does not occur to him to mark the distinction.

## 20. THE PLACE AND DATE

Tradition is unanimous in giving Ephesus as the place where St John resided during the latter part of his life, and where the Fourth Gospel was written. There is no sufficient reason for doubting this strong testimony, which may be accepted as practically certain.

There is also strong evidence to shew that the Gospel was written at the request of the elders and disciples of the Christian Churches of Asia.

The precise date cannot be determined with certainty. There are indications in the Gospel itself that it was written late in the author's life-time. In his narrative he seems to be looking back after a long lapse of time (chs. vii. 39, xxi. 19); and tradition (as we have seen in ch. i.) represents St John as living to an extreme old age. St John may have lived almost if not quite to the end of the century; therefore from A.D. 80 to 95 would seem to be the period within which it is probable that the Gospel was published.

Those who deny that St John is the author have tried almost every date from A.D. 110 to 165. Dividing this period into two, we have this dilemma:—If the Gospel was published between 110 and 140, why did not the *hundreds* of Christians, who had known St John during his later years, denounce it as a forgery? If it was not published till between 140 and 165, how did it become universally accepted by 170?

## 21. THE OBJECT AND PLAN

These two subjects, the object and the plan, naturally go together, for the one to a large extent determines the other: the purpose with which the Evangelist wrote his Gospel greatly influences the form which it assumes. What that purpose was he tells us plainly himself: "These have been written *that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name*" (ch. xx. 31).

In no Gospel is the plan so manifest as in the Fourth. Perhaps we may say of the others that they scarcely have a plan. We may divide and subdivide them for our own convenience; but there is no clear evidence that the three Evangelists had any definite scheme before them in putting together the fragments of Gospel history which they have

preserved for us. It is quite otherwise with the Fourth Evangelist. The different scenes from the life of **JESUS CHRIST** which he puts before us are not only carefully selected but carefully arranged, leading us step by step to the conclusion expressed in the confession of St Thomas, "My Lord and my God."

The main outlines of the plan are these:—

- I. **THE PROLOGUE OR INTRODUCTION** (ch. i. 1—18).
  1. The Word in His own Nature (1—5).
  2. His revelation to men and rejection by them (6—13).
  3. His revelation of the Father (14—18).
- II. **FIRST MAIN DIVISION. CHRIST'S MINISTRY, OR HIS REVELATION OF HIMSELF TO THE WORLD** (chs. i. 19—xii. 50).
  - a. **The Testimony** (i. 19—ii. 11)
    1. of John the Baptist (i. 19—37),
    2. of the disciples (i. 38—51),
    3. of the first sign (ii. 1—11).
  - b. **The Work** (ii. 12—xi. 57)
    1. among Jews (ii. 12—iii. 36),
    2. among Samaritans (iv. 1—42),
    3. among Galileans (iv. 43—54),  
(*The Work has become a Conflict.*)
    4. among mixed multitudes (v.—xi.).
  - c. **The Judgment** (xii.)
    1. of men (1—36),
    2. of the Evangelist (37—43),
    3. of **CHRIST** (44—50).  
*Close of CHRIST'S Public Ministry.*
- III. **SECOND MAIN DIVISION. THE ISSUE OF CHRIST'S MINISTRY, OR HIS REVELATION OF HIMSELF TO HIS DISCIPLES** (chs. xiii.—xx.).
  - d. **The inner Glorification of Christ in His last Discourses** (xiii.—xvii.).
    1. His love in humiliation (xiii. 1—30).
    2. His love in keeping His own (xiii. 31—xv. 27).
    3. The promise of the Comforter and of His return (xvi.).
    4. The prayer of the High-Priest (xvii.).

*e.* **The outer Glorification of Christ in His Passion** (xviii., xix.).

1. The betrayal (xviii. 1—11).
2. The ecclesiastical and civil trials (xviii. 12—xix. 16).
3. The crucifixion and burial (xix. 17—42).

*f.* **The Resurrection** (xx.).

1. The manifestation to Mary Magdalene (1—18).
2. The manifestation to the Ten (19—23).
3. The manifestation to St Thomas with the Ten (24—29).
4. The conclusion (30, 31).

**IV. THE EPILOGUE OR APPENDIX** (xxi.).

**22. THE CHARACTERISTICS OF THE GOSPEL**

1. From the time of Clement of Alexandria (c. A. D. 190) this Gospel has been distinguished as a "SPIRITUAL GOSPEL" (Eus. *H. E.* vi. xiv. 7). The Synoptists give us mainly the external acts of JESUS CHRIST; St John lays before us glimpses of the inner life and spirit of the Son of God.

2. No Gospel is so rich in TYPICAL but thoroughly REAL AND LIFELIKE GROUPS AND INDIVIDUALS as the Fourth. They are sketched, or rather by their words are made to sketch themselves, with a vividness and precision which are almost proof that the Evangelist was an eyewitness of what he records.

If these groups and individuals are creations of the imagination, it is no exaggeration to say that the author of the Fourth Gospel is a genius superior to Shakespeare.

3. From typical characters we pass on to typical or symbolical events. SYMBOLISM is a third characteristic of this Gospel. Not only does it contain the three great allegories of the Sheep-fold, the Good Shepherd, and the Vine, from which Christian art has drawn its symbolism from the very earliest times; but the whole Gospel from end to end is penetrated with the spirit of symbolical representation.

4. Though written in Greek, St John's Gospel is in thought and tone, and sometimes in the form of expression also, thoroughly HEBREW, AND BASED ON THE HEBREW SCRIPTURES. The Gospel sets forth two facts in tragic contrast: (1) that the

Jewish Scriptures in endless ways, by commands, types, and prophecies, pointed and led up to the CHRIST; (2) that precisely the people who possessed these Scriptures, and studied them most diligently, failed to recognise the CHRIST or refused to believe in Him.

5. Yet another characteristic of this Gospel has been mentioned by anticipation in discussing the plan of it:—its SYSTEMATIC ARRANGEMENT. It is the only Gospel which clearly has a plan.

6. The last characteristic which our space will allow us to notice is its STYLE. The style of the Gospel and of the First Epistle of St John is unique. But it is a thing to be felt rather than to be defined. The most illiterate reader is conscious of it; the ablest critic cannot analyse it satisfactorily.

But we may notice a few of St John's favourite words and phrases: "Abide," especially in the phrases expressing abiding in one another; "believe on" a person; "true" as opposed to lying, and "true" as opposed to spurious, "truly" and "truth"; "witness" and "bear witness"; "the darkness," of moral darkness; "the light," of spiritual light; "life"; "love"; "eternal life"; "in frankness" or "openly"; "keep My word"; "manifest"; "the Jews," of the opponents of CHRIST; "the world," of those alienated from CHRIST. The following words and phrases are used by St John only: "the Paraclete" or "the Advocate," of the Holy Spirit; "the Word," of the Son; "only-begotten," of the Son; "come out from God," of the Son; "lay down My Life," of JESUS CHRIST; "Verily, verily"; "the ruler of this world," of Satan; "the last day."

The questions which have been dealt with in this Introduction, and others which will come before the reader in the sequel, have given rise to a vast literature. It would be impossible to give a list here of works to be referred to, which would be fair to different points of view and at the same time useful to those for whom this little commentary is intended.

# THE GOSPEL ACCORDING TO ST JOHN

## I. *The Prologue.* i. 1—18

**1** In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>The same

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I. 1—18. THE PROLOGUE or Introduction. That the first eighteen verses are introductory is universally admitted: commentators are not so unanimous as to the main divisions of this introduction. A division into three nearly equal parts has much to commend it: 1. *The Word in His own Nature* (1—5). 2. *His Revelation to men and rejection by them* (6—13). 3. *His Revelation of the Father* (14—18). Throughout the prologue the three great characteristics of this Gospel, simplicity, subtlety, and sublimity, are specially conspicuous; and the majesty of the first verse surpasses all.

### 1—5. *The Word in His own Nature*

1. *In the beginning*] The meaning must depend on the context. "In the beginning" is here equivalent to "before the world was," ch. xvii. 5. Compare ch. xvii. 24; Eph. i. 4. *was*] Not "came into existence," but was already in existence before the creation of the world. *the Word*] As early as the second century *Sermo* and *Verbum* were rival translations of the Greek term *Logos*=Word. Tertullian (fl. A.D. 195—210) gives us both, but seems himself to prefer *Ratio*. *Sermo* first became unusual, and finally was disallowed in the Latin Church. The Latin versions all adopted *Verbum*, and from it comes our translation, "the Word." *Verbum* and "the Word" do not give the whole of even one of the two sides of *Logos*: the other side, which Tertullian tried to express by *Ratio*, is not touched at all; for *Logos* means not only "the spoken word," but "the thought" expressed by the spoken word; it is *the spoken word as expressive of thought*. It is not found in the N.T. in the sense of "reason." (But *ἀλογα* means "without reason," 2 Pet. ii. 12; Jude 10.) The expression *Logos* is a remarkable one; all the more so, because St John assumes that his readers will at once understand it. This shews that the Gospel was written in the first instance for his own disciples, who would be familiar with his teaching and phraseology. Whence did St John

was in the beginning with God. <sup>3</sup>All *things* were made by him; and without him was not any *thing* made that was made. <sup>4</sup>In him was life; and the life was the light of men. <sup>5</sup>And the light shineth in darkness; and the darkness comprehended it not.

derive the expression, *Logos*? It has its origin in the Targums, or paraphrases of the Hebrew Scriptures, in use in Palestine. (1) In the *Old Testament* we find the Word or Wisdom of God personified, generally as an instrument for executing the Divine Will. The Word of God is personified in the Psalms, xxxiii. 6, cvii. 20, cxix. 89, cxlvii. 15. In Prov. viii. and ix. the Wisdom of God is personified in very striking terms. (2) In the *Apocrypha* the personification is more complete than in O.T. In Ecclesiasticus (c. B.C. 150—100) i. 1—20, xxiv. 1—22, and in the Book of Wisdom (c. B.C. 100) vi. 22 to ix. 18 we have Wisdom strongly personified. In Wisd. xviii. 15 the "Almighty Word" of God appears as an agent of vengeance. (3) In the *Targums*, or Aramaic paraphrases of O.T., the development is carried still further. "The Word of the Lord" is said to occur 150 times in a single Targum of the Pentateuch. The verse may be thus paraphrased, "the Logos existed from all eternity, distinct from the Father, and equal to the Father."

2. *The same*] More literally, **He** or **This** (Word), with emphasis (comp. ch. vii. 18). This verse takes up the first two clauses and combines them. Such recapitulations are characteristic of St John.

3. *by him*] Rather, **through him**. The universe was created *by the Father through the agency of the Son.* *without him, &c.*] Better, **apart from him, &c.** Comp. ch. xv. 5. Antithetic parallelism; emphatic repetition by contradicting the opposite: frequent in Hebrew: one of the many instances of the Hebrew cast of St John's style. Comp. v. 20, ch. x. 28; 1 John i. 5, ii. 4, 27, 28; Ps. lxxxix. 30, 31, 48, &c., &c. *not any thing*] **not even one**: stronger than "nothing." *was made*] R.V. **hath been made.**

Some writers both ancient and modern would give the last part of v. 3 to v. 4, thus: *That which hath been made in him was life*; i.e. those who were born again by union with Him felt His influence as life within them.

4. Observe how frequently St John's thoughts overlap. Creation leads on to life, and life leads on to light. Without life creation would be unintelligible; without light all but the lowest forms of life would be impossible.

5. *shineth*] Note the present tense; the only one in the section.

**6** There was a man sent from God, whose name *was* John. **7** The same came for a witness, to bear witness of the Light, that all *men* through him might believe. **8** He was not *that* Light, but *was sent* to bear witness

It brings us down to the Apostle's own day: now, as of old, the Light shines—in reason, in creation, in conscience,—and shines in vain. *in darkness*] R.V. *in the darkness*. “Darkness” in a metaphorical sense, for spiritual and moral darkness is peculiar to St John, chs. viii. 12, xii. 35, 46; 1 John i. 5, ii. 8, 9, 11. *comprehended it not*] R.V. **apprehended it not**: very appropriate of that which requires mental and moral effort. Comp. Eph. iii. 18. We have here what has been called the “tragic tone” in St John. He states a gracious fact, and in immediate connexion with it the very opposite of what might have been expected to result from it. The Light shines in darkness, and (instead of yielding and dispersing) the darkness shut it out. Comp. *vv.* 10 and 11, (ch. ii. 24,) chs. iii. 11, 19, 32, v. 39, 40, vi. 36, 43, viii. 45, &c. The word rendered “comprehended” may also mean “overcame”; and this makes good sense. Comp. ch. xii. 35.

#### 6—13. *The Word's revelation to men and rejection by them*

**6.** *There arose a man*, in contrast to the “was” in *v.* 1. The Word *was* from all eternity; John *arose*, came into existence, in time. Comp. ch. x. 19. *sent from God*] i.e. a Prophet. Comp. “I will send my messenger,” Mal. iii. 1; “I will send you Elijah the Prophet,” ch. iv. 5. From the Greek for “send” (*apostello*) comes our word “Apostle.” *whose name was John*] In the Fourth Gospel John is mentioned 20 times, and is never once distinguished as “the Baptist.” The other Evangelists carefully distinguish the Baptist from the son of Zebedee: to the writer of the Fourth Gospel there is only one John. This in itself is strong evidence that he himself is the other John.

**7.** *for a witness*] R.V. **for witness**, i.e. to bear witness, not to be a witness. The word “witness” and “to bear witness” are very frequent in St John's writings; testimony to the truth is one of his favourite thoughts.

**8.** *not that Light*] R.V. **not the Light**. The Baptist was not the Light, but “the lamp that is lighted and shineth” (see on ch. v. 35). *but was sent to*] “was sent” is not in the Greek. “But (in order) that” is an elliptical phrase occurring several times in this Gospel. It calls attention to the Divine purpose. Comp. chs. ix. 3, xiii. 18, xiv. 31, xv. 25.



of *that* Light. <sup>9</sup> *That* was the true Light, which lighteth every man *that* cometh into the world. <sup>10</sup> He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup> He came unto his own, and his own received him not. <sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even*

9. *That was, &c.*] This verse is ambiguous in the Greek. Most of the Ancient Versions, Fathers, and Reformers agree with our translators. Many modern commentators translate—**the true Light, which lighteth every man, was coming into the world.** There is yet a third way:—**there was the true Light, which lighteth every man by coming into the world.** The word for “true” (*alēthinos*) is remarkable: it means true as opposed to “spurious,” not true as opposed to “lying.” It is in fact the old English “very,” e.g. “very God of very God.” CHRIST then is the true, the genuine, the perfect Light, just as He is “the genuine Bread” (ch. vi. 32) and “the genuine Vine” (ch. xv. 1). All words about *truth* are very characteristic of St John. “The world” is another of the expressions characteristic of St John: it occurs nearly 80 times in the Gospel and 22 in the First Epistle.

10. Note that “the world” has not the same meaning in *vv.* 9 and 10. Throughout N.T. it is most important to distinguish the various meanings of “the world.” It means (1) “the universe”; Rom. i. 20: (2) “the earth”; *v.* 9; M. iv. 8: (3) “the inhabitants of the earth”; *v.* 29, ch. iv. 42: (4) “those outside the Church,” alienated from God; chs. xii. 31, xiv. 17, and frequently. In this verse the meaning slips from (2) to (4).

11. *unto his own*] In the Greek the first “own” is neuter, the second is masculine, and this difference should be preserved: *He came unto his own inheritance; and his own people received him not* (see on ch. vi. 37). Or, for “His own inheritance” we might say “His own home,” as in ch. xix. 27, where the Greek is the same. Mankind in general did not recognise the Messiah; the Jews, to whom He was specially sent, did not *welcome* Him. See on ch. xix. 16.

12. *received*] Not the same Greek word as before: this denotes the spontaneous acceptance of the Messiah by *individuals*, whether Jews or Gentiles. He was not specially offered to any individuals as He was to the Jewish nation. *power*] i.e. right, liberty, **authority.** We are born with a *capacity* for becoming sons of God. He gives us a *right* to become such. *the sons of*

to them that believe on his name: <sup>13</sup> which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. <sup>15</sup> John bare witness of him, and

*God*] **children of God**; omit "the." *on his name*] The construction "to believe on" is characteristic of St John: it occurs about 35 times in the Gospel and 3 times in the First Epistle: elsewhere in N.T. about 10 times. It expresses the very strongest belief. Comp. chs. iii. 18, xx. 31.

**13.** St John denies thrice most emphatically that human generation has anything to do with Divine regeneration. *were born*] Lit. **were begotten**. The blood was regarded as the seat of physical life. *nor of the will of the flesh*] Better, **nor yet from will of flesh**, i.e. from any fleshly impulse. *nor of the will of man*] Better, **nor yet from will of man**, i.e. from the volition of any earthly father; it is the Heavenly Father who wills it.

#### 14—15. *The Incarnate Word's revelation of the Father*

**14.** *And the Word was made flesh*] R.V. **became flesh**. The Logos, existing from all eternity with the Father (*vv.* 1 and 2), not only manifested His power in Creation (*v.* 3), and in influence on the minds of men (*vv.* 9, 12, 13), but manifested Himself in the form of a man of flesh. The important point is that the Word became terrestrial and material: and thus the inferior part of man is mentioned, the flesh, to mark His humiliation. *dwelt among us*] Lit. **tabernacled among us**, dwelt as in a tent. The tabernacle had been the seat of the Divine Presence in the wilderness: when God became incarnate in order to dwell among the Chosen People, "to tabernacle" was a natural word to use. *we beheld*] Or, **contemplated**. Comp. 1 John i. 1. No need to make a parenthesis. *his glory*] The Shechinah. Comp. chs. ii. 11, xi. 40, xii. 41, xvii. 5, 24; 2 Cor. iii. 7—18; Rev. xxi. 11. *only begotten*] **Unigenitus**. The Greek word is used of the widow's son (L. vii. 12), Jairus' daughter (ch. viii. 42), the demoniac boy (ch. ix. 38), Isaac (Heb. xi. 17). As applied to CHRIST it occurs only in St John's writings; here *v.* 18, ch. iii. 16, 18; 1 John iv. 9. It marks off His unique Sonship from that of the "sons of God" (*v.* 12).

**15.** *bare witness*] R.V. **beareth witness**. *cried*] R.V. **crieth**. The word indicates strong emotion, characteristic of a

cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. <sup>16</sup> And of his fulness have all we received, and grace for grace. <sup>17</sup> For the law was given by Moses, *but* grace and truth came by Jesus Christ. <sup>18</sup> No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

prophet. Comp. chs. vii. 28, 37, xii. 44; Is. xl. 3. *He that cometh after, &c.*] The exact meaning seems to be—"He who is coming after me (in His ministry as in His birth) has become superior to me, for He was in existence from all eternity before me."

<sup>16</sup>. The testimony of the Baptist to the incarnate Word is confirmed by the experience of all believers. *And*] The true reading gives **Because**. *fulness*] The Greek word, *pleroma*, is "a recognised technical term in theology, denoting the totality of the Divine powers and attributes." "Of His fulness" means literally "**out of His fulness**," as from an inexhaustible store. *all we*] shews that the Evangelist and not the Baptist is speaking.

<sup>17</sup>. *For*] Better, **Because**. *by Moses*] The preposition translated "by" in *vv.* 3, 10, 17, and "through" in *v.* 7, is one and the same in the Greek. The meaning in all five cases is "by means of." Moses did not give the Law any more than he gave the manna (*ch.* vi. 32): he was only the mediate agent by whose hand it was given (*Gal.* iii. 19). *Jesus Christ*] St John no longer speaks of the Logos: the Logos has become Incarnate (*v.* 14) and is spoken of henceforth by the names which He has borne in history.

<sup>18</sup>. The Evangelist solemnly sums up the purpose of the Incarnation of the Logos—to be a visible revelation of the invisible God. *No man*] Not even Moses. Until we see "face to face" (*1 Cor.* xiii. 12) our knowledge is only partial. Symbolical visions, such as *Ex.* xxiv. 10, xxxiii. 23, *1 Kings* xix. 13, *Is.* vi. 1, do not transcend the limits of partial knowledge. *hath seen*] With his bodily eyes. *at any time*] Better, **ever yet**. *hath declared*] Better, **declared**, acted as His interpreter.

We now enter upon the first main division of the Gospel, which extends to the end of chap. xii., the subject being CHRIST'S MINISTRY, or, HIS REVELATION OF HIMSELF TO THE WORLD, and that in three parts: THE TESTIMONY (*i.* 19—*ii.* 11), THE WORK (*ii.* 13—*xi.* 57), and THE JUDGMENT (*xii.*).

II. *Christ's Ministry, or, His Revelation of Himself to the World.* i. 19—xii. 50

Section i. *The Testimony.* i. 19—ii. 11

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not.

19—37. *The Testimony of the Baptist*

This section describes a crisis in the Baptist's ministry. It was a time of excitement and expectation respecting the Messiah. Was he the Messiah? This uncertainty led the authorities at Jerusalem to send and question John himself as to his mission.

19—28. *The Deputation from Jerusalem*

19. record] R.V. witness; see on v. 7 and comp. chs. iii. 11, v. 31. *the Jews*] This term in St John's Gospel commonly means *the opponents of CHRIST*, a meaning not found in the Synoptists, who seldom use the term. In them it is the sects and parties (Pharisees, Scribes, Herodians, &c.) that are the typical representatives of hostility to CHRIST. But to St John writing later, with a fuller experience of Jewish malignity in opposing the Gospel, "the Jews" are not his fellow-countrymen, but the persecutors and murderers of the Messiah. He uses the term about 70 times, almost always with this shade of meaning. *priests*] The combination "priests and Levites" occurs nowhere else in N.T. Together they represent the hierarchy. The mention of Levites as part of the deputation is the mark of an eyewitness. St John was probably a follower of the Baptist at this time.

20. *confessed, and denied not*] Antithetic parallelism, as in v. 3. *I am not the Christ*] "I" is emphatic, implying that some one else not far distant is the CHRIST. Throughout the section (20—34) John contrasts himself with the CHRIST by an emphasis on "I." *the Christ*] See p. 9.

21. The Scribes taught that Elijah would come again before the coming of the Messiah (M. xvii. 10), and this belief is repeatedly alluded to in the Talmud. Comp. Mal. iv. 5. *I am not*] A forger would scarcely have ventured on this in the face of M. xi. 14, where CHRIST says that John is Elijah. But CHRIST is there

Art thou *that* prophet? And he answered, No. <sup>22</sup> Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? <sup>23</sup> He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. <sup>24</sup> And they which were sent were of the Pharisees. <sup>25</sup> And they asked him, and said unto him, Why baptizest thou then, if thou be not *that* Christ, nor Elias, neither *that* prophet? <sup>26</sup> John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; <sup>27</sup> he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. <sup>28</sup> These *things* were done in Bethabara beyond Jordan, where John was baptizing.

<sup>29</sup> The next day John seeth Jesus coming unto him,

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speaking figuratively (comp. L. i. 17); John is here speaking literally. He says he is not Elijah returned to the earth again. *that prophet*] R.V. **the prophet**, the well-known Prophet of Deut. xviii. 15, who some thought would be a second Moses, others a second Elijah, others the Messiah. From ch. vii. 40, 41 we see that some distinguished "the Prophet" from the Messiah; and from M. xvi. 14 it appears that Jeremiah or other prophets were expected to return. Comp. 2 Esdras ii. 18; 1 Macc. xiv. 41. This verse alone is almost enough to prove that the writer is a Jew. Who but a Jew would know of these expectations?

<sup>24</sup>. Perhaps the better rendering is, *And there had been sent some of the Pharisees*. St John mentions neither Sadducees nor Herodians.

<sup>25</sup>. Or, *Art not the Christ, nor yet Elijah, nor yet the prophet*.

<sup>27</sup>. The sentence should run, *he that cometh after me, whose shoe's latchet, &c., is standing in the midst of you, and ye know him not*.

<sup>28</sup>. *Bethabara*] The true reading is **Bethany**, which was changed to *Bethabara* owing to the powerful influence of Origen, who could find no Bethany beyond Jordan known in his day. The site is lost now, but it must have been near Galilee.

<sup>29—34</sup>. *The Testimony of the Baptist to the People*

<sup>29</sup>. The fact of the Baptist knowing who Jesus is shews that

and saith, Behold the Lamb of God, which taketh away the sin of the world. <sup>30</sup>This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. <sup>31</sup>And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. <sup>32</sup>And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. <sup>33</sup>And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. <sup>34</sup>And I saw, and bare record that this is the Son of God.

the Baptism, and therefore the Temptation, must have preceded the deputation from Jerusalem. *the Lamb of God*] Evidently some Lamb well known to John's hearers is meant, viz. the Lamb of Is. liii. *which taketh away, &c.*] These words seem to make the reference to Is. liii., esp. vv. 4, 5, 10, clear. *of the world*] Isaiah (liii. 8) seems to see no further than the redemption of the Jews: "for the transgression of my people was he stricken." The Baptist knows that the Messiah comes to save the whole human race.

**31.** *I also knew him not*] I, like you, did not at first know Him to be the Messiah. There is no contradiction between this and M. iii. 14. (1) "I knew Him not" need not mean "I had no knowledge of Him whatever." (2) John's professing that he needed to be baptized by JESUS does not prove that he had already recognised JESUS as the Messiah, but only as superior to himself. The word for "manifest" is one of St John's favourite words; chs. ii. 11, iii. 21, vii. 4, ix. 3, xvii. 6, xxi. 1, 14; 1 John i. 2, ii. 19, 28, iii. 2, 5, 8, 9; Rev. iii. 18, xv. 4.

**32.** *bare record*] Better, **bare witness**; comp. vv. 7, 8, 15, 19, 34. *like a dove*] This was perhaps visible to CHRIST and the Baptist alone.

**33.** *and remaining on him*] R.V. **and abiding on him**. It is the same word that is used in v. 32, and one of which St John is very fond; but the translators of the A.V. have obscured this fact by capriciously varying the translation, sometimes in the same verse (v. 39, ch. iv. 40; 1 John ii. 24, iii. 24). In 1 John ii. 24 it is translated in *three* different ways.

**34.** R.V. **And I have seen, and have borne witness.**

<sup>35</sup>Again the next day *after* John stood, and two of his disciples; <sup>36</sup>and looking upon Jesus as he walked, he saith, Behold the Lamb of God. <sup>37</sup>And the two disciples heard him speak, and they followed Jesus. <sup>38</sup>Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? <sup>39</sup>He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. <sup>40</sup>One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. <sup>41</sup>He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted,

35—37. *The Testimony of the Baptist to Andrew and John*

35. The difference between this narrative and that of the Synoptists (M. iv. 18; Mk. i. 16; L. v. 2) is satisfactorily explained by supposing this to refer to an earlier and less formal call of these first four disciples, John and Andrew, Peter and James. *two of his disciples*] One of these we are told was St Andrew (v. 40); the other was no doubt St John himself

38. This appears to have been the last meeting between the Baptist and the CHRIST.

38—51. *The Testimony of Disciples*

38. *saw them*] The context shews that He saw into their hearts as well. For "Then" read **But**. *Rabbi*] A comparatively modern word when St John wrote, and therefore all the more requiring explanation to Gentile readers. *where dwellest thou?*] R.V. *where abidest thou?* See on v. 33.

39. *Come and see*] The more probable reading gives, *Come and ye shall see*. *it was about the tenth hour*] This would be 4 p.m., if St John is following the Jewish method of reckoning the hours. But it is possible that it means 10 a.m. See chs. iv. 6, 52, xi. 9, and xix. 14.

41. St Andrew finds *his* brother *first*, and afterwards St John finds *his*; but we are left to infer the latter point. St Andrew thrice brings others to CHRIST; Peter, the lad with the loaves (ch. vi. 8), and certain Greeks (ch. xii. 22). *Messias*] The Hebrew form of this name is used by St John only, here and

the Christ. <sup>42</sup>And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

<sup>43</sup>The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

<sup>44</sup>Now Philip was of Bethsaida, the city of Andrew and Peter. <sup>45</sup>Philip findeth Nathanael, and saith unto him,

We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. <sup>46</sup>And Nathanael said unto him, Can there

any good *thing* come out of Nazareth? Philip saith unto him, Come and see. <sup>47</sup>Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in

ch. iv. 25. Elsewhere the LXX. translation, "the CHRIST," is used.

<sup>42.</sup> *Simon the son of Jona*] The true form of the name here and ch. xxi. 15, 16, 17 is *Simon the son of John*. The Greek form *Ióná* may represent two distinct Hebrew names, Jonah and Johanan = John. *A stone*] The margin and text should change places, *Peter* being in the text and "a stone" in the margin, like "the Anointed" in v. 41. The form *Cephas* occurs nowhere else in the Gospels or Acts: but comp. 1 Cor. i. 12, iii. 22, ix. 5, xv. 5; Gal. i. 18, ii. 9, 11, 14.

<sup>43.</sup> *Follow me*] In the Gospels these words seem always to be the call to become a disciple. M. viii. 22, ix. 9, xix. 21; Mk. ii. 14, x. 21; L. v. 27, ix. 59; J. xxi. 19.

<sup>44.</sup> *Philip was of Bethsaida*] In the Synoptists Philip is a mere name: our knowledge of him comes from St John.

<sup>45.</sup> *Nathanael* = "Gift of God." The name occurs Num. i. 8; 1 Chron. ii. 14; 1 Esdras i. 9, ix. 22. Nathanael is commonly identified with Bartholomew. *Jesus of Nazareth, the son of Joseph*] The words are Philip's and express the common belief about Jesus. It was natural to say He was "of" or "from Nazareth," as His home had been there; still more natural to call Him "the son of Joseph."

<sup>46.</sup> Apart from the Gospels we know nothing to the discredit of Nazareth; but what we are told of the people by the Evangelists is mostly bad. M. iv. 13, xiii. 58; Mk. vi. 6; L. iv. 29. *Come and see*] The best cure for ill-founded prejudice.



whom is no guile. 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater *things* than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

2 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 and

48. *under the fig tree*] This probably means "at home," in the retirement of his own garden (1 Kings iv. 25; Mic. iv. 4; Zec. iii. 10).

49. *the Son of God*] This was one of the recognised titles of the Messiah; ch. xi. 27; M. xxvi. 63; Mk. iii. 11, v. 7; L. iv. 41. "Son of David" was more common.

51. *Verily, verily*] The double "verily" occurs 25 times in this Gospel, and nowhere else, always in the mouth of CHRIST. It introduces a truth of special solemnity and importance. The single "verily" occurs about 30 times in Matt., 14 in Mark, and 7 in Luke. It = the Hebrew "Amen," which in the LXX. never means "verily." In the Gospels it has no other meaning. *unto you*] Plural; all present are addressed, Andrew, John, Peter (James), and Philip, as well as Nathanael. *Hereafter*] Better, **From henceforth**. But the word is wanting in the best MSS. *heaven open*] R.V. **the heaven opened**; made open and remaining so. *the Son of man*] See p. 10. This phrase in all four Gospels is invariably used by CHRIST Himself of Himself as the Messiah, upwards of 80 times in all. None of the Evangelists direct our attention to this strict limitation in the use of the expression: their agreement on this striking point is undesigned, and a strong mark of their veracity.

## II. 1—11. *The Testimony of the first Sign*

1. *the third day*] From the calling of Philip (ch. i. 43). *Cana of Galilee*] See p. 44. *was there*] Staying as a friend or relation of the family; she speaks to the servants as if she were

both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with

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quite at home in the house (v. 5). Joseph has disappeared: the inference (not quite certain) is that in the interval between L. ii. 51 and this marriage—about 17 years—he had died.

2. *disciples*] Now five or six in number, Andrew, John, Peter, Philip, Nathanael, and probably James. For "both Jesus" R.V. has "Jesus **also**."

3. *they wanted wine*] R.V. **the wine failed**. To Eastern hospitality such a mishap on such an occasion would seem a most disgraceful calamity. *They have no wine*] The meaning simply is—"They have no wine; what is to be done?"

4. St John alone of all the Evangelists never gives the Virgin's name. Here, as so often, he assumes that his readers know the main points in the Gospel narrative: or it may be part of the reserve which he exhibits with regard to all that nearly concerns himself. CHRIST'S Mother had become his mother (ch. xix. 26, 27). He nowhere mentions his brother James. "Woman" implies no rebuke; the Greek might more fairly be rendered "Lady" (comp. ch. xix. 26). At the same time it marks a difference between the Divine Son and the earthly parent: He does not say, "Mother." But "what have I to do with thee?" *does* imply rebuke, as is evident from Judg. xi. 12; 1 Kings xvii. 18; 2 Kings iii. 13; M. viii. 29; Mk. i. 24; L. viii. 28. *mine hour*] The meaning of "My hour" and "His hour" in this Gospel depends in each case on the context. There cannot here be any reference to His death; rather it means His hour for "manifesting forth his glory" (v. 11) as the Messiah by working miracles.

6. *six waterpots of stone*] As an eyewitness St John remembers their number, material, and size. The surroundings of the first miracle would not be easily forgotten. "Firkin" is an almost exact equivalent of the Greek *metrêtes*, which was about 9 gallons. The six pitchers, therefore, holding from 18 to 27 gallons each, would together hold 106 to 162 gallons.

7. It is difficult to see the meaning of this command, if only

water. And they filled them up to the brim. <sup>8</sup>And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*. <sup>9</sup>When the ruler of the feast had tasted the water *that was made* wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, <sup>10</sup>and saith unto him, Every man at the beginning doth set forth good wine; and when *men* have well drunk, then that which is worse: *but* thou hast kept the good wine until now. <sup>11</sup>This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

the water drawn out was turned into wine. The pitchers had been partially emptied by the ceremonial ablutions of the company, i.e. pouring water over their hands. Note that in His miracles CHRIST does not *create*; He increases the quantity, or changes the quality, of things already existing. *to the brim*] His Mother's words (v. 5) have done their work. Our attention seems here to be called to the great quantity of water changed into wine.

<sup>9.</sup> *ruler of the feast*] Perhaps *manager of the feast* would be better. In any case the translation should be uniform in these two verses, not sometimes "governor," sometimes "ruler." *that was made wine*] R.V. **now become wine**. The Greek seems to imply that all the water had become wine; there is nothing to mark a distinction between what was now wine and what still remained water.

<sup>10.</sup> *when men have well drunk*] Our translators have timidly shrunk from giving the full coarseness of the man's joke: it should be *when they have become drunken, when they are drunk*. In M. xxiv. 49, Acts ii. 15, 1 Cor. xi. 21, 1 Thess. v. 7, Rev. xvii. 2, 6, we have the same word rightly translated. Omit "then."

<sup>11.</sup> *This as a beginning of his signs, did Jesus in Cana*] i.e. it is the first miracle of all, not merely the first at Cana. This verse is conclusive against the miracles of CHRIST's childhood recorded in the Apocryphal Gospels. *and his disciples believed on him*] What a strange remark for a writer in the second century to make! His disciples believed on Him! Of course they did. Assume that a disciple is the writer, and all is explained: he well

Section ii. *The Work.* ii. 12—xi. 57

<sup>12</sup>After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. <sup>13</sup>And the Jews' passover was at hand, and Jesus went up to Jerusalem, <sup>14</sup>and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: <sup>15</sup>and when he had made a scourge of small cords, he drove *them* all out of the temple, and the sheep and

remembers how his own imperfect faith was confirmed by the miracle. CHRIST'S honouring a marriage-feast with His first miracle gives His sanction (1) to marriage, (2) to times of festivity.

II. 12—III. 36. *The Work among Jews*

<sup>12.</sup> *went down*] Capernaum being on the shore of the lake. It was situated in one of the most busy and populous districts of Palestine, and was therefore a good centre. *his brethren*] It is impossible to determine with certainty whether they are (1) the children of Joseph and Mary, born after the birth of Jesus; (2) the children of Joseph by a former marriage, whether levirate or not; or (3) adopted children. *continued there*] R.V. **abode there.** See on ch. i. 33.

<sup>13.</sup> We here enter on the second portion of the first main division of the Gospel:—THE WORK (1) among *Jews*, (2) among *Samaritans*, (3) among *Galileans*, (4) among *mixed multitudes*. See the last note on ch. i. 18.

*And the Jews' passover*] R.V. **the passover of the Jews.** An indication that this Gospel was written outside Palestine: one writing in the country would hardly have added "of the Jews." Passovers were active times in CHRIST'S ministry: and this is the first of them. St John groups his narrative round the Jewish festivals: we have (1) Passover; (2) Purim (?), ch. v. 1; (3) Passover, ch. vi. 4; (4) Tabernacles, ch. vii. 2; (5) Dedication, ch. x. 22; (6) Passover, ch. xi. 55.

<sup>14—25.</sup> *At Jerusalem. The First Cleansing of the Temple*

<sup>14.</sup> *in the temple*] i.e. in the Court of the Gentiles. The traffic would be great at the approach of the Passover. The account is graphic, as of an eyewitness.

<sup>15.</sup> *made a scourge*] Peculiar to this account; not in the similar narrative of the Synoptists. *and the sheep, &c.*] R.V. **both**

the oxen; and poured out the changers' money, and overthrew the tables; <sup>16</sup>and said unto them that sold doves, Take these *things* hence; make not my Father's house a house of merchandise. <sup>17</sup>And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

<sup>18</sup>Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these *things*? <sup>19</sup>Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. <sup>20</sup>Then said the Jews, Forty and six years was this temple in

*the sheep and the oxen.* "All" does not refer to the sellers and exchangers, but anticipates the sheep and the oxen. The common exchange would be foreign money for Jewish, payments to the Temple being necessarily made in Jewish coin.

<sup>16.</sup> The doves could not be driven out. He calls to the owners to take the cages away. Comp. L. ii. 24. *a house of merchandise*] Two years later things seem to have grown worse; the Temple has then become "a den of robbers."

<sup>17.</sup> *remembered*] Then and there. Who could know this but a disciple? Who would think of inventing it? See above on v. 11. *was written*] Better, *is written.* *hath eaten me up*] Rather, **will devour, or consume me**, i.e. wear me out. Ps. lxxix. 9, a psalm referred to again ch. xv. 25 and ch. xix. 28. It is difficult to believe that this cleansing of the Temple is identical with the one placed by the Synoptists at the *last* Passover in CHRIST'S ministry. If they are the same event, either St John or the Synoptists have made a gross blunder in chronology. Could St John, who was with Our Lord at both Passovers, make such a mistake?

<sup>19.</sup> *Destroy this temple*] St Matthew (xxvi. 61) and St Mark (xiv. 58) tell us that this saying was twisted into a charge against CHRIST, but they do not record the saying. St John, who does record the saying, does not mention the charge. Such coincidence is evidence of the truth of both statements. The word used in these three verses for "temple" means the central sacred building (*naos*), whereas that used in v. 14 means the whole sacred enclosure (*hieron*). The latter is never used figuratively. *raise it up*] In the charge His accusers turn this into *build*, a word not appropriate to raising a dead body.

<sup>20.</sup> This was the third Temple. Solomon's Temple was destroyed by Nebuchadnezzar. Zerubbabel's was rebuilt by Herod the Great.

building, and wilt thou rear it up in three days? <sup>21</sup>But he spake of the temple of his body. <sup>22</sup>When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. <sup>23</sup>Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. <sup>24</sup>But Jesus did not commit himself unto them, because he knew all *men*, <sup>25</sup>and needed not that any should testify of man: for he knew what was in man.

The Temple was begun 734—735 A.U.C. Reckoning 46 years from this point, we are brought to 781 or 782 A.U.C. = 28 or 29 A.D. Comparing this with the data given in L. iii. 1, the question arises, whether we are to reckon the 15th year of Tiberius from his joint reign with Augustus, A.D. 12; or from his sole reign after the death of Augustus, A.D. 14? This would give us A.D. 27 or 29 for the first public appearance of the Baptist, and at the earliest A.D. 28 or 30 for the Passover mentioned in this chapter. So that there seems to be exact agreement between this date and that of St Luke, if we count St Luke's fifteen years from the *joint* reign of Tiberius. It is incredible that this coincidence can have been planned.

*rear it up*] Better, **raise it up**; the same verb as in v. 19. For other instances of gross misunderstanding of CHRIST's words comp. chs. iii. 4, 9, iv. 11, 15, 33, vi. 34, 52, vii. 35, viii. 22, 33, 52, xi. 12, xiv. 5.

<sup>22.</sup> *was risen*] R.V. **was raised**. Comp. ch. xxi. 14; Acts iii. 15, iv. 10, v. 30. *remembered*] They recollected it when the event that explained it took place. Would anyone but a disciple give us these details about the disciples' thoughts? See on v. 11. *had said*] R.V. **spake**, i.e. on the present occasion.

<sup>23.</sup> *in Jerusalem at, &c.*] More accurately, *in Jerusalem at the passover, during the feast*. Note the exactness of detail. *the miracles*] R.V. **signs**, as in v. 11. None of these have been recorded. Comp. chs. iv. 45, xx. 30.

<sup>25.</sup> *and needed not*] Better, **and because he had no need**. *for he knew*] Better, **for he of himself knew**. We have instances of this supernatural knowledge in the cases of Peter, ch. i. 42; Nathanael, ch. i. 47, 48; Nicodemus, ch. iii. 3; the woman at the well, ch. iv. 29; the disciples, ch. vi. 61, 64; Lazarus, ch. xi. 4, 15; Judas, ch. xiii. 11; Peter, ch. xxi. 17.

**3** There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: <sup>2</sup>the same came to

III. 1—21. *The Discourse with Nicodemus*

This is the first of the eleven discourses of Our Lord which form the main portion, and are among the great characteristics, of this Gospel. They have been used as a powerful argument against its authenticity; (1) because they are unlike the discourses in the Synoptic Gospels, (2) because they are suspiciously like the First Epistle of St John, which all admit was written by the author of the Fourth Gospel, (3) because this likeness to the First Epistle pervades not only the discourses of Our Lord, but those of the Baptist also, as well as the writer's own reflections throughout the Gospel. The inference is that they are the composition of the writer himself. On the question as a whole we may say at once with Matthew Arnold (*Literature and Dogma*, p. 170), "the doctrine and discourses of JESUS cannot in the main be the writer's, because in the main they are clearly out of his reach." "Never man thus spake" (ch. vii. 46). Not even St John, and still less anyone else, could invent such words. But the objections urged above are serious, and ought to be answered. (1) The discourses in St John are unlike those in the Synoptists, but we must beware of exaggerating the unlikeness. They are longer, more reflective, less popular. But they are for the most part addressed to the educated and learned, to Elders, Pharisees, and Rabbis. The discourses in the first three Gospels are mostly spoken among the rude and simple-minded peasants of Galilee. Contrast the University sermons with the parish sermons of an eminent modern preacher, and we shall notice similar differences. This fact will account for a good deal. But (2) the discourses both in St John and in the Synoptists are translations from an Aramaic dialect. Two translations may differ very widely, and yet both be faithful; they may each bear the impress of the translator's own style, and yet accurately represent the original. This will to a large extent answer objections (2) and (3). And it is also possible that the peculiar tone of St John may be a reproduction of that of his Divine Master. That there is also an element which comes from himself need not be doubted.

**1.** *Now there was a man*] The conjunction shews the connexion with what precedes: Nicodemus was one of the "many" who "believed in His name," when they beheld His signs (ch. ii. 23). *Nicodemus*] He is mentioned only by St John. Love of truth and fear of man, candour and hesitation, seem to be combined in his character. Comp. chs. vii. 50, xix. 39. In ch. xix. 39 his

Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no *man* can do these miracles that thou doest, except God be with him. <sup>3</sup>Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. <sup>4</sup>Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? <sup>5</sup>Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. <sup>6</sup>That which is born

timidity is again noted and illustrated. *a ruler of the Jews*] A member of the Sanhedrin, ch. vii. 50. Comp. ch. xii. 42; L. xxiii. 13, xxiv. 20. His coming by night is to avoid the hostility of his colleagues: the Sanhedrin was opposed to JESUS.

<sup>2.</sup> *miracles*] Better, *signs*, as in ch. ii. 11. *except God be with him*] A similarly weak conclusion, shewing timidity: one expects "unless he be a Prophet," or "the Messiah."

<sup>3.</sup> *born again*] The word translated "again" may mean either "from the beginning," or "from above." St John uses the same word v. 31, ch. xix. 11, 23. In all three places it means "from above," which is perhaps to be preferred here: "from the beginning" would make no sense. To be "born from above" recalls being "born of GOD" in ch. i. 13. *cannot see*] i.e. so as to partake of it. Comp. to "see corruption," Ps. xvi. 10; to "see evil," Ps. xc. 15; to "see death," J. viii. 51; L. ii. 26. *the kingdom of God*] This phrase, so frequent in the Synoptists, occurs only here and v. 5 in St John.

<sup>5.</sup> CHRIST leaves the foolish question of Nicodemus to answer itself: He goes on to explain what is the real point, and what Nicodemus has not asked, the meaning of "from above": "of water and (of the) Spirit." The outward sign and inward grace of Christian baptism are here clearly given, and thus once more St John assumes without stating the primary elements of Christianity. Baptism is assumed here as well known to his reader, as the Eucharist is assumed in ch. vi. To a well-instructed Christian there was no need to explain what was meant by being born of water and the Spirit.

<sup>6.</sup> What a man inherits from his parents is a body with animal life and passions; what he receives from above is a spiritual nature with heavenly aspirations and capabilities.



of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup>Marvel not that I said unto thee, Ye must be born again. <sup>8</sup>The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. <sup>9</sup>Nicodemus answered and said unto him, How can these *things* be? <sup>10</sup>Jesus answered and said unto him, Art thou a master of Israel, and knowest not these *things*? <sup>11</sup>Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. <sup>12</sup>If I have told you earthly *things*, and ye believe not, how shall ye believe, if I tell you of heavenly *things*? <sup>13</sup>And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. <sup>14</sup>And as Moses lifted up the serpent in the wilderness, *even* so must the Son of

8. *The wind bloweth, &c.*] This verse is sometimes taken very differently: *the Spirit breatheth where He willeth, and thou hearest His voice, but canst not tell whence He cometh and whither He goeth; so is every one (born) who is born of the Spirit.* But the ordinary rendering is preferable. *so is every one*] i.e. such is the case of every one: he feels the spiritual influence, but finds it incomprehensible in its origin, which is from above, and in its end, which is eternal life.

9. *How can these things be?*] “Be,” **come to pass.**

10. *Art thou the teacher of Israel*] The well-known Rabbi, a representative of the supreme authority in the Church.

11. *We speak that we do know*] The plural is no *proof* that any of the disciples were present, though St John at least may have been; nor does it *necessarily* include more than CHRIST Himself. *testify*] R.V. **bear witness of** (see on ch. i. 7). *and ye receive not*] The tragic tone once more; see on ch. i. 5. “Ye teachers of Israel,” the very men who should receive it.

13. *which is in heaven*] These words are omitted in the best MSS. If they are retained, the meaning is “whose proper home is heaven.”

14. *must*] It is so ordered in the counsels of God. Heb. ii. 9,

man be lifted up: <sup>15</sup>that whosoever believeth in him should not perish, but have eternal life. <sup>16</sup>For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. <sup>17</sup>For God sent not his Son into the world to condemn the world; but that the world through him might be saved. <sup>18</sup>He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. <sup>19</sup>And this is the condemnation, that light is come into the world, and men

10. *be lifted up*] On the cross: the lifting up does not refer to the exaltation of CHRIST to glory.

15. *that whosoever, &c.*] This may also be rendered, *that every one who believeth may have in Him eternal life.* *not perish, but*] These words are not genuine here, but have been taken from the next verse.

16—21. It is much disputed whether this passage is a continuation of CHRIST's discourse, or the comment of the Evangelist upon it.

16. *loved the world*] The whole human race: see on ch. i. 10. This would be a revelation to the exclusive Pharisee, brought up to believe that God loved only the chosen people. The word for "love" is very frequent both in this Gospel and in the First Epistle, and may be considered characteristic of St John. *everlasting life*] The Greek is the same as in the previous verse, and the translation should be the same, *eternal life*. "Eternal life" is one of the phrases of which St John is fond. It occurs 17 times in the Gospel (only 8 in the Synoptics) and 6 times in the First Epistle. In neither Gospel nor Epistle is "eternal" applied to anything but "life."

17. *the world*] Note the emphatic repetition: the whole human race is meant, as in v. 16, not the Gentiles in particular. "Condemn" is too strong here for the Greek word, which is simply to **judge** between good and bad; but the word frequently acquires the notion of "condemn" from the context (see on ch. v. 29).

18. *is not condemned...is condemned already*] R.V. *is not judged...hath been judged already*. "Judge" and "judgment" are among St John's characteristic words.

19. *And this is the condemnation*] **But the judgment is this;** this is what it consists in: comp. chs. xv. 12, xvii. 3. *loved*

loved darkness rather than light, because their deeds were evil. <sup>20</sup>For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. <sup>21</sup>But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

<sup>22</sup>After these *things* came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. <sup>23</sup>And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. <sup>24</sup>For John was not yet cast into prison. <sup>25</sup>Then there arose a question between *some* of John's disciples and the Jews about

*darkness, &c.*] R.V. **loved the darkness rather than the light.** Cp. ch. i. 5. *deeds*] R.V. **works** here and *vv.* 20, 21.

<sup>20.</sup> *For every one, &c.*] Or, **He that practiseth worthless things hateth the light.** *reprov'd*] In ch. viii. 9 the same word is translated "convict," in ch. viii. 46 "convince," and in ch. xvi. 8 "reprove" with "convince" in the margin. "Convict" (as in R.V. marg.) is perhaps the best; **in order that his works may not be convicted** of being worthless.

<sup>21.</sup> *doeth truth*] Or, as in I J. i. 6, *doeth the truth*, the opposite of "doing" or "making a lie," Rev. xxi. 27, xxii. 15. The one fears to be convicted; the other courts the light, not for self-glorification, but as loving that to which he feels his works are akin.

### 22—36. *The Baptism and Final Testimony of John*

<sup>22.</sup> *and baptized*] Or, **was baptizing** during his stay there, through his disciples (ch. iv. 2). CHRIST'S Baptism was a continuation of John's baptism, accompanied by the operation of the Spirit (v. 5).

<sup>23.</sup> *Aenon*] "springs." The identifications of both Aenon and Salim remain uncertain. *much water*] For immersion; the Greek means literally **many waters**.

<sup>24.</sup> This corrects the impression, naturally derived from the Synoptists, that CHRIST'S public ministry did not commence till after the imprisonment of the Baptist.

<sup>25.</sup> *Then there arose*] Better, *there arose therefore*; i.e. in consequence of John's baptizing at Aenon. *between some of John's disciples and the Jews*] R.V. **on the part of John's**

purifying. <sup>26</sup>And they came unto John, and said unto him, Rabbi, *he* that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. <sup>27</sup>John answered and said, A man can receive nothing, except it be given him from heaven. <sup>28</sup>Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. <sup>29</sup>He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. <sup>30</sup>He must increase, but I *must* decrease. <sup>31</sup>He that cometh from above is

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*disciples with a Jew.* His question makes the disciples of John go at once to their master for his opinion about JESUS and His success.

<sup>26.</sup> *thou barest witness*] Rather, *thou hast borne witness.* This was the monstrous thing in their eyes; that One who seemed to owe his position to the testimony of John should be surpassing him. *the same*] Or, *this fellow*, expressing astonishment and chagrin. *all men*] An exaggeration very natural in their excitement. Comp. the excited statement of the Samaritan woman, ch. iv. 29; and of the Pharisees, ch. xii. 19; contrast *v.* 32 and see on ch. vi. 15.

<sup>27.</sup> The meaning of John's declaration is given in two ways: (1) "Jesus could not have this great success, unless it were granted Him from heaven; this ought to satisfy you that He is sent by God": (2) "I cannot accept the position of supremacy, which you would thrust upon me; because I have not received it from heaven." The former is better, as being a more direct answer to "all men come to him." But it is possible that both meanings are intended.

<sup>29.</sup> *He that hath the bride*] Here only in this Gospel does this well-known symbol occur. It is frequent both in O.T. and N.T.: Is. liv. 5; Hos. ii. 19, 20; Eph. v. 32; Rev. xix. 7, xxi. 2, 9. In O.T. it symbolizes the relationship between JEHOVAH and His chosen people, in N.T. that between CHRIST and His Church. *the friend of the bridegroom*] The special friend, appointed to arrange the preliminaries of the wedding, to manage and preside at the marriage-feast. Here the Messiah is the Bridegroom and the Church His Bride; John is His friend, who has prepared the heart of the Bride and arranged the espousal.

<sup>30.</sup> *must*] It is so ordained by God; *vv.* 7, 14, chs. ix. 4, x. 16, xx. 9.

above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. <sup>32</sup>And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. <sup>33</sup>He that hath received his testimony hath set to his seal that God is true. <sup>34</sup>For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. <sup>35</sup>The Father loveth the Son, and hath given all things into his hand. <sup>36</sup>He that believeth on the Son hath everlasting life: and he

**31—36.** A question is raised with regard to this section similar to that raised about *vv.* 16—21. Some regard it not as a continuation of the Baptist's speech, but as the Evangelist's comment thereupon.

**31.** *that cometh from above*] i.e. CHRIST. Comp. *v.* 13, ch. viii. 23, He "is above all," John included. *is earthly*] This loses the emphatic repetition of the words "of the earth" as they appear in the Greek. *He that is of the earth, of the earth he is, and of the earth he speaketh.* Note that "speaking of the earth" is a very different thing from "speaking of the world" (1 J. iv. 5). The one is to speak of God's work on earth; the other of what opposes, or at least is other than, God's work.

**32.** *what he hath seen and heard*] In his pre-existence with God; *v.* 11, ch. i. 18. He has immediate knowledge of heavenly things. *that he testifieth*] Better, *that he witnesseth* (see on ch. i. 7). For "testimony" here and *v.* 33 substitute **witness**. *and no man*] The tragic tone again; see on ch. i. 5, and comp. *v.* 11. "No man" is an exaggeration resulting from deep feeling. Comp. the similar exaggeration on the other side, *v.* 26, "all men come to him."

**33.** The Baptist shews at once that "no man" is hyperbolic; there are some who received *his witness*. "His" is emphatic, balancing "God." "He that received *Christ's* witness, set his seal that *God* is true." To believe the Messiah is to believe God, for the Messiah is God's interpreter, ch. i. 18. The metaphor is from sealing a document to express one's trust in it and adherence to it.

**34.** We must translate **He** *giveth not the Spirit by measure* (as R.V.); or, **the Spirit** *giveth not by measure*. The former is better, and "He" probably means God.

**36.** *everlasting life*] R.V. **eternal life** (see on *v.* 16). Note the

that believeth not the Son shall not see life; but the wrath of God abideth on him.

**4** When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, <sup>2</sup>(though Jesus himself baptized not, but his disciples,) <sup>3</sup>he left Judea, and departed again into Galilee. <sup>4</sup>And he must needs go through Samaria. <sup>5</sup>Then cometh he to a city of Samaria, which

tense; "hath" not "shall have." Believers are already in possession of eternal life. *he that believeth not*] This may also mean *he that obeyeth not*, and this is better, for it is not the same word as "he that believeth" with the negative added. *the wrath of God*] This phrase occurs nowhere else in the Gospels. It is the necessary complement of the love of God. If there is love for those who believe, there must be wrath for those who refuse to believe. Comp. M. iii. 7; L. iii. 7; Rom. i. 18, ix. 22, xii. 19.

*abideth*] Not "shall come to him": this is his portion already. He, like the believer, not only *will* have but *has* his portion.

#### IV. 1—42. *The Work among the Samaritans*

**1. made and baptized**] Lit. **is making and baptizing**, the very words of the report are given. In the A.V. St John seems to be correcting himself; he is really correcting the report carried to the Pharisees.

*than John*] They did not object so much to John's making disciples. He disclaimed being the Messiah, and he took his stand on the Law. Moreover, he "did no miracle." They could understand his position much better than that of JESUS, and feared it less.

**3. he left Judea**] The stronghold of the Pharisees and of the party opposed to CHRIST. CHRIST had come up from Capernaum to Jerusalem for the Passover (ch. ii. 13): He now returns to Galilee.

**4. he must needs go through Samaria**] There was no other way, unless He crossed the Jordan and went round by Perea, as Jews sometimes did to avoid annoyance from the Samaritans (on the Samaritans, see note on M. x. 5). As CHRIST was on His way from Jerusalem, and escaping from the ruling party there, He had less reason to fear molestation. Comp. L. ix. 53.

**5. a city of Samaria**] "City" must not be supposed to imply anything large. Samaria is the insignificant province of Samaria into which the old kingdom of Jeroboam had dwindled. *called*

is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. <sup>6</sup>Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. <sup>7</sup>There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. <sup>8</sup>(For his disciples were gone away unto the city to buy meat.) <sup>9</sup>Then saith the woman of Samaria unto him, How *is it that* thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans. <sup>10</sup>Jesus answered and said

*Sychar*] "Called" may be another indication that this Gospel was written outside Palestine, or it may mean that Sychar was a nickname ("liar" or "drunkard"). In the one case Sychar is a different place from Sychem or Shechem, though close to it, viz. the modern Askar: in the other it is a name for Sychem, the Neapolis of St John's day, and the modern Naplús. *that Jacob gave to his son Joseph*] Gen. xxxiii. 19, xlvi. 22; Josh. xxiv. 32. Abraham bought the ground, Jacob gave it to Joseph, and Joseph was buried there.

<sup>6.</sup> *Jacob's well*] Or, **spring** (v. 11). It still exists, but without spring-water; one of the few sites about which there is no dispute, in the entrance to the valley between Ebal and Gerizim.

*about the sixth hour*] See on ch. i. 39. This case again is not decisive as to St John's mode of reckoning the hours. On the one hand, noon was an unusual hour for drawing water. On the other, a woman whose life was under a cloud (v. 18) might select an unusual hour; and at 6 p.m. numbers would probably have been coming to draw, and the conversation would have been disturbed. Again, after 6 p.m. there would be rather short time for all that follows.

<sup>7.</sup> *a woman of Samaria*] i.e. of the province; not of the *city* of Samaria, at that time called Sebaste, in honour of Augustus, who had given it to Herod the Great. Herod's name for it survives in the modern Sebastieh. A woman of the city of Samaria would not have come all that distance to fetch water.

<sup>8.</sup> *meat*] i.e. food, not necessarily flesh.

<sup>9.</sup> *For the Jews, &c.*] Omit the articles; *For Jews have no dealings with Samaritans.* This is a remark, not of the woman, but of St John, to explain the woman's question. As He was on His way

unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. <sup>11</sup>The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou *that* living water? <sup>12</sup>Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? <sup>13</sup>Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: <sup>14</sup>but who-

from Jerusalem she probably thought He was a Judæan. The Galileans seem to have been less strict; and hence His disciples went to buy food of Samaritans.

**10.** *the gift of God*] What He is ready to give thee, what is now held out to thee, thy salvation. For "knewest" read **hadst known.** *thou wouldest have asked of him*] instead of His asking of thee: "thou" is emphatic.

**11.** *Sir*] A decided change from the pert "How is it?" in v. 9. His words and manner already begin to impress her. *the well is deep*] Not the same word for "well" as in v. 6. There the *spring* in the well is the chief feature: here it is rather the *deep hole* in which the spring was. Earlier travellers have called it over a 100 feet deep: at the present time it is about 75 feet deep. *that living water*] Better, *the living water*, of which Thou speakest. She thinks He means spring-water as distinct from cistern-water.

**12.** "Thou" is very emphatic; *Surely Thou art not greater.* Comp. ch. viii. 53. The loquacity of the woman as contrasted with the sententiousness of Nicodemus is very natural, while she shews a similar perverseness in misunderstanding spiritual metaphors. *our father Jacob*] The Samaritans claimed to be descended from Joseph; with how much justice is a question very much debated. Some maintain that they were of purely heathen origin, although they were driven by calamity to unite the worship of JEHOVAH with their own idolatries: and this view seems to be in strict accordance with 2 Kings xvii. 23—41. When the Samaritans asked Alexander the Great to excuse them from tribute in the Sabbatical year, because as true sons of Joseph they did not till their land in the seventh year, he pronounced their claim an imposture, and destroyed Samaria. Our Lord calls a Samaritan a "stranger" (L. xvii. 18), literally "one of a different race."



soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. <sup>15</sup>The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. <sup>16</sup>Jesus saith unto her, Go, call thy husband, and come hither. <sup>17</sup>The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: <sup>18</sup>for thou hast had five husbands; and he whom thou now hast is not thy husband: *in* that saidst thou truly. <sup>19</sup>The woman saith unto him, Sir, I perceive that thou art a prophet. <sup>20</sup>Our fathers worshipped in this mountain; and ye say, that in

**15.** Had she been a Jew, she could scarcely have misunderstood this metaphor of "water" and "living water" which is so frequent in the Prophets. Isa. xii. 3, xliv. 3; Jer. ii. 13; Zech. xiii. 1, xiv. 8. But the Samaritans rejected all but the Pentateuch.

**16.** *Go, call thy husband*] By a seemingly casual request CHRIST lays hold of her inner life, convinces her of sin, and leads her to repentance, without which her request, "Give me this water," could not be granted. The husband who was no husband was the plague-spot where her healing must begin.

**18.** *five husbands*] They were either dead or divorced, and she was now living with a man without being married to him. *in that saidst thou truly*] Better (as R.V.), **this** (one thing) *thou hast said truly*. CHRIST exposes the falsehood which lurks in the literal truth.

**19.** *a prophet*] One divinely inspired with supernatural knowledge, 1 Sam. ix. 9. Note the gradual change in her attitude of mind towards Him. First, off-hand pertness (*v.* 9); then, respect to His gravity of manner and serious words (*v.* 11); next, a misunderstanding belief in what He says (*v.* 15); and now, reverence for Him as a "man of God." Comp. the parallel development of faith in the man born blind (*ch.* ix. 11) and in Martha (*ch.* xi. 21).

**20.** Convinced that He can read her life she shrinks from inspection and hastily turns the conversation from herself. In seeking a new subject she naturally catches at one of absorbing interest to every Samaritan. *in this mountain*] Gerizim; her not naming it is very lifelike. A certain Manasseh, of priestly family, married the daughter of Sanballat the Horonite (Neh. xiii.

Jerusalem is the place where *men* ought to worship. <sup>21</sup>Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor *yet* at Jerusalem, worship the Father. <sup>22</sup>Ye worship ye know not what: we know what we worship: for salvation is of the Jews. <sup>23</sup>But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and *in* truth: for the Father seeketh

28), and was thereupon expelled from Jerusalem. He fled to Samaria and helped Sanballat to set up a rival worship on Gerizim. The temple on Gerizim, built then (about B.C. 410) or a century later, was destroyed by John Hyrcanus B.C. 130. Yet the Samaritans continue their worship on Gerizim to the present day.

<sup>21.</sup> *the hour cometh*] No article in the Greek—**there cometh an hour.** CHRIST decides neither for nor against either place. Those who would worship the Father must rise above such distinctions of place.

<sup>22.</sup> *ye know not what*] R.V. **that which ye know not.** The Samaritan religion, even after being purified from the original mixture with idolatry (2 Kings xvii. 33, 41), remained a mutilated religion; unenlightened by the clearer revelations in the Prophets and other books of O.T. *we know what we worship*] R.V. **we worship that which we know.** CHRIST here speaks as a Jew, and in such a passage there is nothing surprising in His so doing. As a rule CHRIST gives no countenance to the view that He belongs to the Jewish nation in any special way: He is the Saviour of the world. But here, where it is a question whether Jew or Samaritan has the larger share of truth, He ranks Himself both by birth and by religion among the Jews. "We," therefore, means "we Jews." *salvation is of the Jews*] Literally, **the salvation**, the expected salvation, *is of the Jews*; i.e. *proceeds from them* (not *belongs to them*), in virtue of the promises to Abraham (Gen. xii. 3, xviii. 18, xxii. 18) and Isaac (Gen. xxvi. 4).

<sup>23.</sup> *the true worshippers*] The same word for "true" as in ch. i. 9 (see note there); "true" as opposed to what is "spurious" and "unreal." Worship to be genuine, real, and perfect must be offered in spirit and truth. *for the Father seeketh, &c.*] **Better, for such the Father also seeketh to be his worshippers.** "Such" is very emphatic; "this is the character which He also desires in His worshippers."

such to worship him. <sup>24</sup> God *is* a Spirit: and they that worship him must worship *him* in spirit and *in* truth. <sup>25</sup> The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all *things*. <sup>26</sup> Jesus saith unto her, I that speak unto thee am *he*.

<sup>27</sup> And upon this came his disciples, and marvelled that he talked with *the* woman: yet no *man* said, What seekest thou? or, Why talkest thou with her? <sup>28</sup> The woman then left her waterpot, and went her way into the city, and saith to the men, <sup>29</sup> Come, see a man, which told me all *things* that ever I did: is not this the Christ? <sup>30</sup> Then they went out of the city, and came unto him.

<sup>24.</sup> God is Spirit, and must be approached in that part of us which is spirit, in the true temple of God, "which temple ye are."

<sup>25.</sup> *Messias*] See note on ch. i. 41. There is nothing at all improbable in her knowing the Jewish name and using it to a Jew. The Samaritan name for the expected Saviour was "the Returning One," or (according to a less probable derivation) "the Converter."

<sup>26.</sup> *am he*] This is the ordinary Greek affirmative (comp. L. xxii. 70); there is no reference to the Divine name "I AM," Ex. iii. 14; Deut. xxxii. 39. This open declaration of His Messiahship is startling when we remember M. xvi. 20, xvii. 9; Mk. viii. 30. But it was one thing for CHRIST to avow Himself when He saw that hearts were ready for the announcement; quite another for disciples to make Him known promiscuously.

<sup>27.</sup> *talked with the woman*] Rather, **was talking with a woman**, contrary to the precepts of the Rabbis. "Let no one talk with a woman in the street, no not with his own wife." The woman's being a Samaritan would increase their astonishment.

<sup>28.</sup> *left her waterpot*] Her leaving it shews that her errand is forgotten. This graphic touch comes from one who was there.

<sup>29.</sup> *all things that ever I did*] How natural is this exaggeration! In her excitement she states, not what He had really told her, but what she is convinced He could have told her. Comp. "all men" in ch. iii. 26, and "no man" in ch. iii. 32. *is not this the Christ?*] Rather (as R.V.), **can this be the Christ?** A similar error occurs in ch. xviii. 17, 25. Although she believes it, she thinks

<sup>31</sup>In the mean while *his* disciples prayed him, saying, Master, eat. <sup>32</sup>But he said unto them, I have meat to eat that ye know not of. <sup>33</sup>Therefore said the disciples one to another, Hath any *man* brought him *ought* to eat? <sup>34</sup>Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. <sup>35</sup>Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. <sup>36</sup>And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. <sup>37</sup>And herein is *that* saying true, One soweth, and another reapeth. <sup>38</sup>I sent you to reap *that* whereon

it almost too good to be true. Moreover she does not wish to seem too positive to those who do not yet know the evidence. The form of question is similar to that in *v.* 33.

**31.** *Master, eat*] R.V. **Rabbi, eat.** Here and in ch. ix. 2 and ch. xi. 8 our translators have turned "Rabbi" into "Master" (comp. M. xxvi. 25, 49; Mk. ix. 5, xi. 21, xiv. 45); while "Rabbi" is retained, chs. i. 38, 49, iii. 2, 26, vi. 25 (comp. M. xxiii. 7, 8). Apparently their principle was that wherever a disciple addresses CHRIST, "Rabbi" is to be translated "Master"; in other cases "Rabbi" is to be retained; thus obscuring the view which the disciples took of their own relation to JESUS. He was their Rabbi.

**33.** *Hath any man brought him*] Another instance of dulness as to spiritual meaning. In ch. ii. 20 it was the Jews; in ch. iii. 4 Nicodemus; in *v.* 11 the Samaritan woman; and now the disciples. Comp. chs. xi. 12, xiv. 5. These candid reports of what tells against the disciples add to the trust which we place in the narratives of the Evangelists.

**35.** *There are yet four months, &c.*] This cannot be a proverb. We may regard it as a mark of time. Harvest began in the middle of Nisan or April. Four months before that would place this event in the middle of December. *are white already to harvest*] In the flocking of these ignorant Samaritans to Him for instruction CHRIST sees the abundant harvest of souls that is to follow.

**36.** *he that soweth*] CHRIST, not the Prophets. *he that reapeth*] CHRIST's ministers.

ye bestowed no labour: other *men* laboured, and ye are entered into their labours. <sup>39</sup>And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. <sup>40</sup>So when the Samaritans were come unto him, they besought him that *he* would tarry with them: and he abode there two days. <sup>41</sup>And many moe believed because of his own word; <sup>42</sup>and said unto the woman, *Now* we believe, not because of thy saying, for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

<sup>43</sup>Now after two days he departed thence, and went into Galilee. <sup>44</sup>For Jesus himself testified, that a prophet hath no honour in his own country. <sup>45</sup>Then when he was come into Galilee, the Galileans received him, having seen all *the things* that he did at Jerusalem at

38. *other men*] CHRIST, the Sower; but put in the plural to balance "ye" in the next clause. In v. 37 both are put in the *singular* for the sake of harmony; "One soweth" (CHRIST), "another reapeth" (the disciples). All the verbs in this verse are perfects excepting "sent"; *have not laboured, have laboured, have entered.*

39. These Samaritans outstrip the Jews, and even the Apostles, in their readiness to believe.

40. *besought him*] Or, **kept beseeching** *him*. How different from His own people at Nazareth; M. xiii. 59; L. iv. 29. Comp. the thankful Samaritan leper, L. xvii. 16, 17. *tarry with them*] R.V. **abide** *with them*. See on ch. i. 33.

42. *have heard him ourselves*] R.V. *have heard for ourselves*. There is no "him" in the Greek. "The Christ" is also to be omitted.

#### 43—54. *The Work among the Galileans*

44. This is a well-known difficulty. As in ch. xx. 17, we have a reason assigned which seems to be the very opposite of what we should expect. This witness of JESUS would account for His *not* going into Galilee: how does it account for His going thither? It seems best to fall back on the old explanation of Origen, that by "his own country" is meant Judæa, "the home of the Prophets." The appeal to Judæa had in the main been a failure.

the feast: for they also went unto the feast. <sup>46</sup> So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. <sup>47</sup> When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. <sup>48</sup> Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. <sup>49</sup> The nobleman saith unto him, Sir, come down ere my child die. <sup>50</sup> Jesus saith unto him, Go *thy way*; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went *his way*. <sup>51</sup> And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. <sup>52</sup> Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. <sup>53</sup> So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole

<sup>46.</sup> For "So Jesus came" read **He came therefore.** [nobleman] Literally, *king's man*, i.e. **officer in the service of the king**, Herod Antipas; but whether in a civil or military office there is nothing to shew. [*at Capernaum*] 20 miles or more from Cana.

<sup>48.</sup> *signs and wonders*] CHRIST'S miracles are never mere "wonders" to excite astonishment; they are "signs" of heavenly truths as well, and this is their primary characteristic. [*ye will not believe*] In marked contrast to the ready belief of the Samaritans. Faith based on miracles is of a low type comparatively, but CHRIST does not reject it. Comp. chs. x. 38, xiv. 11, xx. 29.

<sup>49.</sup> He believes that CHRIST'S presence can save the child; he does not believe that He can save him without being present.

<sup>52.</sup> *began to amend*] Or, **was somewhat better**; a colloquial expression. The father fancies that the cure will be gradual. He has not yet fully realised CHRIST'S power. The reply of the servants shews that the cure was instantaneous. [*Yesterday at the seventh hour*] See on chs. i. 39 and iv. 6. It is impossible to decide whether 1 p.m. or 7 p.m. is right.

<sup>53.</sup> *himself believed*] This is the last stage in the growth of

house. <sup>54</sup>This is again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

**5** After this there was a feast of the Jews; and Jesus went up to Jerusalem. <sup>2</sup>Now there is at Jerusalem by the sheep *market* a pool, which is called in the

the man's faith, a growth which St John sketches for us here as in the case of the Samaritan woman. *and his whole house*] The first converted family.

**54.** *This is again, &c.*] Or, *This again as a second sign did Jesus, after he had come out of Judea into Galilee*] Both first and second had similar results; the first confirmed the faith of the disciples, the second that of this official. Whether this narrative is a discordant account of the healing of the centurion's servant (M. viii. 5; L. vii. 2) has been discussed from very early times, for Origen and Chrysostom contend against it. Eight very marked points of difference between the two narratives have been noted. Together they amount to something like proof that the two narratives cannot refer to one and the same fact, unless we are to attribute an astonishing amount of carelessness or misinformation either to the Synoptists or to St John. (1) Here a "king's man" pleads for his son; there a centurion for his servant. (2) Here he pleads in person; there the Jewish elders plead for him. (3) Here the father is probably a Jew; there the centurion is certainly a Gentile. (4) Here the healing words are spoken at Cana; there at Capernaum. (5) Here the malady is fever; there paralysis. (6) Here the father wishes Jesus to come; there the centurion begs Him not to come. (7) Here CHRIST does not go; there apparently He does. (8) Here the father has weak faith and is blamed (v. 48); there the centurion has strong faith and is commended.

V.—XI. *The Work among mixed multitudes, chiefly Jews*

V. 1—16. *The Impotent Man healed at Bethesda*

V. 1. *a feast of the Jews*] Almost every other feast and even the Day of Atonement have been suggested; but the only one which fits in satisfactorily is Purim. This feast commemorated the deliverance of the Jews from Haman (Esther iii. 7, ix. 24, 26, 28).

**2.** *there is at Jerusalem*] This is no evidence that the Gospel was written before the destruction of Jerusalem. The pool would still exist, even if the building was destroyed. Even if all were destroyed the present tense would be natural here. *by the sheep market*] There is no "market" in the Greek. R.V. is probably right: *sheep gate*. We know from Neh. iii. 1, 32, xii. 39

Hebrew tongue Bethesda, having five porches. <sup>3</sup>In these lay a great multitude of impotent *folk*, of blind, halt, withered, waiting for the moving of the water. <sup>4</sup>For an angel went down at a *certain* season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. <sup>5</sup>And a certain man was there, which had an infirmity thirty *and* eight years. <sup>6</sup>When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? <sup>7</sup>The impotent *man* answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. <sup>8</sup>Jesus saith unto him, Rise, take up thy bed, and walk. <sup>9</sup>And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. <sup>10</sup>The Jews

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that there was a sheep-gate. It was near the Temple. "Hebrew" means Aramaic, the language spoken at the time, not the old Hebrew of the Scriptures. *Bethesda*] "House of Mercy," or possibly "House of the Portico," or again "of the Olive." The name Bethesda does not occur elsewhere. *five porches*] Or, **colonnades**. These would be to shelter the sick. The place seems to have been a kind of charitable institution.

**3.** *waiting for the moving of the water*] These words and the whole of v. 4 are almost certainly an interpolation, though a very ancient one. They are omitted by the best MSS. Moreover, those MSS. which contain the passage vary very much.

**6.** *Wilt thou...?*] Or, **Doest thou will...?** Here and in the case of the man born blind (ch. ix.), as also of Malchus' ear (L. xxii. 51), CHRIST heals without being asked to do so. Excepting the healing of the royal official's son all CHRIST'S miracles in the Fourth Gospel are spontaneous. On no other occasion does CHRIST ask a question without being addressed first.

**8.** As in the case of the paralytic (Mk. ii. 9), CHRIST makes no inquiry as to the man's faith. CHRIST knew that he had faith; and the man's attempting to rise and carry his bed after 38 years of impotency was an open confession of faith.

**10.** *The Jews*] The hostile party, as usual: probably members



therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. <sup>11</sup>He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. <sup>12</sup>Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? <sup>13</sup>And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. <sup>14</sup>Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse *thing* come unto thee. <sup>15</sup>The man departed, and told the Jews that it was Jesus, which had made him whole.

of the Sanhedrin (see on ch. i. 19). They ignore the cure and notice only what can be attacked. They had the letter of the Law very strongly on their side. Comp. Exod. xxiii. 12, xxxi. 14, xxxv. 2, 3; Num. xv. 32; Neh. xiii. 15; and especially Jer. xvii. 21.

11. The man's defiance of them in the first flush of his recovered health is very natural. He means, "if He could cure me of a sickness of 38 years He had authority to tell me to take up my bed." Comp. the conduct of the blind man, ch. ix.

12. *What man, &c.*] R.V. **Who is the man that**, "man" being contemptuous, almost—"fellow." Once more they ignore the miracle, and attack the command.

13. *had conveyed himself away*] Better, **withdrew**. Originally the word signified "to stoop out of the way of," "to bend down as if to avoid a blow." Here only in N.T. The word might also mean, "*swam* out of," which would be a graphic expression for making one's way through a crowd.

14. *sin no more*] Or perhaps, **continue no longer in sin**. Comp. chs. [viii. 11,] xx. 17. The man's conscience would tell him what sin. Comp. [ch. viii. 7]. What follows shews plainly that this man's 38 years of sickness were the result of his own sin. *a worse thing*] Even in this life there might be a worse thing than the sickness which had consumed more than half man's threescore and ten.

15. *told the Jews*] He had given as his authority for breaking the Sabbath, "He that made me whole." Having found out that it was the famous teacher from Galilee, he returns to give them this additional proof of authority.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these *things* on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what *things* soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all *things* that

16. *and sought to slay him*] These words are not genuine here, but have been inserted from v. 18.

17—47. *The Discourse on the Son as the Source of Life*

17. *answered them*] This was how He met their constant persecution. The discourse which follows has two main divisions—*I. The prerogatives of the Son of GOD (17—30). II. The unbelief of the Jews (31—47).* *worketh hitherto, &c.*] Or, **is working even until now; I am working also.** From the Creation God has been ceaselessly working for man's salvation. Sabbaths have never hindered the Father's work; they must not hinder the Son's.

18. *Therefore*] R.V. **For this cause.** See on v. 16, chs. vi. 65, vii. 21, 22, viii. 47, ix. 23, x. 17, xii. 39, xiii. 11, xv. 19, xvi. 15. This "seeking to kill" is the blood-red thread which runs through the whole of this section of the Gospel: comp. chs. vii. 1, 19, 25, viii. 37, 40, 59, x. 31, xi. 53, xii. 10. *making himself equal*] They fully understand the force of the parallel statements, "My Father is working; I am working also." If Arian or Unitarian views were right, would not CHRIST at once have explained that what they imputed to Him as blasphemy was not in His mind at all? But instead of explaining that He by no means claims equality with the Father, He goes on to reaffirm this equality from other points of view; see especially v. 23 and note on ch. xx. 28.

19. The Jews accuse Him of blasphemy; which implies opposition to God: but He and the Father are most intimately united.

himself doeth: and he will shew him greater works than these, that ye may marvel. <sup>21</sup>For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. <sup>22</sup>For the Father judgeth no *man*, but hath committed all judgment unto the Son: <sup>23</sup>that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. <sup>24</sup>Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. <sup>25</sup>Verily, verily, I say unto you, The hour is coming, and now is, when the

**20. Greater works than these will he shew him]** "Works" is a favourite term with St John to express the details of CHRIST'S work of redemption. Comp. v. 36, chs. ix. 4, x. 25, 32, 37, xiv. 11, 12, xv. 24.

**21—27.** The Father imparts to the Son the power of raising the spiritually dead. It is very important to notice that "raising the dead" in this section is *figurative*; raising from moral and spiritual death: whereas the resurrection (vv. 28, 29) is *literal*; the rising of dead bodies from the graves. It is impossible to take both sections in one and the same sense, either figurative or literal.

**22. For not even doth the Father** (to whom judgment belongs) **judge any man]** The Son therefore has both powers, to make alive whom He will, and to judge.

**24.** We see from this that "whom he will" (v. 21) implies no arbitrary selection. It is each individual who decides for himself whether he will hear and believe. *hath everlasting life]* Or, *hath eternal life*: see on ch. iii. 16. Note the tense; he hath it already, it is not a reward to be bestowed hereafter: see on ch. iii. 36. *shall not come into condemnation]* **R.V. cometh not into judgment.** *is passed from death unto life]* Or, *is passed over out of death into life* (comp. ch. xiii. 1; 1 J. iii. 14). This is evidently equivalent to escaping judgment and attaining eternal life, clearly shewing that death is spiritual death, and the resurrection from it spiritual also.

**25. The hour cometh]** **R.V. There cometh an hour]** Comp. ch. iv. 21, 23. *and now is]* These words also exclude the meaning

dead shall hear the voice of the Son of God: and they that hear shall live. <sup>26</sup>For as the Father hath life in himself; so hath he given to the Son to have life in himself; <sup>27</sup>and hath given him authority to execute judgment also, because he is the Son of man. <sup>28</sup>Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup>and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. <sup>30</sup>I can of mine own

of a *bodily* resurrection; the hour for which had not yet arrived. If a *spiritual* resurrection be understood, "and now is" is perfectly intelligible; CHRIST'S ministry was already winning souls from spiritual death.

<sup>26.</sup> *so hath he given*] Better, *so gave he also*. Comp. ch. vi. 57. The Father is the Living One, the Fount of all Life. The Messiah, however, imparts life to all who believe; which He could not do unless He had in Himself a fountain of life; and this the Father gave Him when He sent Him into the world.

<sup>27.</sup> *because he is the Son of man*] Rather (as R.V. marg.), *because he is a son of man*; i.e. not because He is the Messiah, but because He is a human being. Because the Son emptied Himself of all His glory and became a man, therefore the Father endowed Him with these two powers; to have life in Himself, and to execute judgment.

<sup>28.</sup> There cometh an hour when He shall cause a general resurrection of men's bodies, and a final separation of good from bad, a final judgment. He does not add "and now is," which is in favour of the resurrection being *literal*. *all that are in the graves*] Not "whom he will"; there are none whom He does not will to come forth from their *sepulchres* (see on ch. xi. 7). All, whether believers or not, must rise. This shews that spiritual resurrection cannot be meant.

<sup>29.</sup> *done evil*] Or, *practised worthless things*. See on ch. iii. 20. *damnation*] R.V. *judgment*. It is the same Greek word as is used in *vv.* 22, 27. These words are the strongest proof that spiritual resurrection cannot be meant. Spiritual resurrection must always be a resurrection of life, a passing from spiritual death to spiritual life. This passage, and Acts xxiv. 15, are the only *direct* assertions in N.T. of a bodily resurrection of the wicked. It is implied, M. x. 28; Rev. xx. 12, 13.

self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. <sup>31</sup>If I bear witness of myself, my witness is not true. <sup>32</sup>There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. <sup>33</sup>Ye sent unto John, and he bare witness unto the truth. <sup>34</sup>But I receive not testimony from man: but these *things* I say, that ye might be saved. <sup>35</sup>He was a burning and a shining light: and ye were willing for a season to rejoice in his light. <sup>36</sup>But I have greater witness than *that of* John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. <sup>37</sup>And

**30.** It is impossible for Him to will to do anything but what the Father wills. *as I hear]* From the Father: hence CHRIST'S judgment must be just.

**31.** The words are to be taken quite literally: "If I bear any witness other than that which my Father bears, that witness of Mine is not true."

**32.** *There is another]* Not the Baptist, as seems clear from v. 34, but the Father; comp. chs. vii. 28, viii. 26, and see on ch. i. 7.

**35.** *He was a burning and a shining light]* A grievous mis-translation, obscuring the marked difference between the Baptist and the Messiah: better, *He was the lamp which is kindled and (so) shineth.* CHRIST is the Light; John is only the lamp kindled at the Light, and shining only after being so kindled, having no light but what is derived. *for a season]* Like children, they were glad to disport themselves in the blaze, instead of seriously considering its meaning. And even that only for a season; their pilgrimages to the banks of the Jordan had soon ended; when John began to preach repentance they left him.

**36.** *I have greater witness than that of John]* Or, **the witness which I have is greater than John,** viz. the works which as the Messiah I have been commissioned to do. *to finish]* Literally, **in order that I may accomplish;** comp. ch. xvii. 4. This was God's purpose. See on chs. iv. 34, 47, ix. 3. St John is very fond of the construction "in order that," especially of the Divine purpose.

the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. <sup>38</sup>And ye have not his word abiding in you: for whom he hath sent, him ye believe not. <sup>39</sup>Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. <sup>40</sup>And ye will not come to me, that ye might have life. <sup>41</sup>I receive not honour from men. <sup>42</sup>But I know you, that ye have not the love of God in you. <sup>43</sup>I am come in my Father's name, and ye receive me

**37.** There is a difference of tense in the Greek which should be retained: *the Father which sent me* (once for all at the Incarnation) *he hath borne witness* (for a long time past, and is still doing so) *of me.* *Ye have neither, &c.*] A paraphrase will shew the meaning: "neither with the ear of the heart have ye ever heard Him, nor with the eye of the heart have ye ever seen Him, in the revelation of Himself given in the Scriptures; and so ye have not the testimony of His word present as an abiding power within you." There should be no full stop at "shape," only a comma or semicolon.

**39.** *Search the Scriptures*] It will never be settled beyond dispute whether the verb here is *imperative* or *indicative*. The context seems to be strongly in favour of the indicative, *ye search the Scriptures.* All the verbs on either side are in the indicative; and more especially the one with which it is so closely connected, "and ye will not come." *Ye search the Scriptures, and* (instead of their leading you to Me) *ye are not willing to come to me.* The tragic tone once more: see on ch. i. 5. Not that they were wrong in thinking that eternal life was to be found in the Scriptures; their error was in thinking that they, who rejected the Messiah, had found it.

**40.** *ye are not willing to come to me*] This is at the root of their failure to read Scripture aright, their hearts are estranged.

**41.** *I receive not honour*] **Glory** would perhaps be better than "honour" both here and in v. 44, and than "praise" in chs. ix. 24 and xii. 43.

**42.** Once more CHRIST appears as the searcher of hearts; comp. chs. i. 47, 50, ii. 24, 25, iv. 17, 18, 48, v. 14.

**43.** The tragic tone as in vv. 39, 40, "I come with the highest credentials, as My Father's representative (comp. ch. viii. 42), and

not: if another shall come in his own name, him ye will receive. <sup>44</sup>How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? <sup>45</sup>Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. <sup>46</sup>For had ye believed Moses, ye would have believed me: for he wrote of me. <sup>47</sup>But if ye believe not his writings, how shall ye believe my words?

**6** After these *things* Jesus went over the sea of Galilee, *which is the sea of Tiberias*. <sup>2</sup>And a great

ye reject Me." *come in his own name*] As a false Messiah or as Antichrist. Sixty-four pretended Messiahs have been counted. Comp. M. xxiv. 24.

<sup>44</sup>. This is the climax of CHRIST'S accusation. They have reduced themselves to such a condition that they *cannot* believe. *from God only*] R.V. *from the only God*, from Him who alone is God; whereas by receiving glory from one another they were making gods of one another; so that it is they who really "make themselves equal with God" (v. 18). The whole verse should run thus: *How can ye believe, seeing that ye receive glory one of another; and the glory which cometh from the only God ye seek not.*

<sup>45</sup>. *there is one*] Note the change from future to present: CHRIST *will* not be, because Moses *is*, their accuser. *in whom ye trust*] R.V. *on whom ye have set your hope*.

<sup>46</sup>. *had ye believed Moses, ye would have believed me*] R.V. *if ye believed Moses, ye would believe me*. This proves that Moses is their accuser. CHRIST here stamps with His authority the Pentateuch. He accepts, as referring to Himself, the Messianic types and prophecies which it contains. Comp. L. xxiv. 27, 44.

<sup>47</sup>. *if ye believe not*] The emphatic words are "his" and "my." Most readers erroneously emphasize "writings" and "words." The comparison is between Moses and CHRIST: the contrast between writings and words is no part of the argument. Comp. L. xvi. 31.

VI. 1—15. *The Sign on the Land; Feeding the Five Thousand*

1. If the feast in ch. v. 1 is, as seems likely, Purim, this would be about a month later in the same year, which is probably A.D. 29.

multitude followed him, because they saw his miracles which he did on them that were diseased. <sup>3</sup>And Jesus went up into a mountain, and there he sat with his disciples. <sup>4</sup>And the passover, a feast of the Jews, was nigh. <sup>5</sup>When Jesus then lift up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? <sup>6</sup>And this he said to prove him: for he himself knew what he would do. <sup>7</sup>Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that

The notes on M. xiv. 13—21, Mk. vi. 40—44, and L. ix. 10—17 should be compared throughout. *over the sea*] To the north-eastern shore. The scene shifts suddenly from Judæa (ch. v. 18) to Galilee, which is *the sea of Tiberias*] (Here v. 23 and ch. xxi. 1 only.) Added to describe the sea more exactly, especially for the sake of foreign readers. Another slight indication that this Gospel was written outside Palestine: Tiberias is not named in the first three Gospels. The town was built during Our Lord's life-time by Herod Antipas, who called it Tiberias out of compliment to the reigning emperor; one of many instances of the Herods paying court to Rome. Comp. Bethsaida Julius, where this miracle took place, called Julius by Herod Philip after the infamous daughter of Augustus. The new town would naturally be much better known when St John wrote than when the earlier Evangelists wrote.

2. *a great multitude*] This multitude went round by land while CHRIST crossed the water.

3. *a mountain*] Rather, *the mountain*. The definite article indicates familiarity with the locality. Comp. v. 15.

4. *a feast of the Jews*] Rather, *the feast of the Jews*. This near approach of the Passover is given as a date. As already noticed (see on ch. ii. 13), St John groups his narrative round the Jewish festivals.

5. *Jesus therefore having lifted up his eyes and seen that a great multitude cometh*.

6. *to prove him*] i.e. to test his faith, to try what impression CHRIST's words and works have made upon him. *would do*] Or, *was about to do*.

7. *Two hundred pennyworth*] *Two hundred shillingsworth* would more nearly represent the original. The *denarius* was the ordinary wage for a day's work (M. xx. 2; comp. L. x. 35); in weight of silver it was less than a shilling; in purchasing power



every one of them may take a little. <sup>8</sup>One of his disciples, Andrew, Simon Peter's brother, saith unto him, <sup>9</sup>There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? <sup>10</sup>And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, *in* number about five thousand. <sup>11</sup>And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. <sup>12</sup>When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. <sup>13</sup>Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and

it was more. Two hundred *denarii* from the one point of view would be about £7, from the other nearly double that.

9. *a lad*] And therefore able to carry very little. *barley loaves*] The ordinary coarse food of the lower orders; Judg. vii. 13. *two small fishes*] Philip had enlarged on the greatness of the difficulty; Andrew insists rather on the smallness of the resources for meeting it.

10. *much grass*] As we might expect early in April (*v.* 4). St Mark (vi. 39, 40) mentions how they reclined in parterres, by hundreds and by fifties, *on the green grass*. This arrangement would make it easy to count them.

11. *given thanks*] The usual grace before meat. But it seems that this giving of thanks or blessing of the food (L. ix. 16) was the *means* of the miracle, because (1) all four narratives notice it; (2) it is pointedly mentioned again, *v.* 23; (3) it is also mentioned in both accounts of the feeding of the 4000 (M. xv. 36; Mk. viii. 6).

12. *Gather up the fragments*] St John alone tells of this command. It has been noticed as a strong mark of truth, most unlikely to have been invented by the writer of a fiction. How improbable, from a human point of view, that one who could multiply food at will should give directions about saving fragments!

13. All four have the same word for basket, *cophinus*, i.e. the wallet which every Jew carried when on a journey, to keep himself independent of Gentile food, which would be unclean. Juvenal, iii. 14. Each of the Twelve gathered into his own wallet, and filled

above unto them that had eaten. <sup>14</sup>Then *those* men, when they had seen the miracle that Jesus did, said, This is of a truth *that* prophet that should come into the world.

<sup>15</sup>When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. <sup>16</sup>And when even was *now* come, his disciples went down unto the sea, <sup>17</sup>and entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them. <sup>18</sup>And the sea arose by reason of a great wind that blew. <sup>19</sup>So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto

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it full. Moreover in referring to the miracle the word *cophinus* is used (M. xvi. 9). In the feeding of the 4000 (M. xv. 37; Mk. viii. 8), and in referring to it (M. xvi. 10), a different word for basket, *spuris*, is used. Such accuracy is evidence of truth.

<sup>14.</sup> *the miracle that Jesus did*] Better, *the sign that he did*. The name JESUS has been inserted here, as elsewhere, because this once was the beginning of a lesson read in church. *that prophet that should come*] R.V. *the prophet that cometh*: the Prophet of Deut. xviii. 15 (see on ch. i. 21).

<sup>15.</sup> *take him by force*] Carry Him to Jerusalem and proclaim Him king at the Passover. This again is peculiar to St John. He points out how the enmity of CHRIST'S foes increases; and nothing increased it so much as popular enthusiasm for Him: chs. iii. 26, iv. 1—3, vii. 40, 41, 46, viii. 30, ix. 30—33, x. 21, 42, xi. 45, 46, xii. 9—11.

#### 16—21. *The Sign on the Lake; Walking on the Water*

<sup>16.</sup> *when even was now come*] St Matthew (xiv. 15, 23) makes two evenings; this was in accordance with Jewish custom. It is the second evening that is here meant, from 6 p.m. to dark.

<sup>17.</sup> *towards Capernaum*] St Mark says "unto Bethsaida," which was close to Capernaum. For "went over the sea" we should read **were coming over the sea**, i.e. were on their way home.

<sup>19.</sup> *five and twenty or thirty furlongs*] This pretty closely corresponds with "in the midst of the sea" (M. xiv. 24). The lake is nearly seven miles across in the widest part. *walking on the sea*] St Mark tells us that it was about the fourth watch,

the ship: and they were afraid. <sup>20</sup>But he saith unto them, It is I; be not afraid. <sup>21</sup>Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

<sup>22</sup>The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone; <sup>23</sup>(howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) <sup>24</sup>when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. <sup>25</sup>And when they had found him on the other

i.e. between 3.0 and 6.0 a.m. St Matthew alone gives St Peter's walking on the sea.

<sup>21.</sup> *they willingly received him*] R.V. **they were willing to receive him.** *immediately*] We are probably to understand that this was miraculous; but the point is uncertain and unimportant. *whither they went*] Better (as R.V.), *whither they were going*, or intending to go.

**22—25.** *The Sequel of the Two Signs*

<sup>22.</sup> *the people*] An instance of the caprice of the translators of A.V. in creating differences. The same Greek word is translated "multitude" in v. 2, "company" in v. 5, and "people" here, v. 24, &c.; **multitude** would be best throughout. *the other side of the sea*] The eastern side, where the miracle took place.

<sup>23.</sup> *howbeit there came*] This awkward parenthesis explains how there came to be boats to transport the people to the western shore after they had given over seeking for CHRIST on the eastern. *after that the Lord had given thanks*] Unless the giving thanks was the turning-point of the miracle it is difficult to see why it is mentioned again here: see on v. 11.

<sup>24.</sup> *they also took shipping*] More literally, **they themselves entered into the boats**, i.e. the boats that had come from Tiberias, driven in very possibly by the gale which had delayed the Apostles.

side of the sea, they said unto him, Rabbi, when camest thou hither? <sup>26</sup> Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw *the* miracles, but because ye did eat of the loaves, and were filled. <sup>27</sup> Labour not for the meat which perisheth, but for *that* meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. <sup>28</sup> Then said they unto him, What shall we do, that we might work the works of God? <sup>29</sup> Jesus answered and said unto them, This

25. *the other side of the sea*] This now means the western shore.

26—29. *The Discourse on the Son as the Support of Life*

This is a well-known field of controversy, as to whether it does or does not refer to the Eucharist. That it has no reference whatever to the Eucharist seems incredible, when we remember (1) the startling words here used about eating the Flesh of the Son of Man and drinking His Blood; (2) that just a year from this time CHRIST instituted the Eucharist; (3) that the primitive Church is something like unanimous in interpreting this discourse as referring to the Eucharist. But it is equally incredible that the reference is solely or primarily to the Eucharist. Rather the discourse refers to *all* the various channels of grace by means of which CHRIST imparts Himself to the believing soul.

26. *ye saw the miracles*] R.V. *ye saw signs*.

27. *Labour not for*] R.V. **Work not for**. The people keep harping on the word "work." *the meat which perisheth*] Better (to avoid all ambiguity), *the food which perisheth*: "meat" in the sense of "flesh-meat" is not intended. *endureth unto everlasting life*] R.V. **abideth unto eternal life**: see on chs. i. 33 and iii. 16.

*hath God the Father sealed*] Better (preserving the emphasis of the Greek order), **the Father sealed, even God**. "Sealed," i.e. authenticated (ch. iii. 33), as the true giver of this food (1) by the Scriptures, (2) by the voice from Heaven at His Baptism, (3) by His miracles and Messianic work.

28. R.V. *What must we do, that we may work?*

29. They probably were thinking of works of the Law, tithes, sacrifices, &c. CHRIST tells them of one work, one moral act, from which all the rest derive their value—belief in Him whom God has sent.

is the work of God, that ye believe on *him* whom he hath sent. <sup>30</sup>They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? <sup>31</sup>Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. <sup>32</sup>Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not *that* bread from heaven; but my Father giveth you the true bread from heaven. <sup>33</sup>For the bread of God is he which cometh down from heaven, and giveth life unto the world. <sup>34</sup>Then said they unto him, Lord, evermore give us this bread. <sup>35</sup>And Jesus said unto them, I am

**30.** They understand that in the words "him whom he hath sent" JESUS is claiming to be the Messiah; but they want a proof. After all, the feeding of the 5000 was less marvellous than the manna, and Moses was not the Messiah. Note that whereas He uses the strong form, "believe on him," they use the weak one, "believe thee." See last note on ch. i. 12.

**31.** *manna*] More exactly, **the manna**. *He gave them bread from heaven to eat*] A rough quotation of "had rained down manna upon them to eat" (Ps. lxxviii. 24). They artfully suppress the nominative (which in the Psalm is "GOD"), and leave "Moses" to be understood.

**32.** CHRIST shews them that He quite understands their insinuation: they are comparing Him unfavourably with Moses. He denies both their points; (1) that Moses gave the manna; (2) that the manna was in the truest sense bread from heaven. *the true bread, &c.*] "True" in the sense of "real" and "perfect" (see on ch. i. 9); the manna was but the type, and therefore imperfect. Note the change from "gave" to "giveth": God is continually giving the true bread; it is not a thing granted at one time and then no more, like the manna.

**33.** *the bread of God is he which*] Better (as R.V.), *the bread of God is that which*. CHRIST has not yet identified Himself with the Bread.

**34.** Our translators wisely vary the rendering of *Kyrie*, using sometimes "Lord," and sometimes "Sir." Here, as with the Samaritan woman, "Sir" would be better. As she thought that the living water would at any rate be very useful (ch. iv. 15), so these Jews think that the true bread is at least worth having. They do not disbelieve in His power, but in His mission.

the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. <sup>36</sup>But I said unto you, That ye also have seen me, and believe not. <sup>37</sup>All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. <sup>38</sup>For I came down from heaven, not to do mine own will, but the will of him that sent me. <sup>39</sup>And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up *again* at the last day. <sup>40</sup>And this is the will of him that sent me, that every one which

**35.** *I am the bread of life*] The pronoun is very emphatic: comp. ch. iv. 26. As in ch. v. 30, He passes from the third to the first person. "Bread of life" means "bread that giveth life." Comp. "the tree of life" (Gen. ii. 9, iii. 22, 24), "the water of life" (Rev. xxi. 6, xxii. 1). The superiority of CHRIST to the manna consists in this; it satisfied only bodily needs for a time, He satisfies spiritual needs for ever.

**36.** *I said unto you*] When? no such saying is recorded. But the reference may easily be to one of the countless unrecorded sayings of CHRIST. See on ch. x. 26, where there is a somewhat similar case. *Ye have even seen me* (not merely heard of Me), and (yet) *do not believe*. The tragic tone again. See on ch. i. 5, 10, 11.

**37.** There is a significant change of gender in the Greek which is obscured in the English. "All that" is neuter, **all that which**; what is given is treated as impersonal, mankind *en masse*; what comes, with free will, is masculine. Men are given to CHRIST without being consulted; but each individual can, if he likes, refuse to come. Comp. chs. i. 11, xvii. 2.

**38.** *I came down*] Better, **I am come down or have descended**. The drift of these three verses (38—40) is;—How could I cast them out, seeing that I am come to do My Father's will, and He wills that they should be received?

**39.** The true reading is; **this is the will of him that sent me. raise it up again at the last day**] This gracious utterance is repeated as a kind of refrain, verses 40, 44, 54. "The last day" is peculiar to St John, and occurs seven times in this Gospel.

**40.** *And this is the will of him that sent me*] The true reading is; **For this is the will of my Father**. The opening words of verses 39 and 40, being very similar, have become confused in inferior MSS. This verse is explanatory of v. 39, and opens with

seeth the Son, and believeth on him, may have everlasting life: and I will raise him up *at* the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how *is it* then *that* he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No *man* can come to me, except the Father which hath sent me draw him: and I will raise him up *at* the last day. 45 It is written in the prophets, And they shall be all taught of God. Every *man* therefore that hath heard, and hath learned of the

“for”; it shews who are meant by “all which he hath given me,” viz. *every one that contemplateth the Son and believeth on Him*. “Seeth” is not strong enough for the Greek word here used: the Jews had seen JESUS; they had not contemplated Him so as to believe.

41. *The Jews then, &c.*] *The Jews therefore muttered respecting him*, talked in an under-tone among themselves about Him: it does not necessarily mean that they found fault, though the context shews that they did (comp. v. 61, ch. vii. 12).

42. *Is not this fellow Jesus*] the expression is contemptuous. “We know His parentage; there is nothing supernatural about His origin.” Nothing can be inferred from this as to Joseph’s being alive at this time: the probability is that he was not, as he nowhere appears in the Gospel narrative; but this cannot be proved. *how is it then, &c.*] R.V. *how doth he now say, I am come down*.

44. *draw him*.] The same word is used in ch. xii. 32; “will draw all men unto me.” It does not necessarily imply force, still less irresistible force, but merely *attraction* of some kind, some inducement to come.

45. *in the prophets*] The reference is to Isa. liv. 13, but there are similar passages Jer. xxxi. 33, 34; Joel iii. 16, 17. The “therefore” in the second half of the verse is not genuine: “therefore” is very common in the narrative portion of this Gospel, very rare in the discourses. On “it is written” see on ch. ii. 17. Here, as in chs. xiii. 18 and xix. 37, the quotation agrees with the Hebrew against the LXX. This is evidence that the writer knew Hebrew and therefore was probably a Jew of Palestine.

Father, cometh unto me. <sup>46</sup>Not that any *man* hath seen the Father, save he which is of God, he hath seen the Father. <sup>47</sup>Verily, verily, I say unto you, He that believeth on me hath everlasting life. <sup>48</sup>I am *that* bread of life. <sup>49</sup>Your fathers did eat manna in the wilderness, and are dead. <sup>50</sup>This is the bread which cometh down from heaven, that a man may eat thereof, and not die. <sup>51</sup>I am the living bread which came down from heaven: if any *man* eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. <sup>52</sup>The Jews therefore strove amongst themselves, saying, How can this *man* give us *his* flesh to eat? <sup>53</sup>Then Jesus

<sup>47.</sup> *hath everlasting life*] *hath eternal life* (ch. iii. 16). Note the tense. CHRIST solemnly assures them (the double "Verily") that the believer is already in possession of eternal life. See on chs. iii. 36 and v. 24.

<sup>48.</sup> *that bread of life*] Better, *the bread of life*. Comp. v. 32, chs. i. 21, 25, vi. 14.

<sup>49.</sup> The same word is used both in v. 49 and v. 50: therefore for "are dead" it will be better to substitute **died**. Moreover, the point is, not that they are dead now, but that they perished then; the manna did not save them. They **ate the manna and died**.

<sup>51.</sup> *the living bread*] Not merely the Bread of life (v. 48), the life-giving Bread, but the living Bread, having life in itself, which life is imparted to those who partake of the Bread. *which came down*] At the Incarnation. In one sense CHRIST is perpetually coming down from heaven, in the other He came but once: He is ever imparting Himself to man; He only once became man. *and the bread that I will give*] The precise wording of this sentence is somewhat uncertain, but the best reading seems to be: *and the bread that I will give is my flesh for the life of the world*. The words must have had some meaning for those who heard them at Capernaum, and therefore have a wider range than any one Sacrament. The primary reference is to CHRIST's propitiatory death; the secondary reference is to *all* those means by which the death of CHRIST is appropriated, especially the Eucharist.

<sup>53.</sup> CHRIST further startles them by telling them that they



said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. <sup>54</sup>Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up *at* the last day. <sup>55</sup>For my flesh is meat indeed, and my blood is drink indeed. <sup>56</sup>He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. <sup>57</sup>As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. <sup>58</sup>This is *that* bread which came down from heaven: not as your fathers did eat manna, and

must drink His Blood; an amazing statement to a Jew, who was forbidden to taste even the blood of animals (Gen. ix. 4; Lev. xvii. 10—16). These words point still more distinctly to His propitiatory death; for “the Blood is the life” which He offered up for the sins of the world. Taken separately, the Flesh represents sacrifice and sustenance, the Blood represents atonement and life.

<sup>54.</sup> From the warning as to the disastrous consequences of not partaking He passes to a declaration of the blessed consequences of partaking, viz. eternal life, and that at once, with resurrection among the just hereafter.

<sup>55.</sup> *meat indeed...drink indeed*] **true food...true drink**, i.e. this is no misleading metaphor, but an actual fact.

<sup>56.</sup> *dwelleth in me, and I in him*] R.V. **abideth in me, and I in him**. One of St John’s characteristic phrases to express the most intimate mutual fellowship and union. “Abide” is also characteristic; chs. xiv. 10, 20, xv. 4, 5, xvii. 21; 1 John iii. 24, iv. 16.

<sup>57.</sup> *the living Father*] The absolutely Living One, the Fount of all life, in whom is no element of death. The expression occurs nowhere else. *by the Father*] Better (as R.V.), **because of the Father**, i.e. because the Father is the Living One. Similarly, “by me” should be **because of me**, i.e. because he thus derives life from Me.

<sup>58.</sup> *This is the bread*] See on v. 48. *not as your fathers, &c.*] Better, *not as the fathers did eat and died* (see on v. 49): “your” and “manna” are wanting in the best MSS. It is not in that way that *the Bread* comes down from heaven, nor is

are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words

it such food. *eateth of]* Omit "of," as in vv. 54, 56: "of" is rightly inserted in vv. 26, 50, 51.

59. "These things" refers to the whole discourse from v. 26, which was spoken at one time in the synagogue at Capernaum. The site of Capernaum is not undisputed; but assuming Tell Hâm to be correct, the ruins of the synagogue there are probably those of the very building in which these words were uttered. On one of the stones a pot of manna is sculptured.

#### 60—71. *Opposite Results of the Discourse*

60. *Many therefore of his disciples]* Including many more than the Apostles. *This is a hard saying]* Or, **Hard is this speech.** Not hard to understand, but hard to accept. The word for "hard" means originally "dry," and so "rough"; and then in a moral sense, "rough, harsh, offensive." It was the notion of eating flesh and drinking blood that specially scandalized them. See on ch. v. 47.

61. *knew in himself]* Again He appears as the reader of the heart. Comp. chs. i. 42, 47, ii. 24, 25, iv. 18, v. 14, 42, vi. 26, &c.

62. *What and if ye shall see, &c.]* What if therefore ye should behold the Son of man ascending where he was before. The sentence breaks off (*aposiopesis*) leaving something to be understood: but what? The answer to this depends on the meaning assigned to "behold the Son of man ascending." The most literal and obvious interpretation is of an actual beholding of the Ascension: and in that case we supply; "Would ye still take offence then?"

63. *that quickeneth]* Lit. that maketh alive or giveth life. *the flesh]* Not "my flesh," which would contradict v. 51. The statement is general, but has reference to Himself. "My flesh" in v. 51 means "my death" to be spiritually appropriated by

that I speak unto you, *they* are spirit, and *they* are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no *man* can come unto me, except it were given unto him of my Father.

66 From that *time* many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and

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every Christian, and best appropriated in the Eucharist. "The flesh" here means the flesh *without the spirit*, that which can only be appropriated *physically*, like the manna.

64. There were some of those who followed Him and called themselves His disciples, who still did not believe on Him. *from the beginning*] The meaning must depend on the context (see on ch. i. 1). Here the most natural limit is "knew from the beginning of their discipleship." Comp. ch. ii. 24, 25. *who should*] R.V. **who it was that should**. To ask, "Why then did Jesus choose Judas as an Apostle?" is to ask in a special instance for an answer to the insoluble enigma, "Why does Omniscience allow wicked persons to be born? Why does Omnipotence allow evil to exist?"

66. *From that time*] More probably it means **in consequence of that**. It may be rendered as R.V. **Upon that**, which has somewhat of the ambiguity of the Greek, combining the notions of time and result. The Greek phrase occurs here and ch. xix. 12 only in N. T.

67. *the twelve*] The first mention of them; St John speaks of them familiarly as a well-known body. Pilate and Mary Magdalene are introduced in the same abrupt way (chs. xviii. 29, xix. 25). *Will ye also go away?*] Better, **Surely ye also do not wish to go away?** Or as R.V. **would ye?** "Will" is too weak; it is not the future tense, but a separate verb, "to will." There is a similar defect in A.V. at chs. vii. 17 and viii. 44.

68. St Peter, as leader, answers here as elsewhere in the name of the Twelve (see on Mk. iii. 17), and with characteristic impetuosity. The firmness of his conviction shews the appropriateness of the name given to him ch. i. 42.

69. *we believe*] Rather (as R.V.), **we have believed**: the

are sure that thou art *that* Christ, the Son of the living God. <sup>70</sup>Jesus answered them, Have not I chosen you twelve, and one of you is a devil? <sup>71</sup>He spake of Judas Iscariot *the son* of Simon: for he *it was that* should betray him, being one of the twelve.

**7** After these *things* Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. <sup>2</sup>Now the Jews' feast of tabernacles was

perfect implies that the faith and knowledge which they possess have been theirs for some time. *thou art that Christ, &c.*] These words seem to have been imported hither from St Peter's Confession, M. xvi. 16. The true reading here is; *thou art the Holy One of God*. The confessions are worth comparing. 1. "Thou art the Son of God" (M. xiv. 33); in this the other Apostles joined. 2. "Thou art the Holy One of God" (ch. vi. 69). 3. "Thou art the Christ, the Son of the living God" (M. xvi. 16). They increase in fulness, as we might expect.

**70.** R.V. **Did not I choose you the Twelve?**] Comp. ch. xiii. 18. Here probably the question ends: *and one of you is a devil* is best punctuated without an interrogation; it is a single statement in tragic contrast to the preceding question. The words contain a half-rebuke to St Peter for his impetuous avowal of loyalty in the name of them *all*.

**71.** The better reading is, **Judas, the son of Simon Iscariot**. If the name Iscariot means "man of Kerioth," a place in Judah, it would be natural enough for both father and son to have the name. In this case Judas was the only Apostle who was not a Galilean. *being one*] "Being" is of doubtful genuineness. The tragic contrast is stronger without the participle: *for he was to betray him,—one of the twelve*.

#### VII. 1-9. *The controversy with His Brethren*

**1.** *After these things*] The interval is again vague (see introductory note to ch. vi.); but comparing ch. vi. 4 with ch. vii. 2 we see that it covers about five months, the interval between the Passover and the Feast of Tabernacles. The tenses are imperfects, implying continued action. *in Jewry*] "Jewry" has been retained (probably by an oversight) only here, L. xxiii. 5, and Dan. v. 13; elsewhere **Judæa** has been substituted. In Dan. v. 13 the same word is translated both "Jewry" and "Judah"!

**2.** *the Jews' feast of tabernacles*] Again an indication that the Gospel was written outside Palestine: see on ch. vi. 1, 4. An

at hand. <sup>3</sup>His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. <sup>4</sup>For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.* <sup>5</sup>For neither did his brethren

author writing in Palestine would be less likely to specify it as "the feast of the Jews." Tabernacles was the most joyous of the Jewish festivals. It had two aspects; (1) a commemoration of their tents in the wilderness, (2) a harvest-home. It was a thanksgiving (1) for a permanent abode, (2) for the crops of the year. It began on the 15th of the 7th month, Tisri (September), and lasted seven days, during which all who were not exempted through weakness were obliged to live in booths, which involved the discomfort and also the merriment of a picnic. The Feast is mentioned as a date.

3. *Depart hence*] The bluntness of this suggestion, given almost as a command, shews that they presumed upon their near relationship. It would be more natural in the mouths of men *older* than CHRIST, and therefore is in favour of their being sons of Joseph by a former marriage (see on ch. ii. 12). They shared the ordinary beliefs of the Jews about the Messiah, and therefore did not believe in their Brother. But His miracles perplexed them, and they wished the point brought to a decisive issue.

4. To conceal His miracles is to deny His Messiahship. *to be known openly*] Lit. **to be in openness or frankness.** The word for "frankness" occurs nine times in this Gospel and four times in the First Epistle; not in Matt. or Luke; only once in Mark. *If thou do these things*] If Thou doest miracles at all, do them at Jerusalem at the Feast and convince the whole nation. They knew probably that He had not gone up to Jerusalem for the Passover. *shew thyself*] Better, **manifest thyself.** See on chs. i. 31, xxi. 1, and comp. chs. ix. 3, xvii. 6.

5. *For neither, &c.*] For **not even did his brethren** (as one would expect) **believe on him.** It is marvellous that in the face of this any should have maintained that three of His brethren (James, Simon, and Judas) were Apostles. This verse is also fatal to the common theory, that these "brethren" are really our Lord's cousins, the sons of Alphæus. Certainly *one* of the sons of Alphæus (James) was an Apostle; possibly a second was Judas (if "Judas of James" means "Judas, brother of James," as is sometimes supposed). If then one or two sons of Alphæus were Apostles, how could it be true that the sons of Alphæus "did not believe on

believe in him. <sup>6</sup>Then Jesus said unto them, My time is not yet come: but your time is alway ready. <sup>7</sup>The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. <sup>8</sup>Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. <sup>9</sup>When he had said these *words* unto them, he abode *still* in Galilee.

<sup>10</sup>But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. <sup>11</sup>Then the Jews sought him at the feast, and

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him"? Our Lord's "brethren" seem to have been converted by the Resurrection (Acts i. 14; comp. 1 Cor. ix. 5; Gal. i. 19).

6. *My time*] i.e. My time for manifesting Myself to the world; with special reference to the Passion.

7. *The world*] Unbelievers; the common meaning in St John. In v. 4, "the world" means all mankind. See on ch. i. 10. *cannot hate you*] Because you and it are of one mind; because you are part of it: it cannot hate itself; see on ch. xv. 19. *me it hateth*] chs. iii. 20, vii. 34, 36, viii. 21, xii. 39.

8. "Ye" is emphatic; we should read, *Go ye up unto the feast: I go not up yet*] "Yet," though very ancient, is *possibly* no part of the original text: it may have been inserted to avoid the charge of the heathen critic Porphyry, that JESUS here shews fickleness or deceit, and therefore cannot be Divine. But the sense is the same, whether "yet" is inserted or not. He means "I am not going now; not going with you, who do not believe on Me." He does not say "I shall not go." The next two verses shew exactly what is meant by the negative.

9. *he abode still in Galilee*] This in conjunction with v. 1 shews that St John is quite aware that Galilee is the main scene of CHRIST's ministry, as the Synoptists represent.

#### 10-39. *The Discourse at the Feast of Tabernacles*

10. *unto the feast*] These words have become transposed; they belong to the first clause, not to the second; *Now when his brethren were gone up to the feast, then he also went up*. This being so, it becomes possible that CHRIST's declaration "I go not up to this feast" is true, even when made to mean "I shall not go up at all." All that is certain is that CHRIST appeared when the Feast was half over (v. 14). *not openly*] Not in the general caravan, but either by a different route (e.g. through Samaria, as in ch. iv. 4, instead of down the eastern bank of Jordan), or several days later.

11. *the Jews*] The hostile party, as usual: comp. v. 1. Both

said, Where is he? <sup>12</sup>And there was much murmuring among the people concerning him: *for* some said, He is a good *man*: others said, Nay; but he deceiveth the people. <sup>13</sup>Howbeit no *man* spake openly of him for fear of the Jews.

<sup>14</sup>Now about the midst of the feast Jesus went up into the temple, and taught. <sup>15</sup>And the Jews marvelled, saying, How knoweth this *man* letters, having never learned? <sup>16</sup>Jesus answered them, and said, My doctrine is not mine, but his that sent me. <sup>17</sup>If any *man* will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. <sup>18</sup>He that speaketh of himself seeketh his own glory: but he that

here and in v. 6 "then" should rather be **therefore**: comp. ch. vi. 53, 67, 68. The force of the "therefore" here is "because they did not find Him in the caravan of pilgrims from Galilee."

**12.** *murmuring*] Talking in an under-tone, not necessarily complaining: see on ch. vi. 41. Here some are for, and some against Him.

**13.** *no man*] Quite literally; no man dared speak openly either for or against Him, they were so afraid of the hierarchy.

**14.** Whether He had been in Jerusalem or not since the beginning of the Feast is uncertain: see on v. 10. This is perhaps the first occasion of His publicly teaching in the Temple.

**15.** According to the best MSS., *The Jews therefore marvelled*. "Therefore" should also be inserted in v. 16; *Jesus therefore answered them*. St John's extreme fondness for this particle in narrative is worth keeping in view. *this man*] Or, *this fellow*, as in ch. vi. 42. The substance of His doctrine excites no emotion in them, but they are astounded that He should possess learning without having got it according to ordinary routine.

**16.** "The teaching which I give does not originate with Me; that is the reason why I have no need to learn in the schools. He Who sent Me communicates it to Me."

**17.** As in chs. vi. 67 and viii. 44, it is not the simple future, but the verb "to will": *If any man willeth to do his will*. The mere mechanical performance of God's will is not enough; there must be a wish to make our conduct agree with His will; and then Divine doctrine will be recognised as such.

**18.** Proof that He does not speak of Himself. It applies to CHRIST alone. Human teachers who seek God's glory are not

seeketh his glory that sent him, the same is true, and no unrighteousness is in him. <sup>19</sup>Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? <sup>20</sup>The people answered and said, Thou hast a devil: who goeth about to kill thee? <sup>21</sup>Jesus answered and said unto them, I have done one work, and ye all marvel. <sup>22</sup>Moses therefore gave unto you circumcision, not because it is of Moses, but of the fathers; and ye on the sabbath day circumcise a man. <sup>23</sup>If a man on the sabbath day receive

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thereby secured from erroneous teaching. *no unrighteousness is in him*] Or, **unrighteousness is not in him.** St John does not say "falsehood" as we might expect, but uses a wider word which points out the moral root of the falsehood. Comp. ch. viii. 46. Hence his peculiar phrases "to do the truth" (1 J. i. 6), "to do a lie" (Rev. xxi. 27, xxii. 15).

**19.** *Did not Moses give you the law?*] Here the question should probably end: the remainder of the verse, which should be rendered *and none of you doeth the law*, should be a simple statement in contrast to the question preceding. The argument is similar to ch. v. 45; Moses in whom they trust condemns them.

**20.** The multitude who have come up from the provinces know nothing of the designs of the hierarchy, although dwellers in Jerusalem (v. 25) are better informed. These provincials think He must be possessed to have such an idea. Comp. ch. x. 20, and also M. xi. 18, where the same is quoted as said of the Baptist. In ch. viii. 48 the same remark is made, but in a much more hostile spirit; and there CHRIST answers the charge. Here, where it is the mere ignorant rejoinder of a perplexed multitude, He takes no notice of the interruption.

**21.** *one work*] The healing of the impotent man at Bethesda: it excited astonishment as being wrought on the Sabbath. CHRIST reminds them that on that occasion all, and not the rulers only were offended.

**22.** R.V. **For this cause hath Moses given**] Comp. chs. viii. 47, xii. 18, 27. *of Moses...of the fathers*] "Originating with Moses... originating with the fathers." Circumcision was a more ancient institution than the Sabbath. When, therefore, the two clashed, the younger had to give place. If then the Sabbath could give way to a mere ceremonial observance, now much more might it give way to a work of mercy? The law of charity is older and higher than any ceremonial law.



circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? <sup>24</sup>Judge not according to the appearance, but judge righteous judgment. <sup>25</sup>Then said some of them of Jerusalem, Is not this he, whom they seek to kill? <sup>26</sup>But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? <sup>27</sup>Howbeit we know this *man* whence he is: but when Christ cometh, no *man* knoweth whence he is. <sup>28</sup>Then cried Jesus in the temple as he taught, saying, Ye both know me, and

<sup>23.</sup> *the law of Moses*] i.e. the law about circumcision on the eighth day (Lev. xii. 3), which was a reenactment of the patriarchal law (Gen. xvii. 12).

<sup>24.</sup> "According to the appearance," CHRIST'S act was a breach of the Sabbath.

<sup>25.</sup> **Some therefore said** (see on chs. vi. 53, vii. 11, 15), i.e. in consequence of CHRIST'S vindication of Himself. These inhabitants of the capital know better than the provincials, who speak in v. 20, what the intentions of the hierarchy really are.

<sup>26.</sup> *boldly*] Or, **with frankness, or openness**; the same word as in v. 4. *Do the rulers know*] Or, **Have the rulers come to know (or recognised)?** See on ch. i. 10. According to the right reading "the very" must be omitted. The suggestion, however, that He is the CHRIST, is only a momentary thought. They at once raise a difficulty which for them demolishes the suggestion.

<sup>27.</sup> *when the Christ cometh*] see on ch. i. 20. *whence he is*] "Whence" does not refer to the Messiah's birthplace, which was known (vv. 41, 42); nor to His remote descent, for He was to be the Son of David (*ibid.*); but to His parentage (ch. vi. 42), immediate and actual.

<sup>28.</sup> **Jesus therefore cried aloud**] He is moved by their gross misconception of Him. St John well remembers that moving cry in the Temple; the scene is still before him and he puts it before us, although neither "in the temple" nor "as he taught" is needed for the narrative (see v. 14). *Ye both know me, &c.*] CHRIST admits the truth of what they say: they have an outward knowledge of Him and His origin (ch. vi. 42); but He has an inner and higher origin, of which they know nothing. So that even their self-made test, for the sake of which they are willing to resist the evidence both of Scripture and of His works, is complied with; for they know not His real immediate origin.

ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. <sup>29</sup> But I know him: for I am from him, and he hath sent me. <sup>30</sup> Then they sought to take him: but no *man* laid hands on him, because his hour was not yet come. <sup>31</sup> And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? <sup>32</sup> The Pharisees heard that the people murmured such *things* concerning him; and the Pharisees and the chief priests sent officers to take him. <sup>33</sup> Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto

<sup>29.</sup> Comp. the very remarkable passage M. xi. 27.

<sup>30.</sup> *Then they sought, &c.*] Or, **Therefore they kept seeking** (imperfect of continued action) in consequence of His publicly claiming Divine origin and mission. "They" means the rulers, the Sanhedrin. *but no man laid hands*] Rather, **and no man laid hands**, "and" introducing a contrast as in v. 28. *because his hour*] The hour appointed by God for His Passion (ch. xiii. 1), this meaning being clearly marked by the context (see on v. 6 and ch. ii. 4). When the hour was come God no longer allowed their fear, which still existed (M. xxvi. 5), to deter them.

<sup>31.</sup> *And many of the people*] A.V. is somewhat perverse; in v. 30 "and" is arbitrarily turned into "but"; here "but" is turned into "and." **But** (on the other hand, i.e. in contrast to the rulers) **of the multitude many believed on him** (as the Messiah) **and kept saying** (in answer to objectors), *When the Christ* (see on v. 27 and ch. i. 20) *cometh, will he do more signs than this man did?* They express not their own doubts but those of objectors in saying "when the Christ cometh": they believe that He has come.

<sup>32.</sup> *heard that, &c.*] Better, **heard the multitude muttering these things** (see on v. 12): it was not reported to them, they heard it themselves, and they went and reported it in the Sanhedrin, which gives an order for His apprehension. In this the reckless hierarchy, who were mainly Sadducees, combine with the Pharisees (comp. v. 45, chs. xi. 47, 57, xviii. 3).

<sup>33.</sup> "I must remain on earth a little while longer, and during this time ye cannot kill Me: then ye will succeed, and I shall go to My Father. Thither ye will wish to come, but ye cannot; for ye know Him not (v. 28), and such as ye cannot enter there." This is the first formal attempt upon His life.

him that sent me. <sup>34</sup>Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come. <sup>35</sup>Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? <sup>36</sup>What *manner of saying* is this that he said, Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come?

<sup>37</sup>In the last day, *that great day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. <sup>38</sup>He that believeth on me, as the

34. *Ye shall seek me*] From ch. xiii. 33 it seems almost certain that these words are not to be understood of seeking His *life*: rather of seeking for *help* at His hands. Comp. ch. viii. 21.

35. *Whither will he, &c.*] Or, **Where does this fellow intend to go, seeing that we shall not find him? Does he intend to go unto the dispersion among the Gentiles**, meaning those Jews who were dispersed among the heathen outside Palestine; the abstract for the concrete, like "the circumcision" for the Jews generally. See James i. 1 and 1 Pet. i. 1. There were three chief colonies of these "dispersed" or "scattered" Jews, in Babylonia, Egypt, and Syria, whence they spread over the whole world. "Moses of old time hath in every city them that preach him," Acts xv. 21. These opponents of CHRIST, therefore, suggest that He means to go to the Jews scattered among the Gentiles in order to reach the Gentiles and teach them—the very mode of proceeding afterwards adopted by the Apostles. But here it is spoken in sarcasm.

37. *In the last day, &c.*] Or, **Now on the last day, the great day**. This was probably not the seventh day, but the eighth, which according to Lev. xxiii. 36, 39; Num. xxix. 35; Neh. viii. 18, was reckoned along with the seven days of the Feast proper. The conjectural reference to the custom of pouring water at the Feast of Tabernacles is probably correct. On all seven days water was brought from Siloam and poured into a silver basin on the west side of the altar of burnt offering, a ceremony not mentioned in O.T. Apparently this was *not* done on the *eighth* day. Accordingly CHRIST comes forward and fills the gap, directing them to a better water than that of Siloam.

38. *as the scripture hath said*] This phrase undoubtedly refers to the words that follow. Although the exact words are not found

scripture hath said, out of his belly shall flow rivers of living water. <sup>39</sup>(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.) <sup>40</sup>Many of the people therefore, when they heard *this* saying, said, Of a truth this is the Prophet. <sup>41</sup>Others said, This is the Christ. But some said, Shall Christ come out of Galilee? <sup>42</sup>Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? <sup>43</sup>So there was a division among the people because of him.

in Scripture there are various texts of similar import: Isa. xlv. 3, lviii. 11; Zech. xiii. 1, xiv. 8, &c. But none of them contain the expression "out of his belly." *rivers*] In contrast to the *ever* of water poured each day during the Feast. The believer cannot end in satisfying his own thirst; he at once becomes a fount whence others derive refreshment.

**39.** The principle of Christian activity has ever been the Spirit; He moves the waters, and they overflowed at Pentecost. *not yet glorified*] Comp. ch. xvi. 7; Ps. lxviii. 18.

40—52. *Opposite Results of the Discourse*

**40.** *Many of the people, &c.*] **Of the multitude, therefore, some, when they heard these words, were saying, or, began to say.** *the Prophet*] The Prophet of Deut. xviii. 15, whom some identified with the Messiah, others supposed would be the forerunner. Here he is plainly distinguished from the Messiah. See on ch. i. 21 and ch. vi. 14.

**41.** *Shall Christ come*] Or, **Why, doth the Christ come out of Galilee?** We see here how little attention the translators of A.V. paid to the Greek article: in the same verse they translate the article in one place and ignore it in another. In the next verse they ignore it again. In all three places it should be "*the* Christ" (see on ch. i. 20).

**42.** *of the seed of David*] Ps. cxxxii. 11; Jer. xxiii. 5; Isa. xi. 1, 10. *out of the town of Bethlehem*] Lit. **from Bethlehem, the village where David was.** Mic. v. 2; 1 Sam. xvi. 1—13.

**43.** *a division*] *Schisma*, whence our word "schism." It means a serious division: chs. ix. 16, x. 19; 1 Cor. i. 10, xii. 25; comp. Acts xiv. 4, xxiii. 7. In N.T. it is never used of a separation *from* the Church, but of parties *in* the Church.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to *Jesus* by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of

44. Some of the multitude would on their own responsibility have carried Him before the Sanhedrin.

45. **Therefore came the officers]** i.e. because neither they nor any of the multitude had ventured to arrest Him. See on v. 32. It would seem as if the Sanhedrin had continued sitting, waiting for the return of its officers; an extraordinary proceeding on so great a day (see on v. 37), shewing the intensity of their hostility.

46. The reading is doubtful; some of the best MSS. have *Never man so spake*.

47. *Are ye also deceived?*] **Surely ye also have not been led astray**, ye, the officers of the Sanhedrin! Comp. v. 12.

48. What right have you to judge for yourselves, contrary to the declared opinion of the Sanhedrin and of the orthodox party? What right have you to wear our livery and dispute our resolutions?

49. Very contemptuous; **this multitude** like 'this' at vv. 35, 36, whose ignorant fancies you prefer to our deliberate decisions. They ought to know that a sabbath-breaker cannot be the Messiah.

50. The better reading seems to be, *he that came to him before*. See on ch. iii. 1, 2.

51. These learned theologians and lawyers were forgetting such plain and simple texts as Deut. i. 16, 17, xvii. 8, xix. 15; involving the most elementary principles of justice. *any man, before it hear him]* Lit. **the man** (prosecuted) **except it first hear from himself**.

52. "Surely thou dost not sympathize with Him as being a fellow-countryman?" They share the popular belief that *JESUS* was by birth a Galilean (v. 41). Either their temper makes them

Galilee? Search, and look: for out of Galilee ariseth no prophet.

**8** <sup>53</sup>And every man went unto his own house. <sup>1</sup>Jesus went unto the mount of Olives. <sup>2</sup>And early in the

forgetful, or in the heat of controversy they prefer a sweeping statement to a qualified one. Jonah of Gath-hepher (2 Kings xiv. 25) was certainly of Galilee; Elisha, Nahum, and Hosea may also have been of Galilee. But their statement is only a slight and very natural exaggeration (comp. ch. iv. v. 29). Judging from the past, Galilee was not very likely to produce a prophet, much less the Messiah.

Of the questions which arise respecting the paragraph that follows (chs. vii. 53—viii. 11) one may be answered with something like certainty,—that it is *no part of the Gospel of St John*. (1) In both tone and style it is very unlike his writings. His favourite words and expressions are wanting; others that he rarely or never uses are found. (2) It breaks the course of the narrative, which runs smoothly enough if this paragraph be omitted. (3) All the external evidence which tells against the passage being part of the Gospel narrative at all tells against its being by St John. So that the internal and external evidence when put together is overwhelmingly against the paragraph being part of the Fourth Gospel. As to whether the section is *a genuine portion of the Gospel history*, the internal evidence is wholly in favour of its being so, while the balance of external testimony is decidedly on the same side. (1) The style is similar to the Synoptic Gospels, especially to St Luke. (2) It bears the impress of truth and is fully in harmony with CHRIST'S conduct on other occasions. (3) It is easy to see how prudential reasons may in some cases have caused its omission. (4) Though it is found in no Greek MS. earlier than the sixth century, nor in the earliest versions, nor is quoted as by St John until late in the fourth century, yet Jerome says that in his time it was contained "*in many Greek and Latin MSS.*" (*Adv. Pelag.* ii. 17).

#### VII. 53—VIII. 11. *The Woman taken in Adultery*

**53.** It is unfortunate that the verse should have been left at the end of this chapter instead of beginning the next.

**VIII. 1.** St John nowhere mentions the Mount of Olives (comp. ch. xviii. 1), and when he mentions a new place he commonly adds an explanation; chs. i. 44, iv. 5, v. 2, vi. 1, xix. 13, 17. The phrase for "went unto" is not found in St John.

**2.** *And early in the morning, &c.*] Comp. L. xxi. 37, 38; the

morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. <sup>3</sup>And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, <sup>4</sup>they say unto him, Master, this woman was taken in adultery, in the very act. <sup>5</sup>Now Moses in the law commanded us, that such should be stoned: but what sayest thou? <sup>6</sup>This they said, tempting him, that they might have to accuse him. But Jesus

phrase for "all the people" used by St Luke is the phrase which occurs here; St John never uses it. St John uses the word for "people" only twice; it occurs more than thirty times in St Luke, and more than twenty times in the Acts. The word for "came early" is derived from the word for "early" which occurs here: St John uses neither. *sat down*] To teach with authority. Comp. M. v. 1, xxiii. 2; Mk. ix. 35.

3. *the scribes and Pharisees*] This phrase is used thrice by St Luke, once each by St Matthew and St Mark. St John nowhere mentions the Sadducees by name.

5. Of the two texts given in the margin of Reference bibles, Lev. xx. 10 and Deut. xxii. 22, probably neither is correct. It is often assumed that "put to death" in Jewish Law means stoning. The Rabbis taught that it meant strangulation; i.e. the criminal was smothered in mud and then a cord was twisted round his neck. But for the case of a betrothed woman sinning in the city, stoning is specified as the punishment (Deut. xxii. 23, 24), and this is probably what is indicated here. *but what*] *what therefore*.

This is the only place in the whole paragraph where St John's favourite particle "therefore" occurs; and that not in the narrative, where St John makes such frequent use of it, but in the dialogue, where he very rarely employs it. Scarcely anywhere in this Gospel can a dozen verses of *narrative* be found without a "therefore"; but see ch. ii. 1-17, and contrast chs. iv. 1-26, xx. 1-9.

6. *tempting him*] The Greek word for "tempting" is frequent in the Synoptists of trying to place CHRIST in a difficulty; never so used in St John. *that they might have to accuse him*] Probably the case is somewhat parallel to the question about tribute, and they hoped to bring Him into collision either with the Law and Sanhedrin or with the Roman Government. If He said she was *not* to be stoned, He contradicted Jewish Law; if He said she *was* to be stoned, He ran counter to Roman Law, for the Romans had deprived the Jews of the right to inflict capital punishment

stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. <sup>7</sup> So when they continued asking him, he *lift up himself*, and said unto them, He that is without sin among you, let him first cast a stone at her. <sup>8</sup> And again he stooped down, and wrote on the ground. <sup>9</sup> And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. <sup>10</sup> When Jesus had *lift up himself*, and saw none but the woman,

(ch. xviii. 31). It is said that His gesture was a recognised sign of unwillingness to attend to what was being said; a call for a change of subject. "Wrote" should perhaps be "kept writing" (comp. ch. vii. 40, 41), or "began to write," i.e. "made as though he would write" (comp. L. i. 59). Either rendering would agree with this interpretation, which translators of A.V. have insisted on as certain by inserting the gloss (not found in any earlier English Version), "as though he heard them not."

<sup>7</sup>. They will not take the hint, whatever His gesture meant. *without sin*] The Greek word occurs nowhere else in N.T., but it is quite classical: it may mean either "free from the possibility of sin, *impeccable*"; or "free from actual sin, *sinless*": if the latter, it may mean either "free from sin in general, *guiltless*"; or "free from a particular sin, *not guilty*." The last is the meaning here, "free from the sin of impurity": comp. "*sin no more*," v. 11, and "*sinner*," L. vii. 37, 39. CHRIST is contending not against punishment being inflicted by human law, but against men taking the law into their own hands.

<sup>8</sup>. He again declines to have the office of judge thrust upon Him. The Reader of men's hearts knew how His challenge must work: no one would respond to it. *and wrote on the ground*] A Venetian MS. ascribed to the tenth century has the remarkable reading "wrote on the ground the sins of each one of them." The same strange idea appears in Jerome, shewing how soon men began to speculate as to *what* He wrote. As has been shewn (v. 6), it is not certain that He wrote anything.

<sup>9</sup>. *being convicted by their own conscience*] These words are probably a gloss added by some copyist, like "as though he heard them not," added by our translators (v. 6). The oldest would perhaps be shrewd enough to slip away at once without compromising themselves further; certainly they would have the largest experience of life and its temptations.

<sup>10</sup>. *none but the woman*] The word for "but" or "except"



he said unto her, Woman, where are those thine accusers? hath no *man* condemned thee? <sup>11</sup>She said, No *man*, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

<sup>12</sup>Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not

occurs nowhere in St John's writings excepting Rev. ii. 25; frequently in St Luke. The word for "condemn" is not found anywhere in St John's writings, but occurs nine times in the Synoptists.

11. He maintains in tenderness towards her the attitude which He had assumed in sternness towards her accusers: He declines the office of judge. He came not to condemn, but to seek and to save. But, although He does not condemn, yet He does not pardon: He does not say "thy sins have been forgiven thee" (M. ix. 2; L. vii. 48), or even "go in peace" (L. vii. 50, viii. 48), but *go, and continue no longer in sin.*

#### VIII. 12—59. *Dispute with the Pharisees*

12. The paragraph chs. vii. 53—viii. 11 being omitted, these words must be connected with ch. vii. 52. The officers have made their report to the Sanhedrin, leaving Jesus unmolested. After an interval He continues His discourse: *again, therefore, Jesus spake unto them*, i.e. because the attempt to interfere with Him had failed. Once more we have a possible reference to the ceremonies of the Feast of Tabernacles (see on ch. vii. 37). Large candelabra were lighted in the Court of the Women on the evening of the first day of the Feast, and these flung their light over the whole city. Authorities differ as to whether this illumination was repeated, but all are agreed that it did not take place on the last evening. Here, therefore, there was once more a gap, which CHRIST may have designed to fill; and while the multitude were missing the festal light of the great lamps, He declares, "I am the light of the world." *he that followeth me*] This also is in favour of the reference. The illumination in the Court of the Women commemorated the pillar of fire which led the Israelites through the wilderness, as the pouring of the water of Siloam commemorated the water flowing from the Rock. "The Lord went before them by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire, to give them light" (Exod. xiii. 21). So CHRIST here declares that those who follow him shall in no wise walk in darkness. This use of "darkness" for moral evil is peculiar to St John: see on ch. i. 5.

walk in darkness, but shall have the light of life. <sup>13</sup> The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. <sup>14</sup> Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. <sup>15</sup> Ye judge after the flesh; I judge no *man*. <sup>16</sup> And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. <sup>17</sup> It is also written in your law, that the testimony of two men is true. <sup>18</sup> I am *one* that bear witness of myself, and the Father that sent me beareth witness of me. <sup>19</sup> Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father

13. *Thou bearest record, &c.*] The Pharisees attempt to cancel the effect of CHRIST's impressive declaration by urging against Him a formal objection, the validity of which He had been heard to admit (ch. v. 81): *Thou bearest witness of thyself; thy witness is not true.*

14. *ye cannot tell] but ye know not.* They knew neither of these points respecting themselves; how should they know it respecting Him? Man knows not either the origin or the issue of his life.

15. *Ye judge after the flesh]* According to His outward form, the form of a servant: comp. ch. vii. 24. *I judge no man]* "My mission is not to condemn, but to save and to bless." Comp. ch. xii. 47.

16. "I judge no man; not because I have no authority, but because judging is not what I came to do. Even if I do in exceptional cases judge, My judgment is a genuine and authoritative one (see on ch. i. 9), not the mock sentence of an impostor."

17. Not so much a quotation from as an allusion to Deut. xix. 15, xvii. 6. Note that the Law speaks of "two or three witnesses": here we have "two men." The change is not accidental, but introduces an argument *à fortiori*: if the testimony of two men is true, how much more the testimony of two Divine Witnesses (1 J. v. 9).

18. *I am one, &c.*] Or, **It is I who bear witness of myself** (in My words and works), **and there beareth witness of me the Father, who sent me** (in Scripture and the voice from heaven).

19. *if ye had known, &c.*] R.V. *if ye knew me, ye would*

also. <sup>20</sup>These words spake Jesus in the treasury, as he taught in the temple: and no *man* laid hands on him; for his hour was not yet come.

<sup>21</sup>Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. <sup>22</sup>Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. <sup>23</sup>And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. <sup>24</sup>I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. <sup>25</sup>Then said they unto him, Who art thou? And Jesus saith unto them, Even the

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**know, &c.** (There is a similar mistranslation in A. V. at ch. v. 46.) It is in the Son that the Father reveals Himself.

**20.** Thirteen brazen chests, into which people put their offerings for the Temple and other charitable objects, stood in the Court of the Women (see on Mk. xii. 41), and these chests seem to have been called "the treasury." In so public a place did He say all this, and yet no man laid hands on Him (see on ch. vii. 30).

**21.** The name "Jesus" should be omitted both here and in the preceding verse (see on ch. vi. 14), and "then" should be **therefore**.

**22.** They see that He speaks of a voluntary departure, and perhaps they suspect that He alludes to His death. "Surely He does not mean to commit suicide? We certainly shall not be able to follow Him if He takes refuge in that!"

**23.** The two halves of the verse are manifestly equivalent, and "ye are from beneath" = "ye are of this world." The whole verse is a good instance of "the spirit of parallelism, the informing power of Hebrew poetry," which runs through the whole Gospel. Comp. ch. xiv. 27.

**24.** *ye shall die in your sins*] Here, "die" is emphatic, not "sin" as in v. 21. Before it was "in your *sin* shall ye die"; here it is "ye shall *die* in your sins." *that I am he*] Better, **that I am**. It not merely means "that I am the Messiah," but is the great name, which every Jew at once understood, **I AM**. Comp. vv. 28, 58, chs. xiii. 19, xviii. 5; Ex. iii. 14; Dent. xxxii. 39; Isa. xliii. 10.

**25.** *Who art thou?*] As in v. 19, they pretend not to understand, and contemptuously ask, *Thou, who art thou?* Possibly both in v. 19 and here they wish to draw from Him something more definite, more capable of being stated in a formal charge

same that I said unto you *from the beginning*. <sup>26</sup>I have many *things* to say and to judge of you: but he that sent me is true; and I speak to the world those *things* which I have heard of him. <sup>27</sup>They understood not that he spake to them of the Father. <sup>28</sup>Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these *things*. <sup>29</sup>And he that sent me is with me: the Father hath not left me alone; for I do always those

against Him. *Even the same that I said unto you from the beginning*] This is a passage of well-known difficulty, and the meaning will probably always remain uncertain. **What I from the beginning am even speaking to you of** is perhaps as likely as any translation to be right. And it matters little whether it be made interrogative or not.

<sup>26</sup>. "I have very much to speak concerning you, very much to blame. But I keep to My immediate task of speaking to the world those truths which before the world was I heard from God that cannot lie, Who sent Me": i.e. CHRIST will not desist from teaching Divine truth in order to blame the Jews.

<sup>27</sup>. *They understood not, &c.*] Or, *They perceived not that he was speaking*. Experience shews that the ignorance and stupidity of unbelief are sometimes almost unbounded.

<sup>28</sup>. *lift up*] On the Cross: comp. ch. iii. 14 and ch. xii. 32. The Crucifixion was the act of the Jews (Acts iii. 13—15). *then shall ye know*] Better, *then shall ye perceive*. It is the same verb as is used in v. 27, and evidently refers back to that (comp. v. 43). Had they known the Messiah they would have known His Father also (ch. xiv. 9). But when by crucifying Him they have brought about His glory, then and not till then will their eyes be opened. *that I am he*] See on v. 24. The construction depending on "then shall ye understand" continues to the end of this verse, and possibly down to "is with me."

<sup>29</sup>. *the Father hath not, &c.*] **he left me not alone** ("the Father" being omitted in the best MSS.). If it refers to GOD sending the Messiah into the world, then we must keep the aorist; *he left*. But if it refers to CHRIST'S experience in each particular case, the perfect may be substituted; *he hath left*. *for I do always*]

Or, **because the things which are pleasing to him I always do**. "I" and "always" are emphatic, and the emphasis on "I" is perhaps in mournful contrast to the Jews. In any case it is a

*things* that please him. <sup>30</sup>As he spake these *words*, many believed on him.

<sup>31</sup>Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; <sup>32</sup>and ye shall know the truth, and the truth shall make you free. <sup>33</sup>They answered him, We be Abraham's seed, and were never in bondage to any *man*: how sayest thou, Ye shall be made free? <sup>34</sup>Jesus answered them, Verily, verily, I say unto you, Whoso-

distinct claim to Divinity. The theory that JESUS was the noblest and holiest of teachers, but nothing more, shatters against such words as these. What saint or prophet ever dared to say, "The things which are pleasing to God I in every instance do"? Comp. v. 46.

**30.** Nothing exasperated His opponents so much as His success; and therefore, in leading us on to the final catastrophe, the Evangelist carefully notes the instances in which He won, though often only for a time, adherents and believers. See on ch. vi. 15. Among these "many" were some of the hierarchy (v. 51).

**31.** R.V. *Jesus therefore said to those Jews which had believed him*] There is a change in the expression respecting their belief. In v. 30 St John uses the strong phrase "believed on him"; here he uses the much weaker "believed him" (see on ch. i. 12), as if to prepare us for the collapse of their faith. "If ye abide in My word, so that it becomes the permanent condition of your life, then are ye My disciples in truth, and not merely in appearance after being carried away for the moment."

**32.** *the truth*] Both Divine doctrine (ch. xvii. 17) and CHRIST Himself (ch. xiv. 6) "whose service is perfect freedom." See on ch. xviii. 37. *shall make you free*] Free from the moral slavery of sin.

**33.** *They answered him*] "They" must mean "the Jews who had believed him" (v. 31). The severe words (v. 44) are addressed to them, for turning back, after their momentary belief, as well as to those who had never believed at all. *Abraham's seed*] Comp. "kings of people shall be of her" (Sarah), and "thy seed shall possess the gate of his enemies" (Gen. xvii. 16, xxii. 17). On texts like these they build the proud belief that Jews **have never yet been in bondage to any man**. But passion once more blinds them to historical facts (see on ch. vii. 52). The bondage in Egypt, the oppressions in the times of the Judges, the captivity in Babylon, and the Roman yoke, are all forgotten.

**34.** *Whosoever committeth, &c.*] Or, **Every one who con-**

ever committeth sin is the servant of sin. <sup>35</sup> And the servant abideth not in the house for ever: *but* the Son abideth ever. <sup>36</sup> If the Son therefore shall make you free, ye shall be free indeed. <sup>37</sup> I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. <sup>38</sup> I speak *that* which I have seen with my Father: and ye do *that* which ye have seen with your father. <sup>39</sup> They answered and said unto him, Abraham is our father. Jesus saith

**tinues to commit sin is the bond-servant of sin.** "Committeth sin" is too weak: CHRIST does not say that a single act of sin enslaves. "To *commit* sin" is the opposite of "to *do* the Truth" (ch. iii. 21). Again, "servant," though often a good translation where nothing degrading is implied, is not strong enough, where the degradation is the main point. Moreover, the connexion with v. 33 must be kept up; therefore either "bondage" and "bond-servant," or "slavery" and "slave," must be our renderings.

<sup>35</sup>. The transition is somewhat abrupt, the mention of "bond-servant" suggesting a fresh thought. **Now the bond-servant** (not the bond-servant of sin, but any slave) *abideth not in the house for ever: the son* (not the Son of God, but any son) *abideth for ever.*

<sup>36</sup>. "If the Son emancipates you, your freedom is secured; for He is always on the spot to see that His emancipation is carried out." The statement is general, but of course with special reference to the Son of God.

<sup>37</sup>. He admits their claim in their own narrow sense. They are the natural descendants of Abraham: his children in any higher sense they are not (v. 39). *hath no place*] Rather, **maketh no advance**, or (as R.V.) **hath not free course**. His word had found place in them for a very short time; but it made no progress in their hearts.

<sup>38</sup>. The text is a little uncertain, but the following seems to have most authority; *I speak the things which I have seen with the* (i.e. *my*) *Father: ye also, therefore, do the things which ye heard from the* (i.e. *your*) *father*. "I speak those truths of which I have had direct knowledge from all eternity with the Father; you, therefore, following My relation to the Father, commit those sins which your father suggested to you." CHRIST does not say who their father is; but he means that morally they are the children of the devil. It is possible to take the latter half of the verse as an imperative; **and do ye therefore the things which ye heard from the Father.**

unto them, If ye were Abraham's children, ye would do the works of Abraham. <sup>40</sup>But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. <sup>41</sup>Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. <sup>42</sup>Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. <sup>43</sup>Why do ye not understand my speech? *even* because ye

39. The true reading seems to be, *If ye are Abraham's children*. But the reading of the second verb is also doubtful, and perhaps we should read, *do* (imper.) *the works of Abraham*.

40. *a man*] The LORD nowhere else uses this term of Himself. *this did not Abraham*] A *litotes* or under-statement of the truth. Abraham's life was utterly unlike the whole tenour of theirs.

41. *Ye do, &c.*] *Ye are doing the works of your father*. "Ye" is emphatic, in contrast to Abraham. This shews them plainly that spiritual parentage is what He means. Hence they drop literal parentage and adopt His figurative language. "You are speaking of spiritual parentage. Well, our spiritual Father is God." *We be not born of fornication*] "We were not born of spiritual fornication; our sonship has not been polluted with idolatry. If thou art speaking of spiritual parentage, we have one Father, even God." Idolatry is so constantly spoken of as whoredom, that in a discussion about spiritual fatherhood this image would be perfectly natural in the mouth of a Jew. Exod. xxxiv. 15, 16; Lev. xvii. 7; Judg. ii. 17; 2 Kgs. ix. 22; Ps. lxxiii. 27; Isa. i. 21; Jer. iii. 1, 9; Ezek. xvi. 15; &c. &c. See esp. Hos. ii. 4. There is a proud emphasis on "we";—"we are not idolaters, like thy friends the Gentiles" (comp. ch. vii. 35); and also on "one"; **one Father we have**, in contrast to the many gods of the heathen.

42. Moral proof that God is not their father: if they were God's children they would love His Son; "I came out (see on ch. xvi. 28) from God and am here from God among you. Surely then God's true children would recognise and love Me."

43. *my speech...my word*] "Speech" is the outward *expression*, the *language* used. "Word" is the *meaning* of the expression, the teaching conveyed in the language used. They perpetually misunderstand His language, because they *cannot* appreciate His meaning; it is a moral impossibility: they have their whole character to change before they can understand spiritual truths.

cannot hear my word. <sup>44</sup>Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. <sup>45</sup>And because I tell *you* the truth, ye believe me not. <sup>46</sup>Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? <sup>47</sup>He that is of God heareth God's words:

<sup>44</sup>. "Ye" is emphatic; "ye, who boast that ye have Abraham and God as your Father, ye are morally the devil's children." Comp. 1 J. iii. 8, 10, which is perhaps an echo of CHRIST's words. This passage seems to be conclusive as to the real personal existence of the devil. Would CHRIST have resorted to a popular delusion in a denunciation of such solemn and awful severity? *ye will do*] Rather, *ye will to do*. See on chs. vi. 67, vii. 17; and comp. v. 40. The devil was a murderer by causing the Fall, and thus bringing death into the world. "God created man to be immortal, and made him to be an image of His own eternity. Nevertheless, *through envy of the devil came death into the world, and they that do hold of his side shall find it*" (Wisd. ii. 23, 24). *and abode not in the truth*] R.V. **stood not**; according to some ancient authorities it should be **standeth not**. Truth is a region from which the devil has long since departed, and his lies come out of his own resources, out of his own nature: the outcome is what might be expected from him, **because** *he is a liar, and the father thereof*, i.e. father of the liar, rather than father of the lie (understood in liar).

<sup>45</sup>. *And because, &c.*] **But because I speak the truth, ye do not believe me**. "Ye will listen to the devil (v. 38); ye will believe a lie: but the Messiah speaking the truth ye will not believe." The tragic tone once more: comp. chs. i. 5, 10, 11, ii. 24, iii. 10, 19, &c.

<sup>46</sup>. *Which of you convinceth*] Better **convicteth** (see on ch. iii. 20). Many rebuked CHRIST and laid sin to His charge: none brought sin home to His conscience. There is the majesty of Divinity in the challenge. What mortal man would dare to make it? See on v. 29, and comp. ch. xiv. 30, and ch. xv. 10; 1 J. iii. 5; 1 Pet. i. 19, ii. 22. **If I say truth**. "If I am free from sin (and none of you can convict Me of sin), I am free from falsehood and speak the truth. Why then do ye on your part refuse to believe Me?" "Ye" is emphatic.



ye therefore hear *them* not, because ye are not of God.  
 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?  
 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is *one* that seeketh and judgeth.  
 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest,

47. *therefore*] Better, **for this cause** (ch. xii. 18, 27). It is not St John's favourite particle "therefore," but, as in chs. v. 16, 18, vi. 65, vii. 22 (see notes there), a preposition and pronoun with which he not unfrequently begins a sentence to prepare the way for a "because" afterwards.

48. This denial of their national prerogative of being sons of God seems to them malicious frenzy. He must be an enemy of the peculiar people and be possessed. *and hast a devil*] It is unfortunate that we have not two words in our Bible to distinguish *diabolos*, "the Devil" (v. 44, ch. xiii. 2; M. iv. 1; L. viii. 12; &c. &c.), from *daimonion* or *daimōn*, "a devil," or "unclean spirit." But here Tyndale, Cranmer, and the Geneva Version make the confusion complete by rendering "and hast *the* devil," a mistake which they make also in ch. vii. 20 and ch. x. 20. The charge here is more bitter than either ch. vii. 20 or ch. x. 20, where it simply means that His conduct is so extraordinary that He must be demented.

49. He does not notice the charge of being a Samaritan. For Him it contained nothing offensive, for He knew that Samaritans might equal or excel Jews (ch. iv. 39—42; L. x. 33, xvii. 16) in faith, benevolence, and gratitude.

51. *keep my saying*] Better, **keep my word**. This rendering is important, to shew the connexion with verses 31 and 43 and also with ch. v. 24. In all these the same Greek word is used, *logos*. The phrase "keep my word" is frequent in this Gospel: *vv.* 52, 55, ch. xiv. 23, xv. 20, xvii. 6, as also the kindred phrase "keep my commandments"; chs. xiv. 15, 21, xv. 10: comp. 1 J. ii. 3, 4, 5, iii. 22, 24, v. 2, 3. *shall never see death*] Lit. **shall certainly not behold death for ever**. It does not mean "he shall see death, but the death shall not be eternal": rather "he shall certainly never see death," i.e. he already has eternal life (ch. v. 24) and shall never lose it.

52. *Abraham is dead*] Better, **died**. Again they fail to discern

If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you,

a spiritual truth: they understand Him to be speaking of physical death. *My saying* should be *my word* as in v. 51.

53. Exactly parallel to ch. iv. 12. *Thou* is emphatic: "Surely *thou art* not greater than our father Abraham, who **died?**—And the prophets **died.**"

54. *If I honour, &c.*] Better, *If I shall have glorified myself, my glory is nothing. There is my Father who glorifieth me*—in miracles and the Messianic work generally. Comp. v. 50.

55. Once more we have two different Greek words for "know" and the difference is obliterated in our version (comp. chs. vii. 15, 17, 26, 27, xiii. 7, xiv. 7, and see on ch. vii. 26). Here the meaning is, **And ye have not recognised him; but I know him**, the latter clause referring to His immediate essential knowledge of the Father.

56. *rejoiced to see my day*] Lit. **exulted that he should see my day**. Abraham exulted in anticipation of the coming of the Messiah through implicit belief in the Divine promises. *saw it, and was glad*] Important with regard to the intermediate state, shewing that the soul does not remain unconscious between death and the Day of Judgment. The Old Testament saints in Paradise were allowed to know that the Messiah had come. Comp. Heb. xii. 1.

57. *fifty years old*] The reading "forty years," which Chrysostom and a few authorities give, is incorrect. It has arisen from a wish to make the number less wide of the mark; for Our Lord was probably not yet thirty-five. But "fifty years" is a round number, the Jewish traditional age of full manhood (Num. iv. 3, 39, viii. 24, 25).

Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

9 And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents,

58. *Before Abraham was, I am*] Here our translators have lamentably gone back from earlier translations. Cranmer has "Ere Abraham was born, I am"; and the Rhemish, "Before that Abraham was made, I am." See notes on "was" in ch. i. 1, 6. "I AM" denotes absolute existence, and in this passage clearly involves the pre-existence and Divinity of CHRIST, as the Jews see. Comp. vv. 24, 28; Rev. i. 4, 8; and see on v. 24.

59. *Then took they up stones*] Better, **Therefore**, i.e. in consequence of His last words. He has taken to Himself the Divine Name and they prepare to stone Him for blasphemy. *but Jesus hid himself*] Probably we are not to understand more than that He drew back into the crowd away from those who had taken up stones. *going through the midst of them, and so passed by*] These words are an insertion, and probably an adaptation of L. iv. 30. No English Version previous to the one of 1611 contains the passage.

#### IX. 1—12. *Healing of the Man born Blind*

1. *And as Jesus passed by*] Lit. *And as he was passing by*. This was possibly on His way from the Temple (ch. viii. 59), or it may refer to a later occasion near the Feast of the Dedication (ch. x. 22). We know that this man begged for his living (v. 8), and that beggars frequented the gates of the Temple (Acts iii. 2), as they frequent the entrances of foreign churches now.

2. *Master*] Better, **Rabbi**: see on ch. iv. 31. *who did sin, this man, or his parents, that he was born blind?*] Lit. *that he should be born blind* (see note on ch. viii. 56). This question implies a belief that someone *must* have sinned, or there would have been no such suffering. But how could a man be born blind for his own sin? Four answers have been suggested. (1) The man was punished for sins which God knew he *would* commit. This is utterly unscriptural. (2) The transmigration of souls: he might have sinned in another body. This idea would not be familiar to the disciples. (3) The pre-existence of the soul, which appears in Wisd. viii. 20: the man's soul sinned before it was united to the body. This again can hardly have been familiar. (4) The Jewish

that he was born blind? <sup>3</sup>Jesus answered, Neither hath this *man* sinned, nor his parents: but that the works of God should be made manifest in him. <sup>4</sup>I must work the works of him that sent me, while it is day: the night cometh, when no *man* can work. <sup>5</sup>As long as I am in the world, I am the light of the world. <sup>6</sup>When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, <sup>7</sup>and said unto him, Go, wash in the pool of Siloam, (which is by interpretation,

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interpretation of Gen. xxv. 22, Ps. li. 5, and similar passages; that it was possible for a babe unborn to have emotions (comp. L. i. 41—44), and that these might be sinful. This appears to be the simplest interpretation, and v. 34 seems to confirm it.

3. CHRIST shews that there is a third alternative; and He by implication warns them against assuming a connexion between suffering and sin in individuals (see on ch. v. 14). *Neither did this man sin* (not "hath sinned"), *nor his parents*. The answer, like the question, points to a definite act of sin. *but that*] i.e. he was born blind *in order that*: see on chs. i. 8 and xiii. 18. *the works of God*] All those in which He manifests Himself, not miracles only. Comp. ch. xi. 4.

4. The best authorities give, *We must work the works of him that sent me*, and this, the more difficult reading, is probably correct. "*We must work*": CHRIST identifies Himself with His disciples in the work of converting the world. *him that sent me*] CHRIST does not identify His mission with that of the disciples. They were both sent, but not in the same sense. So also He says "my Father" and "your Father," "my God" and "your God"; but not "our Father," or "our God" (ch. xx. 17).

6. *anointed the eyes*] **spread the clay thereof** (clay made with the spittle) **upon his eyes**. The clay was the *means* of healing; not that He could not heal without it, but that He willed this to be the channel of His power. He uses spittle to heal a blind man (Mk. viii. 23); to heal a deaf and dumb man (Mk. vii. 33). Spittle was believed to be a remedy for diseased eyes (comp. Vespasian's reputed miracle, Tac. *Hist.* iv. 81, and other instances); clay also, though less commonly. This helps us to conclude *why* He willed to use means, instead of healing without even a word; viz. to help the faith of the sufferer.

7. *wash in the pool*] Lit. *wash into the pool*, i.e. "wash off the

Sent.) He went his way therefore, and washed, and came seeing.

<sup>8</sup>The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? <sup>9</sup>Some said, This is he: others said, He is like him: but he said, I am he. <sup>10</sup>Therefore said they unto him, How were thine eyes opened? <sup>11</sup>He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. <sup>12</sup>Then said they unto him, Where is he? He said, I know not.

<sup>13</sup>They brought to the Pharisees him that aforetime

clay into the pool," or "go to the pool and wash." The washing was probably part of the means of healing (comp. Naaman) and was a strong test of the man's faith. *Siloam*] Satisfactorily identified with *Birket Silwán* in the lower Tyropœan valley, S.-E. of the hill of Zion. This is probably the Siloah of Neh. iii. 15 and the Shiloah of Isa. viii. 6. *Sent*] This is admissible; but the original meaning is rather *Sending*, i.e. outlet of waters. *came seeing*] "Came," not back to CHRIST, who had probably gone away (v. 12), but to his own home.

8. The true reading is, **saw him aforetime, that he was a beggar**, or perhaps, **because he was a beggar**, i.e. he was often seen in public places.

9. *Some...others*] Better (as R.V.), **Others...others**. There were three groups of speakers in all. R.V. **No, but he is like him**. The opening of his eyes would greatly change his look and manner.

11. R.V. **The man made clay**] He does not say how, for this he had not seen. The rest he tells in order. Omit with R.V. "the pool of." *I received sight*] The Greek may mean either "I looked up," as in Mk. vi. 41, vii. 34, xvi. 4, &c.; or "I recovered sight," as M. xi. 5; Mk. x. 51, 52, &c. Note the development of faith in the man's soul, and compare it with that of the Samaritan woman (see on ch. iv. 19) and of Martha (see on ch. xi. 21). Here he merely knows Jesus' name and the miracle; in v. 17 he thinks Him a "Prophet"; in v. 33 He is "of God," in v. 38 He is "the Son of God."

### 13—41. *Opposite Results of the Sign*

13. *They brought, &c.*] **They bring him to the Pharisees, him that once was blind**. These neighbours are uncomfortable because

was blind. <sup>14</sup>And it was the sabbath day when Jesus made the clay, and opened his eyes. <sup>15</sup>Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. <sup>16</sup>Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man *that is* a sinner do such miracles? And there was a division among them. <sup>17</sup>They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. <sup>18</sup>But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. <sup>19</sup>And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? <sup>20</sup>His parents

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work has been done on the Sabbath, and they think it best to refer the matter to the great authorities in matters of legal observance (comp. ch. vii. 47, 48).

**14.** There were seven miracles of mercy wrought on the Sabbath: 1. Withered hand (M. xii. 9); 2. Dæmoniack at Capernaum (Mk. i. 21); 3. Simon's Wife's Mother (Mk. i. 29); 4. Woman bowed down eighteen years (L. xiii. 14); 5. Dropsical man (L. xiv. 1); 6. Paralytic at Bethesda (J. v. 10); 7. Man born blind.

**16.** Comp. "He casteth out devils through the prince of the devils" (M. ix. 34); like this, an argument of the Pharisees. The miracle is not denied: but it cannot have been done with God's help; therefore it was done with the devil's help.

**17.** There being a division they appeal to the man himself. Their question is not twofold. It should be rendered, *What sayest thou of him, because he opened thine eyes?* His answer shews that only one question is asked. "Thou" is emphatic; "thou shouldst know something of Him." *a prophet*] i.e. a man with a Divine mission; not necessarily predicting the future. Comp. chs. iii. 2, iv. 19.

**18.** *R.V. the Jews, therefore*] The man having pronounced for the moderates, the hostile party begin to question the *fact* of the miracle. St John no longer speaks of the Pharisees, some of whom were not unfriendly to CHRIST, but "the Jews," His enemies.

**19.** *who ye say*] Emphasis on "ye," implying "we do not believe it."

answered them and said, We know that this is our son, and that he was born blind: 21 but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was

21. *who hath opened*] Better, *who opened*. This is the dangerous point, and they become more passionate: there is a marked stress on all the pronouns, the parents contrasting their ignorance with their son's responsibility. "Who opened his eyes, we know not: ask himself; he himself is of full age; he himself will speak concerning himself." See on v. 23.

22. The word for "agreed" is used of the agreement with Judas (L. xxii. 5, where it is translated "covenanted"), and of the agreement of the Jews to kill St Paul (Acts xxiii. 20), and nowhere else. *put out of the synagogue*] i.e. excommunicated. This passage and "separate" in L. vi. 22 probably refer to the mildest kind of anathema, viz. excommunication for thirty days. The principle of all anathema was found in the Divine sentence on Meroz (Judg. v. 23): comp. Ezra x. 8.

23. *He is of age; ask him*] *He is of full age; ask him himself*.

24. They had cross-questioned the parents apart from the son, and now try to browbeat the son, before he finds out that his parents have not discredited his story. *Give God the praise*] R.V. *Give glory to God* (comp. chs. v. 41 and viii. 54); it is the same word for "glory" as in chs. i. 14, ii. 11, vii. 18, viii. 50. The meaning is not, "Give God the praise for the cure"; they were trying to deny that there had been any cure: but, "Give glory to God by speaking the truth." The words are an adjuration to confess. Comp. Josh. vii. 19; 1 Sam. vi. 5; Ezra x. 11; 1 Esdr. ix. 8; 2 Cor. xi. 31. *we know that, &c.*] "We" with emphasis; "we, the people in authority."

25. He will not commit himself, but keeps to the incontrovertible facts of the case.

blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would you hear *it* again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is. 30 The man answered and said unto them, Why herein is a marvellous *thing*, that ye know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any *man* be a worshipper of God, and doeth his will, him he heareth. 32 Since

26. Being baffled, they return to the details of the fact, to try once more to shake the evidence.

27. *and ye did not hear*] Or possibly, *and did ye not hear?* This avoids taking "hear" in two different senses; (1) "pay attention," (2) "hear." *will ye also be*] **Surely ye also do not wish to become.** The form of the question is similar to that in chs. vi. 67 and vii. 52 (comp. chs. iv. 29, vii. 35). "Also" means "as well as His well-known disciples." That CHRIST had a band of followers was notorious.

28. Argument fails, so they resort to abuse. *Thou art that man's disciple.* They use a pronoun which expresses that they have nothing to do with Him. The pronouns are emphatic in both v. 28 and v. 29: "*thou* art his disciple; but *we* are Moses' disciples. *We* know that *God* hath spoken to Moses; but as for *this fellow*," &c.

29. *that God spake*] Lit. *that God hath spoken*, i.e. that Moses received a revelation *which still remains*. Once more He is compared with Moses, as at Capernaum (ch. vi. 31, 32).

30. "You, the very people who ought to know such things (ch. iii. 10), know not whether He is from God or not, and yet He opened my eyes." The man gains courage at their evident discomfiture.

31. *God heareth not sinners*] i.e. wilful, impenitent sinners. "The Lord is far from the wicked; but He heareth the prayer of the righteous" (Prov. xv. 29). Comp. Ps. lxxvi. 18, 19; Job xxvii. 8, 9; Isa. i. 11—15. *a worshipper of God*] Or, **God-fearing**, religious. The word occurs nowhere else in N.T. The man supposes that miracles must be answers to prayer. Only a very good man could gain such an unprecedented answer as this.



the world began was it not heard that any *man* opened the eyes of one that was born blind. <sup>33</sup>If this *man* were not of God, he could do nothing. <sup>34</sup>They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. <sup>35</sup>Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? <sup>36</sup>He answered and said, Who is he, Lord, that I might believe on him? <sup>37</sup>And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. <sup>38</sup>And he said, Lord, I believe. And he worshipped him.

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**34.** They hold the belief that sin before birth is possible, but their passion blinds them to their inconsistency. They had been contending that no miracle had been wrought; now they throw his calamity in his face as proof of his sin. "Dost thou, the born reprobate, teach us, the authorized teachers?" *they cast him out*] Or, *they put him forth*: see on ch. x. 4. This probably does not mean excommunication. Provoked by his sturdy adherence to his own view they ignominiously dismiss him.

**35.** *Dost thou believe*] There is a stress on "thou." "Dost thou, though others deny and blaspheme, believe?" *on the Son of God*] Again there is much doubt about the reading. The balance of MSS. authority is in favour of "the Son of **man**," which moreover is the expression that Our Lord commonly uses respecting Himself in all four Gospels (see on ch. i. 51). But the reading "the Son of God" is very strongly supported, and it is at least as old as the second century. In any case we once more have evidence of the antiquity of this Gospel. If both these readings were established by the end of the second century the original text must have been in existence long before. Corruptions take time to spring up and spread. See on ch. i. 13, 18.

**36.** *Who is he, Lord*] We should perhaps insert "and" or "then" with some of the best MSS., **And who is he?** or, *Who is he then?* This "and" or "then" has the effect of intensifying the question. Comp. "*And who is my neighbour?*" (L. x. 29); "*Who then can be saved?*" (ch. xviii. 26).

**37.** *Thou hast both, &c.*] *Thou hast even seen him, and he that speaketh with thee is he.* The latter half of the sentence is similar to the declaration in ch. iv. 26. Not even Apostles are told so speedily.

**38.** **I believe, Lord**] the order is worth keeping. Comp. the

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

centurion's confession (M. xxvii. 54). His faith was necessarily imperfect, a poor "two mites"; but it was "all that he had," and he gave it readily, while the learned Rabbis of their abundance gave nothing. *he worshipped him*] This shews that his idea of the Son of God includes attributes of Divinity. The word for "worship" occurs elsewhere in this Gospel only in chs. iv. 20—24 and xii. 20, always of the worship of God.

39. *For judgment I am come*] Better, *For judgment I came*. CHRIST came not to judge, but to save (chs. iii. 17, viii. 15); but judgment was the inevitable result of His coming, for those who rejected Him passed sentence on themselves (ch. iii. 19). See on chs. i. 9 and xviii. 37. *they which see not*] They who are conscious of their own blindness, who know their deficiencies. This man was aware of his spiritual blindness when he asked, "Who is he then, that I may believe on him?" *they which see*] They who fancy they see, who pride themselves on their superior insight and knowledge, and wish to dictate to others. These Pharisees shewed this proud self-confidence when they declared, "we know that this man is a sinner," and asked "Dost thou teach us?"

40. *Are we blind also?*] **Surely we also are not blind?** See on v. 27. Of course they understand Him to be speaking figuratively. They mean that they, the most enlightened among the most enlightened nation, must be among "those who see."

41. *If ye were blind, &c.*] "If ye were conscious of your own spiritual darkness, if ye yearned and strove to reach the light, ye would not have sin (see on ch. xv. 22); for either ye would find the light, or, if ye failed, the failure would not lie at your door." For the construction comp. chs. v. 46, viii. 19, 42, xv. 19, xviii. 36. *therefore your sin remaineth*] Better, *your sin abideth* (see on ch. i. 33): "therefore" must be omitted. "Ye profess to see: your sin in this false profession and in your consequent rejection of Me abideth." Those who deny their ignorance and contend against instruction, (1) remain responsible for their ignorance, (2) have no prospect of ever being freed from it. Comp. ch. iii. 36.

**10** Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. <sup>2</sup>But he that entereth in by the door is the shepherd of the sheep. <sup>3</sup>To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by

X. 1—10. *The Allegory of the Door of the Fold*

1. *Verily, verily*] This double affirmation, peculiar to this Gospel (see on ch. i. 51), never occurs at the beginning of a discourse, but either in continuation, to introduce some deep truth, or in reply. The scene continues uninterrupted from ch. ix. 35 to ch. x. 21, where we have a reference to the healing of the blind man. This chapter, therefore, although it contains a fresh subject, is connected with the incidents in ch. ix., and grows out of them. The connexion seems to be that the Pharisees by their conduct to the man had proved themselves bad shepherds; but he has found the Good Shepherd: they had cast him out of doors; but he has found the Door: they had put him forth to drive him away; the Good Shepherd puts His sheep forth to lead them. Oriental sheepfolds are commonly walled or palisaded, with one door or gate. Into one of these several shepherds drive their flocks, leaving them in charge of an under-shepherd or porter, who fastens the door inside, and remains with the sheep all night. In the morning the shepherds come to the door, the porter opens to them, and each calls away his own sheep. *a thief and a robber*] Everywhere in this Gospel (8, 10, chs. xii. 6, xviii. 40), as also 2 Cor. xi. 26, these words are given correctly as renderings of the Greek equivalents; but everywhere else in N.T. (M. xxi. 13, xxvi. 55, xxvii. 38, &c., &c.) the word here translated "robber" is in A.V. less well translated "thief." The "robber" is a brigand, a more formidable criminal than the "thief"; the one uses violence, the other cunning.

2. *is the shepherd*] Better, *is a shepherd*. There are more than one flock in the fold, and therefore more than one shepherd to visit the fold. The Good Shepherd has not yet appeared in the allegory. The allegory indeed is two-fold; in the first part (1—5), which is repeated (7—9), CHRIST is the Door of the fold; in the second part (11—18) He is the Shepherd; v. 10 forming a link between the two parts.

3. The "porter" is the door-keeper or gate-keeper, who fastens and opens the one door into the fold. In the allegory the fold is the Church, the Door is CHRIST, the sheep are the elect, the shepherds are God's ministers. What does the porter represent?

name, and leadeth them out. <sup>4</sup>And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. <sup>5</sup>And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. <sup>6</sup>This parable spake Jesus unto them: but they understood not what *things* they were which he spake unto them.

<sup>7</sup>Then said Jesus unto them again, Verily, verily, I say

Possibly nothing definite. Much harm is sometimes done by trying to make every detail of an allegory or parable significant. *the sheep hear his voice*] All the sheep, whether belonging to His flock or not, know from His coming that they are about to be led out. *His own sheep* (first for emphasis) *he calleth by name* (Exod. xxxiii. 12, 17; Isa. xliii. 1), and *leadeth them out to pasture*. Even in this country shepherds and shepherds' dogs know each individual sheep; in the East the intimacy between shepherd and sheep is still closer.

<sup>4</sup>. *when he putteth forth his own sheep*] R.V., *when he hath put forth all his own*. The word for "put forth" is remarkable; it is the same as is used in ch. ix. 34, 35 of the Pharisees "casting out" the man born blind. But even the true shepherds must sometimes use a certain amount of violence to their sheep to "compel them to come" (L. xiv. 23) to the pastures. But there are no "goats" in the allegory: all the flock are faithful. It is the ideal Church composed entirely of the elect. The object of the allegory being to set forth the relations of CHRIST to His sheep, the possibility of bad sheep is not taken into account.

<sup>5</sup>. *And a stranger*] **But a stranger they will assuredly not follow**. The form of negative is very strong, as in chs. iv. 14, 48, vi. 35, 37, viii. 12, 51, 52: see on ch. viii. 51.

<sup>6</sup>. *This parable*] Better, **This allegory**. The word which the Synoptists use for "parable" is never used by St John; and the word here used by St John is never used by the Synoptists. This should be brought out in translation; both are rendered by our translators sometimes "parable" and sometimes "proverb."

<sup>7</sup>. *Then*] Better, **Therefore**. They did not understand; *therefore* He went through the allegory *again* more explicitly, interpreting the main features. *Verily, verily*] This is the important point, to recognise that the one door of the fold, through which the sheep and the shepherds enter, is CHRIST. *I* (with great emphasis) *am the door*] Comp. "I am the Way" (ch. xiv. 6).

unto you, I am the door of the sheep. <sup>8</sup>All that ever came before me are thieves and robbers: but the sheep did not hear them. <sup>9</sup>I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. <sup>10</sup>The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it more*

*the door of the sheep*] Better, "the Door to the sheep" (*vv.* 1, 2), and also "the Door for the sheep" (*v.* 9). Sheep and shepherds alike have one and the same door. The elect enter the Church through CHRIST; the ministers who would visit the flocks must receive their commission from CHRIST.

8. *All that ever came before me are thieves and robbers*] We must retain the natural and ordinary meaning of "before me": and as "before Me in dignity" would be obviously inappropriate, "before Me in time" must be the meaning. But who are "all that came before me"? The "ravening wolves in sheep's clothing" who had been, and still were, the ruin of the nation, who "devoured widows' houses," who were "full of ravening and wickedness," who had "taken away the key of knowledge," and were in very truth "thieves and robbers" (*M.* vii. 15, xxiii. 14; *L.* xi. 39, 52). Some of them were now present. The tense is in favour of this interpretation; not *were*, but "*are* thieves and robbers." *but the sheep did not hear them*] For they spoke with no authority (*M.* vii. 29); there was no living voice in their teaching.

9. *by me*] Placed first for emphasis; "through Me and in no other way." "Shall be saved" and "shall find pasture" seem to shew that this verse does not refer to the shepherds only, but to the sheep also. Although "find pasture" may refer to the shepherd's work for the flock, yet one is inclined to think that if the words do not refer to both, they refer to the sheep only.

10. *R.V. I came*] "I" is emphatic, in marked contrast to the thief. This is the point of transition from the first part of the allegory to the second. The figure of the Door, as the one entrance to salvation, is dropped; and that of the Good Shepherd, as opposed to the thief, is taken up. In order to make the strongest possible antithesis to the thief, CHRIST introduces, not a shepherd, but Himself, the Chief Shepherd. The thief *takes* life; the shepherds *protect* life; the Good Shepherd *gives* it. *more abundantly*] Omit "more"; it is not in the Greek. More abundantly than what? Translate (as *R.V.* mg.) *that they may have abundance.*

abundantly. <sup>11</sup>I am the good shepherd: the good shepherd giveth his life for the sheep. <sup>12</sup>But *he that is* a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. <sup>13</sup>The hireling fleeth, because he is a hireling, and careth not for the sheep. <sup>14</sup>I am the good shepherd, and know my *sheep*, and am known of mine. <sup>15</sup>As the Father knoweth me, *even so know*

11—13. *The Allegory of the Good Shepherd*

11. The word translated "good" cannot be adequately translated: it means "beautiful, noble, good," as opposed to "foul, mean, wicked." It sums up the chief attributes of perfection. Thus in CHRIST is realised the ideal Shepherd of O.T. Ps. xxiii.; Isa. xl. 11; Jer. xxiii.; Ezek. xxxiv., xxxvii. 24; Zech. xi. 7. *giveth his life*] R.V. **layeth down his life**. The phrase is peculiar to St John, whereas "to give his life" occurs in the Synoptists (M. xx. 20; Mk. x. 45). It occurs again, *vv.* 15, 17, chs. xiii. 37, 38, xv. 13; 1 J. iii. 16. In this country the statement "the good shepherd lays down his life for his sheep" seems extravagant when taken apart from the application to CHRIST. It is otherwise in the East, where dangers from wild beasts and robbers are constant. Gen. xiii. 5, xiv. 12, xxxi. 39, 40, xxxii. 7, 8, xxxvii. 33; Job i. 17; 1 Sam. xvii. 34, 35.

12. *a hireling*] The application is obvious; viz., to those ministers who care chiefly for the emoluments and advantages of their position, and retire when the position becomes irksome or dangerous. *the wolf*] Any power opposed to CHRIST. See on *v.* 23.

13. *The hireling fleeth*] These words, as also "the sheep" at end of *v.* 12, are of doubtful authority. Omitting the doubtful portions the sentence from middle of *v.* 12 will run (The hireling) *leaveth the sheep and fleeth; and the wolf snatcheth them and scattereth (them); because he is a hireling and careth not, &c.* Comp. R.V.

14—13. Further description of the True Shepherd. (1) His intimate knowledge of His sheep; (2) His readiness to die for them. This latter point recurs repeatedly as a sort of refrain, like "I will raise him up at the last day," in ch. vi.

15. This rendering entirely obscures the true meaning. There should be no full stop at the end of *v.* 14, and the sentence should run as in R.V.; **I know mine own, and mine own know me,**

I the Father: and I lay down my life for the sheep. <sup>16</sup>And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. <sup>17</sup>Therefore doth *my* Father love me, because I lay down my life, that I might take it again. <sup>18</sup>No *man* taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This

**even as the Father knoweth me, and I know the Father.** So intimate is the relation between the Good Shepherd and His sheep that it may be compared to the relation between the Father and the Son: chs. xiv. 20, xv. 10, xvii. 8, 10, 18, 21.

<sup>16.</sup> The Jews had asked in derision, "Will he go and teach the Gentiles?" (ch. vii. 35). He declares here that among the despised heathen He has sheep. *I must bring*] Better, *I must lead*. No need for them to be removed; CHRIST can lead them in their own lands. Note the "must"; it is the Messiah's bounden duty, decreed for Him by the Father: comp. chs. iii. 14, ix. 4, xii. 34, xx. 9. *there shall be one fold, and one shepherd*] Rather (as R.V.) **they shall become one flock, one shepherd**. The distinction between "be" and "become" is worth preserving (see on ch. ix. 27, 39), and that between "flock" and "fold" still more so. "There shall become one fold" would imply that at present there are more than one: but nothing is said of any other fold. The change from "flock" to "fold" has led to calamitous misunderstanding.

<sup>17.</sup> *that I might take it again*] Lit. **in order that I may take it again**. This clause is closely connected with the preceding one: "that" depends upon "because." Only because CHRIST was to take His human life again was His death such as the Father could have approved. Had the Son returned to heaven at the Crucifixion leaving His humanity on the Cross, the sentence of death would not have been reversed, we should be "yet in our sins" (1 Cor. xv. 17). He would have become like the hireling, casting aside his duty before it was completed. The office of the True Shepherd is not finished until all mankind become His flock.

<sup>18.</sup> *No man*] **No one taketh it from me**; not even God. See on v. 28. Two points are insisted on; (1) that the Death is entirely voluntary; (2) that both Death and Resurrection are in accordance with a commission received from the Father. *I have power*] i.e. **right**, authority, liberty: same word as in chs. i. 12, v. 27, xvii. 2, xix. 10. This authority is the commandment of the Father:

commandment have I received of my Father. <sup>19</sup> There was a division therefore again among the Jews for these sayings. <sup>20</sup> And many of them said, He hath a devil, and is mad; why hear ye him? <sup>21</sup> Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

<sup>22</sup> And it was at Jerusalem *the feast of the dedication,*

and hence this passage in no way contradicts the usual N.T. doctrine that CHRIST was raised to life again by the Father. Acts ii. 24.

### 19—21. *Opposite Results of the Teaching*

<sup>19.</sup> *again*] As about the man born blind (ch. ix. 6) among the Pharisees, and at the Feast of Tabernacles (ch. vii. 43), among the multitude. "Therefore" should be omitted; *there arose a division again*. See on ch. vii. 43. *among the Jews*] Some even among the hostile party are impressed: comp. ch. xi. 45.

<sup>21.</sup> *of him that hath a devil*] Better, *of one possessed with a demon*: the expression differs from that in v. 20. *Can a devil*] Or, **Surely a demon cannot**. See on ch. ix. 40. It was too great and too beneficent a miracle for a demon. But here they stop: they state what He *cannot* be; they do not see, or will not admit, what He *must* be.

### 22—38. *The Discourse at the Feast of the Dedication*

Between vv. 21—22 there is an interval of about three months; for the Feast of Tabernacles would be in September or October, and that of the Dedication towards the end of December. In this interval some place L. x. 1—xiii. 21. If this be correct, we may connect the sending out of the Seventy both with the Feast of Tabernacles and also with ch. x. 16. Seventy was the traditional number of the nations of the earth; and for the nations 70 bullocks were offered at the Feast of Tabernacles. The Seventy were sent out to gather in the nations. The Twelve were primarily for the twelve tribes; the Seventy for the Gentiles. The words "other sheep I have which are not of this fold; them also I must lead," must have been spoken just before the mission of the Seventy.

<sup>22.</sup> *And it was, &c.*] Lit. **Now there took place at Jerusalem the feast of the dedication**] This Feast might be celebrated anywhere, and the pointed insertion of "at Jerusalem" seems to suggest that in the interval between v. 21 and v. 22 CHRIST had been away from the city. It was kept in honour of the purification and restoration of the Temple (B.C. 164) after its desecration by Antiochus Epiphanes; 1 Macc. i. 20—60, iv. 36—59 (note esp. vv. 36



and it was winter. <sup>23</sup> And Jesus walked in the temple in Solomon's porch. <sup>24</sup> Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. <sup>25</sup> Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, they bear witness of me. <sup>26</sup> But ye believe not, because ye are not of my sheep, as I said unto you. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me: <sup>28</sup> and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of

and 59); 2 Macc. x. 1—8. *and it was winter*] Omit "and," which is wanting in authority, and join "it was winter" to the next verse. Comp. R.V. The words explain why JESUS was walking under cover.

<sup>23.</sup> *Solomon's porch*] This was a cloister or colonnade in the Temple Courts, apparently on the east side. Tradition said that it was a part of the original building which had survived the various destructions and rebuildings. It is mentioned again Acts iii. 11 and v. 12. Foundations still remaining probably belong to it.

<sup>24.</sup> *Then came, &c.*] Better, *The Jews therefore compassed him about* (L. xxi. 20; Hebr. xi. 30; Rev. xx. 9) *and kept saying to him*. They were determined to have an answer. *How long, &c.*] Lit. *How long dost thou excite our mind? If thou art the Christ tell us with openness* (see on ch. vii. 4). They put a point-blank question, as the Sanhedrin do at the Passion (L. xxii. 67).

<sup>25.</sup> To some few, the woman at the well, the man born blind, and the Apostles, Jesus had explicitly declared Himself to be the Messiah; to all He had implicitly declared Himself by His works and teaching. *the works*] in the widest sense, not miracles alone; His Messianic work generally. See on ch. v. 36.

<sup>26.</sup> *as I said unto you*] These words are omitted by some of the best authorities. But they may possibly have been left out to avoid a difficulty. *If they are genuine they are best joined, as in A.V., with what precedes.*

<sup>28.</sup> *I give unto them*] Not "*will give.*" Here as in chs. iii. 15, v. 24 and often, the gift of eternal life is regarded as already possessed by the faithful. *they shall never perish*] Parallel to ch. viii. 51. The meaning is, not "they may die, but shall not die for ever," but "they shall never die for all eternity." Comp.

my hand. <sup>29</sup> My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. <sup>30</sup> I and *my* Father are one. <sup>31</sup> Then the Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? <sup>33</sup> The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and

ch. xi. 26. *neither shall any man*] Or, **And no one shall snatch them**] "No one" rather than "no man" (as in v. 18), for the powers of darkness are excluded as well as human seducers. "Snatch" rather than "pluck," for in the Greek it is the same word as is used of the wolf in v. 12, and this should be preserved in translation. This passage does not mean that the elect cannot fall into mortal sin. CHRIST's sheep cannot be taken from Him *against their will*; but their will is free, and they may choose to leave the flock.

<sup>29</sup>. The most probable text gives, **that which the Father hath given me is greater than all**. Comp. R.V. mg. The unity of the Church is strength invincible.

<sup>30</sup>. *are one*] "One" is neuter in the Greek; not one Person, but one Substance. There is no "my" in the Greek; *I and the Father are one*. They are one in power, in will, and in action: the Arian interpretation of mere moral agreement is inadequate. Whether or no Unity of Essence is stated here, it is implied, as the Jews see. They would stone Him for making Himself God, which they would not have done had He not implied that He and the Father were one in Substance, not merely in will. And CHRIST does not correct them, as He would have done, had their animosity arisen out of a misapprehension of His words. Comp. Rev. xx. 6, xxii. 3.

<sup>31</sup>. Their picking up stones was a direct consequence of His words. They prepare to act on Lev. xxiv. 16 (comp. 1 Kin. xxi. 10). "Again" refers us back to ch. viii. 59.

<sup>32</sup>. *good works*] It is the same word as is used v. 14 of the Good Shepherd: many beautiful, noble, excellent works. *for which of those*] Lit. **for what kind of work among these**; i.e. "what is the character of the work for which ye are in the act of stoning Me?" It was precisely the character of the works which shewed that they were Divine, as some of them were disposed to think (v. 21, ch. vii. 26).

<sup>33</sup>. *For a good work*] The preposition is changed in the Greek; **concerning a good work**. "That is not the subject-matter of our charge."

because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that

34. "Law" is here used in its widest sense for the whole of the Old Testament; so also in chs. xii. 34 and xv. 25; in all three places the passage referred to is in the Psalms. Comp. ch. vii. 19; 1 Cor. xiv. 21. In the Scriptures (Ps. lxxxii. 6) even unjust rulers are called "gods" on the principle of the theocracy, that rulers are the delegates and representatives of God (comp. Ex. xxii. 8). If this is admissible without blasphemy, how much more may He call Himself "Son of God."

35. *If he called them gods*] Perhaps, *If it* (viz. the Law) *called them gods*. "Them" is left unexplained; a Jewish audience would at once know who were meant. *the word of God*] Practically the same as "the Scripture"; i.e. the word of God in these passages of Scripture. *cannot be broken*] Lit. *cannot be undone or unloosed*. The word is rendered "unloose" (ch. i. 27), "destroy" (ch. ii. 19), "break" (chs. v. 18 and vii. 23), "loose" (ch. xi. 44). Chs. i. 27 and xi. 44 are literal, of actual unbinding; the others are figurative, of dissolution or unbinding as a form of destruction. The clause depends upon "if"; "if the Scripture cannot be broken." As in chs. ii. 22, xvii. 12, xx. 9, "the Scripture" (singular) probably means a definite passage. Comp. chs. vii. 38, 42, xiii. 18, xvii. 12, xix. 24, 28, 36, 37. Scripture as a whole is called "the Scriptures"; ch. v. 39.

36. *say ye*] "Ye" with great emphasis, "Do ye, in opposition to the Scripture, say?" By "sanctified" is meant something analogous to the consecration of Jeremiah before his birth for the work of a Prophet (Jer. i. 5). In virtue of this Divine sanctification He becomes "the Holy One of God" (ch. vi. 69; L. iv. 34). See on ch. xvii. 17, 19.

37. *believe me not*] A literal command. If His works are not those which His Father works, they *ought* not to believe what He says. Comp. chs. v. 24, 46, vi. 30, viii. 31, 45. His works are His Father's (chs. ix. 3, xiv. 10).

38. *believe the works*] "Blessed are they that have not seen and

ye may know, and believe, that the Father *is* in me, and I in him. <sup>39</sup>Therefore they sought again to take him: but he escaped out of their hand, <sup>40</sup>and went away again beyond Jordan into the place where John at first baptized; and there he abode. <sup>41</sup>And many resorted unto him, and said, John did no miracle: but

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yet have believed" (ch. xx. 29); but it is better to have the faith that comes with sight than none at all. *know, and believe*] The better reading probably is, that in R.V. **know and understand**. It may also be rendered **come to know and continually know**; "attain to knowledge and advance in knowledge in contrast to your state of suspense" (v. 24). Many of them attained to a momentary conviction that He was the Messiah (chs. ii. 23, vi. 14, 15, vii. 41, viii. 30, x. 42, xi. 45); very few of them went beyond a transitory conviction (chs. ii. 24, vi. 66, viii. 31). For "in him" read with the best authorities **in the Father**. An instance of the solemn emphasis derived from repetition, so frequent in this Gospel.

#### 39—42. *Opposite Results of the Discourse*

**39.** "Again" refers us back to ch. vii. 30, 32, 44, and shews that "to take him" means, arrest Him for the Sanhedrin. *escaped*] R.V. **went forth**. He withdrew through the less hostile, while the others were making up their minds how to apprehend Him. The majesty of innocence suffices to protect Him, His hour not having come.

**40—42.** "It would be impossible to find a stronger incidental proof that the author of the Gospel had been originally a disciple of the Baptist, or at least his contemporary, and also that he is writing of things he had heard and seen."

**40.** *again beyond Jordan*] Referring back to ch. i. 28. The hostility of the hierarchy becoming more dangerous Jesus retires into Peræa for quiet and safety before His Passion. This interval was between three and four months, from the latter part of December to the middle of April. But some portion of this time was spent at Ephraim (ch. xi. 54) after going to Bethany in Judæa to raise Lazarus. *at first*] John afterwards baptized at Ænon near Salim (ch. iii. 23).

**41.** *John did no miracle*] Or **sign**. This is indirect evidence of the genuineness of the miracles recorded of CHRIST. The enthusiasm which John awakened, as a Prophet appearing after a weary interval of four centuries, was immense. Miracles would have been eagerly believed of him, the second Elijah, and would

all *things* that John spake of this *man* were true. 42 And many believed on him there.

**11** Now a certain *man* was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

be likely enough to be attributed to him. But more than half a century after his death we have one of his own disciples *quite incidentally* telling us that "John did *no miracle*"; and there is no rival tradition to the contrary. *All traditions concur in attributing miracles to Jesus.*

42. *many believed on him there*] "There" is emphatic. "*There,*" in contrast to Jerusalem which had rejected Him, "many believed on him." Note the full expression "believed on" (see on ch. i. 12) as distinct from merely believing His statements (*vv.* 37, 38).

XI. We have now reached "the culminating point of the miraculous activity of Our Lord" and the "crucial question" of this Gospel—the Raising of Lazarus. The principal objections are based (1) on the extraordinary character of the miracle itself; (2) on the silence of the Synoptists. (1) The extraordinary character of the miracle "has been exaggerated by looking at it in the light of modern ideas." Only from a human standpoint can one miracle be regarded as more difficult of performance than another. To Omnipotence miracles, as indeed all works, are equal: distinctions of difficult and easy as applied to the Almighty are meaningless. (2) It is certainly surprising that the Synoptists do not mention this miracle, all the more so because St John tells us that it was the proximate cause of CHRIST'S arrest. But two considerations go a long way towards explaining the mystery. (i) "We are accustomed to regard the Synoptic Gospels as three; but the groundwork of them all is supplied by a single document, that document itself a compilation, and (as there is ample evidence to shew) a *very fragmentary one.*" That a fragmentary document or tradition should omit important facts is not surprising: that three writers, making use of this defective evidence, should not supply the deficiency, is not more than surprising. See on v. 16. (ii) The Synoptists, until they reach the last Passover, omit almost all events in or about Jerusalem: the ministry in Galilee is their province. The omission of this raising by the Synoptists is very little more strange than the omission of the other raisings by John. Each side keeps to its own scheme of narration.

### 1—32. *The Prelude to the Sign*

1. Lazarus, see p. 39. Bethany, see p. 43. *the town of Mary*] R.V. *the village of Mary.* The same word is used of

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore *his* sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days *still* in the same place where he was. 7 Then after

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Bethlehem (ch. vii. 42). It is an elastic word; but its general meaning is "village" rather than anything larger.

2. that *Mary which anointed*] This does not imply that the anointing had already taken place, as those who identify Mary with the "sinner" of L. vii. 37 would insist: it merely implies that when St John wrote, this fact was well known about her, as CHRIST had promised should be the case (M. xxvi. 13). Mary of Bethany, Mary of Magdala, and the "sinner" of L. vii. are three distinct persons.

4. CHRIST foresaw both the death and the resurrection, and (as so often) uttered words which His disciples did not understand at the time, but recognised in their proper meaning after what He indicated had taken place. Comp. chs. ii. 22, xii. 16, xxi. 23. *glorified*] In two ways; because the miracle (1) would lead many to believe that He was the Messiah; (2) would bring about His death. "Being glorified" is a frequent expression in this Gospel for CHRIST's Death regarded as the mode of His return to glory (chs. vii. 39, xii. 16, 23, xiii. 31, 32).

5. In English we lose much here, and still more in ch. xxi. 15—17, by the use of the same word "love" to translate two different Greek words: nor can the loss be remedied satisfactorily. The word used in v. 3, *philein* (Lat. *amare*) denotes a passionate, emotional warmth, which loves and cares not to ask why; the affection of lovers, parents and the like. The word used here *agapán* (Lat. *diligere*), denotes a calm, discriminating attachment, which loves because of the excellence of the loved object; the affection of friends. The sisters naturally use the more emotional word; the Evangelist equally naturally uses the loftier and less impulsive word. *Martha, and her sister, and Lazarus*] The names are probably in order of age.

6. There should be only a semicolon at the end of v. 6. The sentence will run: *When, therefore, he heard that he is sick, then indeed he abode two days in the place where he was; then after this he saith, &c.*

that saith he to *his* disciples, Let us go into Judea again. <sup>8</sup>*His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? <sup>9</sup>Jesus answered, Are there not twelve hours in the day? If any *man* walk in the day, he stumbleth not, because he seeth the light of this world. <sup>10</sup>But if a man walk in the night, he stumbleth, because there is no light in him. <sup>11</sup>These *things* said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. <sup>12</sup>Then said his disciples, Lord, if he sleep, he shall do well.

7. *Let us go into Judea again*] The "again" refers us back to ch. x. 40. His using the general term, Judæa, instead of Bethany, leads to the disciples' reply. Judæa was associated with hostility, Bethany with love and friendship.

8. R.V. **Rabbi**, *the Jews were but now seeking to stone thee* (ch. x. 31) *and goest thou thither again?* "Again" is emphatic.

9. "Are there not twelve working-hours in which a man may labour without fear of stumbling? I have not yet reached the end of My working-day, and so can safely continue the work I came to do. The night cometh, when I can no longer work; but it has not yet come." Comp. ch. ix. 4. As so often, CHRIST gives no direct answer to the question asked, but a general principle, involving the answer to the question. Comp. chs. ii. 6, 19, iii. 5, 10, iv. 13, 21, vi. 32, 53, viii. 7, 25, 54, x. 25.

10. CHRIST's night came when His hour came (ch. xvii. 1). Then the powers of darkness prevailed (L. xxii. 53) and His enemies became a stumblingblock in His path, bringing His work to a close (ch. xix. 30). *there is no light in him*] Rather, **the light is not in him**. The meaning has slid from the literal to the figurative. "The light" in v. 9 is the physical light in the heavens; here it is the spiritual light in the heart.

11. *sleepeth*] R.V. **is fallen asleep**] Sleep as an image of death is common from the dawn of literature; but the Gospel has raised the expression from a figure to a fact. M. xxvii. 52; Acts vii. 50, xiii. 36; 1 Cor. vii. 39, xi. 30, xv. 6, 18; 1 Thess. iv. 13; 2 Pet. iii. 4. The thoroughly Christian term "cemetery" (=sleeping-place) comes from the same Greek root.

12. R.V. **The disciples therefore said unto him**] They catch at any chance of escape from the dreaded journey. *if he sleep, he shall do well*] Better, **if he be fallen asleep, he shall be saved**,

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lien*

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i.e. will be cured. They infer from his sleeping that he will recover without CHRIST'S aid: consequently CHRIST need not go. They are too full of anxiety to notice CHRIST'S significant words "I go, that I may awake him," whereas the rendering in A.V. reads like an expostulation against waking him, as if it meant "a sick man should not be disturbed." For other instances in which the disciples grossly misunderstand CHRIST, see chs. iv. 33, xiv. 5, 8, 22; M. xvi. 7; and comp. chs. iii. 4, 9, iv. 11, 15, vi. 34, 52, vii. 35, viii. 22, 33, 52. This candour in declaring their own failings adds to our confidence in the veracity of the Evangelists.

15. Had He been there, Lazarus would not have died, and the disciples would have lost this great sign of His Messiahship. Just before the trial of faith which His Passion and Death would bring to them, His disciples had need of all the help and strength that He could give. See on ch. ii. 11.

16. St John thrice (chs. xx. 24, xxi. 2) reminds his readers that Thomas is the same as he whom Gentile Christians called Didymus. Thomas is Hebrew, Didymus is Greek, for a twin. In all probability he was a twin. But the coincidence between the name and his twin-mindedness (James i. 8, iv. 8) is remarkable. It is from St John that we know his character: in the Synoptists and the Acts he is a mere name (see on ch. i. 41). He seems to have combined devotion to CHRIST with a tendency to see the dark side of everything. *fellow-disciples*] The word occurs here only. It has been remarked that St Thomas would scarcely have taken the lead in this way had St Peter been present, and that had St Peter been there he would probably have appeared in the previous dialogue. If he was absent, we have an additional reason for the absence of this miracle from the original tradition, of which all three Synoptists make so much use, and which probably came from St Peter. *die with him*] Of course with CHRIST (v. 8).

17. R.V. *So when Jesus came*]—not to the house, but to the vicinity (vv. 20, 30). *he found*] i.e. on inquiry. It would seem as if



in the grave four days already. <sup>18</sup> Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: <sup>19</sup> and many of the Jews came to Martha and Mary, to comfort them concerning their brother. <sup>20</sup> Then Martha, as

CHRIST'S miraculous power of knowing without the ordinary means of information was not in constant activity, but like His other miraculous powers was employed only on fitting occasions. It was necessary to His work that He should know of Lazarus' death; it was not necessary that He should know how long he had been buried, nor where he had been buried (*v.* 34). Comp. chs. i. 48, iv. 18. Our translators use three different English words for the same Greek word; "grave" in this chapter, ch. v. 28; *M.* xxvii. 52, &c.; "tomb" *M.* viii. 28; *Mk.* v. 2, vi. 29, &c.; "sepulchre" of CHRIST'S resting-place. "Sepulchre" would be best in all cases.

18. *Bethany was nigh*] The "was" need not imply that when St John wrote Bethany had been destroyed, but this is the more probable meaning; especially as no other Evangelist speaks of places in the past tense, and St John does not always do so. The inference is that he wrote after the Destruction of Jerusalem; and that what was destroyed in the siege he speaks of in the past tense; e.g. Bethany (here), the garden of Gethsemane (ch. xviii. 1), Joseph's garden (ch. xix. 41): what was not destroyed, in the present tense; e.g. Bethesda (ch. v. 2, where see note). *fifteen furlongs*] *Lit. fifteen stades.* A Greek stade is 18 yards less than an English furlong; but the translation is sufficiently accurate, like "firkin" (ch. ii. 6). This distance, therefore, was under two miles, and is mentioned to account for the many Jews who came.

19. *many of the Jews, &c.*] Or, *Many from among the Jews had come, &c.*] It was part of the Jewish ceremonial of mourning that many (ten at least) should come and condole. *Gen.* xxxvii. 35; comp. 2 *Sam.* xii. 17; *Job* ii. 11. It is said that the usual period of mourning was thirty days; three of weeping, seven of lamentation, twenty of sorrow. But the instances in Scripture vary: Jacob, seventy days with an additional seven (*Gen.* l. 3, 10); Aaron and Moses, thirty days (*Numb.* xx. 29; *Deut.* xxxiv. 8); Saul and Judith, seven days (1 *Sam.* xxviii. 13; *Jud.* xvi. 24; comp. *Ecclus.* xxii. 12; 2 *Esdr.* v. 20). Josephus tells us that Archelaus mourned for his father seven days, and the Jews for himself, thirty days, in consequence of a rumour that he had been slain. (*B.J.* ii. i. 1; *III.* ix. 5).

20. *R.V. Martha, therefore*] She as usual takes the lead in entertaining, and Mary shrinks from it.

soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. <sup>21</sup>Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. <sup>22</sup>But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. <sup>23</sup>Jesus saith unto her, Thy brother shall rise again. <sup>24</sup>Martha saith unto him, I know that he shall rise again in the resurrection at the last day. <sup>25</sup>Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, *yet* shall he live:

<sup>21.</sup> *if thou hadst been here*] Not a reproach, however gentle (she does not say "hadst Thou come"), but an expression of deep regret. She believes that CHRIST could and would have healed Lazarus: faith and hope are not yet equal to anticipating His raising him from the dead. The gradual progress of Martha's faith is very true to life, and reminds us of similar development in the woman of Samaria (ch. iv. 19) and the man born blind (ch. ix. 11), though she starts at a more advanced stage.

<sup>22.</sup> *But I know*] **and now** (that he is dead) *I know that, &c.* She believes that had CHRIST been there, He could have healed Lazarus by His own power (comp. ch. iv. 47), and that now His prayer may prevail with God to raise him from the dead. She has yet to learn that CHRIST's bodily presence is not necessary, and that He can raise the dead by His own power. *whatsoever thou wilt ask*] She uses a word more appropriate to *human* prayer, "to ask for oneself" (comp. chs. xiv. 13, 14, xv. 7, 16, xvi. 23, 26), not used by CHRIST of His own prayers or by the Evangelists of CHRIST's prayers (contrast chs. xiv. 16, 26, xvii. 9, 15, 20; M. xxvi. 36, 39, 42, 44; L. xxii. 32). She thus incidentally shews her imperfect idea of His relation to God.

<sup>24.</sup> This conviction was probably in advance of average Jewish belief on the subject. The O.T. declarations as to a resurrection are so scanty and obscure, that the Sadducees could deny the doctrine, and the Pharisees had to resort to oral tradition to maintain it. *the last day*] See on ch. vi. 39.

<sup>25.</sup> No need for Him to pray as man to God (v. 22); *He* (and none else) is the Resurrection and the Life. No need to look forward to the Last Day; *He is* (not "will be") the Resurrection and the Life. In what follows, the first part shews how He is the Resurrection, the second how He is the Life. "He that believeth in me, **even if he shall have died** (physically), shall live (eternally).

26 and whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard *that*, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in *that* place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou

And **every one** that liveth (physically) and believeth in me, shall never die (eternally)."

27. She cannot have known the full import of her confession. With the Apostles she shared her countrymen's imperfect views of the Messiah. See on ch. ix. 38. *which should come*] Lit. **that cometh**. Comp. ch. vi. 14; M. xi. 3; L. vii. 19; Deut. xviii. 15. She believes that He has the powers mentioned in *vv.* 25, 26, because He is the Messiah.

28. *secretly*] Because she knew that some of CHRIST'S enemies were among the guests (*vv.* 19, 31). "Secretly" belongs to "saying," not to "called." *The Master is come*] Or, *The Teacher is come*. It is not the Hebrew word "Rabbi" as in chs. i. 50, iii. 2, 26, iv. 31, vi. 25, ix. 2; but the Greek word given in ch. i. 39 as the translation of "Rabbi," and in ch. xx. 16 as the translation of "Rabboni," and used by CHRIST (ch. iii. 10) of Nicodemus. Martha avoids using His name for fear of being overheard.

30. By remaining outside He would be able to say what He wished to say to the sisters without interruption.

31. For "saying" read with the best authorities, as R.V., **supposing**. Their following interferes with the privacy at which Martha had aimed.

32. *fell down at his feet*] Nothing of the kind is reported of Martha, *v.* 21. Here again the difference of character between the two sisters appears. Mary's emotion is too strong for her; she can

hadst been here, my brother had not died. <sup>33</sup>When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, <sup>34</sup>and said, Where have ye laid him? They say unto him, Lord, come and see. <sup>35</sup>Jesus wept. <sup>36</sup>Then said the Jews, Behold, how he loved him. <sup>37</sup>And some of them said, Could not this *man*, which opened the eyes of the blind, have caused that even this *man*

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say no more than this; contrast v. 22. The Jews coming up prevent further conversation.

### 33—44. *The Sign of the Raising of Lazarus*

**33.** *weeping...weeping*] The repetition is for emphasis, and to point a contrast which is the key to the passage. *he groaned in the spirit*] Better, *he was angered in the spirit*. The word translated "groaned" occurs five times in the N.T.; here, v. 38; M. ix. 30; Mk. i. 43, xiv. 5. In all cases, as in classical Greek and in the LXX., it expresses not sorrow but *indignation* or severity. It means (1) literally, of animals, "to snort, growl"; then metaphorically (2) "to be very angry or indignant"; (3) "to command sternly, under threat of displeasure." What was He angered at? He was indignant at seeing the hypocritical and sentimental lamentations of His enemies, the Jews, mingling with the heartfelt lamentations of His loving friend Mary (comp. ch. xii. 10): hypocrisy ever roused His anger. *was troubled*] Lit. *he troubled himself*, i.e. allowed His emotion to become evident by external movement such as a shudder.

**34.** *Where have ye laid him?*] This question is against the supposition, based on v. 31, that the place where Jesus halted outside the village was close to the grave.

**35.** *Jesus wept*] Or, *shed tears*. The word occurs nowhere else in N.T.; it expresses less loud lamentation than the word used in v. 31, 33. He sheds tears on His way to their brother's grave because He cannot but sympathise with the intensity of His friends' grief.

**37.** R.V. *But some of them*] in contrast to those who speak in v. 36, who are not unfriendly, while these sneer. The drift of this remark is "He weeps; but why did He not come in time to save His friend? Because He knew that He could not. And if He could not, did He really open the eyes of the blind?" They use the death of Lazarus as an argument to throw fresh doubt on the miracle which had so baffled them at Jerusalem.

should not have died? <sup>38</sup>Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. <sup>39</sup>Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. <sup>40</sup>Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? <sup>41</sup>Then they took away the stone *from the place* where the dead was laid. And Jesus lift up *his* eyes, and said, Father, I thank thee that thou hast heard me. <sup>42</sup>And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. <sup>43</sup>And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. <sup>44</sup>And

<sup>38.</sup> *groaning in himself*] See on v. 33. Their sneering scepticism rouses His indignation afresh. The having a private burying-place indicates that the family was well off. The large attendance of mourners and the very precious ointment (ch. xii. 3) point to the same fact. *upon it*] The Greek may mean "against it," so that an excavation in the side of a rock or mound is not excluded. What is now shewn as the sepulchre of Lazarus is an excavation in the ground with steps down to it. The stone would keep out beasts of prey.

<sup>39.</sup> *the sister of him that was dead*] Not inserted gratuitously. It was because she was his sister that she could not bear to see him or allow him to be seen disfigured by corruption. The remark comes much more naturally from the practical Martha than from the reserved and retiring Mary.

<sup>41.</sup> *from the place where the dead was laid*] These words are omitted by an overwhelming number of authorities. *And Jesus lift*] The verb is identical with that translated "took away" in the preceding clause. *They lifted therefore the stone. But Jesus lifted his eyes upwards.*

<sup>42.</sup> This verse is added to prevent misunderstanding: no one must suppose from this act of thanksgiving that there are any prayers of the Son which the Father does not hear.

<sup>43.</sup> *cried*] The Greek word (rare in N.T. except in this Gospel) is nowhere else used of CHRIST. It is elsewhere used of the shout of a multitude; chs. xii. 13, xviii. 40, xix. 6, (12), 15. It is natural

he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let *him* go.

45 Then many of the Jews which came to Mary, and had seen *the things* which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what *things* Jesus had done. 47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many

to regard it as the direct means of the miracle, awakening the dead: though some would have it that "I thank thee" implies that Lazarus is already alive and needs only to be called forth.

44. The winding-sheet may have been loosely tied round him, or each limb may have been swathed separately: in Egyptian mummies sometimes every finger is kept distinct. *grave-clothes*] The Greek word occurs here only in N.T. Comp. Prov. vii. 16. It means the bandages which kept the sheet and the spices round the body. *napkin*] A Latin word is used, meaning literally "a sweat-cloth." It occurs ch. xx. 7; L. xix. 20; Acts xix. 12. Here the cloth bound under the chin to keep the lower jaw from falling is probably meant. These details shew the eyewitness. The reserve of the Gospel narrative here is evidence of its truth, and is in marked contrast to the myths about others who are said to have returned from the grave. Lazarus makes no revelations as to the unseen world. The traditions about him have no historic value: but one is worth remembering. It is said that the first question which he asked CHRIST after being restored to life was whether he must die again; and being told that he must, he was never more seen to smile.

#### 45—57. *Opposite Results of the Sign*

45. A.V. is here misleading, owing to inaccuracy and bad punctuation. It should run thus:—*Many therefore of the Jews, even they that came to Mary and beheld that which he did* (see on ch. vi. 14). The Jews who witnessed the miracle all believed: "of the Jews" means of the Jews generally. Some of the Jews generally, not of those who saw and believed, went and told the Pharisees; probably not out of malignity.

47. They summon a meeting of the Sanhedrin. Even the adversaries of JESUS are being converted, and something decisive

miracles. <sup>48</sup>If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation. <sup>49</sup>And one of them, named Caiaphas, being the high priest that *same* year, said unto them, Ye know nothing at all, <sup>50</sup>nor consider that it is expedient for us, that one man should die for the people, and *that* the whole nation perish not. <sup>51</sup>And

must be done. The crisis unites religious opponents. The chief priests, who were mostly Sadducees, act in concert with the Pharisees (comp. chs. vii. 32, 45, xviii. 3).

<sup>48</sup>. They do not inquire whether He is or is not the Messiah; they look solely to the consequences of admitting that He is. *both our place and nation*] R.V. *both our place and our nation*. "Our" is very emphatic; "place" is perhaps best understood of Jerusalem, the seat of the Sanhedrin, and the abode of the bulk of the hierarchy. In any case the sentiment is parallel to that of Demetrius, and his fellow-craftsmen (Acts xix. 27). They profess to be very zealous for religion, but cannot conceal their interested motives.

<sup>49</sup>. *Caiaphas*] This was a surname; "who was called Caiaphas," M. xxvi. 3. His original name was Joseph. The high-priesthood had long since ceased to descend from father to son. Pilate's predecessor, Valerius Gratus, had deposed Annas and set up in succession Ismael, Eleazer (son of Annas), Simon, and Joseph Caiaphas (son-in-law of Annas); Caiaphas held the office from A.D. 18 to 36, when he was deposed by Vitellius. Annas in spite of his deposition was still regarded as in some sense high-priest (ch. xviii. 13; L. iii. 2; Acts iv. 6). *that same year*] This has been urged as an objection, as if the Evangelist ignorantly supposed that the high-priesthood was an annual office. But there is no "same" in the Greek (comp. chs. i. 33, iv. 53, v. 9, 11), and "that year" means that "notable and fatal year." The same expression recurs v. 51 and ch. xviii. 13. Moreover, the frequent changes in the office would fully explain the insertion without the notion of an *annual* change. There had been some twenty or thirty high-priests in St John's lifetime. *Ye know nothing at all*] An inference from their asking "What do we?" It was quite obvious what they must do. The resolute but unscrupulous character of the man is evident.

<sup>50</sup>. *the people*] The Jews as a theocratic community (*laos*). *the whole nation*] The Jews as one of the nations of the earth (*ethnos*). Comp. L. vii. 5; Acts x. 22. The same word in the plural, "the nations," means the Gentiles.

this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for *that* nation; <sup>52</sup>And not for *that* nation only, but that also he should gather together in one the children of God that were scattered abroad. <sup>53</sup>Then from that day forth they took counsel together for to put him to death. <sup>54</sup>Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. <sup>55</sup>And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. <sup>56</sup>Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye,

**51.** Like Saul, Caiaphas is a prophet in spite of himself. None but a Jew would be likely to know of the old Jewish belief that the high-priest by means of the Urim and Thummim was the mouth-piece of the Divine oracle. The Urim and Thummim had been lost, and the high-priest's office had been shorn of much of its glory, but "in that fatal year" St John might well believe that the gift would be restored.

**52.** Of course we are not to understand that Caiaphas had any thought of the gracious meaning contained in his infamous advice.

**53.** **Therefore** for "then" is the more important here to bring out the meaning that it was in consequence of Caiaphas' suggestion that the Sanhedrin practically if not formally pronounced sentence of death.

**54.** The decree of the Sanhedrin for His apprehension had been published (v. 57); the sentence of death was probably a secret among themselves. And therefore He withdraws from all intercourse with His adversaries. The desert of Judæa, which extended to the confines of Jericho, would naturally be meant by "the wilderness." Ephraim cannot be identified with certainty.

**55.** R.V. **Now the passover of the Jews**] See notes on chs. ii. 13 and vi. 4. Again we have evidence that the Evangelist is a Jew. No purifications are ordered by the Law as a preparation for the Passover. But to be ceremonially unclean was to be excluded (ch. xviii. 23); hence it was customary for those who were so to go up to Jerusalem in good time so as to be declared clean before the Feast began.



that he will not come to the feast? <sup>57</sup>Now both the chief priests and the Pharisees had given a commandment, that, if any *man* knew where he were, he should shew *it*, that they might take him.

Section iii. *The Judgment.* xii

**12** Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. <sup>2</sup>There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. <sup>3</sup>Then took

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**57.** The verse explains why the people doubted His coming to the Feast. Once more the Sadducean hierarchy takes the lead; *v.* 47, chs. xii. 10, xviii. 3, 35, xix. 6, 15, 21. In the history of the Passion the Pharisees are mentioned only once (*M.* xxvii. 62), and then, as here, after the chief priests.

We now enter upon the third section of the first main division of this Gospel. THE MINISTRY, chs. i. 19—xii. 50, was thus divided—(1) THE TESTIMONY, chs. i. 19—ii. 11; (2) THE WORK, chs. ii. 13—xi. 57; (3) THE VERDICT, ch. xii. This third section, which now lies before us, may be subdivided thus—(a) *the Judgment of men*, 1—36; (β) *the Judgment of the Evangelist*, 37—43; (γ) *the Judgment of Christ*, 44—50.

XII. 1—36. THE VERDICT OF MEN

**1—8.** *The Supper at Bethany and the Devotion of Mary*

**1.** The Passover began at sunset Nisan 14: six days before this would bring us to Nisan 8. *Assuming the year to be A.D. 30, Nisan 8 would be Friday, March 31. which had been dead*] These words are omitted by a large number of the best authorities, which give *where Lazarus was, whom Jesus raised from the dead. They made him therefore, &c.* *Comp. R.V.*

**2.** *they made him a supper*] St Mark (xiv. 3) and St Matthew (xxvi. 6) tell us that it was in the house of Simon the leper, who had possibly been healed by CHRIST and probably was a friend or relation of Lazarus and his sisters. Martha's serving in his house is evidence of the latter point. *Lazarus was one of them*] This is probably introduced to prove the reality of his restoration to life: but it also confirms the Synoptic accounts by indicating that Lazarus was a guest rather than a host. *sat*] *Lit. reclined*, as was the custom.

**3.** *took Mary*] St John alone gives her name and the amount

Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. <sup>4</sup>Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, <sup>5</sup>Why was not this ointment sold for three hundred pence, and given to the poor? <sup>6</sup>This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put *therein*. <sup>7</sup>Then said Jesus, Let her alone: against the day of my burying hath she

of ointment. The pound of 12 ounces is meant. So large a quantity of a substance so costly is evidence of her overflowing love. Comp. ch. xix. 39. *ointment of spikenard*] The Greek expression is a rare one, and occurs elsewhere only Mk. xiv. 3. The meaning is not certain: it may mean (1) "genuine nard," and spikenard was often adulterated; or (2) "drinkable, liquid nard," and unguents were sometimes drunk; or (3) "Pistic nard," "Pistic" being supposed to be a local adjective. But no place from which such an adjective could come is known. The first explanation is to be preferred. The two Synoptists mention only the usual (Ps. xxiii. 5) anointing of the head; St John records the less usual act, which again is evidence of Mary's devotion.

<sup>4</sup> R.V. **but Judas Iscariot, &c.**] The best authorities omit "Simon's son." St Mark says indefinitely, "some," St Matthew, "His disciples"; St John that Judas made it, and why he made it.

<sup>5</sup> Here, as in ch. vi. 7, the translation "pence" is very misleading; "three hundred shillings" would be nearer the mark (see on ch. vi. 7).

<sup>6</sup> *the bag*] Better, **the box**, the cash-box in which the funds of the small company were kept. Lit. "a case for mouth-pieces" of musical instruments, and hence any portable chest. It occurs in the LXX. of 2 Chron. xxiv. 8, 11, but nowhere in N.T. excepting here and ch. xiii. 29. *and bare*] The Greek word may mean either "used to carry" or "used to carry away," i.e. *steal*: comp. ch. xx. 15. We have the same play in "lift," e.g. "shop-lifting"; and in the old use of "convey": "To steal"... "Convey the wise it call." *Merry Wives of Windsor*, I. 3. "O good! Convey?—Conveyers are you all." *Richard II.* iv. 1.

<sup>7</sup> *Let her alone: against the day, &c.*] Better, **Let her alone that she may preserve it for the day of my burial**. "Let her preserve what remains of it; not, however, to be sold for the poor, but to be used for My burial, which is near at hand."

kept this. <sup>8</sup>For the poor always ye have with you; but me ye have not always.

<sup>9</sup>Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. <sup>10</sup>But the chief priests consulted that they might put Lazarus also to death; <sup>11</sup>because that by reason of him many of the Jews went away, and believed on Jesus.

<sup>12</sup>On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup>took branches of palm trees, and went

8. Comp. Deut. xv. 11. Every word of this verse occurs in the first two Gospels, though not quite in the same order. Here the emphasis is on "the poor," there on "always." The striking originality of the saying, and the large claim which it makes, are evidence of its origin from Him who spake as never man spake. Considering how CHRIST speaks of the poor elsewhere, these words may be regarded as quite beyond the reach of a writer of fiction.

#### 9—11. *The Hostility of the Priests*

9. Large caravans would be coming up for the Passover, and the news spread quickly through the shifting crowds. Note that it is a "**large multitude** of the *Jews*" who come; i.e. of CHRIST's usual opponents. This again (comp. ch. xi. 45—47) excites the hierarchy to take decisive measures.

10. Nothing is here said about the Pharisees. But the priests, who were mostly Sadducees, would have an additional reason, in that Lazarus was a living refutation of their doctrine that "there is no resurrection" (Acts xxiii. 8). See on ch. xi. 57. These repeated references to the raising of Lazarus (chs. xi. 45, 47, xii. 1, 9, 10, 17) strengthen the historical evidence for the miracle.

#### 12—13. *The Enthusiasm of the People*

12. *On the next day*] From the date given v. 1, consequently Nisan 9, from Saturday evening to Sunday evening, if the chronology given in v. 1 is correct. St John seems to assert that the Triumphal Entry followed the supper at Bethany: the date in Mk. xiv. 1 covers only two verses and must not be carried further in contradiction to St John's precise and consistent arrangement.

13. *branches of palm trees*] Lit. **The palm branches of the palm trees**; i.e. those which grew there, or which were commonly

forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. <sup>14</sup>And Jesus, when he had found a young ass, sat thereon; as it is written, <sup>15</sup>Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. <sup>16</sup>These *things* understood not his disciples at the first: but when Jesus was glorified, then remembered they that these *things* were written of him, and *that* they had done these *things* unto him. <sup>17</sup>The people therefore that was with him when he called Lazarus out of *his* grave, and raised him from the dead, bare record. <sup>18</sup>For this cause the people also met him, for that they heard that he had done this miracle. <sup>19</sup>The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

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used at festivals. Comp. 1 Macc. xiii. 51. The palm tree was regarded as characteristic of Palestine. "Phœnicia" (Acts xi. 19, xv. 3) is probably derived from *phœnix* = "palm." The tree is now comparatively rare, except in the Philistine plain. *Hosanna*] This is evidence that the writer knows Hebrew. In the LXX. at Ps. cxvii. 25 we have a translation of the Hebrew, "save we pray," not a transliteration as here. (Comp. "Alleluia" in Rev. xix. 1, 6.) The better reading is **Blessed is he that cometh in the name of the Lord, even the king of Israel.** The cry of the multitude was of course not always the same.

<sup>15.</sup> *Fear not, &c.*] This quotation from Zech. ix. 9 is freely made, and the whole is abbreviated. The Evangelist seems to be translating direct from the Hebrew. Comp. chs. i. 29, vi. 45, xix. 37. If the writer knew the O.T. in the original Hebrew he almost certainly was a Jew.

<sup>16.</sup> *understood not*] A mark of candour (see on ch. xi. 12): comp. ch. ii. 22 (where see note) and ch. xx. 9.

<sup>17.</sup> *when he called Lazarus*] See on v. 10. There are two multitudes, one coming with JESUS from Bethany, and one (v. 13, 18) meeting Him from Jerusalem. See on v. 41.

<sup>19.</sup> *The Discomfiture of the Pharisees*

<sup>19.</sup> *behold*] Or instead of imperat. it may be indic. **ye behold:** "See what a mistake we have made; we ought to have adopted the plan of Caiaphas long ago." *the world*] The exaggerated expression of their chagrin, which is brought into strong contrast

<sup>20</sup>And there were certain Greeks among them that came up to worship at the feast: <sup>21</sup>the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. <sup>22</sup>Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. <sup>23</sup>And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. <sup>24</sup>Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. <sup>25</sup>He that loveth his life shall lose it; and he that hateth his

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with the triumph of JESUS. Comp. a similar exaggeration from a similar cause ch. iii. 26.

**20—33.** *The Desire of the Gentiles and the Voice from Heaven*

**20.** *Greeks*] Translated "Gentiles" ch. vii. 35 (in A.V.), where see note. Care must be taken to distinguish in the N.T. between *Hellenes* or "Greeks," i.e. born Gentiles, and *Hellenistæ* or "Grecians," as A.V. renders the word, i.e. Jews who spoke Greek and not Aramaic (R.V. "Grecian Jews"). Neither word occurs in the Synoptists. *Hellenistæ* are mentioned only in the Acts, vi. 1 and ix. 29, and probably also xi. 20.

*came up to worship*] Better, **were wont to go up to worship**. They were "proselytes of the gate," like the Ethiopian eunuch (Acts viii. 27).

**21.** This desire to "come and see" for themselves would at once win the sympathy of the practical Philip. See on chs. i. 46 and xiv. 8.

**22.** *telleth Andrew*] St Philip seems to shrink from the responsibility of introducing Gentiles to the Messiah, and applies in his difficulty to the Apostle who had already distinguished himself by bringing others to CHRIST (chs. i. 41, vi. 8, 9).

*and again Andrew and Philip tell Jesus*] The true reading is **and again Andrew cometh, and Philip, and they tell Jesus**.

**23.** We are left in doubt as to the result of the Greeks' request. These men from the West at the close of CHRIST'S life set forth the same truth as the men from the East at the beginning of it—that the Gentiles are to be gathered in. *glorified*] By His Passion and Death through which He must pass to return to glory.

**24.** *Verily, verily*] Strange as it may seem to you that the Messiah should die, yet this is but the course of nature: a seed cannot be glorified unless it dies.

**25.** *loveth his life...hateth his life...life eternal*] "Life" is here used in two senses, and in the Greek two different words are

life in this world shall keep it unto life eternal. <sup>26</sup>If any *man* serve me, let him follow me; and where I am, there shall also my servant be: if any *man* serve me, him will *my* Father honour. <sup>27</sup>Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. <sup>28</sup>Father, glorify thy name. Then came there

used. In the first two cases "life" means the life of the individual, in the last, life in the abstract. By sacrificing life in the one sense, we may win life in the other. See M. x. 39, xvi. 25; Mk. viii. 35; L. ix. 24, xvii. 33. A comparison of the texts will shew that this solemn warning must have been often on His lips. *hateth his life*] i.e. is ready to act towards it as if he hated it, if need so require.

<sup>26.</sup> *let him follow me*] in My life of self-sacrifice: CHRIST Himself has set the example of hating one's life in this world. These words are perhaps addressed through the disciples to the Greeks. If they "wish to see JESUS" and know Him they must count the cost first.

<sup>27.</sup> This is a verse of well-known difficulty, and the meaning cannot be determined with certainty, several meanings being admissible. The connexion with what precedes may perhaps be this: "He that would serve Me must follow Me and be ready to hate his life; for My life has long since been tossed and torn with emotion and sorrow." "Is troubled" = *has been and still is troubled*; a frequent meaning of the Greek perfect. *what shall I say?*] This appears to be the best punctuation; and the question expresses the difficulty of framing a prayer under the conflicting influences of fear of death and willingness to glorify His Father by dying. The result is first a prayer under the influence of fear—"save me from this hour" (comp. "let this cup pass from me," M. xxvi. 39), and then a prayer under the influence of ready obedience—"glorify thy name" through My sufferings. *for this cause*] This has been taken in two opposite senses; (1) that I might be saved out of this hour; (2) that Thy Name might be glorified by My obedience. Both make good sense.

<sup>28.</sup> R.V. **There came therefore**] i.e. in answer to CHRIST's prayer. For similar voices comp. that heard by Elijah (1 Kings xix. 12, 13); by Nebuchadnezzar (Dan. iv. 31); at CHRIST's Baptism (Mk. i. 11) and Transfiguration (Mk. ix. 7); and at St Paul's Conversion (Acts ix. 4, 7, xxii. 9), where it would seem that St Paul alone could distinguish the words. One of the conditions on which power to distinguish what is said depends is sympathy with the speaker.

a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. <sup>29</sup>The people therefore, that stood *by*, and heard *it*, said that it thundered: others said, An angel spake to him. <sup>30</sup>Jesus answered and said, This voice came not because of me, but for your sakes. <sup>31</sup>Now is the judgment of this world: now shall the prince of this world be cast out. <sup>32</sup>And I, if I be lifted up from the earth, will draw all *men* unto me. <sup>33</sup>This he said, signifying what death he should die.

**30.** He answered their discussions about the sound, and by calling it a voice He decides conclusively against those who supposed it to be thunder. But those who recognised that it was a voice were also seriously mistaken in not recognising that the voice had a meaning for *them*. **Not for my sake hath this voice come, but for your sakes**, i.e. that ye might believe. Comp. ch. xi. 42.

**31.** With prophetic certainty CHRIST speaks of the victory as already won. [*the judgment of this world*] The sentence passed on this world (see on chs. iii. 17 and v. 29) for refusing to believe. The Cross is the condemnation of all who reject it. [*the prince of this world*] Lit. *the ruler of this world*. The phrase occurs again chs. xiv. 30, xvi. 11, and nowhere else. In the Rabbinical writings "prince of this world" was a common designation of Satan, as ruler of the Gentiles, in opposition to GOD, the Head of the Jewish theocracy. But as the Messiah is the Saviour of the believing world, whether Jew or Gentile, so Satan is the ruler of the unbelieving world, whether Gentile or Jew. [*shall...be cast out*] by the conversion of unbelievers.

**32.** The glorified CHRIST will rule men's hearts in place of the devil. [*lifted up*] Raised up to heaven by means of the Cross. The Cross itself, apparently so repulsive, has through CHRIST'S Death become an attraction; and this *may* be the meaning here. [*will draw*] There are two Greek words for "draw" in the N.T., one of which necessarily implies *violence*, the other does not: it is the latter that is used here and in ch. vi. 44; the former Acts xiv. 19 and xvii. 6. Man's will is free; he can refuse to be drawn: and there is no violence; the attraction is moral. [*all men*] Not only the Jews represented by the Twelve, but the Gentiles represented by these Greeks. [*unto me*] Better, **unto myself**.

**33.** [*what death*] Lit. (as R.V.) **by what manner of death**: comp. chs. x. 32, xviii. 32, xxi. 9.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

34—36. *The Perplexity of the Multitude*

34. *The people*] *The multitude therefore the law*] In its widest sense, including the Psalms and the Prophets. Comp. Ps. lxxxix. 29, 36, ex. 4; Is. ix. 7; Ezek. xxxvii. 25, &c. The people argue—"Scripture says that **the CHRIST** (see on ch. i. 20) will abide for ever. You claim to be the CHRIST, and yet you say that you will be lifted up and therefore *not* abide." *this Son of man?*] "This" is contemptuous: "a strange Messiah this, with no power to abide!" (on "Son of man" see ch. i. 51). One moment the people are convinced by a miracle that JESUS is the Messiah, the next that it is impossible to reconcile His position with the received interpretations of Messianic prophecy. It did not occur to them to doubt the interpretations.

35. Perhaps it should be *as ye have*: "walk in a manner suitable to the fact of there being the Light among you: make use of the Light and work." *come upon you*] like a bird of prey. The same verb is used of the last day; 1 Thess. v. 4; and in the LXX. of sin overtaking the sinner; Num. xxxii. 23.

36. Here again the right rendering may be *as ye have*; "light" should be "**the light.**" Note the emphatic repetition so common in St John. *that ye may be*] Rather, *that ye may become*. Faith is only the beginning; it does not at once **make us children**. The expression "child of" or "son of" is frequent in Hebrew poetry to indicate very close connexion. Thus, "son of peace," L. x. 6; "children of this world," ch. xvi. 8; "sons of thunder," Mk. iii. 17.

37—43. *The Verdict of the Evangelist*

St John here sums up the results of the ministry which has just come to a close. Their comparative poverty is such that he explains it as an illustration of that judicial blindness which had been denounced by Isaiah.



37 But though he had done so many miracles before them, *yet* they believed not on him: 38 that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. 41 These *things* said Esaias, when he saw his glory, and spake of him. 42 Nevertheless among the *chief* rulers also many believed on him; but because of the Pharisees they did not confess

37. The Jews admitted His miracles, chs. vii. 31; xi. 47. They are assumed by St John as notorious, although he himself records only seven. Comp. chs. ii. 23, iv. 45, vii. 31, xi. 47.

38. *that*] Or, **in order that**, indicating the Divine purpose: chs. xiii. 18, xv. 25, xvii. 12, xviii. 9, 32, xix. 24, 36. It is the two specially Hebraistic Gospels that most frequently remind us that CHRIST's life was a fulfilment of Hebrew prophecy. Comp. M. i. 22, ii. 15, 17, iv. 14, viii. 17, xii. 17, xiii. 35, xxi. 4, xxvi. 54, 56, xxvii. 9. The quotation closely follows the LXX. *the arm of the Lord*] His power: it is the power of God as manifested in the Messiah that is specially meant. Comp. L. i. 51; Acts xiii. 17.

39. *Therefore*] Or, **For this cause** (*vv.* 18, 27); see on ch. vii. 21, 22. It refers to what precedes, and the "because" which follows gives the reason more explicitly. This use is common in St John; chs. v. 18, viii. 47, x. 17. *they could not*] It had become morally impossible. Grace may be refused so persistently as to destroy the power of accepting it. "I will not" leads to "I cannot."

40. God has hardened their hearts so that they could not be converted, and therefore CHRIST could not heal them. Comp. M. xiii. 14, 15, where CHRIST quotes this text to explain why He teaches in parables; and Acts xxviii. 26, where St Paul quotes it to explain the rejection of his preaching by the Jews in Rome.

42. In spite of the judicial blindness with which God had visited them many **even of** the Sanhedrin believed. We know of Joseph of Arimathea and Nicodemus.

him, lest they should be put out of the synagogue: **43** for they loved the praise of men more than the praise of God.

**44** Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. **45** And he that seeth me seeth him that sent me. **46** I am come a light into the world, that whosoever believeth on me should not abide in darkness. **47** And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. **48** He that rejecteth me, and receiveth not my words, hath *one* that judgeth him: the word that I have spoken, the same shall judge him in the last day. **49** For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what

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**43.** *the praise of men &c.*] Better, *the glory (that cometh) from men rather than the glory (that cometh) from God* (see on ch. v. 41, 44). Joseph and Nicodemus confessed their belief after the Crucifixion.

#### **44—50.** *The Judgment of Christ*

The Evangelist has just summed up the results of CHRIST'S ministry (37—43). He now corroborates that estimate by quoting CHRIST Himself. Perhaps it is an epitome of what CHRIST often taught.

**44.** JESUS came as His Father's ambassador, and an ambassador has no meaning apart from the sovereign who sends him. Not only is it impossible to accept the one without the other, but to accept the representative is to accept *not him in his own personality* but the prince whom he personates.

**46.** Till the Light comes, all are in darkness; the question remains whether they will remain so *after* the Light has come.

**47.** *hear my words*] "Hear" is a neutral word, implying neither belief nor unbelief. M. vii. 24, 26; Mk iv. 15, 16. *and believe not*] The true reading is *and keep them not*, i.e. fulfil them (comp. L. xi. 28, xviii. 21).

**48.** Comp. chs. iii. 18, v. 45. The hearer may refuse the word, but he cannot refuse the responsibility of having heard it. *in the last day*] This expression is peculiar to this Gospel: chs. vi. 39, 40, 44, 54, xi. 24.

**49.** *For*] Or, **Because**: it introduces the reason why one who rejects CHRIST'S word will be judged by His word;—because that word is manifestly Divine and proceeds from the Father. *he*

I should say, and what I should speak. <sup>50</sup> And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

III. *The Issues of CHRIST'S Ministry, or His Revelation of Himself to His Disciples.* xiii.—xx.

Section i. *The Inner Glorification of CHRIST in His Last Discourses.* xiii.—xvii.

**13** Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved

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*gave me]* R.V. **He** (emphatic) **hath given me.** See on ch. x. 18.

**50.** The Son's testimony to the Father. "The commission which He hath given Me is **eternal life.**" (See on ch. iii. 16.) His commission is to save the world. With this the first main division of the Gospel ends. CHRIST'S REVELATION OF HIMSELF TO THE WORLD IN HIS MINISTRY is concluded. The Evangelist has set before us the TESTIMONY to the CHRIST, the WORK of the CHRIST, and the JUDGMENT respecting the work, which has ended in a conflict, and the conflict has reached a climax. He goes on to set forth the ISSUES OF CHRIST'S MINISTRY (chs. xiii.—xx.): and the second main division of the Gospel, like the first, falls into three parts: 1. THE INNER GLORIFICATION OF CHRIST IN HIS LAST DISCOURSES (chs. xiii.—xvii.); 2. THE OUTER GLORIFICATION OF CHRIST IN HIS PASSION (chs. xviii. xix.); 3. THE VICTORY COMPLETED IN THE RESURRECTION (ch. xx.). These parts will be subdivided as we reach them. 1. *His love in Humiliation* (ch. xiii. 1—30); 2. *His love in keeping His own* (chs. xiii. 31—xv. 27); 3. *the Promise of the Paraclete and of Christ's Return* (ch. xvi.); 4. *Christ's Prayer for Himself, the Apostles, and all Believers* (ch. xvii.).

XIII. 1—30. *Love in Humiliation*

1—20. *The washing of the disciples' feet*

1. *before the feast]* These words give a date not to any one word in the verse, but to the narrative which follows. Their natural meaning is that some evening before the Passover JESUS was at supper with His disciples. This was probably Thursday evening, the beginning of Nisan 14. *when Jesus knew]* Or, *Jesus knowing* (v. 9); it was because He knew that He would soon return to glory that He gave this last token of self-humiliating

his own which were in the world, he loved them unto the end. <sup>2</sup>And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; <sup>3</sup>Jesus knowing that the Father had given all *things* into his hands, and that he was come from God, and went to God; <sup>4</sup>he riseth from supper, and laid aside *his* garments; and took a towel, and girded himself. <sup>5</sup>After that, he poureth water into a bason, and began to wash the disciples' feet, and to

love. See on chs. ii. 4, vii. 6, xi. 9. Till His hour had come His enemies could do nothing but plot (chs. vii. 30, viii. 20). *his own*] Those whom God had given Him, chs. i. 11, 12, xvii. 11; Acts iv. 23, xxiv. 23. *unto the end*] The end of His life is the common interpretation. Comp. M. x. 22 and xxiv. 13, where the same Greek expression is translated as it is here; and 1 Thess. ii. 16, where it is translated "to the uttermost." **To the uttermost** is perhaps to be preferred here. (Cp. R.V. mg.)

**2.** There are two readings, but neither of them means "being ended"; moreover the supper is not ended (v. 26). The common reading would mean "supper having begun," and the better reading, "when supper was at hand," or "when supper was beginning," "It was the custom for slaves to wash the feet of the guests before sitting down to meat." The true reading gives literally *the devil having now put into the heart, that Judas, Simon's son, Iscariot, should betray him.*

**3.** *went to God*] Better, **is going to God.**

**4.** One is unwilling to surrender the view that this symbolical act was intended among other purposes to be a rebuke to the disciples for the "strife among them, which of them should be accounted the greatest" (L. xxii. 24); and "I am among you as he that serveth" (v. 27) seems to point to this act. This view seems all the more probable when we remember that a similar dispute was rebuked in a similar way, viz. by symbolical action (L. ix. 46—48). That St Luke places the strife *after* the supper is not fatal to this view; *he gives no note of time*, and the strife is singularly out of place there, immediately after their Master's self-humiliation and in the midst of the last farewells. *his garments*] The Greek word denotes the upper garments; these would impede His movements.

**5.** *into a bason*] Better, as R.V. **into the bason**, one standing there ready for such use; the large copper bason, commonly found in oriental houses, is meant. *began to wash*] With whom He began is not mentioned: from very early times some have conjectured Judas.

wipe *them* with the towel wherewith he was girded. <sup>6</sup>Then cometh he to Simon Peter: and *Peter* saith unto him, Lord, dost thou wash my feet? <sup>7</sup>Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. <sup>8</sup>Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. <sup>9</sup>Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. <sup>10</sup>Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is

**6.** *dost thou wash my feet?*] There is a strong emphasis on "thou." Comp. "Comest thou to me?" (M. iii. 14).

**7.** *What I do thou knowest not*] Here both pronouns are emphatic and are opposed. Peter's question implied that he knew, while CHRIST did not know, what He was doing: CHRIST tells him that the very reverse of this is the fact. On "now" see note on ch. xvi. 31. *hereafter*] Lit. *after these things* (chs. iii. 22, v. 1, 14, vi. 1, vii. 1, xix. 38). There are two different Greek words for "know" in this verse: "what *I* am doing, *thou* knowest not just now, but thou shalt recognise (or come to know, or understand) presently." Cp. chs. vii. 26 and viii. 55.

**8.** The negative is in the strongest form possible: "thou shalt certainly not wash my feet for ever." See on ch. viii. 51. *no part with me*] M. xxiv. 51 and L. xii. 46. The expression is of Hebrew origin; comp. Deut. x. 9, xii. 12, xiv. 27. To reject CHRIST's self-humiliating love, because it humiliates Him (a well-meaning but false principle), is to cut oneself off from Him. It requires more humility to accept a benefit which is a serious loss to the giver than one which costs him nothing.

**9.** The impetuosity which is so marked a characteristic of St Peter in the first three Gospels (comp. especially L. v. 8 and M. xvi. 22) comes out very strongly in his three utterances here.

**10.** *He that is washed*] Rather, *He that is bathed* (comp. Heb. x. 22 and 2 Pet. ii. 22). In the Greek we have quite a different word from the one rendered "wash" elsewhere in these verses: the latter means to wash part of the body, this to bathe the whole person. A man who has bathed does not need to bathe again when he reaches home, but only to wash the dust off his feet; then he is wholly clean. So also a man whose moral nature has once been thoroughly purified need not think that this has been all undone if

clean every whit: and ye are clean, but not all. <sup>11</sup>For he knew who should betray him; therefore said he, Ye are not all clean.

<sup>12</sup>So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? <sup>13</sup>Ye call me Master and Lord: and ye say well; for so I am. <sup>14</sup>If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. <sup>15</sup>For I have given you an example, that ye should do as I have done to you. <sup>16</sup>Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. <sup>17</sup>If ye know these

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in the walk through life he contracts some stains: these must be washed away, and then he is once more wholly clean. St Peter illustrates CHRIST'S saying. His love for His Master proves that he had bathed; his boastfulness (v. 37), his attack on Malchus (ch. xviii. 10), his denials (25, 27) his dissimulation at Antioch (Gal. ii.), all shew how often he had need to wash his feet.

<sup>12.</sup> *was set down*] The Greek verb occurs frequently in the Gospels (and nowhere else in N.T.) of reclining at meals. It always implies a *change* of position (see on v. 25, and comp. chs. vi. 10, xxi. 20; M. xv. 35; Mk vi. 40; L. xi. 37).

<sup>13.</sup> These are the ordinary titles of respect to a Rabbi.

<sup>14.</sup> *your Lord and Master*] Rather (as R.V.), *the Lord and the Master*. The custom of "the feet-washing" on Maundy Thursday in literal fulfilment of this typical commandment is not older than the fourth century. The Lord High Almoner washed the feet of the recipients of the royal "maundy" as late as 1731. James II was the last English sovereign who performed the ceremony himself.

<sup>15.</sup> Observe: not, "*what I have done to you,*" but "*even as I have done*"; this is the spirit in which to act—self-sacrificing humility—whether or no it be exhibited precisely in this way.

<sup>16.</sup> *The servant is not greater than his lord*] This saying occurs four times in the Gospels: (1) to shew that the disciples must expect no better treatment than their Master (M. x. 24); (2) to impress the Apostles with their responsibilities as teachers, for their disciples will be as they are (L. vi. 40); (3) here; (4) with the same purpose as in M. x. 24, but on another occasion (ch. xv. 20). We infer that it was one of CHRIST'S frequent sayings.

*things*, happy are ye if ye do them. <sup>18</sup>I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lift up his heel against me. <sup>19</sup>Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. <sup>20</sup>Verily, verily, I say unto you, He that receiveth whomsoever I send

17. *happy are ye*] Better (as R.V.), **blessed are ye** &c. The same Greek word is used in ch. xx. 29 and in the Beatitudes, both in St Matthew and in St Luke. Comp. M. vii. 21; L. xi. 28, xii. 43; Rev. i. 3.

18. The "I" is emphatic: "I know the character of the twelve whom I chose; the treachery of one is no surprise to me." Comp. ch. vi. 70. *but that*] This use of "but that" (= "but this was done in order that") is frequent in St John: chs. i. 8, ix. 3, xiv. 31, xv. 25; 1 John ii. 19. *may be fulfilled*] See on ch. xii. 38. The quotation is taken, but with freedom, from the Hebrew of Ps. xli. 9; for "lifted up his heel" both the Hebrew and the LXX. have "magnified his heel." (See on ch. vi. 45.) The metaphor here is of one raising his foot before kicking, but the blow is not yet given. This was the attitude of Judas at this moment. CHRIST omits the words "Mine own familiar friend whom I trusted": He had not trusted Judas, and had not been deceived, as the Psalmist had been: "He knew what was in man" (ch. ii. 25). *eateth bread with me*] The words *may* mean that the treachery of Judas in violating the bond of hospitality, so universally held sacred in the East, was aggravated by his having partaken of the Eucharist. That Judas did partake of the Eucharist seems to follow from L. xxii. 19—21. St John omits the institution of the Eucharist for the same reason that he omits so much,—because it was so well known to every instructed Christian; and for such he writes.

19. *Now*] Better (as R.V.), **From henceforth** (chs. i. 51, xiv. 7; Rev. xiv. 13). Hitherto CHRIST had been reserved about the presence of a traitor; to point him out would have been to make him desperate and deprive him of a chance of recovery. But every good influence has failed, even the Eucharist and the washing of his feet; and *from this time onward* CHRIST tells the other Apostles. *before it come*] Add **to pass**, as in the next clause. Comp. ch. xiv. 29. The success of such treachery might have shaken their faith had it taken them unawares: by foretelling it He turns it into an aid to faith. *may believe that I am he*] See on ch. viii. 24, 28, 58.

20. Of every one of them, even of Judas himself, the saying still

receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that *he* should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered,

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held good, "He that receiveth *whomsoever* I send receiveth me." The unworthiness of the minister cannot annul the commission.

### 21—30. *The Self-Excommunication of the Traitor*

21. *troubled in spirit*] Once more the reality of CHRIST'S human nature is brought before us (comp. chs. xi. 33, 35, 38, xii. 27); but quite incidentally.

22. They neither doubt the statement, nor ask "Is it *he*?" Each thinks it as credible of himself as of any of the others.

23. *there was reclining on Jesus' bosom*] It is important to mark the distinction between this and the words rendered "lying on Jesus' breast" in *v.* 25. The Jews had adopted the Persian, Greek, and Roman custom of reclining at meals, and had long since exchanged the original practice of standing at the Passover, first for sitting and then for reclining. They reclined on the left arm and ate with the right. This is the posture of the beloved disciple indicated here, which continued throughout the meal: in *v.* 25 we have a momentary change of posture. *whom Jesus loved*] chs. xix. 26, xxi. 7, 20; not ch. xx. 2. This explains how St John came to be nearest: he was on our Lord's right. Who was next to him on the left? Some think Judas, who must have been very close for CHRIST to answer him without the others hearing.

24. *that he should ask...spake*] The better reading followed in R.V. gives, **and saith to him, Tell us who it is of whom he speaketh.** St Peter thinks that the beloved disciple is sure to know.

25. *lying on Jesus' breast*] In *v.* 23 we have the permanent posture; here a change, the same verb being used as in *v.* 12 (see note). The more exact rendering is **leaning back on Jesus' breast.** Comp. ch. xxi. 20, where translators of A.V. have given a similarly inadequate rendering.



He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son* of Simon. 27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night.

26. To give such a morsel at a meal was an ordinary mark of goodwill, somewhat analogous to taking wine with a person in modern times. CHRIST gives the traitor one more mark of affection before dismissing him. Whether the morsel was unleavened bread dipped in the broth of bitter herbs depends upon whether this supper is regarded as the Paschal meal or not. *And when he had, &c.*] The true reading gives, **Therefore, when he had dipped the morsel, he taketh and giveth it.** The name of Judas is once more given with solemn fulness as in ch. vi. 71, *Judas the son of Simon Iscariot.* Comp. v. 2.

27. *Satan entered into him*] Lit. **at that moment Satan entered into him.** At first Satan made suggestions (v. 2) and Judas listened to them; now Satan takes full possession of him. Satan is mentioned here only in St John. *do quickly*] Lit. **do more quickly**; carry it out at once, even sooner than has been planned. Now that the winning back of Judas has become hopeless, delay was worse than useless: it merely kept JESUS from His hour of victory. M. xxiii. 32.

28. Even St John, who now knew that Judas was the traitor, did not know that he would act at once, and that it was to this JESUS alluded.

29. *against the feast*] This agrees with v. 1, that this meal precedes the Passover.

30. *He then*] **He therefore.** The pronoun here and in v. 27 indicates that Judas is an alien, chs. vii. 11, ix. 12, 28. *went immediately out*] This is no evidence as to the meal not being a Paschal one. The rule that "none should go out at the door of his house until the morning" (Exod. xii. 22) had, like standing at the Passover, long since been abrogated. *and it was night*] The tragic brevity of this will never cease to lay hold of the

<sup>31</sup> Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. <sup>32</sup> If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. <sup>33</sup> Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go,

imagination. It can scarcely be meant merely to tell us that when Judas went out night had begun. In the Gospel in which the Messiah so often appears [as the Light of the World (chs. i. 4—9, iii. 19—21, viii. 12, ix. 5, xii. 35, 36, 46), and in which darkness almost invariably means moral darkness (chs. i. 5, viii. 12, xii. 35, 46), a use peculiar to St John (1 John i. 5, ii. 8, 9, 11),—we shall hardly be wrong in understanding that Judas went forth from the Light of the World into the night in which a man cannot but stumble “because there is no light in him” (ch. xi. 10). For other remarks of telling brevity and abruptness comp. “Jesus wept” (ch. xi. 35); “He saith to them, I am he” (ch. xviii. 5); “Now Barabbas was a robber” (xviii. 40).

#### XIII. 31—XV. 27. *Christ's Love in keeping His own*

**31—35.** JESUS, freed from the oppressive presence of the traitor, bursts out into a declaration that the glorification of the Son of man has begun.

**31.** *Therefore, when he was gone out*] Indicating that the presence of Judas had acted as a constraint, but also that he had gone of his own will: there was no casting out of the faithless disciple (ch. ix. 34). *the Son of man*] See on ch. i. 51.

**32.** *If God be glorified in him*] These words are omitted in the best MSS.; they spoil the balance and rhythm of the clauses. *God shall also glorify him*] Better, **And God shall glorify him.** This refers to the glory which He had with the Father before the world was. *in himself*] i.e. in God: as God is glorified in the Messianic work of the Son, so the Son shall be glorified in the eternal blessedness of the Father; ch. xvii. 4, 5; Phil. ii. 9.

**33.** *Little children*] Nowhere else does CHRIST use this expression of tender affection, which springs from the thought of His orphaned disciples. St John appears never to have forgotten it. It occurs frequently in his First Epistle (ii. 1, 12, 28, iii. 7, 18, iv. 4, v. 21), and perhaps nowhere else in the N.T. In Gal. iv. 19 the reading is doubtful. “Children” in ch. xxi. 5 is a different word. *a little while*] See on chs. vii. 33, 34, viii. 21. *Ye shall seek me*] CHRIST does not add, as He did to the Jews, “and shall not find me,” still less, “ye shall die in your sin.”

ye cannot come; so now I say to you. <sup>34</sup>A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. <sup>35</sup>By this shall all *men* know that ye are my disciples, if ye have love one to another.

<sup>36</sup>Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. <sup>37</sup>Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. <sup>38</sup>Jesus answered him, Wilt thou lay down thy life for my sake?

<sup>34.</sup> The commandment to love was not new, for "thou shalt love thy neighbour as thyself" (Lev. xix. 18) was part of the Mosaic Law. But the motive is new; to love our neighbour because CHRIST has loved us. We have only to read the "most excellent way" of love set forth in 1 Cor. xiii., and compare it with the measured benevolence of the Pentateuch, to see how new the commandment had become by having this motive added. *as I have loved you*] These words are rightly placed in the second half of the verse. St John states the same principle in the First Epistle (iv. 11).

<sup>35.</sup> *By this shall all men know*] This is the true "Note of the Church"; not miracles, not formularies, not numbers, but *love*. "The working of such love puts a brand upon us; for see, say the heathen, how they love one another," Tertullian, *Apol.* XXXIX. Comp. 1 John iii. 10, 14.

<sup>36.</sup> *Lord, whither goest thou?*] The affectionate Apostle is absorbed by the declaration, "Whither I go, ye cannot come," and he lets all the rest pass. *thou shalt follow me afterwards*] Alluding probably not merely to the Apostle's death, but also to the manner of it: comp. ch. xxi. 18, 19.

<sup>37.</sup> St Peter seems to see that CHRIST's going away means death. With his usual impulsiveness (see on v. 9) he declares that he is ready to follow **at once** even thither. He mistakes strong feeling for moral strength. On "lay down my life" see ch. x. 11.

<sup>38.</sup> In the parallel passage in St Luke (xxii. 34) CHRIST for the first and only time addresses the Apostle by the name which He had given him,—*"I tell thee, Peter"*; as if He would remind him that the rock-like character was not his own to boast of, but must be found in humble reliance on the Giver. St Luke agrees with St John in placing the prediction of the triple denial in the supper-

Verily, verily, I say unto thee, *The cock shall not crow, till thou hast denied me thrice.*

**14** Let not your heart be troubled: ye believe in God, believe also in me. <sup>2</sup>In my Father's house are many mansions: if *it were not so*, I would have told you. I go to prepare a place for you. <sup>3</sup>And if I go and prepare a place for you, I will come again,

room: St Matthew (xxvi. 30-35) and St Mark (xiv. 26-30) place it on the way from the room to Gethsemane. *thrice*] All four accounts agree in this. It has been objected that fowls were not allowed in the Holy City. The statement is wanting in authority, and of course the Romans would pay no attention to any such rule, even if it existed among the Jews.

XIV. 1. There had been much to cause anxiety and alarm; the denouncing of the traitor, the declaration of CHRIST's approaching departure, the prediction of St Peter's denial. The last might seem to be specially indicated; but what follows shews that "Let not your heart be troubled" refers primarily to "Whither I go, ye cannot come" (ch. xiii. 33). *ye believe in God, believe also*] The Greek for "ye believe" and "believe" is the same, and there is nothing to indicate that one is indicative and the other imperative. Both may be indicative; but probably both are imperative: **believe in God, and believe in me** (see last note on ch. i. 12). A genuine belief in God leads to a belief in His Son.

**2.** *my Father's house*] Heaven. "The Lord's throne is in heaven," Ps. xi. 4; "Our Father, which art in heaven" (M. vi. 9), &c. *many mansions*] Nothing is said about mansions differing in dignity. There may be degrees of happiness hereafter, but such are not implied here. There are "*many mansions*"; i.e. there is room enough for all. The word for "mansions," common in classical Greek, occurs in the N.T. only here and v. 23. It means "an abode, place to remain in." "Mansion," Scotch "manse," and French "maison," are all from the Latin form of the same root. *I would have told you*] CHRIST appeals to His fairness: would He have invited them to a place in which there was not room for all? We must insert "for" on overwhelming evidence; "**for I go to prepare.**" This proves that there will be room for all.

**3.** There is no doubt about the meaning of the going away; but the coming again may have various meanings, and apparently not always the same one throughout this discourse; either the Resurrection, or the gift of the Paraclete, or the death of in-

and receive you unto myself; that where I am, *there* ye may be also. <sup>4</sup>And whither I go ye know, and the way ye know. <sup>5</sup>Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? <sup>6</sup>Jesus saith unto him, I am the way, the truth, and the life: no *man* cometh unto the Father, but by me. <sup>7</sup>If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. <sup>8</sup>Philip saith unto him, Lord, shew us

dividuals, or the presence of CHRIST in His Church, or the Second Advent at the Last Day. The last seems to be the meaning here (comp. ch. vi. 39, 40).

**4.** The better reading seems to be, *whither I go, ye know the way.* This is half a rebuke, implying that they ought to know more than they did know: they had heard, but had not heeded (chs. x. 7, 9, xi. 25). Thus we say "you know," meaning "you might know, if you would but take the trouble."

**5.** *Thomas*] For his character see on ch. xi. 16. His question here has a melancholy tone combined with some dulness of apprehension.

**6.** *I am the way*] The pronoun is emphatic: I and no other: *Ego sum Via, Veritas, Vita.* Thomas had wished to know about the goal; CHRIST shows that it is more important to know the Way. In harmony with this passage "the Way" soon became a recognised name for Christianity; Acts ix. 2, xix. 9, 23, xxii. 4, xxiv. 22 (comp. ch. xxiv. 14; 2 Pet. ii. 2). But this is obscured in our version by the common inaccuracy "*this way*" or "*that way*" for "*the Way.*" (See on chs. i. 21, 25, vi. 48.) *the truth*] Being from all eternity in the form of God, who cannot lie (Phil. ii. 6; Heb. vi. 18), and being the representative on earth of a Sender Who is true (ch. viii. 26). *and the life*] Comp. ch. xi. 25. He is the Life, being one with the living Father and being sent by Him (chs. vi. 57, x. 30). See on chs. i. 4, vi. 50, 51. *but by me*] CHRIST continues to insist that the Way is of the first importance to know. "Through him we have access unto the Father" (Eph. ii. 18).

**7.** *If ye had known me*] Beware of the common mistake of putting an emphasis on "me." The meaning is: "If ye had *recognised Me*, ye would have known My *Father* also." The veil of Jewish prejudice was still on their hearts, hiding from them the true meaning both of Messianic prophecy and of the Messiah's acts.

**8.** *Philip*] For the fourth and last time St Philip appears in

the Father, and it sufficeth us. <sup>9</sup> Jesus saith unto him, Have I been so long time with you, and *yet* hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? <sup>10</sup> Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. <sup>11</sup> Believe me that I *am* in the Father, and the Father in me: or else believe me for

this Gospel (see notes on chs. i. 44—49, vi. 5—7, xii. 22). Thrice he is mentioned in connexion with St Andrew; twice he follows in the footsteps of St Andrew in bringing others to CHRIST; and on both occasions it is specially to *see* Him that they are brought; “Come and *see*” (ch. i. 45); “We would *see* Jesus” (ch. xii. 21). Like St Thomas he has a fondness for the practical test of personal experience; he would see for himself, and have others also see for themselves. He sees nothing impossible in this. There were the theophanies, which had accompanied the giving of the Law by Moses. And a greater than Moses was here.

9. *so long time*] Philip had been called among the first (ch. i. 43). *hast thou not known me*] Or, *hast not recognised me*, as in v. 7. The Gospels are full of evidence of how little the Apostles understood of the life which they were allowed to share: and the candour with which this is confessed confirms our trust in the narratives. Not until Pentecost were their minds fully enlightened. Comp. chs. x. 6, xii. 16; M. xv. 16, xvi. 8; Mk ix. 32; L. ix. 45, xviii. 34, xxiv. 25; Acts i. 6; Hebr. v. 12. CHRIST’s question is asked in affectionate surprise; hence the tender repetition of the name. See notes on ch. xii. 44, 45.

10. Philip’s question seemed to imply that he did not believe this truth, although CHRIST had taught it publicly (ch. x. 38). “That the Father is in Me is proved by the fact that My words do not originate with Myself; and this is proved by the fact that My works do not originate with Myself, but are really His.” No proof is given of this last statement: CHRIST’s works speak for themselves; they are manifestly Divine.

11. *Believe me*] The English obliterates the fact that CHRIST now turns from St Philip and addresses all the eleven: “believe” is plural not singular. “You have been with Me long enough to believe what I say; but if not, at any rate believe what I do. My words need no credentials: but if credentials are demanded, there are My works.” Comp. chs. x. 37, 38, xv. 22, 24.

the very works' sake. <sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. <sup>13</sup> And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. <sup>14</sup> If ye shall ask any *thing* in my name, I will do *it*.

<sup>15</sup> If ye love me, keep my commandments. <sup>16</sup> And I will pray the Father, and he shall give you another

**12.** *greater works than these*] There is no reference to healing by means of St Peter's shadow (Acts v. 15) or of handkerchiefs that had touched St Paul (Acts xix. 12). Even from a human point of view no miracle wrought by an Apostle is greater than the raising of Lazarus. These "greater works" refer rather to the results of Pentecost; the victory over Judaism and Paganism, two powers which for the moment were victorious over CHRIST (L. xxii. 53). *because I go*] The reason is twofold: (1) He will have left the earth; therefore believers *must* continue the works for Him; (2) He will be in heaven ready to help both directly and by intercession; therefore believers will be *able* to continue the works and surpass them.

**13.** Comp. chs. xv. 16, xvi. 23, 24, 26. Anything that can rightly be asked in His name will be granted. By "in my name" is not meant the mere using the formula "through JESUS CHRIST." Rather, it means praying and working as CHRIST'S representatives in the same spirit in which CHRIST prayed and worked,—“Not my will, but thine be done.”

**14.** *I will do it*] "I" is emphatic. In both verses the prayer is regarded as addressed to the Father, but granted by the Son, who is one with the Father. In chs. xv. 16 and xvi. 23 with equal truth the Father grants the prayer; but in ch. xv. 16 the Greek may mean either "He may give" or "I may give."

**15.** "Let not your heart be troubled at My going away. You will still be Mine, I shall still be yours, and we shall still be caring for one another. I go to prepare a place for you, you remain to continue and surpass My work on earth. And though you can no longer minister to Me in the flesh, you can prove your love for Me even more perfectly by keeping *My* commandments when I am gone." "My" is emphatic; not those of the Law but of the Gospel.

**16.** *And I will pray the Father*] "I" is emphatic: "you do

Comforter, that he may abide with you for ever; <sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be

your part on earth, and I will do Mine in Heaven." *Comforter*] Better, **Advocate**. The Greek word, *Paraclete*, is employed five times in the N.T.—four times in this Gospel by CHRIST of the Holy Spirit (chs. xiv. 16, 26, xv. 26, xvi. 7), once in the First Epistle by St John of CHRIST (ch. ii. 1). Our translators render it "Comforter" in the Gospel, and "Advocate" in the Epistle. As to the meaning of the word, usage appears to be decisive. It commonly signifies (like the Latin *advocatus*) "one who is summoned to the side of another" to aid him in a court of justice, especially the "counsel for the defence." It is *passive*, not active; "one who is summoned to plead a cause," not "one who encourages, or comforts." The rendering "Comforter" has arisen from giving the word an active sense, which it cannot have. Moreover, "Advocate" is the sense which the context suggests, wherever the word is used in the Gospel: the idea of pleading, convincing, instructing, is prominent in every instance. He is the Advocate, the Counsel, who suggests true reasonings to our minds and true courses for our lives, convicts our adversary the world of wrong, and pleads our cause before God our Father. To substitute "Advocate" will not only bring out the meaning in the Gospel, but will bring the language of the Gospel into its true relation to the language of the Epistle. "He will give you *another* Advocate" acquires fresh meaning when we remember that St John calls CHRIST our "Advocate": the Advocacy of CHRIST and the Advocacy of the Spirit illustrating one another. *abide with you for ever*] Their present Advocate has come to them and will leave them again; this "other Advocate" will come and never leave them.

17. *the Spirit of truth*] This confirms the rendering "Advocate." Truth is much more closely connected with the idea of advocating a cause than with that of comforting. Comp. chs. xv. 26, xvi. 13; 1 J. v. 6. *it seeth him not*] Comp. 1 Cor. ii. 14. The world may have intelligence, scientific investigation, criticism, learning; but not by these means is the Spirit of truth contemplated and recognised; rather by humility, self-investigation, faith, and love. *for he dwelleth*] **because he abideth**: it is the same Greek word as in the previous verse. Comp. v. 28. *and shall be in you*] A reading of higher authority gives us "**and is in you.**" All the verbs are in the present tense. The Spirit was in the Apostles already, though not in the fulness of Pentecost.



in you. <sup>18</sup>I will not leave you comfortless: I will come to you. <sup>19</sup>Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. <sup>20</sup>At that day ye shall know that I *am* in my Father, and you in me, and I in you. <sup>21</sup>He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. <sup>22</sup>Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and

Note the definite personality of the Spirit, distinct both from the Father who gives Him and from the Son who promises Him.

**18.** *comfortless*] Rather (with Wiclif) **fatherless**, as the word is translated Jas. i. 27, the only other place in the N.T. where it occurs; or (with the margin) **orphans**, the very word used in the Greek. The inaccurate rendering "comfortless" gives unreal support to the inaccurate rendering "Comforter." In the Greek there is no connexion between orphans and Paraclete. We must connect this rather with ch. xiii. 33; He will not leave His "little children" fatherless. *I will come to you*] Or, **I am coming to you**, in the Holy Spirit, whom I will send.

**19.** *but ye see me*] In the Paraclete, ever present with you. *because I live*] CHRIST has life in Himself (ch. v. 26); His followers derive it from Him (ch. v. 21).

**20.** *At that day*] Pentecost, and thenceforth to the end of the world. They will *come to know*, for experience will teach them, that the presence of the Spirit is the presence of CHRIST, and through Him of the Father. Comp. chs. xv. 4, 5, xvii. 21, 23; 1 J. iii. 24, iv. 13, 15, 16.

**21.** *will manifest myself to him*] Once more willing obedience is set forth as the road to spiritual enlightenment (see on ch. vii. 17).

**22.** *Judas*] See p. 39. *manifest thyself*] The word "manifest" rouses St Judas just as the word "see" roused St Philip (v. 7). Both go wrong from inability to see the spiritual meaning of CHRIST's words. Judas supposes that the manifestation of the Messiah means a bodily appearance in glory before the whole world, to judge the Gentiles and restore the kingdom to the Jews. Once more we have the Jewish point of view given with precision. Comp. ch. vii. 4.

not unto the world? <sup>23</sup>Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make *our* abode with him. <sup>24</sup>He that loveth me not keepeth not my sayings: and the word which you hear is not mine, but the Father's which sent me.

<sup>25</sup>These *things* have I spoken unto you, being *yet* present with you. <sup>26</sup>But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all *things*, and bring all *things* to your remembrance, whatsoever I have said unto you.

**23.** *Jesus answered*] The answer is given, as so often in our Lord's replies, not directly, but by repeating and developing the statement which elicited the question. Comp. chs. iii. 5—8, iv. 14, vi. 44—51, 53—58, &c. The condition of receiving the revelation is loving obedience; those who have it not cannot receive it. *abode*] See on v. 2. The thought of God dwelling among His people was familiar to every Jew (Ex. xxv. 8, xxix. 45; Zech. ii. 10; &c.). But the thought here goes far beyond this: it is that of God dwelling in the heart of the individual. Later Jewish philosophy had attained to this also; but the united indwelling of the Father and the Son by means of the Spirit is purely Christian.

**25.** *being yet present*] Better as B.V., while yet **abiding**; it is St John's favourite verb (see on ch. i. 33).

**26.** *But the Comforter*] Better, *But the Advocate* (see on v. 16). *which is the Holy Ghost*] **Even the Holy Spirit.** The epithet "holy" is given to the Spirit thrice in this Gospel; chs. i. 33, xx. 22, and here (in ch. vii. 39 the "holy" is very doubtful). It is not frequent in any Gospel but the third; five times in St Matthew, four in St Mark, twelve in St Luke. St Luke seems fond of the expression, which he uses about forty times in the Acts. *in my name*] As My representative, taking My place and continuing My work (see on v. 13). *shall teach you all things*] i.e. "guide you into all the truth" (ch. xvi. 13). He shall teach them the Divine truth in its fulness; all those things which they "cannot bear now," and also "things to come." *bring all things to your remembrance*] Not merely the words of CHRIST, a particular in which this Gospel is a striking fulfilment of this promise, but also the meaning of them, which the Apostles often failed to see at the time: comp. chs. ii. 22, xii. 16; I. ix. 45, xviii. 34, xxiv. 8.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the

27. "Peace I leave with you" is probably a solemn adaptation of the conventional form of taking leave in the East: comp. "Go in peace," Judg. xviii. 6; 1 Sam. i. 17, xx. 42, xxix. 7; 2 Kings v. 19; Mk v. 34, &c. *not as the world giveth*] The world gives from interested motives, because it has received or hopes to receive as much again (L. vi. 33, 34); it gives to friends and withholds from enemies (M. v. 43); it gives what costs it nothing or what it cannot keep, as in the case of legacies; it pretends to give that which is not its own, especially when it says "Peace, peace," when there is no peace (Jer. vi. 14). The manner of CHRIST's giving is the very opposite of this. He gives what is His own, what He might have kept, what has cost Him a life of suffering and a cruel death to bestow, what is open to friend and foe alike, who have nothing of their own to give in return.

28. Better, *If ye had loved me, ye would have rejoiced that I am going unto the Father*] The construction is the same as in chs. iv. 10, xi. 21, 32, xiv. 28. Their affection is not free from selfishness: they ought to rejoice at His gain rather than mourn over their own loss. *for my Father, &c.*] Better, **because the Father, &c.** Therefore CHRIST's going to Him is gain. This was a favourite text with the Arians, as implying the inferiority of the Son. There is a real sense in which even in the Godhead the Son is subordinate to the Father: this is involved in the Eternal Generation and in the Son's being the Agent by whom the Father works in the creation and preservation of all things. Again, there is the sense in which the ascended CHRIST is "inferior to the Father as touching His manhood." Lastly, there is the sense in which JESUS on earth was inferior to His Father in heaven. This last meaning seems to suit the context best, as shewing most clearly how His going to the Father would be a gain, not only to Himself but to the Apostles; for at the right hand of the Father, who is greater than Himself, He will have more power to advance His kingdom.

30. *the prince of this world cometh*] Better, **the ruler of the**

prince of this world cometh, and hath nothing in me.  
 31 But that the world may know that I love the Father;  
 and as the Father gave me commandment, *even* so I do.  
 Arise, let us go hence.

**15** I am the true vine, and my Father is the husband-  
 man. 2 Every branch in me that beareth not fruit  
 he taketh away: and every *branch* that beareth fruit,  
 he purgeth it, that it may bring forth more fruit. 3 Now

*world is coming.* The powers of darkness are at work in Judas and his employers. See on ch. xii. 31. *and hath nothing in me]* Quite literal: there is nothing in JESUS over which Satan has control. This declaration, **in me he hath nothing**, could only be true if JESUS were sinless. On the import of this confident appeal to His own sinlessness see notes on chs. viii. 29, 46 and xv. 10.

**31.** *let us go hence]* We are probably to understand that they rise from table and prepare to depart, but that the contents of the next three chapters are spoken before they leave the room (comp. ch. xviii. 1). Others suppose that the room is left now and that the next two chapters are discourses on the way towards Gethsemane, ch. xvii. being spoken at some halting place, possibly the Temple. See introductory note to ch. xvii.

#### XV. 1—11. *The Allegory of the Vine*

**1.** *I am the true vine]* We have here the same word for "true" as in chs. i. 9, vi. 32; Rev. iii. 14. CHRIST is the true, the genuine, the ideal, the perfect Vine, as He is the perfect Light, the perfect Bread, and the perfect Witness (see on ch. i. 9). Whether the allegory was suggested by anything external it is impossible to say. But it may easily have been chosen for its own merits and its O.T. associations (Ps. lxxx. 8—19; Is. v. 1—7; Jer. ii. 21; &c.). *the husbandman]* The Owner of the soil who tends His Vine Himself and establishes the relation between the Vine and the branches.

**2.** The word used for "branch," independently of the context, fixes the meaning of the allegory. It is every *vine*-branch, i.e. every one who is by origin a *Christian*. If they continue such by origin only, and give forth no fruit, they are cut off. The allegory takes no account of the branches of other trees: neither Jews nor heathen are included. *he purgeth it]* Better as R.V., **he cleanseth it**, in order to bring out the connexion with "ye are clean" (v. 3). The Greek words rendered "purgeth" and "clean" are from the

ye are clean through the word which I have spoken unto you. <sup>4</sup>Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. <sup>5</sup>I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. <sup>6</sup>If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. <sup>7</sup>If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. <sup>8</sup>Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. <sup>9</sup>As the

same root. By cleansing is meant freeing from excrescences and useless shoots which are a drain on the branch for nothing. The eleven were now to be cleansed by suffering.

**3.** *Now ye are clean*] **Already are ye clean.** "Ye" is emphatic; many more will be made clean hereafter. *through the word*] Better, **on account of the word.** "The word" (ch. xvi. 23) here means the whole teaching of CHRIST.

**4.** *abide in me*] See on ch. vi. 56. "And I in you" may be taken either as a promise ("and then I will abide in you") or as the other side of the command ("take care that I abide in you"); the latter seems to be better. *except ye abide*] The branches of the spiritual Vine can cut themselves off, as Judas had done.

**5.** *for without me*] Better, **because apart from me.** *ye can do nothing*] Christians cannot live as Christians apart from CHRIST.

**6.** *he is cast forth*] He is already cast forth by the very fact of not abiding in CHRIST. But the cast-out branch may be grafted in again (Rom. xi. 23), and the dead branch may be raised to life again (ch. v. 21, 25). The rest of the picture looks forward to the Day of Judgment. "Men gather" should be quite indefinitely, **they gather** (see on L. xii. 20).

**7.** *ye shall ask what ye will*] The better reading (comp. R.V.) gives, **ask whatsoever ye will**, in the imperative. The promise is similar to that in ch. xiv. 13, 14, both in its comprehensiveness and in its limitation. One who abides in CHRIST and has His words abiding in him cannot ask amiss.

**8.** *so shall ye be my disciples*] Rather, **and may become my**

Father hath loved me, so have I loved you: continue ye in my love. <sup>10</sup>If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

<sup>11</sup>These *things* have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. <sup>12</sup>This is my commandment, That ye love one another,

*disciples.* The construction introduced by "in order that" continues to the end of the verse.

9. *continue ye*] The same Greek word is used throughout these verses (4—16), a fact which has been obscured in A.V. by the use of three English words "abide," "continue," and "remain," and that in three consecutive verses (9—11). (In R.V. "be" in v. 11 represents a different reading, see below). *in my love*] The Greek might mean "the love of me," but "my love" for you is more natural and suits the context better.

10. See on ch. xiv. 15, 21, 24. *I have kept my Father's commandments*] This being in a subordinate sentence the tremendous import of it is liable to pass unnoticed. Looking back over a life of thirty years JESUS says this. Would the best man that ever lived, if only a man, dare to make such a statement? See on ch. xiv. 30.

11. The verse forms a conclusion to the allegory of the Vine. Comp. v. 17, ch. xvi. 25, 33. *might remain*] Better, **may abide**: but the reading is doubtful, and perhaps ought to be simply "may be"; *that my joy* (see on ch. xiv. 27) **may be in you**. Here first, on the eve of His sufferings, does CHRIST speak of His joy. *might be full*] Or, **may be fulfilled**. This expression of joy being fulfilled is peculiar to St John (comp. chs. iii. 29, xvi. 24, xvii. 13; 1 J. i. 4; 2 J. 12). Human happiness can reach no higher than to share that joy which CHRIST ever felt in being loved by His Father and doing His will.

#### 12—17. *The Union of the Disciples with one another in CHRIST*

12. In v. 10 He said that to keep His commandments was the way to abide in His love. He now reminds them what His commandment is (see on ch. xiii. 34). It includes all others. A day or two before this CHRIST had been teaching that all the Law and the Prophets hang on the two great commands, "love God with all thy heart" and "love thy neighbour as thyself" (M. xxii. 37—40). St John teaches us that the second really implies the first (1 J. iv. 20).

as I have loved you. <sup>13</sup> Greater love hath no *man* than this, that a man lay down his life for his friends. <sup>14</sup> Ye are my friends, if ye do whatsoever I command you. <sup>15</sup> Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all *things* that I have heard of my Father I have made known unto you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. <sup>17</sup> These *things* I command you, that ye love one another. <sup>18</sup> If

**13.** *lay down*] See on ch. x. 11. *for his friends*] Needless difficulty has been made about this, as if it were at variance with Rom. v. 6—8. CHRIST says that the greatest love that anyone can shew towards his friends is to die for them. St Paul says that such cases of self-sacrifice for good men occur; but they are very rare. CHRIST, however, surpassed them, for He died not only for His friends but for His enemies, not only for the good but for sinners. There is no contradiction. CHRIST says “for his friends” because He is addressing His friends.

**15.** R.V. **No longer do I call you servants** (comp. ch. xiv. 30 and see on ch. viii. 34). He had implied that they were servants before (chs. xii. 26, xiii. 13—16). It may be best to use the gentler word “servant” here, although the literal rendering “bond-servant” would bring out the contrast more strongly. The slave or servant may see what his master **is doing**, but does not know the meaning or purpose of it. *I have made known unto you*] As they were able to bear it (ch. xvi. 12). After Pentecost they would be able to bear much more. Both verbs are aorists;—**I heard—I made known:** comp. *vv.* 9 and 12.

**16.** R.V. **Ye did not choose me, but I chose you**] The reference is to their election to be Apostles (chs. vi. 70, xiii. 18; Acts i. 2); therefore the aorist as referring to a definite act in the past should be preserved in translation. *ordained you*] Better as R.V., **appointed you** (as 2 Tim. i. 11 and Heb. i. 2), in order to avoid an unreal connexion with ordination in the ecclesiastical sense. The same word, used in the same sense as here, is rendered “set” in Acts xiii. 47 and 1 Cor. xii. 28, “ordained” 1 Tim. ii. 7, and “made” Acts xx. 28.

the world hate you, ye know that it hated me before *it hated* you. <sup>19</sup>If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. <sup>20</sup>Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. <sup>21</sup>But all

**18—27.** *The Hatred of the World to both Him and Them*

In strong contrast to the love between CHRIST and His disciples and among the disciples themselves is the hatred of the world to Him and them. He gives them these thoughts to console them in encountering this hatred. (1) It hated Him first: in this trial also He has shewn them the way. (2) The hatred of the world proves that they are not of the world. (3) They are sharing their Master's lot, whether the world rejects or accepts their preaching. (4) They will suffer this hatred not only with Him, but for His sake. All this tends to shew that the very hatred of the world intensifies their union with Him.

**18.** *ye know that it hated me*] Or, **know that it hath hated me** (comp. v. 20). As in ch. xiv. 1 the principal verb may be either indicative or imperative.

**19.** In ch. vii. 7 He told His brethren, who did not believe on Him, that the world could not hate them. This shews why: in their unbelief it still found something of its own (comp. 1 J. iv. 5). Note the solemn repetition of "world." For the construction comp. chs. v. 46, viii. 19, 42, ix. 41, xviii. 36.

**20.** See on ch. xiii. 16: CHRIST may here be alluding to the occasion recorded in M. x. 24. *if they have kept my saying*] Better, *if they kept* (comp. chs. xiii. 14, xviii. 23) *my word*. The phrase is frequent in this Gospel (chs. viii. 51, 52, 55, xiv. 23, 24, xvii. 6); always in the sense of "keep my commandments" (chs. xiv. 15, 21, xv. 10). Both phrases form a link not only between the Gospel and the First Epistle (chs. ii. 3, 4, 5, iii. 22, 24, v. 2, 3), but also between these two and the Apocalypse (chs. iii. 8, 10, xii. 17, xiv. 12, xxii. 7, 9). Comp. J. ix. 16; Rev. i. 3, ii. 26, iii. 3. (See on chs. xi. 44, xix. 37, xx. 16.) The phrase "to keep the word" of anyone occurs in St John's writings only. The meaning of the verse as a whole is that both in failure and in success they will share His lot.



these *things* will they do unto you for my name's sake, because they know not him that sent me. <sup>22</sup>If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. <sup>23</sup>He that hateth me hateth my Father also. <sup>24</sup>If I had not done among them the works which none other *man* did, they had not had sin: but now have they both seen and hated both me and my Father. <sup>25</sup>But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. <sup>26</sup>But when the Comforter is come, whom I will send unto

<sup>21.</sup> *for my name's sake*] This thought is to turn their suffering into joy. Acts v. 41, xxi. 13; 2 Cor. xii. 10; Gal. vi. 14; Phil. ii. 17, 18; 1 Pet. iv. 14. They not merely did not know that God had sent Jesus; they did not know God Himself, for their idea of Him was radically wrong.

<sup>22.</sup> He had spoken as man had never spoken before (ch. vii. 46), and His words sufficed to tell unprejudiced minds who He was. Their hatred was a sin against light; if there had been no light, there would have been no sin. "To have sin" is a phrase peculiar to St John (v. 24, chs. ix. 41, xix. 11; 1 J. i. 8). *no cloke*] Better, *no excuse*: not only have they sin, but they have sin without excuse. The same word is rendered "cloke," 1 Thess. ii. 5. But the notion is not that of hiding, but of excusing what cannot be hid.

<sup>23.</sup> Comp. chs. v. 23, xiv. 9.

<sup>24.</sup> If they did not see that His words were Divine they might at least have seen that His works were such. Comp. chs. v. 36, x. 38, xiv. 11. Here again their sin was against light; for they admitted the works (ch. xi. 47).

<sup>25.</sup> "Law" is used in the wide sense for the O.T. generally. Comp. chs. x. 34, xii. 34, xv. 25; Rom. iii. 19. The passage may be from either Ps. lxix. 4 or xxxv. 19: there are similar passages cix. 3 and cxix. 161. "Without a cause," gratuitously; so that here again they are without excuse.

<sup>26.</sup> *Comforter*] Better, *Advocate* (see on ch. xiv. 16).

*whom I will send*] "I" is emphatic. Here it is the Son Who sends the Paraclete from the Father. In ch. xiv. 16 the Father sends in answer to the Son's prayer. In ch. xiv. 26 the Father sends in the Son's name. These are three ways of expressing that the mission of the Paraclete is the act both of the Father and of the

you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 and ye also shall bear witness, because ye have been with me from the beginning.

**16** These *things* have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whoso-

Son, who are one. *which proceedeth from the Father*] It seems best to take this much discussed clause as simply yet another way of expressing the fact of the *mission* of the Paraclete. If this be correct, then this statement refers to the *office* and not to the *Person* of the Holy Spirit, and has no bearing either way on the great question between the Eastern and Western Churches, the *Filioque* added in the West to the Nicene Creed. *shall testify*] Better, *shall bear witness*. It is the same word as is used in the next verse and is one of the words characteristic of this Gospel (see on ch. i. 7). CHRIST has the witness of the Spirit of truth, which has the authority of the Father: it is impossible to have higher testimony than this.

27. Or, *Nay, ye also bear witness*] the verb is present, not future. It is also possible to take the verb as an imperative (comp. v. 18 and ch. xiv. 1), but the conjunctions used are against this. Comp. Acts v. 32, where the Apostles clearly set forth the twofold nature of their testimony, and Acts xv. 28, where there is a parallel distinction of the two factors. *from the beginning*] As usual the context decides the meaning of "beginning" (see on ch. i. 1). Here plainly the meaning is from the beginning of CHRIST's ministry. Comp. Acts i. 22; L. i. 2.

## XVI. *The Promise of the Paraclete and of CHRIST'S Return*

### 1—11. *The World and the Paraclete*

1. *should not be offended*] R.V. *should not be made to stumble*: comp. ch. vi. 61; 1 J. ii. 10. The fanatical hatred of the Jews might make Jewish Apostles stumble at the truth.

2. *They shall put you out of the synagogues*] Comp. chs. ix. 22; xii. 42. *yea, the time cometh*] Better, *nay, there cometh an hour*. "You might think excommunication an extreme measure; but they will go far greater lengths than this." *Every one, Jew and Gentile alike, will put down the Christians as blasphemers and atheists and the perpetrators of every crime. The history of religious*

ever killeth you will think that he doeth God service. <sup>3</sup>And these *things* will they do unto you, because they have not known the Father, nor me. <sup>4</sup>But these *things* have I told you, that when the time shall come, ye may remember that I told you of them. And these *things* I said not unto you at the beginning, because I was with you. <sup>5</sup>But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? <sup>6</sup>But because I have said these *things* unto you, sorrow hath filled your heart. <sup>7</sup>Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. <sup>8</sup>And when he is

persecution is the fulfilment of this prophecy. *doeth God service*] Better as R.V., **offereth service to God**. The verb expresses the offering of *sacrifice* (comp. Heb. v. 1, viii. 3, ix. 7); the substantive expresses a *religious* service (Rom. ix. 4; Heb. ix. 1, 6).

<sup>3.</sup> *they have not known*] Better, *they did not recognise*. The verb implies that they had the opportunity of knowing; but they had failed to see that God is Love, and that Jesus came not to shut out, but to bring in, not to destroy, but to save.

<sup>5.</sup> Hitherto He has been with them to protect them and to be the main object of attack: soon *they* will have to bear the brunt without Him. This is all that they feel at present,—how His departure affects themselves, not how it affects Him. And yet this latter point is all important even as regards themselves, for He is going in order to send the Paraclete. *none of you asketh*] As far as words go St Peter had asked this very question (ch. xiii. 36) and St Thomas had suggested it (ch. xiv. 5); but altogether in a different spirit from what is meant here. They were looking only at their own loss instead of at His gain.

<sup>6.</sup> *sorrow hath filled*] So that there is no room for thoughts of My glory and your future consolation.

<sup>7.</sup> *It is expedient*] So Caiaphas has said (ch. xi. 50) with more truth than he knew; so also the taunt at the Crucifixion, "Himself he cannot save." *the Comforter*] **the Advocate** (see on ch. xiv. 16). The Spirit could not come until God and man had been made once more *at one*. In virtue of His glorified and ascended Manhood CHRIST sends the Paraclete.

<sup>8.</sup> The threefold office of the Advocate towards those who do not believe but may yet be won over:—*And he when he is come*

come, he will reprove the world of sin, and of righteousness, and of judgment: <sup>9</sup>of sin, because they believe not on me; <sup>10</sup>of righteousness, because I go to my Father, and ye see me no more; <sup>11</sup>of judgment, because the prince of this world is judged.

*will convict the world concerning sin, and concerning righteousness, and concerning judgment.* *reprove*] "Convince" or **convict** is to be preferred (see on ch. iii. 20). This rendering gives additional point to the rendering "Advocate." To convince and convict is a large part of the duty of an advocate. He must vindicate and prove the truth; and whoever, after such proof, rejects the truth, does so with responsibility in proportion to the interests involved. 1 Cor. xiv. 24; Titus i. 9, 13, ii. 15; James ii. 9; Jude 15, [22], &c.

**9. Concerning sin**] The work of the Spirit begins with convincing man that he is a fallen creature in rebellion against God. *because they believe not on me*] This is the source of sin—unbelief; formerly, unbelief in God, now unbelief in His Ambassador. Not that the sin is limited to unbelief, but this is the beginning of it: "because" does not explain "sin," but "will convict."

**10. Concerning righteousness**] The word occurs here only in this Gospel; but comp. 1 J. ii. 29, iii. 7, 10; Rev. xix. 11. Righteousness is the keeping of the law, and is the natural result of faith; so much so that faith is reckoned as if it were righteousness (Rom. iv. 3—9), so certain is this result regarded. Here "righteousness" is used not in the lower sense of keeping prescribed ordinances (M. iii. 15), but in the highest sense of keeping the law of God,—internal as well as external obedience. Once more "because" explains "will convict," not "righteousness." Sin being resistance to God's will, righteousness is perfect harmony with it. *no more*] He shews His disciples that He has sympathy for them; in speaking of His return to glory He does not forget the sorrow which they feel and expect (erroneously, as Acts ii. 46 shews) always to feel.

**11. Concerning judgment, because the ruler of this world hath been judged**] see on chs. xii. 31 and xiv. 30. As the world has its own false views about sin and righteousness, so also it has its own false standards of judgment. The Advocate convicts the world of its error in this point also. The world might think that "the power of darkness" conquered at Gethsemane and Calvary, but the Resurrection and Ascension proved that what looked like victory was most signal defeat: instead of conquering he was judged.

<sup>12</sup>I have yet many *things* to say unto you, but ye cannot bear *them* now. <sup>13</sup>Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you *things* to come. <sup>14</sup>He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. <sup>15</sup>All *things* that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you. <sup>16</sup>A little while, and ye shall not see me: and again, a little

12—15. *The Disciples and the Paraclete*

The Paraclete not only convicts the world, He also enlightens the Apostles respecting CHRIST. These verses are important as shewing the authority of the Apostles' teaching: it is not their own, but the truth of CHRIST revealed by the Spirit.

**12.** They are His friends (ch. xv. 15), and there is nothing which He wishes to keep back from them. But it would be useless to tell what they cannot understand or bear. At Pentecost they will receive understanding and strength.

**13.** See on ch. xiv. 17. CHRIST is the Way and the Truth. The Spirit leads men into the Way and thus to the Truth. But He does no more than guide: He does not compel. They may refuse to follow, and if they follow they must exert themselves. *into all truth*] Better, *into all the truth*, i.e. the truth in its entirety. *he shall not speak of himself*] This does not mean "shall not speak about himself" but "from himself." The Spirit, like the Son, cannot speak what proceeds from himself as distinct from what proceeds from the Father. Comp. chs. v. 19, vii. 18, xi. 51, xv. 4. *will shew you things to come*] Better, **shall declare to you the things that are coming**; among these we may place the constitution of the Church.

**14.** Just as the Son glorifies the Father by revealing Him (chs. i. 18; xvii. 4) both in word and work, so does the Spirit glorify the Son by revealing Him. In both cases the more the Truth is known, the more it is loved and adored.

**15.** *shall take*] Better as R.V., **taketh**: the Spirit is already revealing the Truth.

16—24. *The Sorrow of CHRIST'S Departure turned into Joy by His Return*

**16.** *ye shall not see me*] Better as R.V., **ye behold me no more**

while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow

(comp. v. 10). *shall see me*] In the spiritual revelation of CHRIST by the Paraclete from Pentecost onwards: M. xxviii. 20. *because I go to the Father*] These words have probably been inserted to suit the next verse; the best MSS. omit them.

17. *among themselves*] Better, as in ch. iv. 33, **one to another**; so also in ch. xix. 24. *ye shall not see me*] R.V. **ye behold me not**. As in v. 16 we have two different verbs for "see." The Apostles are perplexed both about the apparent contradiction of not beholding and yet seeing, and also the departure to the Father.

19. *knew*] Better as R.V. **perceived**; see on ch. viii. 55. We have here an indication that His supernatural power of reading the thoughts did not supersede His natural powers of observation, and perhaps was not used when the latter were sufficient: comp. chs. v. 6, vi. 15. A different verb is used for His supernatural knowledge (chs. vi. 61, 64, xiii. 1, 3, 11, 18, xviii. 4, xix. 28). But this distinction is not always observed: comp. ch. ii. 24, 25. *among yourselves*] Or, **with one another**. This is a third expression, differing from "among yourselves" (ch. xii. 19) and from "one to another" (ch. iv. 33). See on v. 17. The whole should run, **Concerning this do ye inquire with one another**.

20. "Weep" and "lament" express the outward manifestation of grief. Comp. ch. xx. 11; L. xxiii. 27. The world rejoiced at being rid of One whose life was a reproach to it and whose teaching condemned it. "Be sorrowful" expresses the feeling as distinct

shall be turned into joy. <sup>21</sup>A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. <sup>22</sup>And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. <sup>23</sup>And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. <sup>24</sup>Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. <sup>25</sup>These things have I spoken unto you in proverbs: but the time cometh, when I shall no

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from the manifestation of grief. *turned into joy*] Not merely sorrow shall be succeeded by joy, but shall become joy. The withdrawal of the bodily presence of CHRIST shall be first a sorrow and then a joy.

<sup>21.</sup> *for joy*] Better, *for the joy*, the joy peculiar to the case. *a man*] A human being, one of the noblest of God's creatures.

<sup>22.</sup> As in childbirth, the suffering of the disciples was the necessary condition of the joy.

<sup>23.</sup> *in that day*] Not the forty days of His bodily presence between the Resurrection and the Ascension, but the many days of His spiritual presence from Pentecost onwards. Comp. v. 26 and ch. xiv. 20. *ask me nothing*] The Greek is as ambiguous as the English, and may mean either, "ask no question," or, "make no petition" (see on ch. xiv. 16). The former is better. His going to the Father will gain for them (1) perfect knowledge. The better reading gives, **If ye shall ask anything of the Father, he will give it you in my name.** Comp. R.V. The answer as well as the prayer (chs. xiv. 13, xv. 16) is in CHRIST's name, and all such prayers will be answered. His return to the Father will gain for them (2) perfect response to prayer.

<sup>24.</sup> *ask*] The full meaning of the Greek is *go on asking*; it is the present imperative. Comp. chs. v. 14, [viii. 11,] xx. 17. *may be full*] Or, *may be fulfilled*, so as to complete and remain so. His return to the Father will gain for them (3) perfect joy. See on ch. xv. 11 and comp. ch. xvii. 13; 1 John i. 4; 2 John 12.

<sup>25—33.</sup> *Summary and Conclusion of these Discourses*

<sup>25.</sup> *in proverbs*] See on ch. x. 6. *the time cometh*] Better,

more speak unto you in proverbs, but I shall shew you plainly of the Father. <sup>26</sup>At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: <sup>27</sup>for the Father himself loveth you, because ye hath loved me, and have believed that I came out from God. <sup>28</sup>I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

<sup>29</sup>His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. <sup>30</sup>Now are we sure that thou knowest all *things*, and needest not that any *man* should ask thee: by this we believe that thou camest forth from God. <sup>31</sup>Jesus answered them, Do ye now believe? <sup>32</sup>Behold, the hour cometh, yea, is now

**there cometh an hour** (chs. iv. 21, 23, v. 25, xvi. 2, 32). *shew*] Or, **declare**, as in *vv.* 13, 14, 15. *plainly*] Frankly, without reserve (see on ch. vii. 4, and comp. chs. vii. 13, 26, x. 24, xi. 14, 54, xviii. 20).

**26.** *At that day*] As in *v.* 23 and ch. xiv. 20 from Pentecost onwards. With the perfect knowledge just promised they will discern what may be asked in His name (see on ch. xiv. 13).

**27.** *himself*] Without My intercession. *from God*] The better reading is, **from the Father** (see on chs. i. 6, xv. 26). It was specially because they recognised Him as the Son sent from the Father, that they won the Father's love.

**28.** The verse would almost form a creed. The Son, of one Substance with the Father, was born into the world, suffered, and returned to the Father.

**30.** *are we sure*] Better, **we know**; it is the same verb as "thou knowest," and the capricious change of rendering in A.V. is regrettable. CHRIST had spoken in the future tense (*v.* 23); they emphatically speak in the present; "*now* we know." He had shewn them that He had read their hearts (*v.* 19); like the Samaritan woman (ch. iv. 29, 39) they conclude that He knows all.

**31.** *Do ye now believe?*] The words are only half a question (comp. ch. xx. 29). The belief of which they are conscious is no illusion, but it is not yet as perfect as they in their momentary enthusiasm suppose. "Now" means "at this stage of your course." Comp. *v.* 12, ch. xiii. 7, 19, 33, 37, &c.

**32.** *the hour cometh*] Better (as in *v.* 25), **there cometh an**



come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me. <sup>33</sup>These *things* I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

**hour.** *to his own*] "To his own home," as in ch. xix. 27; or more generally "to his own property and pursuits," his belongings and surroundings. Comp. ch. i. 11. The Greek in all three passages is the same, "his own" being neuter plural. *and yet*] The "yet" is not expressed in the Greek, but implied, as often in St John, in the collocation of the sentences. Comp. chs. i. 10, 11, iii. 19, 32, vi. 70, vii. 4, 26, viii. 20, ix. 30. Our translators have as a rule wisely omitted the "yet." Here the "yet" is almost necessary.

**33.** *might have peace*] R.V., **may have peace.** CHRIST's ministry ends, as His life began, with a message of peace (L. ii. 14). *ye shall have*] R.V., **ye have**; the tribulation has already begun. *I have overcome*] The pronoun is very emphatic. At the very moment when He is face to face with treachery, and disgrace, and death, CHRIST triumphantly claims the victory. Comp. 1 John ii. 13, 14, v. 4. In His victory His followers conquer also.

### XVII. *The Prayer of the Great High-Priest*

This Prayer falls naturally into three portions; 1. *for Himself* (1—5); 2. *for the disciples* (6—19); 3. *for the whole Church* (20—26); the last two verses forming a summary, in which the relations of CHRIST to the Father and to His own, and of His own to both Father and Son are gathered up. The prayer was spoken aloud (v. 1), and thus was a source of comfort to those who heard it (v. 13), and a means of faith and life to all (ch. xx. 31). No doubt it was spoken in Aramaic, and we have here also, as in the discourses, no means of determining how far the Greek preserves only the substance of what was spoken. We shall find abundant reason for believing that on the one hand it quite transcends even the beloved disciple's powers of invention; on the other that there is nothing in it to make us doubt that this report of it is from his pen. The three characteristics of the Gospel, simplicity, subtlety, and sublimity, reach a climax here. Bengel calls this chapter the simplest in language, the profoundest in meaning, in the whole Bible. The *place* where these words were spoken is not stated.

**17** These words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: <sup>2</sup>as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. <sup>3</sup>And this is life eternal, that they might know thee the only

If the view taken above (ch. xiv. 31) is correct, they were spoken in the upper room, after the company had risen from supper, in the pause before starting for the Mount of Olives (ch. xviii. 1). Westcott thinks that "the upper chamber was certainly left after xiv. 31," and that as "it is inconceivable that chap. xvii. should have been spoken anywhere except under circumstances suited to its unapproachable solemnity," these would best be found in the Temple Courts.

#### 1—5. *The Prayer for Himself*

The Son was sent to give to men eternal life, which consists in the knowledge of God. This work the Son has completed to the glory of the Father, and therefore prays to be glorified by the Father.

1. "To heaven" does not prove that He was in the open air: comp. L. xviii. 13; Acts vii. 55. *Father*] This is His claim to be heard. Comp. "Abba, Father" in Mk xiv. 36, and see Lightfoot on Gal. iv. 6. *the hour*] See on chs. ii. 4 and xii. 27. St John loves to mark each great crisis in CHRIST's life; this is the last.

2. R.V. **Even as thou gavest him authority**] Comp. ch. v. 27. *all flesh*] A Hebraism not used elsewhere in this Gospel. Comp. M. xxiv. 22; L. iii. 6; Acts ii. 17; Rom. iii. 20, &c. Fallen man, man in his frailty, is specially meant; but in the following texts "all flesh" includes the brute creation; Gen. vi. 19, vii. 15, 16, 21, viii. 17, ix. 11, 15, 16, 17; Ps. cxxxvi. 25; Jer. xxxii. 27, xlv. 5. The Messiah is King of "all flesh," not of the Jews only. *that he should give &c.*] **Lit. in order that all that thou hast given Him, He should give to them eternal life.** "All that" is neuter singular; "to them" is masculine plural. Believers are given to CHRIST as a united whole; they earn eternal life as individuals. Comp. chs. i. 11, vi. 37.

3. *that they might know*] **Lit. in order that they may recognise**; comp. chs. vi. 29, xv. 12; 1 J. iii. 11, 23, v. 2; 2 J. 6. The eternal life is spoken of as already present (see on chs. iii. 36, v. 24, vi. 47, 54); hence "may," not "might." *The only true God*] This is directed against the many false spurious gods of the

true God, and Jesus Christ, whom thou hast sent. <sup>4</sup>I have glorified thee on the earth: I have finished the work which thou gavest me to do. <sup>5</sup>And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. <sup>6</sup>I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. <sup>7</sup>Now they have known that all *things* whatsoever thou hast given me are of thee. <sup>8</sup>For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send

heathen. This portion of the truth was what the *Gentiles* so signally failed to recognise. *and Jesus Christ...sent*] Lit. **him whom thou didst send—Jesus Christ**; this the *Jews* failed to recognise. Probably in this verse we have the *substance* and not the exact words of CHRIST's utterance.

<sup>4</sup>. *I have glorified*] Better, **I glorified**. *I have finished*] According to the right reading, **having finished or perfected**. *gavest me*] Better, **hast given me**. *to do*] Lit. **in order that I may do it**: this was GOD's *purpose* in giving it. It is St John's favourite particle.

<sup>5</sup>. The pronouns are placed side by side for emphasis, and the two verses are parallels; "I Thee glorified on earth; glorify Me Thou in heaven."

#### 6—19. *The Prayer for His Disciples*

<sup>6</sup>. **I manifested**] see on ch. i. 31. *which thou gavest*] Better, **whom thou hast given**: in the next clause "gavest" is right. Sometimes the Father is said to "give" or "draw" men to CHRIST (v. 24, chs. vi. 37, 44, 65, x. 29, xviii. 9); sometimes CHRIST is said to "choose" them (chs. vi. 70, xv. 16): but it is always in their power to refuse; there is no compulsion (ch. i. 11, 12, iii. 18, 19, xii. 47, 48). *kept thy word*] St John's favourite phrase (see on ch. viii. 51): the notion is that of intent watching.

<sup>7</sup>. *whatsoever thou hast given*] Both His doctrine and His mission, as the next verse explains.

<sup>8</sup>. *they have received...have known...have believed*] Better, **they received...recognised...believed** They recognised that His mission was Divine: they believed that He was sent as the

me. <sup>9</sup>I pray for them: I pray not for the world, but for *them* which thou hast given me; for they are thine. <sup>10</sup>And all mine are thine, and thine are mine; and I am glorified in them. <sup>11</sup>And *now* I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. <sup>12</sup>While I was with them in the world, I kept them in thy name: *those* that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the

Messiah. They had *proof* of the first point; the second was a matter of faith.

9. *I pray for them, &c.*] Lit. **I am praying concerning them; concerning the world I am not praying, but concerning them whom, &c.** Of course this does not mean that CHRIST never prays for unbelievers; v. 23 and L. xxiii. 34 prove the contrary; but it is for the chosen few, in return for their allegiance, that He is praying now.

10. R.V. **All things that are mine are thine**] The statement amplifies the reason with which v. 9 concludes; "Because they are Thine, and all My things are Thine." There should be no full stop at the end of v. 9.

11. *Holy Father*] The expression occurs nowhere else. The epithet agrees with the prayer that GOD would preserve the disciples from the unholiness of the world (v. 15) in the holiness which CHRIST had revealed to them and prays the Father to give them (v. 17). The true reading (see R.V.) gives us, *keep them in thy name which thou hast given me*. Comp. Rev. ii. 17, xix. 12, xxii. 4. On the meaning of "name" see on ch. i. 12. *may be one*] They had just received a new bond of union, for they had all partaken of the one Bread (1 Cor. x. 17). CHRIST prays that their union may conform to the essential union between the Father and the Son.

12. *in the world*] These words are omitted by the best authorities. *I have kept*] Rather as R.V., **I guarded**: both verb and tense are changed. This expresses the protection which is the result of the watching. Moreover the reading must be changed as in v. 11; **I kept them in thy name which thou hast given me; and I guarded them, and not one of them perished, the son of perdition**] The phrase is used twice only in N.T.; here of Judas, in 2 Thess. ii. 3 of the "man of sin." Comp. "children of light," "children of darkness." Such expressions are common

scripture might be fulfilled. <sup>13</sup> And now come I to thee; and these *things* I speak in the world, that they might have my joy fulfilled in themselves. <sup>14</sup> I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them through thy truth: thy word is truth. <sup>18</sup> As thou hast sent me into

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in Hebrew (comp. ch. xii. 36; Is. lvii. 4; Eccus. xvi. 9; 2 Sam. xii. 5). We cannot here preserve the full force of the original, in which "perish" and "perdition" are represented by cognate words; "none perished but the son of perishing." *that the scripture*] Ps. xli. 9: see on chs. x. 35 and xiii. 18 and comp. ch. xii. 38.

<sup>13.</sup> CHRIST is praying aloud that His words may comfort them when they remember that He Himself consigned them to His Father's keeping. Comp. ch. xi. 42.

<sup>14.</sup> *thy word*] The revelation of God as a whole (see on v. 16 and ch. v. 47). *hath hated*] Rather as R.V., **hated**; the aorist expresses the single act of hate in contrast to the perfect, "I have given" a gift which they continue to possess.

<sup>15.</sup> The nature of the protection is made clear to the listening disciples; not exemption from attack and temptation, but freedom from the permanent influence of the enemy. *from the evil*] Rather as R.V., *from the evil one*; comp. 1 J. ii. 13, iii. 12, and especially v. 18. "From" = "out of": just as CHRIST is that *in* which His disciples live and move, so the evil one, "the ruler of this world" (chs. xii. 31, xvi. 11), is that *out of* which He prays that they may be kept.

<sup>17.</sup> *Sanctify*] Or, **Consecrate**. The word expresses God's destination of them for their work and His endowment of them with the powers necessary for it. The word is used of God's consecration of Jeremiah, Moses, and the chosen people (Jer. i. 5; Eccus. xlix. 7, xlv. 4; 2 Macc. i. 25). This prayer has been called "the Prayer of Consecration." *through thy truth*] Rather as R.V., **in the truth**. "Thy" is a gloss, rightly explaining the text, but wanting in all the best MSS. The Truth is the whole Christian revelation, the new environment in which believers are placed, and which helps to work their sanctification.

<sup>18.</sup> Better, **Even as thou didst send...I also did send**]

the world, even so have I also sent them into the world. <sup>19</sup>And for their sakes I sanctify myself, that they also might be sanctified through the truth. <sup>20</sup>Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup>that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. <sup>22</sup>And the glory which thou gavest me I have given them; that they may be one, even as we are one: <sup>23</sup>I in them, and thou in me, that they may be

Comp. chs. xv. 9, xx. 21. The Apostles had already received their commission (M. x. 5—15; Mk vi. 7; L. ix. 2—5), which is about to be renewed.

**19.** *sanctify*] Or, **consecrate**, as in v. 17. CHRIST does for Himself that which He prays the Father to do for His disciples. In ch. x. 36 He speaks of Himself as consecrated by the Father; set apart for a sacred purpose. *through the truth*] Rather as R.V., **in truth**. "In truth" = in reality and not merely in name or appearance; the expression is quite distinct from "in *the truth*" in v. 17.

**20—24.** *The Prayer for the whole Church*

**20.** *Neither pray I, &c.*] Lit. **But not concerning these only do I pray**] see on ch. xiv. 16. The limitation stated in v. 9 is at an end: through the Church He prays for the world (v. 21). *which shall believe*] The true reading gives, **who believe**. The future body of believers is regarded as already in existence: the Apostles are a guarantee and earnest of the Church that is to be.

**21.** This is the purpose rather than the purport of the prayer: CHRIST prays for blessings for His Church with this end in view,—that all may be one. And the unity of believers is like the unity of the Father with the Son (ch. x. 30), not a merely moral unity of disposition and purpose, but a vital unity, in which the members share the life of one and the same organism (see on Rom. xii. 4, 5). *hast sent*] Better as R.V., **didst send** (comp. v. 18). The eternal unity of believers with one another will produce such external results ("see how these Christians love one another"), and the world will be induced to believe. Hence the divisions and animosities of Christians are a perpetual stumblingblock to the world.

**22.** *gavest*] Better as R.V., **hast given** (see on v. 4). Looking forward with confidence to the issue of the conflict, CHRIST speaks of this glory as already given back to Him (v. 5) and shared with His followers. Comp. ch. xvi. 33.

**23.** *I in them, and thou in me*] And therefore, "Thou in them

made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. <sup>24</sup>Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. <sup>25</sup>O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. <sup>26</sup>And I have declared unto them

and they in thee." *made perfect in one*] Lit. *perfected into one*; i.e. completed and made one. In the unity the completeness consists. The expression "into one" occurs elsewhere only in ch. xi. 52. *may know*] Or, **come to know, recognise** (v. 3) gradually and in time. This is the second effect of the unity of Christians, more perfect than the first. The first (v. 21) was, that the world is induced to *believe* that God sent CHRIST; the second is, that the world comes to *know* that God sent CHRIST, and moreover that He loved the world even as He loved CHRIST.

<sup>24.</sup> *Father*] Comp. vv. 1, 5, 11, chs. xi. 41, xii. 27. The relationship is the ground of the appeal; He knows that His "will" is one with His Father's. *where I am*] Comp. ch. xiv. 3. *which thou hast given me*] The glory with which the risen and ascended JESUS was endowed. In sure confidence CHRIST speaks of this as already given, and wills that all believers may behold and share it. *for*] Better, **because**. *the foundation of the world*] Our Lord thrice uses this expression, here, L. xi. 50, and M. xxv. 34. Two of those who heard it reproduce it (1 Pet. i. 20; Rev. xiii. 8, xvii. 8).

#### 25, 26. Summary

<sup>25.</sup> *righteous Father*] The epithet (comp. v. 11) harmonizes with the appeal to the *justice* of God that follows, which is based on a simple statement of the facts. The world knew not God; CHRIST knew Him; the disciples knew that CHRIST was sent by Him. "Shall not the Judge of all the earth do right?" *hath not known*] Translate; **the world indeed knew thee not, but I knew thee**.

<sup>26.</sup> *have declared...will declare*] Better, **made known...will make known**. CHRIST knows the Father and makes known His name, i.e. His attributes and will, to the disciples. This imparting of knowledge is already accomplished in part; but there is room for perpetual instruction throughout all time, especially after the

thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

Section ii. *The Outer Glorification of CHRIST in His Passion.* xviii., xix.

**18** When Jesus had spoken these *words*, he went forth with his disciples over the brook Cedron,

Paraclete has been given. *may be in them*] May rule in their hearts as a guiding principle, without which they cannot receive the knowledge here promised; for "he that loveth not, knoweth not God" (1 J. iv. 8). *I in them*] These last words of CHRIST'S Mediatorial Prayer sum up its purpose. They are the thread which runs through all these farewell discourses. He is going away, and yet abides with them. His bodily presence passes away, His spiritual presence remains for ever; not seen with the eye without, but felt as life and strength within.

XVIII. We enter now upon the second part of the second main division of the Gospel. The Evangelist having given us the INNER GLORIFICATION OF CHRIST IN HIS LAST DISCOURSES (chs. xiii.—xvii.), now sets forth HIS OUTER GLORIFICATION IN HIS PASSION AND DEATH (chs. xviii., xix.). This part, like the former (see introduction to ch. xiii.), may be divided into four. 1. *The Betrayal* (ch. xviii. 1—11); 2. *The Jewish Trial* (12—27); 3. *The Roman Trial* (chs. xviii. 28—xix. 16); 4. *The Death and Burial* (17—42). For the order of events in this section see p. 27.

The main incidents *omitted by St John* but recorded by more than one of the other Evangelists are: (by *all three*) the agony, traitor's kiss, mockery as prophet, council at daybreak, impressment of Simon, reproaches of the spectators, darkness, confession of the centurion; (by *St Matthew and St Mark*) the desertion by all, examination before the Sanhedrin at night, false witness, adjuration, great Confession, mockery after condemnation, cry from Ps. xxii., reading of the veil.

The main incidents *peculiar to St John* are: the words of power at the arrest, examination before Annas, first conference of the Jews with Pilate and Pilate's private examination, first mockery and *Ecce Homo*, Pilate's maintenance of his words, the last charge (ch. xix. 25—27), the thirst, piercing of the side, ministry of Nicodemus.

#### 1—11. *The Betrayal*

1. *he went forth*] From the upper room. The word is used of leaving the room, M. xxvi. 30; Mk xiv. 26; L. xxii. 39. Those



where was a garden, into the which he entered, and his disciples. <sup>2</sup>And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. <sup>3</sup>Judas then, having received a band of men, and officers from the chief priests and Pharisees, cometh

who suppose that the room is left at ch. xiv. 31 interpret this of the departure from the city. *the brook Cedron*] Lit. **the ravine of the Kedron, or of the cedars.** The latter is the reading of the great majority of the authorities; but *of the Kedron* is well supported. *Of the cedars* is the reading of the LXX. in 1 K. xv. 13 and occurs as a various reading 2 S. xv. 23; 1 K. ii. 37; 2 K. xxiii. 6, 12. The inference is that both names were current, the Hebrew having given birth to a Greek name of different meaning but very similar sound. Kedron or Kidron="black," and is supposed to refer to the dark water or the gloom of the ravine. But it might refer to the black green of cedar-trees, and thus the two names would be united. This detail of their crossing the "Wady" of the Kidron is given by St John alone. "Brook" is misleading; the Greek means "winter-torrent," but even in winter there is little water in the Kidron. Neither this word nor the name Kedron occurs elsewhere in N.T. *a garden*] Or, **orchard.** St Matthew and St Mark give us the name. Gethsemane=oil-press, and no doubt olives abounded there.

**2. which betrayed**] Better, **who was betraying:** he was at that moment at work. Comp. v. 5. *resorted thither-with*] Lit. **met there with;** as if for teaching of a more private kind than was given to the multitude.

**3. Judas therefore**] St John's favourite particle, as in vv. 4, 6, 7, 10, 11, 12, 16, 17, 19, 24, 27, 28, 29, 31, 33, 37, 40. It was because Judas knew that Jesus often went thither that he came thither to take Him. *a band of men*] Lit. **the band** (i.e. of soldiers). This is one part of the company; Roman soldiers sent to prevent "an uproar" among the thousands of pilgrims assembled to keep the Passover (see on M. xxvi. 5). The word for "band" seems elsewhere in N.T. to mean "cohort," the tenth of a legion (M. xxvii. 27; Mk xv. 16; Acts x. 1, xxi. 31, xxvii. 1). But only a portion of the cohort which formed the garrison of the fortress of Antonia can here be meant. That the arrest of Jesus was expected to produce a crisis is shewn by the presence of the *chief* officer of the cohort (v. 12). *officers*] i.e. from the Sanhedrin. These may have been a portion of the Levitical Temple-police: that some of these were present is clear from L. xxii. 4, 52. This is a second

thither with lanterns and torches and weapons. <sup>4</sup>Jesus therefore, knowing all *things* that should come upon him, went forth, and said unto them, Whom seek ye? <sup>5</sup>They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. <sup>6</sup>As soon then as he had said unto them, I am *he*, they went backward, and fell to

part of the company. St Luke (xxii. 52) tells us that some of the chief priests themselves were there also. Thus there were (1) Roman soldiers, (2) Jewish officials, (3) chief priests. *with lanterns and torches*] The ordinary equipment for night duty, which the Paschal full-moon would not render useless. It was possible that dark woods or buildings would have to be searched.

<sup>4.</sup> *all things that should come*] Better as R.V., **all the things that were coming.** *went forth*] While "his hour was not yet come" (chs. vii. 30, viii. 20), He had withdrawn from danger (chs. viii. 59, xi. 54, xii. 36); now He goes forth to meet it. He who had avoided notoriety (ch. v. 13) and royalty (ch. vi. 15), goes forth to welcome death. His question perhaps had two objects: to withdraw attention from the disciples (v. 8), and to make His captors realise what they were doing.

<sup>5.</sup> *Jesus of Nazareth*] Or, **Jesus the Nazarene** (M. ii. 23), a rather more contemptuous expression than "Jesus of Nazareth" (ch. i. 46; Acts x. 38; comp. M. xxi. 11). "The Nazarene" in a contemptuous sense occurs ch. xix. 19; M. xxvi. 71; Mk xiv. 67. It is sometimes used in a neutral sense (Mk x. 47; L. xviii. 37, xxiv. 19). Later on the contempt of Jews and heathen became the glory of Christians (Acts ii. 22, iii. 6, iv. 10, vi. 14). *I am he*] The "he" is not expressed in the Greek: and "I am" to Jewish ears was the name of JEHOVAH. We have had the same expression several times in this Gospel, chs. vi. 20, viii. 24, 28, 58, xiii. 13. Judas, if not the chief priests, must have noticed the significant words. *which betrayed him, stood*] Lit. **who was betraying him** (v. 2), **was standing**. This tragic detail is impressed on St John's memory. In this as in the lanterns and torches, which he alone mentions, we have the vividness of the eye-witness. Apparently, after the kiss Judas fell back and rejoined CHRIST'S enemies.

<sup>6.</sup> *went backward, and fell*] This result proved both to the disciples and to His foes that His surrender was entirely voluntary (ch. x. 18). Once before, the majesty of His words had overwhelmed those who had come to arrest Him (ch. vii. 46); and it would have been so now, had not He willed to be taken.

the ground. <sup>7</sup>Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. <sup>8</sup>Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: <sup>9</sup>that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. <sup>10</sup>Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. <sup>11</sup>Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

<sup>12</sup>Then the band and the captain and officers of the

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**7. Again therefore** (v. 3) *he asked them*] They repeat the terms of their warrant; they have been sent to arrest JESUS the Nazarene.

**9. thou gavest me have I lost**] Better as R.V., *thou hast given me I lost* (see on ch. xvii. 4). The reference is to ch. xvii. 12, and is a strong confirmation of the historical truth of ch. xvii. It does not follow, because St John gives this interpretation of CHRIST's words, that therefore they have no other. This was a first fulfilment. The meaning must not be limited to bodily preservation. Had they been captured, apostasy (at least for a time) might have been the result, as was actually the case with St Peter.

**10. Simon Peter therefore** (v. 3)] because he "saw what would follow" (L. xxii. 49). All four mention this act of violence; St John alone gives the names. While St Peter was alive it was prudent not to mention his name; and probably St John was the only one who knew (v. 15) the servant's name. St Peter's impetuous boldness now illustrates his impetuous words ch. xiii. 37 and Mk viii. 32. *having a sword*] To carry arms on a feast-day was forbidden; so that we have here some indication that the Last Supper was not the Passover.

**11. the cup**] St John alone gives these words. On the other hand, the Synoptists alone give CHRIST's prayer in the garden (M. xxvi. 39, &c.) to which they obviously refer. Thus the two accounts confirm one another. See on ch. ii. 19. For the metaphor comp. Ps. lx. 3, lxxv. 8; Job xxi. 20; Jer. xxv. 15; Rev. xiv. 10, xvi. 19, &c.

#### 12—27. *The Jewish or Ecclesiastical Trial*

For the course of the Trials of our LORD see pp. 28 ff.

**12. Therefore** (v. 3) *the band &c.*] because of this violent attempt at resistance. The captain or *chiliarch* is the tribune or

Jews took Jesus, and bound him, <sup>13</sup>and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that *same* year. <sup>14</sup>Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

<sup>15</sup>And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. <sup>16</sup>But Peter stood at the door without. Then went out *that* other disciple, which was known unto the

chief officer of the Roman cohort. The representations of the hierarchy to the Romans are confirmed by St Peter's act: JESUS the Nazarene is a dangerous character who stirs up His followers to rebellion; He must be properly secured and bound.

13. Annas was one of the most influential members of the hierarchy, as is shewn by his securing the high-priesthood for five of his sons as well as for his son-in-law Caiaphas, after he had been deposed himself; see p. 35. He held office A.D. 7—14, his son Eleazar A.D. 16, Joseph Caiaphas A.D. 18—36; after him four sons of Annas held the office, the last of whom, another Annas (A.D. 62), put to death St James, the first bishop of Jerusalem. There were probably five or six deposed high priests in the Sanhedrin which tried our Lord. This examination before Annas is given us by St John only, who tacitly corrects the impression that the examination before Caiaphas was the only one. *that same year*] Omit "same" and see on ch. xi. 49. Comp. ch. xx. 19 and Mk iv. 35, where "same" is improperly inserted, as here.

14. *Now Caiaphas was he*] See on ch. xi. 50—52. The remark is made here to recall the prophecy now so near fulfilment, and perhaps to intimate that with Caiaphas and his father-in-law to direct the trial it could have but one issue.

15. *another disciple*] There is no reason for doubting the almost universal opinion that this "other" was St John himself; an opinion which agrees with the Evangelist's habitual reserve about himself (chs. i. 40, xiii. 23—25, xix. 26, xx. 2—8, xxi. 20—24); and also with the fact that St John frequently accompanies St Peter (L. xxii. 8; Acts iii. 1, iv. 13, viii. 14). *the high priest*] Caiaphas is probably meant (*vv.* 13, 24); but as deposed high priests still kept the title sometimes (L. iii. 2; Acts iv. 6), it is possible that Annas is intended. *the palace*] Rather, **the court** or open space in the centre or in front of the house (L. xxii. 55). It

high priest, and spake unto her that kept the door, and brought in Peter. <sup>17</sup>Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. <sup>18</sup>And the servants and officers stood *there*, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

<sup>19</sup>The high priest then asked Jesus of his disciples, and of his doctrine. <sup>20</sup>Jesus answered him, I spake openly to the world; I ever taught in the synagogue,

is not improbable that Annas lived in the official residence of his son-in-law. *her that kept the door*] Comp. Rhoda, Acts xii. 13.

**17.** *Art not thou also*] **Surely thou art not**; or, as R.V. **Art thou also** (as well as thy companion). St Peter's denial is thus, as it were, put into his mouth. See on ch. iv. 29 and comp. chs. iv. 33, vi. 67, vii. 47, ix. 40. In all these passages the question anticipates a *negative* answer. *this man's disciples*] "This man" and the turn of the sentence are contemptuous. Comp. chs. ix. 16, 24, xi. 47. St John had hurried on to the room where CHRIST was being examined; as at the Cross (ch. xix. 26) he kept close to his Master; and in neither case was molested. St Peter, who "followed afar off" (L. xxii. 54) and that rather out of curiosity "to see the end" (M. xxvi. 58) than out of love, encountered temptation and fell.

**18.** R.V. **Now the servants and the officers were standing there, having made...and were warming themselves**] The tribune (*v.* 12) having deposited his prisoner in safety, has withdrawn with his men. Only the Jewish officials remain, joined now by the household servants of the high priests. *of coals*] Charcoal in a brazier, "to the light" of which (L. xxii. 56) St Peter turned. Comp. ch. xxi. 9; Eccclus. xi. 32. Cold nights are exceptional but not uncommon in Palestine in April. Jerusalem stands high. *and Peter, &c.*] R.V. **and Peter also was with them, standing and warming himself.**

**19.** Again we are in doubt as to who is meant by the high priest (see on *v.* 15), but it will be safest to consider that Calaphas is meant throughout.

**20.** *I spake*] The true reading gives, **I have spoken.** There is a strong emphasis on "I." CHRIST answers no questions about His disciples; He bears the brunt Himself alone. Moreover He seems to contrast the openness of His proceedings with the secrecy of His enemies. *in the synagogue*] All the best MSS. omit the article; **in synagogue**, as we say "in church." See on ch.

and in the temple, whither the Jews always resort; and in secret have I said nothing. <sup>21</sup>Why askest thou me? ask them which heard *me*, what I have said unto them: behold, they know what I said. <sup>22</sup>And when he had thus spoken, one of the officers which stood by stroke Jesus with the palm of his hand, saying, Answerest thou the high priest so? <sup>23</sup>Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? <sup>24</sup>Now Annas had sent him bound unto Caiaphas the high priest.

<sup>25</sup>And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his

vi. 59. *whither the Jews always resort*] The better reading gives, **where all the Jews come together**. "I always taught in public places, where all the Jews meet." Nothing could be more open than His teaching. Comp. M. x. 27.

<sup>21</sup>. *they know*] Or, **these know**, as if implying that they were present and ought to be examined. According to Jewish rule witnesses for the defence were heard first.

<sup>22</sup>. *stroke Jesus with the palm of his hand*] Lit. *gave a blow*, and the word for "blow" (elsewhere ch. xix. 3, Mk xiv. 65 only) etymologically means a "blow with a rod," but is also used for a "blow with the open hand."

<sup>23</sup>. He here gives His own illustration of His own precept (M. v. 39); to exclude personal retaliation does not exclude calm protest and rebuke.

<sup>24</sup>. An overwhelming amount of evidence gives St John's favourite particle, **therefore**. Moreover the verb is aorist, not pluperfect. *Annas therefore sent him*. Because the results of the preliminary investigation before Annas were such (there was a *prima facie* case, but nothing conclusive), "Annas *therefore* sent him" for *formal* trial to Caiaphas, who had apparently been present during the previous interrogation and had taken part in it. *bound*] by the Roman soldiers and Jewish officials when He was arrested (v. 12). This was to prevent escape or rescue. During the examination He would be set free as possibly innocent. After the examination He was bound again.

<sup>25</sup>. R.V. **Now Simon Peter was standing and warming himself**] (v. 18). The movement in taking JESUS from Annas to Caiaphas once more attracted attention to the stranger by the fire. *Art not thou also*] Rather, **Art thou also** (see on v. 17). A look of

disciples? He denied *it*, and said, I am not. <sup>26</sup>One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? <sup>27</sup>Peter then denied again: and immediately *the* cock crew.

<sup>28</sup>Then led they Jesus from Caiaphas unto the hall

sympathy and distress on St Peter's face provokes the exclamation, *Surely thou also art not one of his disciples?*

<sup>26.</sup> *his kinsman*] How natural that an acquaintance of the high priest (v. 15) and known to his portress (v. 16) should know this fact also as well as Malchus' name (v. 10). This confirms the ordinary view that the "other disciple" (v. 15) is the Evangelist himself. *Did not I see thee*] "I" is emphatic; "with my own eyes."

<sup>27.</sup> *Again therefore* (v. 3) *Peter denied*] Because he had denied before. St John, like St Luke, omits the oaths and curses (M. xxvi. 73; Mk xiv. 71). We may believe that St Peter himself through St Mark was the first to include this aggravation of his guilt in the current tradition. *the cock crew*] Rather, *a cock crew*. In none of the Gospels is there the definite article which both A.V. and R.V. insert. It is "St Peter's friend St John, who seems to mention most what may lessen the fault of his brother apostle"; that servants and officers were about him; that in the second case he was pressed by more than one; and that on the last occasion a kinsman of Malchus was among his accusers, which may greatly have increased Peter's terror.

#### XVIII. 28—XIX. 16. *The Roman or Civil Trial*

St John omits the examination before Caiaphas and the Sanhedrin at an irregular time and place, at midnight and at "the Booths" (M. xxvi. 57—68; Mk xiv. 53—65), and also the formal meeting of the Sanhedrin after daybreak in the proper place (M. xxvii. 1; Mk xv. 1; L. xxii. 66—71), at which JESUS was sentenced to death. He proceeds to narrate what the Synoptists omit, the conference between Pilate and the Jews (vv. 28—32) and two private examinations of JESUS by Pilate (vv. 33—38 and ch. xix. 8—11). Here also we seem to have the evidence of an eyewitness.

<sup>28.</sup> *R.V. They lead Jesus therefore*] He had been condemned to death; and now His enemies take Him to the Roman governor to get the sentence executed. *the hall of judgment*] *Pilate's house*, i.e. *the palace*. In the original it is *praetorium*, the Greek form of *praetorium*. In A.V. the rendering of it varies

of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. <sup>29</sup> Pilate then went out unto them, and said, What accusation bring you against this man? <sup>30</sup> They answered and said unto him, If he were not a malefactor, we would

capriciously: M. xxvii. 27, "common hall," with "governor's house" in the margin; Mk xv. 16, "Praetorium"; J. xviii. 33 and xix. 9, "judgment hall." Yet the meaning must be the same in all these passages. Comp. Acts xxiii. 35, "judgment hall"; Phil. i. 13, "the palace." The meaning of *praetorium* varies according to the context. The word is of military origin: (1) "the general's tent" or "head-quarters." Hence, in the provinces, (2) "the governor's residence," the meaning in Acts xxiii. 35: in a sort of metaphorical sense, (3) a "mansion" or "palace" (Juvenal i. 75): at Rome, (4) "the praetorian guard," the probable meaning in Phil. i. 13. Of these leading significations the second is probably right here and throughout the Gospels; *the official residence of the Procurator.*

#### 29—32. *Outside the Praetorium*

The Jews claim the execution of the Sanhedrin's sentence of death, and Pilate refuses it. *early*] In Mk xiii. 35 the word stands for the fourth watch which lasted from 3.0 to 6.0 A.M. A Roman court might be held directly after sunrise; and as Pilate had probably been informed that an important case was to be brought before him, delay in which might cause serious disturbance, there is nothing improbable in his being ready to open his court between 4.0 and 5.0 A.M. *be defiled*] by entering a house not properly cleansed of leaven (Ex. xii. 15). *eat the passover*] It is quite evident that St John does not regard the Last Supper as a Paschal meal. Comp. ch. xiii. 1, 29. It is equally evident that the synoptic narratives convey the impression that the Last Supper was the ordinary Jewish Passover (M. xxvi. 17, 18, 19; Mk xiv. 14, 16; L. xxii. 7, 8, 11, 13, 15). Whatever be the right solution of the difficulty, the independence of the author of the Fourth Gospel is manifest.

**29. Pilate therefore** (v. 3) *went out*] Because they would not enter, he went out to him. The Evangelist assumes that his readers know who Pilate is, just as he assumes that they know the Twelve (ch. vi. 67) and Mary Magdalene (ch. xix. 25); all are introduced without explanation. *What accusation*] In accordance with strict procedure he demands a formal indictment.

**30. a malefactor**] **An evil-doer**; the Greek word at L. xxiii.



not have delivered him up unto thee. <sup>31</sup>Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any *man* to death: <sup>32</sup>that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. <sup>33</sup>Then Pilate

<sup>32</sup> is different. The Jews are taken aback at Pilate's evident intention of trying the case himself. They had expected him merely to carry out their sentence; but they rely mainly on three distinct charges, which being political Pilate must hear: (1) seditious agitation, (2) forbidding to give tribute to Caesar, (3) assuming the title, "King of the Jews" (L. xxiii. 3).

**31. Pilate therefore** (*v. 3 said*) Impressed by his wife's dream (M. xxvii. 19) he tries in various ways to avoid sentencing JESUS to death. (1) He would have the Jews deal with the case themselves; (2) he sends JESUS to Herod; (3) he proposes to release Him in honour of the Feast; (4) he will scourge Him and let Him go. Roman governors were not commonly so scrupulous, and Pilate was not above the average: a vague superstitious dread was perhaps his strongest motive. Thrice he pronounces JESUS innocent (*v. 39, ch. xix. 4, 6*). *Take ye, &c.*] Lit. as R.V. *Take him yourselves.* *It is not lawful for us to put...to death*] These words are to be taken quite literally. The Sanhedrin had not the right to inflict capital punishment at this time. The evidence for this is (1) this verse; (2) the statement of the Talmud that 40 years before the destruction of Jerusalem the Jews lost this power; (3) the evidence of Josephus (*Ant. xx. ix. 1; comp. xviii. i. 1; xvi. ii. 4, and vi.*) that the high priest could not summon a judicial court of the Sanhedrin without the Procurator's leave; (4) the analogy of Roman law. Stephen's death (if judicial at all) and the other cases (*comp. J. v. 18, vii. 1, 25, viii. 37, 59; Acts xxi. 31*) only prove that the Jews sometimes ventured on acts of violence of which the Romans took little notice. Besides we do not know that in all these cases the Sanhedrin proposed to do more than to *sentence* to death, trusting to the Romans to execute the sentence, as here. Pilate's whole action, and his express statement *ch. xix. 10*, seem to imply that he alone has the power to inflict death.

**32. what death**] Rather as R.V., **by what manner of death.** *Comp. chs. xii. 33 and xxi. 19.* Had the Sanhedrin executed Him as a blasphemer or a false prophet, He would have been stoned. The Jews had other forms of capital punishment, but crucifixion was not among them.

entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? <sup>34</sup> Jesus answered him, Sayest thou this *thing* of thyself, or did others tell *it* thee of me? <sup>35</sup> Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? <sup>36</sup> Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. <sup>37</sup> Pilate therefore said unto him, Art thou a king then? Jesus answered,

### 33—37. *Inside the Praetorium*

JESUS is privately examined by Pilate and makes "a good confession" (1 Tim. vi. 13).

**33.** *Then Pilate*] **Pilate therefore.** Because of the importunity of the Jews Pilate is obliged to investigate further; and being only Procurator, although *cum potestate*, has no Quaestor, but conducts the examination himself. *Art thou the King of the Jews?*] In all four Gospels these are the first words of Pilate to JESUS, and in all four there is an emphasis on "thou." The pitiable appearance of JESUS was such that Pilate speaks with surprise (comp. ch. iv. 12). The question may mean "Dost *Thou* claim to be King?" or, "Art *Thou* the so-called King?" The royal title first appears in the mouth of the wise men, M. ii. 1, next in the mouth of Pilate.

**34.** JESUS claims a right to know the author of the charge. Moreover the meaning of the title, and therefore the truth of it, would depend on the person who used it. In Pilate's sense He was not King; in another sense He was.

**35.** "Is it likely that I, a Roman governor, have any interest in these Jewish questions?"

**36.** *My kingdom*] There is a strong emphasis on "My" throughout the verse; "the kingdom that is Mine, the servants that are Mine"; i.e. those that are truly such (see on ch. xiv. 27). The word for "servants" here is the same as is rendered "officers" in vv. 3, 12, 18, 22, ch. vii. 32, 45, 46 (comp. M. v. 25), and no doubt contains an allusion to the officials of the Jewish hierarchy. *is not of this world*] Has not its origin or root there so as to draw its power from thence. Comp. chs. viii. 23, xv. 19, xvii. 14, 16.

**37.** *Art thou a king then?*] The question is half an exclamation. "So then, *Thou* art a king!" Comp. ch. i. 21. *To this end...*

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. <sup>38</sup> Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. <sup>39</sup> But ye have a custom, that I

*for this cause*] The Greek for both is the same, and should be rendered in the same way in English, as it is in R.V.; "to this end." Both refer to what precedes. To be a king, He became incarnate; to be a king, He entered the world. *was I born... came I*]

Better as R.V., **have I been born... am I come**. Both verbs are perfects; CHRIST has come and remains in the world. *bear witness unto the truth*] i.e. to the objective reality of the Truth: not merely "bear witness of," i.e. respecting, the Truth (chs. i. 7, 15, ii. 25, v. 31—39, viii. 13—18, &c.), but "bear witness to," i.e. in support and defence of, the Truth (ch. v. 33). *that is of the truth*] That has his root in it, so as to draw the power of his life from it. Comp. v. 36, chs. iii. 31, viii. 47, and especially 1 J. ii. 21, iii. 19.

**38.** Pilate does not ask about "the Truth," but truth in any particular case. His question does not indicate any serious wish to know what truth really is, nor yet the despairing scepticism of a baffled thinker; nor, on the other hand, is it uttered in a light spirit of "jesting" (as Bacon thought). Rather it is the half-pitying, half-impatient, question of a practical man of the world, whose experience of life has convinced him that truth is a dream of enthusiasts.

#### 38—40. *Outside the Praetorium*

Pilate pronounces Him innocent and offers to release Him in honour of the Feast: the Jews prefer Barabbas.

**38.** *unto the Jews*] Apparently the mob and not the hierarchy. By proposing to release Him on account of the Feast rather than of His innocence he would avoid insulting the Sanhedrin, who had already pronounced Him guilty. *I find no ground of accusation in him*] As in ch. xix. 6, the pronoun is emphatic; "I, the Roman judge, in contrast to you Jewish fanatics." The word here and ch. xix. 4, 6 rendered "fault" (*aitia*) is rendered "accusation," M. xxvii. 37 and Mk xv. 26, and "cause," Acts xiii. 28, xxviii. 18. In all these passages it seems to mean "legal ground for prosecution."

**39.** Nothing is known of this custom beyond what is told us in the Gospels. Prisoners were sometimes released at Rome at

should release unto you one at the passover: will ye therefore *that* I release unto you the King of the Jews? <sup>40</sup> Then cried they all again, saying, Not this *man*, but Barabbas. Now Barabbas was a robber. **19** Then Pilate therefore took Jesus, and scourged *him*. <sup>2</sup> And the soldiers platted a crown of thorns, and put *it* on his head,

certain festivals, and it would be quite in harmony with the conciliatory policy of Rome to honour native festivals in this way in the case of subject nations. In L. xxiii. 17 the custom is said to be an obligation; "of necessity he must"; but that verse is of very doubtful genuineness. *the King of the Jews*] Expressive of scornful contempt. Comp. ch. xix. 15.

**40.** *Barabbas*] Or, *Bar-Abbas*, son of Abba (father). *Now Barabbas was a robber*] There is a tragic impressiveness in this brief remark. Comp. "Jesus wept" (ch. xi. 35), and "And it was night" (ch. xiii. 30). In the case of Barabbas we know from St Mark and St Luke that he had been guilty of insurrection and consequent bloodshed rather than of stealing; and this was very likely the case with the two robbers crucified with Jesus. Thus by a strange irony the hierarchy obtain the release of a man guilty of the very crime with which they charged CHRIST,—sedition. The people had some sympathy with the insurrection of Barabbas, and on this the priests worked. Barabbas had done, just what Jesus had refused to do, had led a revolt against the Romans.

### XIX. 1—3. *Inside the Praetorium*

The scourging and mockery by the soldiers.

**1.** Because the attempt to release Him in honour of the Feast had failed, Pilate tries whether scourging will not satisfy the Jews. Scourging was part of Roman capital punishment, and had we only the first two Gospels we might suppose that the scourging was inflicted immediately before the Crucifixion; but St John, combined with St Luke, makes it clear that scourging was inflicted as a separate punishment in the hope that it would suffice. The supposition of a second scourging as part of the execution is improbable; it may be doubted whether any human frame could have survived a Roman scourging twice in one day. One infliction was sometimes fatal.

**2.** Herod and his troops (L. xxiii. 11) had set an example which the Roman soldiers were ready enough to follow. The soldiers had inflicted the scourging; for Pilate, being only Procurator, would have no lictors. *of thorns*] The plant is supposed to have been one with flexible branches, and leaves like ivy, still abundant

and they put on him a purple robe, <sup>3</sup> and said, Hail, King of the Jews: and they smote him with their hands. <sup>4</sup> Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. <sup>5</sup> Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man. <sup>6</sup> When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take

in the Jordan valley and round about Jerusalem. *a purple robe*] St Mark has "purple," St Matthew "scarlet," St Luke is silent. "Purple" with the ancients was a vague term for bright rich colour and would be used of crimson as well as of violet.

3. The best authorities add a graphic touch not given by the Synoptists; *and they kept coming unto him and saying, Hail, King of the Jews*] Like the Procurator, they mock the Jews as well as their victim. *smote him with their hands*] Lit. **gave him blows**, but whether with a rod, as the root of the word implies, or with the hand, as is more probable, we are uncertain (see on ch. xviii. 22).

#### 4—7. Outside the Praetorium

Pilate's appeal, "Behold the *man*"; the Jews' rejoinder, "He made Himself *Son of God*."

4. There is a slight change from ch. xix. 38, the emphasis here being on "crime" instead of on "I";—**ground of accusation I find none in him**.

5. *Jesus therefore came*] The Evangelist repeats the details of a picture deeply imprinted on his memory. Whether or no he went into the Praetorium, he no doubt witnessed the *Ecce Homo*. *Behold the man*.] In pity rather than contempt. Pilate appeals to their humanity: surely the most bitter among them will now be satisfied, or at least the more compassionate will control the rest. When this appeal fails, Pilate's pity turns to bitterness (v. 14).

6. The leaders take the initiative, to prevent any expression of compassion on the part of the crowd. According to all four Evangelists the demand for *crucifixion* was not made at first, but after the offer to release JESUS in honour of the Feast. *Take ye him*] Better, *Take him yourselves*, as in ch. xviii. 31. It ought to have been beneath the dignity of a Roman judge to taunt the people with a suggestion which he knew that they dare not follow.

ye him, and crucify *him*: for I find no fault in him. <sup>7</sup>The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

<sup>8</sup>When Pilate therefore heard that saying, he was the more afraid; <sup>9</sup>and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. <sup>10</sup>Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? <sup>11</sup>Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above:

Pilate is goaded into an exhibition of feeling unworthy of his office. *for I find*] As in ch. xviii. 38, the "I" is emphatic; "for I do not find in Him a ground of accusation."

<sup>7</sup>. *We have a law*] As a Procurator he is bound to pay respect to the law of subject nationalities. He has challenged them to take the law into their own hands; let him hear what their law is. *by our law*] Rather, **according to the law**; Lev. xxiv. 16.

### 8—11. Inside the Praetorium

CHRIST's origin is asked and not told; the origin of authority is told unasked.

<sup>8</sup>. The message from his wife had already affected him. This mysterious claim still further excites his fears. Was it the offspring of a divinity that he had so infamously handled? Comp. M. xxvii. 54.

<sup>9</sup>. *judgment hall*] See on ch. xviii. 28. *Whence art thou?*] Would the prisoner assert His mysterious claim to him, or explain it? *no answer*] Pilate could not have understood the answer; and what had it to do with the merits of the case? Comp. M. xxvii. 12—14 and CHRIST's own precept, M. vii. 6.

<sup>10</sup>. Whatever He might do before His Jewish persecutors, it was folly to refuse an answer to the Roman governor.

<sup>11</sup>. This is CHRIST's last word to Pilate; a defence of the supremacy of God, and a protest against the claim of any human potentate to be irresponsible. *from above*] i.e. from God. This even Pilate could understand. The point is that the possession and exercise of all authority is the gift of God; ch. iii. 27; Rom. xiii. 1—7. Comp. ch. iii. 3, 7, 31; James i. 17, iii. 15, 17 where

therefore he that delivered me unto thee hath the greater sin. <sup>12</sup> And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this *man* go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar. <sup>13</sup> When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place

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the same adverb is used. *he that delivered me*] Caiaphas, the representative of the Sanhedrin and of the nation. The addition "unto thee" shews that Judas is not meant; Judas had not betrayed JESUS to Pilate but to the Sanhedrin. Comp. ch. xviii. 35. *greater sin*] Because he had the opportunity of knowing who JESUS was. Once more we have the expression, peculiar to St John, "to have sin" (chs. ix. 41, xv. 22, 24; 1 John i. 8).

#### 12—16. *Outside the Praetorium*

The power from above controlled from below pronounces public sentence against the Innocent.

<sup>12</sup>. *And from thenceforth*] Or (as in ch. vi. 66), **Hereupon**. Result rather than time seems to be meant. *sought*] The tense is the imperfect, and suggests continued efforts. What these were the Evangelist does not tell us. *If thou let this man go*] *If thou release this man*; it is the same verb as in the first clause. The Jews once more shift their tactics and from the ecclesiastical charge (v. 7) go back to the political, which they now back up by an appeal to Pilate's own interests. Pilate's interest in JESUS and contempt for His accusers must give way before a fear for his own position. *Cesar's friend*] The words probably mean no more than "loyal to Caesar." *speareth against Cesar*] *ipso facto* declares himself a rebel; and for a Roman governor to protect such a person would be high treason (*majestas*). The Jews scarcely knew how powerful their weapon was. Pilate's patron Sejanus (executed A.D. 31) was losing his hold over Tiberius, even if he had not already fallen. Pilate had thrice nearly driven the Jews to revolt, and his character would not stand high with an Emperor who prided himself on the good government of the provinces. Above all, the terrible *Lex Majestatis* was by this time worked in such a way that prosecution under it was almost certain death.

<sup>13</sup>. Pilate's mind seems to be made up at once. *brought Jesus forth*] Sentence must be pronounced in public. Pilate, in giving judgment about the standards, which had been brought into Jerusalem, has his tribunal in the great circus at Caesarea, and Florus erects his in front of the palace (Josephus, *Jewish War*, II. ix. 3, xiv. 8). *sat down*] The Greek verb may be either

that is called the Pavement, but in the Hebrew, Gabbatha. <sup>14</sup>And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King. <sup>15</sup>But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests

transitive, as in 1 Cor. vi. 4; Eph. i. 20, or intransitive, as in M. xix. 28, xxv. 31. If it is transitive here, the meaning will be, "placed Him on the judgment seat," as an illustration of "Behold your King!" But ch. xii. 14; Rev. iii. 21, xx. 4, and Acts xii. 21, xxv. 6, 17 are against the transitive meaning in this place. Josephus (*Ant.* v. v. 2) says that the Temple-mound was covered with a tessellated pavement; but Gabbatha (= *Gab Baitha*) means "the ridge of the House," i.e. "the Temple-mound," and refers to the shape of the ground (like a *back*), not to the pavement upon it.

<sup>14.</sup> *the preparation*] i.e. the day before the Passover, the "eve." and about the sixth hour] The best MSS. have **it was about the sixth hour**. In two abrupt sentences St John calls special attention to the day and hour; *now it was the eve of the Passover: it was about the sixth hour*. We have seen already (chs. i. 39, iv. 6, 52, xi. 9) that there is nothing thus far which is conclusively in favour of the antecedently improbable view, that St John reckons the hours of the day as we do, from midnight to noon and noon to midnight. But there is some evidence of a custom of reckoning the hours from midnight in Asia Minor. Polycarp was martyred "at the eighth hour" (*Mart. Pol.* xxi.), Pionius at "the tenth hour" (*Acta Mart.* p. 137); both at Smyrna. Such exhibitions commonly took place in the morning (Philo, ii. 529); so that 8.0 and 10.0 A.M. are more probable than 2.0 and 4.0 P.M. This solution may therefore be adopted as less unsatisfactory than the conjecture of a false reading either here or in Mk xv. 25, or the various forced interpretations which have been given of St John's words. *Behold your King*] Like the title on the cross, these words are spoken in bitter irony. This man in His mock insignia is a fit sovereign for the miserable Jews.

<sup>15.</sup> There is a strong emphasis on "King," which stands first in the original. Pilate begins (ch. xviii. 33) and ends with the one dangerous item in the indictment, the claim of JESUS to be King of the Jews. *The chief priests*] This depth of degradation was reserved for them. Sooner than acknowledge that JESUS is the Messiah they proclaim that a heathen Emperor is their King. And their baseness is at once followed by Pilate's: sooner than meet a dangerous charge he condemns the innocent to death.



answered, We have no king but Cesar. <sup>16</sup>Then delivered he him therefore unto them to be crucified.

And they took Jesus, and led *him* away. <sup>17</sup>And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha: <sup>18</sup>where they crucified him, and two other with him, on either side one, and Jesus in the midst. <sup>19</sup>And Pilate wrote a title, and put *it* on the cross. And the

**16.** In delivering Him over to the priests he does not allow them to act for themselves: "he delivered Him to them that *He might be crucified*" by Roman soldiers. *And they took*] *They therefore took.* The word for "took" should rather be rendered *received*, as in the only other places in which it occurs in this Gospel, chs. i. 11, xiv. 3. *and led him away*] These words are of very doubtful authority.

#### 17—42. *The Crucifixion and Burial*

The section falls into four double parts of which the second and fourth contain a marked dramatic contrast, such as St John loves to point out: (1) *The Crucifixion and the title on the cross* (17—22). (2) *The four enemies and the four friends* (23—27). (3) *The two words, "I thirst," "It is finished"* (28—30). (4) *The hostile and the friendly petitions* (31—42).

#### 17—22. *The Crucifixion and the Title on the Cross*

**17.** *bearing his cross*] The better reading followed in R.V. gives, *bearing the cross for himself.* St John omits the help which Simon the Cyrenian was soon compelled to render, as also (what seems to be implied by Mk xv. 22) that at last they were obliged to carry JESUS Himself. Comp. the Lesson for Good Friday morning, Gen. xxii., especially v. 6. *of a skull*] Probably on account of its shape. It would be contrary to Jewish law to leave skulls unburied; and if this were the meaning of the name we should expect "of skulls" rather than "of a skull."

**18.** *two other*] Robbers or bandits, as St Matthew and St Mark call them, probably guilty of the same crimes as Barabbas. JESUS is crucified with them as being condemned under a similar charge of sedition and treason. *Jesus in the midst*] It is the place of honour mockingly given to Him as King.

**19.** *a title*] Better, *a title also.* It was common to put on the cross the name and crime of the person executed, after making him carry it round his neck to the place of execution. St John alone tells us that Pilate wrote the title himself.

writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the

20. *nigh to the city*] Pictures are often misleading in placing the city a mile or two in the background of the Crucifixion. St John's exact topographical knowledge comes out again here. *in Hebrew, and Greek, and Latin*] The better texts give, *in Hebrew and in Latin and in Greek*. The national and the official languages would naturally be placed before Greek. The three representative languages of the world, the languages of religion, of empire, and of intellect, were employed. Thus did they "tell it out among the heathen that the Lord is king," or (according to a remarkable reading of the LXX. in Ps. xvi. 10) "that the Lord reigned from the tree."

21. *Then said*] Better, *said therefore*. Now that they have wrong what they wanted out of Pilate they see that in granting it he has insulted them publicly before the thousands present at the Passover.

22. His answer illustrates the obstinacy and relentlessness, which Philo says was characteristic of him. His own interests are not at stake, so he will have his way: where he had anything to fear or to gain he could be supple enough.

### 23—27. *The four Enemies and the four Friends*

23. *his garments*] The loose, outer garment, with the girdle and fastenings. This was large enough to be worth dividing. *four parts*] A mark of accurate knowledge; a quaternion of soldiers has charge of the prisoner, as in Acts xii. 4. The clothes of executed criminals were the perquisite of the soldiers on duty. *his coat*] Better, *the coat or tunic*: it fitted somewhat close to the body, reaching from the neck to the knees or ancles. Josephus tells us that that of the high-priest was seamless, whereas in other cases this garment was commonly made of two pieces (*Ant.* III. vii. 4).

top throughout. <sup>24</sup>They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These *things* therefore the soldiers did.

<sup>25</sup>Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. <sup>26</sup>When Jesus therefore saw *his* mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

<sup>24</sup>. It was *in order* that the Divine purpose might be accomplished, that this twofold assignment of CHRIST'S garments took place. St John quotes the LXX. verbatim, although there the difference, which both he and the original Hebrew mark between the upper and under garment, is obliterated.

<sup>25</sup>. *But there were standing*] By two small particles scarcely translatable in English, St John indicates the contrast between the two groups. On the one hand, the four plundering soldiers with the centurion; on the other, the four ministering women with the beloved disciple. The Greek, like the English, leaves us in doubt whether there are four women or three. The former is much more probable. (1) It avoids the very improbable supposition of two sisters having the same name. (2) St John is fond of *parallel* expressions; "His mother and His mother's sister, Mary of Clopas and Mary Magdalene" are two pairs. (3) St Mark (xv. 40) mentions Mary Magdalene, Mary the mother of James the Less, and Salome. Mary Magdalene is common to both narratives, "Mary the mother of James the Less" is "Mary of Clopas": the natural inference is that Salome is "His mother's sister." If this is correct, (4) St John's silence about the name of "His mother's sister" is explained: she was his own mother, and he is habitually reserved about all closely connected with himself. He never mentions either his own name, or his brother's, or the Virgin's. (5) The very ancient Syriac Version adopts this view by inserting "and" before "Mary the (wife) of Clopas." *of Cleophas*] Rather, *of Clopas*. There is no reason for identifying Clopas here with Cleopas in L. xxiv. 18: Clopas is Aramaic, Cleopas is Greek. The spelling *Clophas* is a mistake derived from Latin MSS.

<sup>26</sup>. *whom he loved*] See on ch. xiii. 23. *Woman*] See on ch. ii. 4. *behold thy son*] As His own brethren did not believe

27 Then saith he to the disciple, Behold thy mother. And from that hour *that* disciple took her unto his own home.

28 After this, Jesus knowing that all *things* were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed *his* head, and gave up the ghost.

on Him (ch. vii. 5), CHRIST does not commit His Mother to their care. If St John was her nephew he would be naturally chosen for this duty.

### 28—30. *Two Words from the Cross*

"I Thirst," "It is finished." See p. 33.

28. *were now accomplished*] Rather, **are already finished**. The very same word is used here as in v. 30, and this identity must be preserved in translation. All things were finished, including the thirst; but CHRIST alone knew this. In order that the prophecy might be "accomplished" it was necessary that He should make known His thirst.

29. *Now...vinegar*] Omit "now." St John's precise knowledge appears once more: the other three do not mention the vessel, but he had stood close to it. The "vinegar" was probably the sour wine for the soldiers. *and they filled, &c.*] Better, **having placed therefore a sponge full of the vinegar upon hyssop**. The difference between the two verbs is very graphic; the one expresses the placing of the sponge round the stalk, the other the offering and applying it to His lips. It is not probable that CHRIST's feet were on a level with the spectators' heads, as pictures represent. St John alone mentions the hyssop; another mark of exact knowledge.

30. *received*] He had refused the stupefying draught which would have clouded His faculties: He accepts what will revive them for the effort of a willing surrender of His life. *It is finished*] The Messiah's work of redemption was accomplished; His Father's commandment had been obeyed; types and prophecies had been fulfilled; His life had been lived, and His teaching completed; His last earthly tie had been severed (vv. 26, 27); and the end had come. The final "wages of sin" alone remained to be paid. *he bowed his head*] Another detail peculiar to the Evangelist who witnessed it. The two Apostles mark with special

<sup>31</sup>The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. <sup>32</sup>Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. <sup>33</sup>But when they came to Jesus, and saw that he was dead already, they brake not his legs: <sup>34</sup>but one of the soldiers with a spear pierced his side, and forthwith came there out blood

clearness that the Messiah's death was entirely voluntary. St Matthew says, "He let go His spirit" (xxvii. 50); St John, "He gave up His spirit." None of the four says, "He died." It was the one thing which CHRIST claimed to do "of Himself" (ch. x. 18). Contrast chs. v. 30, vii. 28, viii. 28, 42. Between the two "words" recorded in these verses (28—30) there is again a contrast. "I thirst" is an expression of suffering; the only one during the Passion. "It is finished" is a cry of triumph.

### 31—42. *The petition of the Jews and the petition of Joseph*

**31.** As in ch. xviii. 28, the Jews shew themselves to be among those "who strain out a gnat and swallow a camel." In the midst of deliberate judicial murder they are scrupulous about ceremonial observances. In order to save the Sabbath, and perhaps also to inflict still further suffering, they ask Pilate for this terrible addition to the punishment of crucifixion. *the preparation*] The eve of the Sabbath; and the Sabbath on this occasion coincided with the 15th Nisan, the first day of the Passover. This first day ranked as a Sabbath (Exod. xii. 16; Lev. xxiii. 7); so that the day was doubly holy. *legs might be broken*] The *crurifragium*, like crucifixion, was a punishment commonly reserved for slaves. The two were sometimes combined, as here.

**34.** *pierced*] To make quite sure that He was dead. *blood and water*] There has been much discussion as to the *physical* cause of CHRIST's death; and those who investigate this try to account for the effusion of blood and water. Two or three hypotheses have been put forward. Are they not altogether out of place? It is more simple to believe that He delivered up His life before natural causes became fatal. "No one," neither Jew nor Roman, "took it from Him" by any means whatever: "He lays it down of Himself" (ch. x. 18). And if we decline to investigate the

and water. <sup>35</sup>And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. <sup>36</sup>For these *things* were done, that the scripture should be fulfilled, A bone of him shall not be broken. <sup>37</sup>And again another scripture saith, They shall look on *him* whom they pierced.

physical cause of the Lord's death, we need not ask for a physical explanation of what is recorded here. St John assures us that he saw it with his own eyes, and he records it that we "may believe": i.e. he regards it as a "sign" that the corpse was no ordinary one, but a Body that even in death was Divine. The blood and water are symbolical. Blood symbolizes the work of redemption which had just been completed by His death; the water symbolizes the "birth from above," with its cleansing from sin, which was the result of His death, and is the means by which we appropriate it. Thus the two great Sacraments are represented.

**35.** *he that saw it, &c.*] R.V. *he that hath seen hath borne witness and his witness is true*; comp. chs. i. 19, 32, 34, viii. 13, 14, xii. 17. The use of the perfect rather than the aorist is evidence that the writer himself is the person who saw. If he were appealing to the witness of another person he would almost certainly have written, as the A.V., "he that saw." *is true*] The word for "true" implies that the witness was not merely true in point of fact, but satisfactory as evidence. (See on ch. i. 9, and comp. chs. vii. 28, viii. 16.) *saith true*] Better, *saith things that are true*. There is no tautology, as in the A.V. St John first says that his evidence is adequate; he then adds that the contents of it are true. Testimony may be sufficient (e.g. of a competent eyewitness) but false: or it may be insufficient (e.g. of a half-witted child) but true. *that ye might*] Better, *that ye also may*; ye as well as the witness who saw for himself.

**36.** The "for" depends upon "believe." Belief has the support of Scripture; for the two surprising events, CHRIST'S escaping the *crurifragium* and yet having His side pierced, were evidently preordained in the Divine counsels. *shall not be broken*] Exod. xii. 46. Thus He who at the opening of this Gospel was proclaimed as the Lamb of God (ch. i. 29, 36), at the close of it is declared to be the true Paschal Lamb. Once more we have evidence that St John's consistent and precise view is, that *the death of CHRIST coincided with the killing of the Paschal Lamb*.

**37.** *pierced*] See on v. 34. The word here used occurs nowhere else in N.T. excepting Rev. i. 7, and forms a connexion worth noting between the Gospel and the Apocalypse (see on chs. xi. 44,

38 And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

xv. 20, and xx. 16); all the more so because St John here agrees with the present Masoretic Hebrew text and in every word differs from the Greek of the LXX. See on chs. vi. 45, xii. 13, 15.

38. *Joseph of Arimathea*] See p. 39. The Synoptists tell us that he was rich, a member of the Sanhedrin, a good and just man who had not consented to the Sanhedrin's counsel and crime, one who (like Simon and Anna) waited for the kingdom of God, and had become a disciple of CHRIST. *secretly for fear of the Jews*] This forms a coincidence with St Mark, who says of him (xv. 43) that "*having summoned courage he went in unto Pilate,*" implying that like Nicodemus he was naturally timid.

39. *Nicodemus*] Another coincidence. Nicodemus also was a member of the Sanhedrin\* (ch. iii. 1), and his acquaintance with Joseph is thus explained. But it is St Mark who tells us that Joseph was one of the Sanhedrin, St John who brings him in contact with Nicodemus. *myrrh and aloes*] Myrrh-resin and pounded aloe-wood, both aromatic substances: "All thy garments are myrrh and aloes" (Ps. xlv. 8).

40. *wound it, &c.*] Or, as R.V. **bound it in linen cloths.** The word here used for "linen cloths" occurs also in L. xxiv. 12. *the manner of the Jews*] As distinct from the manner of the Egyptians, whose three methods of embalming are elaborately described by Herodotus (II. lxxxvi. ff.). The Egyptians in all cases removed part of the intestines and steeped the body in nitre.

41. St John alone tells of the garden, which probably belonged to Joseph, for St Matthew tells us that the sepulchre was his. St Matthew also states that it was new, and St Luke that no one had ever yet been laid in it. St John states this fact in both ways with great emphasis. Not even in its contact with the grave

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

Section iii. *The Resurrection.* xx.

**20** The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre,

did "His flesh see corruption." St John omits what all the others note, that the sepulchre was hewn in the rock.

42. It would seem as if the burial was hastily and temporarily performed. They probably intended after the Sabbath to make a more solemn and complete burial elsewhere. *was nigh at hand*] Perhaps this fact suggested to Joseph the thought of going to Pilate. He had a sepulchre of his own close to Golgotha.

XX. We enter now upon the third and last part of the second main division of the Gospel. The Evangelist having set before us the INNER GLORIFICATION OF CHRIST IN HIS LAST DISCOURSES (chs. xiii.—xvii.), and HIS OUTER GLORIFICATION IN HIS PASSION AND DEATH (chs. xviii., xix.), now gives us his record of THE RESURRECTION AND THREEFOLD MANIFESTATION OF CHRIST (ch. xx.). The chapter falls naturally into five sections. 1. *The First Evidence of the Resurrection* (1—10). 2. *The Manifestation to Mary Magdalene* (11—18). 3. *The Manifestation to the Ten and others* (19—23). 4. *The Manifestation to St Thomas and others* (24—29). 5. *The Conclusion and Purpose of the Gospel* (30, 31). It may be freely admitted that the difficulty of harmonizing the different accounts of the Resurrection is great. But it is no paradox to say that for this very reason, as well as for other reasons, the evidence is sufficient. Impostors would have made the evidence more harmonious. The difficulty arises from independent witnesses telling their own tale, not caring in their consciousness of its truth to make it clearly agree with what had been told elsewhere. The writer of the Fourth Gospel must have known of some, if not all, of the Synoptic accounts: but he writes freely and firmly from his own independent experience and information. All the Gospels agree in the following very important particulars: 1. The Resurrection itself is left undescribed. 2. The manifestations were granted to disciples only, but to disciples wholly unexpected of a Resurrection. 3. They were received with doubt and hesitation at first. 4. Mere reports were rejected. 5. The manifestations were granted to all kinds of witnesses, both male and female, both individuals and companies. 6. The result was a conviction, which nothing ever shook, that "the Lord had risen indeed" and been present with them. A probable order of the events on the day of the Resurrection is given on p. 34.



and seeth the stone taken away from the sepulchre. <sup>2</sup>Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. <sup>3</sup>Peter therefore went forth, and *that* other disciple, and came to the sepulchre. <sup>4</sup>So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. <sup>5</sup>And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. <sup>6</sup>Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, <sup>7</sup>and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. <sup>8</sup>Then went in also *that* other disciple, which

#### 1—10. *The First Evidence of the Resurrection*

1. *the stone taken away*] All four Gospels note the displacement of the stone.

2. *Simon Peter*] His fall was probably known and his deep repentance also: he is still chief of the Apostles, and as such the one consulted first. *and to the other...whom Jesus loved*] Perhaps the expression is meant to apply to Simon Peter also; "the other disciple whom Jesus loved." This becomes probable when we notice that the word for "loved" is not that used of St John in chs. xix. 26, xxi. 7, 20. *we know not*] This possibly implies that other women had been with her, as stated by the Synoptists.

4. *did outrun*] Lit. **ran on more quickly than**, as being much the younger man.

5. *stooping down, and looking in*] In the Greek this is a single word, which occurs v. 11 and L. xxiv. 12, in the literal sense of "bending down to look carefully at"; and at 1 Pet. i. 12 and James i. 25, in a figurative sense.

6. *Then cometh Simon Peter*] R.V. **Simon Peter therefore also cometh**, because St John has remained standing there in awe and meditation. St Peter with his natural impulsiveness goes in at once. Both Apostles act characteristically.

8. *Then went in also that other disciple*] R.V. **Then entered in therefore also the other disciple**. He is encouraged by his older companion. All the details tell of the eye-witness: he

came first to the sepulchre, and he saw, and believed. <sup>9</sup>For as yet they knew not the scripture, that he must rise again from the dead. <sup>10</sup>Then the disciples went away again unto their own home.

<sup>11</sup>But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, <sup>12</sup>and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. <sup>13</sup>And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know

remembers even that the napkin was folded. Contrast the want of detail in L. xxiv. 12. *and believed*] That JESUS was risen. The whole context implies it; and comp. v. 25. The careful arrangement of the grave-clothes proved that the body had not been taken away in haste as by a foe. St John speaks only of himself, saying nothing of St Peter. He is full of the impression which the empty and orderly tomb made upon his mind.

9. St John's belief in the Resurrection was as yet based only on what he had seen in the sepulchre. He had nothing derived from prophecy to help him. The candour of the Evangelists is again shewn very strongly in the simple avowal that the love of Apostles failed to grasp and remember what the enmity of the priests understood and treasured up. *he must*] Comp. chs. iii. 14, xii. 34; M. xvi. 21, xxvi. 54; Mk viii. 31; L. ix. 22, xvii. 25, xxii. 37, xxiv. 7, 26, 44.

### 11—18. *The Manifestation to Mary Magdalene*

11. *But Mary*] She had returned to the sepulchre after the hurrying Apostles. Mk xvi. 9 states definitely that the risen Lord's first appearance was to Mary Magdalene: the details of the meeting are given by St John alone.

12. *two angels*] This is the only place where angels appear in St John's narrative, though they are referred to at chs. i. 51, xii. 29, [v. 4 text not genuine].

13. *Woman*] See on chs. ii. 4, xix. 26. *my Lord, and I know not*] These words express the burden of her thoughts since she first saw that the stone had been removed. We may reasonably suppose that the Evangelist obtained his information from Mary Magdalene herself.

not where they have laid him. <sup>14</sup>And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. <sup>15</sup>Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him *hence*, tell me where thou hast laid him, and I will take him away. <sup>16</sup>Jesus saith unto her, Mary. She turned herself, and saith unto him, *Rabbuni*; which is to say, Master. <sup>17</sup>Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren,

**14.** CHRIST'S Risen Body is so changed as not to be recognised at once even by those who had known him well: ch. xxi. 4; L. xxiv. 16, 37; M. xxviii. 17; [Mk xvi. 12].

**15.** *have borne him hence*] The omission of the name is very lifelike: she is so full of her loss that she assumes that others must know all about it. "Thou" is emphatic; "Thou and not some enemy." *I will take him away*] In her loving devotion she does not measure her strength.

**16.** *Mary*] The general address, "Woman," awoke no echo in her heart; the sign of personal knowledge and sympathy comes home to her at once. *saith unto him*] R.V. adds, according to the best text, **in Hebrew**. The insertion indicates the language spoken between CHRIST and His disciples. St John reminds Greek readers that Greek was not the language used. Comp. Acts xxii. 2, xxvi. 14. The expression here used (*Hebraïsti*) occurs only in this Gospel (chs. v. 2, xix. 13, 17, 20) and in Revelation (ix. 11, xvi. 16). See on xix. 37. *Rabbuni*] More exactly, **Rabbuni**. This precise form occurs also in Mk x. 51. The interchange of *o* and *u* was not unusual.

**17.** This is a passage of well-known difficulty. The reason given for refraining from touching seems to be more suitable to a permission to touch. But the translation "Touch me not" is inadequate and gives a false impression. The verb does not mean to "touch" and "handle" with a view to seeing whether His body was real; this CHRIST not only allowed but enjoined (v. 27; L. xxiv. 39; comp. 1 J. i. 1); rather it means to "hold on to" and "cling to." Moreover it is the present (not aorist) imperative; and the full meaning will therefore be, "*Do not continue holding Me,*" or simply, **Hold Me not**. The old and often interrupted

and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. <sup>18</sup>Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these *things* unto her.

<sup>19</sup>Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,

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earthly intercourse is over; the new and continuous intercourse with the Ascended Lord has not yet begun. *my God*] The risen and glorified Redeemer is still perfect man. Comp. Rev. iii. 12. Thus also St Paul and St Peter speak of "the *God* and Father of our Lord Jesus Christ." Comp. Eph. i. 3; 2 Cor. xi. 31; 1 Peter i. 3.

18. *came and told*] Better as R.V., **cometh and telleth**. As Mary's love seems to have been the first to manifest itself (*v. 1*), so the first Manifestation of the Risen LORD is granted to her. A writer of a fictitious account would almost certainly have represented the first appearance as being to the Virgin, or to St Peter, the chief of the Apostles, or to St John, the beloved disciple, or to the chosen three.

19—23. *The Manifestation to the Ten and others*

19. *Then the same day at evening*] Better as R.V., **When therefore it was evening on that day**. Note the great precision of the expression. "That day," that memorable day, the "day of days." Comp. chs. i. 39, v. 9, xi. 49, xviii. 13, where "that" has a similar meaning. The hour is late; the disciples have returned from Emmaus (L. xxiv. 23), and it was evening when they left Emmaus. It must be long after sunset, when the second day of the week, according to the Jewish reckoning, would begin. And St John speaks of it as still part of the first day. This is a point in favour of St John's using the modern method in counting the hours. *when the doors were shut*] This is mentioned here and *v. 26* to shew that the appearance was miraculous. After the Resurrection CHRIST's human form, though still real and corporeal, is not subject to the ordinary conditions of material bodies. Before the Resurrection He was visible, unless He willed it otherwise; after the Resurrection it would seem that He was invisible, unless He willed it otherwise. Comp. L. xxiv. 31. *fear of the Jews*] It was not certain that the Sanhedrin would rest content with having put JESUS to death.

Peace be unto you. <sup>20</sup>And when he had so said, he shewed unto them *his hands and his side*. Then were the disciples glad, when they saw the Lord. <sup>21</sup>Then said Jesus to them again, Peace be unto you: as *my Father hath sent me, even so send I you*. <sup>22</sup>And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: <sup>23</sup>whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins ye retain*, they are retained.

<sup>20.</sup> *his hands and his side*] St Luke (xxiv. 40), who does not mention the piercing of the side, says "his hands and his feet," and adds that He told them to "handle" Him, the very word used in 1 J. i. 1. *when they saw the Lord*] Till then they had seen a form, but like Mary of Magdala and the two at Emmaus, knew not whose it was.

<sup>21.</sup> The Greek for "send" is not the same in both clauses; in the first, "hath sent," it is *apostellein*; in the second, "send," it is *pempein*. The latter is the most general word for "send," implying no special relation between sender and sent; the former adds the notion of a delegated authority constituting the person sent the envoy or representative of the sender. Both verbs are used of the mission of CHRIST and also of that of His disciples. *send I you*] Or, **am I sending you**; their mission has already begun (comp. v. 17, ch. xvii. 9); and the first and main part of it was to be the proclamation of the truth just brought home to themselves—the Resurrection (Acts i. 22, ii. 24, iv. 2, 33, &c.).

<sup>22.</sup> *he breathed on them*] The very same Greek verb (here only in N.T.) is used by the LXX. in Gen. ii. 7 of breathing life into Adam. This Gospel of the new Creation looks back at its close, as at its beginning (ch. i. 1), to the first Creation. *Receive ye*] Or, **Take ye**, implying that the recipient may welcome or reject the gift: he is not a mere passive receptacle. It is the very word used for "take" (M. xxvi. 26; Mk xiv. 22; L. xxii. 17) in the account of the institution of the Eucharist. The expression still more plainly implies that some gift was offered and bestowed then and there: it is an unnatural wresting of plain language to make "Take ye" a mere promise.

<sup>23.</sup> *whose soever sins, &c.*] This power accompanies the gift of the Spirit just conferred. It must be noticed (1) that it is given to the whole company present; not to the Apostles alone. Of the Apostles one was absent, and there were others present, who were not Apostles: no hint is given that this power is confined

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach *hither* thy hand, and thrust *it* into

to the Ten. The commission therefore *in the first instance* is to the Christian community as a whole, not to the Ministry alone. It follows from this (2) that the power being conferred on the community and never revoked, the power continues so long as the community continues. It should be noted (3) that the expression throughout is plural on both sides. As it is the community rather than individuals that is invested with the power, so it is classes of men rather than individuals on whom it is exercised. *GOD* deals with mankind with personal love and knowledge soul by soul; His *Church*, while keeping this ideal in view, is compelled for the most part to minister to men in groups and classes.

24—29. *The Manifestation to St Thomas and others*

Peculiar to St John.

24. *Thomas*] See on ch. xi. 16. The Ten had no doubt told him of their own terror and hesitation, and how *JESUS* had invited them to "handle Him and see." This would suggest a similar mode of proof to St Thomas.

25. *print...put...print...thrust*] The A.V. preserves the emphatic repetition of "print" but obliterates the repetition of "put." The verb rendered "thrust" here and in v. 27 is the same as that rendered "put." Comp. R.V. *I will not believe*] The form of negative used is a strong one, **in no wise**. Comp. chs. iv. 48, vi. 37, &c.

26. *after eight days*] Including both extremes, according to the Jewish method. This is therefore the Sunday following Easter Day. The first step is here taken towards establishing "the Lord's Day" as the Christian weekly festival.

27. He at once shews to St Thomas that He knows the test that he had demanded. *behold*] Better, **see**; it is the same

my side: and be not faithless, but believing. <sup>28</sup> And Thomas answered and said unto him, My Lord and my God. <sup>29</sup> Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

<sup>30</sup> And many other signs truly did Jesus in the presence of his disciples, which are not written in this

word as St Thomas used in v. 25. *be not*] Rather, **become not**. The demand for this proof did not make St Thomas faithless, but it placed him in peril of becoming so.

<sup>28</sup>. This answer and CHRIST's comment, "because thou hast seen," seem to shew that St Thomas did not use the test which he had demanded. *My Lord and my God*] Most unnatural is the view, that these words are an expression of astonishment addressed to GOD. Against this are (1) the plain and conclusive "said unto Him"; (2) the words "my Lord," which manifestly are addressed to CHRIST (comp. v. 13); (3) the fact that this confession of faith forms a climax and conclusion to the whole Gospel. The words are an impassioned declaration on the part of a devoted but (in the better sense) sceptical Apostle of his conviction, not merely that his Risen Lord stood before him, but that this Lord was also his God. And CHRIST does not correct His Apostle for this avowal, any more than He corrected the Jews for supposing that He claimed to be "equal with God" (ch. v. 18, 19); on the contrary He approves this confession of belief in His Divinity.

<sup>29</sup>. *blessed are they that have not seen*] This last great declaration of blessedness is a Beatitude which is the property of the countless believers who have never seen CHRIST in the flesh. Thomas had the opportunity of believing without seeing, but rejected it. The same opportunity is granted to all believers now. Thus this wonderful Gospel begins and ends with the same article of faith. "The Word was God,"—"the Word became flesh," is the Evangelist's solemn confession of a belief which had been proved and deepened by the experience of more than half a century. From this he starts, and patiently traces out for us the main points in the evidence out of which that belief had grown. This done, he shews us the power of the evidence over one needlessly wary of being influenced by insufficient testimony. The result is the instantaneous confession, at once the result of questioning and the victory over it, "My Lord and my God."

<sup>30, 31</sup>. *The Conclusion and Purpose of the Gospel*

<sup>30</sup>. *many other signs*] The context shews that "signs" must

book; <sup>31</sup>but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

IV. *The Epilogue or Appendix.* xxi.

**21** After these *things* Jesus shewed himself again to the disciples at the sea of Tiberias; and on this

not be limited to proofs of the Resurrection: St John is glancing back over his whole work—"this book"; and the "signs" here, as elsewhere in this Gospel, are miracles generally. Comp. especially ch. xii. 37.

**31.** It was not St John's purpose to write a "Life of CHRIST." Rather he would narrate just those facts respecting JESUS which would produce a saving faith in Him as the Messiah and the Son of God. *that Jesus is the Christ, &c.*] That those who read this record may be convinced of two things,—identical in the Divine counsels, identical in fact, but separate in the thoughts of men,—(1) *that Jesus*, the well-known Teacher and true man, *is the Christ*, the long looked-for Messiah and Deliverer of Israel, the fulfiller of type and prophecy; (2) that He is also *the Son of God*, the Divine Word and true God. Were He not the latter He could not be the former, although men have failed to see this (see on ch. v. 24). *through his name*] Rather, *in his name* (see on ch. i. 12). Thus the conclusion of the Gospel is an echo of the beginning (ch. i. 4, 12). Comp. Acts iv. 10; 1 Cor. vi. 11. It is manifest that this was in the first instance intended as the end of the Gospel. What follows is an afterthought added by St John's own hand, as the style and language sufficiently indicate, but not part of the original plan. Sixteen distinct marks tending to shew that chap. xxi. is by St John are pointed out in the notes and counted up by figures in square brackets, thus [1]. Besides these points it should be noticed that St John's characteristic "therefore" occurs seven times (*vv.* 5, 6, 7, 9, 15, 21, 23) in twenty-three verses.

This Epilogue balances the Prologue, the main body of the Gospel lying in between them; but with this difference, that the Prologue is part of the original plan of the Gospel, whereas the Epilogue is not. It is evident that when the Evangelist wrote ch. xx. 30, he had no intention of narrating any more "signs." The reason for adding this appendix can be conjectured with something like certainty: the Evangelist wished to give a full and exact account of CHRIST'S words respecting Himself, about which there had been serious misunderstanding. The whole of the chapter is peculiar to St John's Gospel.



wise shewed he *himself*. <sup>2</sup>There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons of Zebedee*, and two other of his disciples. <sup>3</sup>Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. <sup>4</sup>But when the

1—14. *The Manifestation to the Seven and the Miraculous Draught of Fishes*

1. *shewed himself*] Better, **manifested himself**. The rendering of this verb (*phaneroun*), which is one of St John's favourite words [1], should be kept uniform, especially here, chs. ii. 11, vii. 4, xvii. 6, where the active voice is used. Comp. chs. i. 31, iii. 21, ix. 3, xxi. 14; 1 J. i. 2, ii. 19, 28, iii. 2, 5, 8, iv. 9. In the other Gospels the word occurs only Mk iv. 22, [xvi. 12, 14], in all cases in the passive form. *sea of Tiberias*] See on ch. vi. 1. St John alone uses this name [2]. The return of the disciples from Jerusalem to Galilee is commanded M. xxviii. 7; Mk xvi. 7. St Matthew notices only the appearances in Galilee, St Luke [and St Mark] only those in Jerusalem. St John gives some of both groups. *He manifested himself on this wise*. This repetition is in St John's style [3].

2. Probably all seven belonged to the neighbourhood; we know this of four of them. *Thomas*] See on chs. xi. 16, xiv. 5, xx. 24. All particulars about him are given by St John [4]. *Nathanael*] See on ch. i. 45; the descriptive addition "of Cana in Galilee" occurs here only. St John alone mentions Nathanael [5]. *the sons of Zebedee*] If one of the sons of Zebedee were not the writer, they would have been placed first after St Peter, instead of last of those named [6]. The omission of their names also is in harmony with St John's reserve about all closely connected with himself [7].

3. *Simon Peter*] As so often, he takes the lead. Once more we have precise and vivid details, as of an eye-witness. *into a ship*] Better as R.V., *into the boat*. "Immediately" must be omitted. *they caught nothing*] Failure at first is the common lot of CHRIST'S fishers. The word here used for "catch" does not occur in the Synoptists, but besides *v. 10* is found six times in this Gospel (chs. vii. 30, 32, 44, viii. 20, x. 39, xi. 57), and once in Revelation (xix. 20) [8]. Elsewhere only Acts iii. 7, xii. 4; 2 Cor. xi. 32.

4. *but the disciples*] For "but" here substitute **howbeit** (the particle is one rare in N.T. outside this Gospel); implying that this

morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. <sup>5</sup>Then Jesus saith unto them, Children, have ye any meat? They answered him, No. <sup>6</sup>And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. <sup>7</sup>Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat unto him, (for he was naked,) and did cast himself into the sea. <sup>8</sup>And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. <sup>9</sup>As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. <sup>10</sup>Jesus saith unto them, Bring of the fish which ye have now caught. <sup>11</sup>Simon Peter went up, and drew the net to land full of great fishes,

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was surprising. Comp. chs. iv. 27, vii. 13, xii. 42, xx. 5. *knew not*] See on ch. xx. 14.

**5.** *Children*] Perhaps a mere term of friendly address; not the affectionate term used ch. xiii. 33. *meat*] The Greek word occurs here only. It appears to mean something eaten with bread, especially fish.

**7.** The characteristics of the two Apostles are again most delicately yet clearly given (comp. ch. xx. 2—9). St John is the first to apprehend; St Peter the first to act [9]. *fisher's coat*] It was his upper garment, which he gathered round him "with instinctive reverence for the presence of his Master." "No one but an eye-witness would have thought of the touch in v. 7, which *exactly inverts* the natural action of one about to swim, and yet is quite accounted for by the circumstances." *cast himself*] with his habitual impulsiveness.

**8.** *in a little ship*] Rather, **in the little boat.** *two hundred cubits*] About 100 yards.

**9.** *As soon then, &c.*] R.V. **So when they got out upon the land, they see.** *a fire of coals*] See on ch. xviii. 18: the word occurs only there and here in N.T. [10]. "There" is literally **laid**.

**10.** *caught*] See on v. 3.

**11.** *went up*] The meaning probably is "went on board" the

an hundred and fifty *and* three: and for all there were so many, *yet* was not the net broken. <sup>12</sup>Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. <sup>13</sup>Jesus then cometh, and taketh bread, and giveth them, and fish likewise. <sup>14</sup>This *is* now the third time *that* Jesus shewed himself to his disciples, after that he was risen from the dead.

<sup>15</sup>So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than

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vessel, now in shallow water. The details in this verse are strong evidence of the writer having been an eye-witness: he had helped to count these "great fishes" and gives the number, not because there is anything mystical in it, but because he remembers it.

**12.** *dine*] The meal indicated is not the principal meal of the day, which was taken in the afternoon, but the morning meal or **breakfast.** *none...durst ask...knowing*] They are convinced that He is the Lord, yet feel that He is changed, and reverence restrains them from curious questions. The writer knows the inmost feelings of Apostles (comp. chs. ii. 11, 17, 22, iv. 27, 33, vi. 21, ix. 2, xx. 20) [11].

**13.** They are afraid to approach, so He comes to them. "Bread" and "fish" are in the singular, as in *v.* 9, but with the definite article, which points back to *v.* 9; "*the* bread" and "*the* fish" which had been mentioned before. Nothing is told us as to how it was provided. The food is a gift from the Lord to His disciples.

**14.** *shewed himself*] **manifested himself**: see on *v.* 1.

**15—19.** *The Commission to St Peter and Prediction as to his Death*

**15.** *dined*] See on *v.* 12. For "Jonas" read **John** here and in *vv.* 16, 17, as in ch. i. 42. The writer himself calls him Simon Peter, but represents the Lord as calling him "Simon son of John." This is not only in harmony with the rest of this Gospel, but with the Gospels as a whole. Jesus gave Simon the name of Peter; yet with one remarkable exception (L. xxii. 34), He never addresses him as Peter, but always as Simon. M. xvi. 17, xvii. 25; Mk xiv. 37; L. xxii. 31. The Synoptists generally call him Simon, sometimes adding his surname. St John always gives both names, excepting in ch. i. 41, where the surname just about to be given would be obviously out of place. Contrast in this chapter *vv.* 2, 3, 7, 11 with 16, 17. Should we find this minute difference observed, if the writer were any other than St John? [12]. *lovest thou me*] The

these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. <sup>16</sup>He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. <sup>17</sup>He saith unto him the third time,

word for "love" here and in the question in v. 16 is *agapán* (see on ch. xi. 5). St Peter in all three answers uses *philein*, and our Lord uses *philein* in the third question (v. 17). Peter's preference for *philein* is doubly intelligible: (1) it is the less exalted word; he is sure of the natural affection which it expresses; (2) it is the warmer word. In the third question CHRIST takes him at his own standard; he adopts Peter's own word, and thus presses the question more home. *more than these*] "More than these, thy companions, love Me." The A. V. is ambiguous, and so also is the Greek, but there cannot be much doubt: "more than thou lovest these things" gives a very inadequate signification. At this stage in St Peter's career CHRIST would not be likely to ask him whether he preferred his boat and nets to Himself. Peter had professed to be ready to die for His Master (ch. xiii. 37) and had declared that though *all* the rest might deny Him, *he* would never do so (M. xxvi. 33). JESUS recalls this boast by asking him whether he *now* professes to have more loyalty and devotion than the rest. Not only does Peter change the word for "love," but he says nothing about "more than these": he will not venture any more to compare himself with others. The "thou" in "thou knowest" is emphatic. This time he will trust the Lord's knowledge of him rather than his own estimate of himself. *Feed my lambs*] He is not degraded on account of his fall; he receives a fresh charge and commission. The work of the fisher gives place to that of the shepherd: the souls that have been won need to be fed and tended. And this St Peter must do.

16. JESUS drops the "more than these," which the humbled Apostle had shrunk from answering, but retains His own word for "love." St Peter answers exactly as before. *Feed my sheep*] Better, **Tend**, or *Shepherd, my sheep*. The word rendered "feed" in vv. 15 and 17 means "supply with food." The word used here means rather "be shepherd to." It is used literally L. xvii. 7; 1 Cor. ix. 7; and figuratively M. ii. 6; Acts xx. 28; 1 Pet. v. 2. Tending implies more of guidance and government than feeding does. The lambs, which can go no distance, scarcely require guidance, their chief need is food. The sheep require both.

17. *the third time*] This time JESUS makes a further con-

Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. <sup>18</sup> Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest

cession: He not only ceases to urge the "more than these," but he adopts St Peter's own word. The Apostle had rejected CHRIST'S standard and taken one of his own, about which he could be more sure; and CHRIST now questions the Apostle's own standard. This is why "Peter was grieved" so much; not merely at the threefold question recalling his threefold denial, and at his devotion being questioned more than once, but that the humble form of love which he had professed, without boastful comparison with others, and without rash promises about the future, should seem to be doubted by his Lord. *thou knowest all things; thou knowest*] Once more we have two words for "know" in the original and only one in the A.V. (Comp. chs. vii. 27, viii. 55, xiii. 7, xiv. 7.) The first "knowest" refers to CHRIST'S supernatural intuition, as in *vs.* 15, 16: the second to His experience and discernment; *Thou perceivest, seest, that I love Thee.* See on ch. ii. 24, 25. *Feed my sheep*] St Peter seems to recall this charge in his First Epistle (ch. v. 2, 3).

**18, 19.** This high charge will involve suffering and even death. In spite of his boastfulness and consequent fall the honour which he once too rashly claimed (ch. xiii. 37) will after all be granted to him.

**18.** *Verily, verily*] This peculiarity of St John's Gospel (see on ch. i. 51) is preserved in the appendix to it [13]. *wast young*] Lit. *wast younger* than thou art now. He was now between youth and age. *stretch forth thy hands*] For help. *shall gird thee*] As a criminal. *whither thou wouldest not*] To death. This does not mean that at the last St Peter will be unwilling to die for his Lord, but that death and especially a criminal's death, is what men naturally shrink from. The common interpretation that "stretch forth thy hands" refers to the attitude in crucifixion, and "gird thee" to binding to the cross, is precarious, on account of the order of the clauses, the taking to execution being mentioned after the execution. But it is not impossible.

not. <sup>19</sup>This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. <sup>20</sup>Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? <sup>21</sup>Peter seeing him saith to Jesus, Lord, and what shall this man do? <sup>22</sup>Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. <sup>23</sup>Then

**19.** *This spake he, &c.] Now this he spake signifying by what manner of death* This comment is quite in St John's style (chs. xii. 33, xviii. 32) [14]. That St Peter was crucified at Rome rests on sufficient evidence. *Follow me]* Perhaps the literal meaning is not altogether to be excluded; and it appears from St Peter's "turning about" (v. 20), that he understood the words literally and began to follow. But this command here, as elsewhere in the Gospels, is to be understood figuratively; ch. i. 43; M. viii. 22, ix. 9, xix. 21. There is probably a reference to ch. xiii. 36, 37; and the "following" includes following to a martyr's death, and possibly the death of crucifixion.

**20—23.** *The Misunderstood Saying respecting the Evangelist*

**20.** *leaned]* Better, *leaned back*; alluding to the momentary change of posture (ch. xiii. 25) in order to ask who was the traitor, not to the position which he occupied next our Lord throughout the meal (ch. xiii. 23).

**21.** Supply **therefore** after *Peter*. Once more we see the intimacy between these two. When St Peter is told to follow, St John does so also unbidden; and St Peter having received his own commission asks about that of his friend. Comp. chs. xviii. 15, xx. 1 [15]. *and what shall this man do?]* Lit. **but this man, what?** Not so much "what shall he do?" as "what about him?" What is the lot in store for him? As usual, St Peter acts on first impulse.

**22.** *If I will]* For the use of "I will" by CHRIST comp. ch. xvii. 24; M. viii. 3 and parallels, xxvi. 39. While the "I will" asserts the Divine authority, the "if" keeps the decision secret. *that he tarry]* Better, *that he abide*; it is St John's favourite word which we have had so often (chs. i. 32, 33, 39, 40, ii. 12, iii. 36, iv. 40, &c., and 12 times in ch. xv.) [16]. St Peter's lot was to suffer, St John's to wait. *till I come]* Lit. *while I am*

went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is *that* to thee?

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*coming.* It is unnecessary to inquire whether Pentecost, or the destruction of Jerusalem, or the apocalyptic visions recorded in the Revelation, or a natural death, or the Second Advent, is meant by CHRIST's "coming" in this verse. He is not giving an answer but refusing one. The reply is purposely hypothetical and perhaps purposely indefinite. *what is that to thee?*] The words are evidently a rebuke. *follow thou me*] "Thou" is emphatic, contrasting with the preceding "he," which is emphatic also.

23. Supply **therefore** after *this saying.* *the brethren*] This phrase, common in the Acts (ix. 30, xi. 1, 29, xv. 1, 3, 22, 23, &c.), is not used elsewhere in the Gospels for believers generally; but we see the way prepared for it in the Lord's words to the disciples (M. xxiii. 8), to St Peter (L. xxii. 32), and to Mary Magdalene (ch. xx. 17). *should not die*] The mistake points to a time when Christians generally expected that the second Advent would take place in their own time; and the correction of the mistake points to a time when the Apostle was still living. If this chapter was added by another hand after the Apostle's death it would have been natural to mention his death, as the simplest and most complete answer to the misunderstanding. Thus we are once more forced back within the limits of the first century for the date of this Gospel.

#### 24, 25. *Concluding Notes*

Are these last two verses by the writer of the rest of the chapter? Are they both by the same hand? The *external* evidence is in favour of their being both by the same hand, and that the writer of the first twenty-three verses, and therefore St John. No MS. or version is extant without v. 24, and all, except the Sinaitic, have v. 25 also. The *internal* evidence is the other way. The natural impression produced by v. 24 is that it is a plurality of persons who testify to the trustworthiness of the Evangelist's narrative. So that we possibly have in this verse a note added by the Ephesian elders before the publication of the Gospel. But the internal evidence is not conclusive. The aged Apostle in bringing his work a second time (ch. xx. 30, 31) to a conclusion may have included that inmost circle of disciples (to whom he had frequently *told* his narrative by word of mouth) among those who were able to guarantee his accuracy. With a glance of affectionate confidence round the group of devoted hearers, he adds their testimony to his

24 This is the disciple which testifieth of these *things*, and wrote these *things*: and we know that his testimony is true. 25 And there are also many other *things* which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

own, and gives them a share in bearing witness to the truth of the Gospel.

24. *which testifieth*] Better, *which beareth witness. wrote*] Note the change from present to aorist. The witness still continues at the present time; the writing took place once for all in the past.

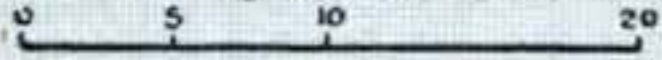
25. *every one*] Lit. **one by one.** *I suppose*] The Greek word occurs nowhere else in N.T. excepting Phil. i. 17 and James i. 7. The use of the first person singular is very unlike St John. If this verse is an addition by an unknown hand it appears to be almost contemporary. The wording seems to imply that it would still be possible to write a great deal: additional materials still abound. *could not contain*] The bold hyperbole (which may be St John's, though added by another hand) expresses the yearnings of Christendom throughout all ages. The attempts which continue to be made to write the "Life of CHRIST" prove that even the fragments that have come down to us of that "Life" have been found in their manysidedness and profundity to be inexhaustible. *Amen*] The addition of a copyist.



# PALESTINE

IN THE TIME OF CHRIST

English Miles



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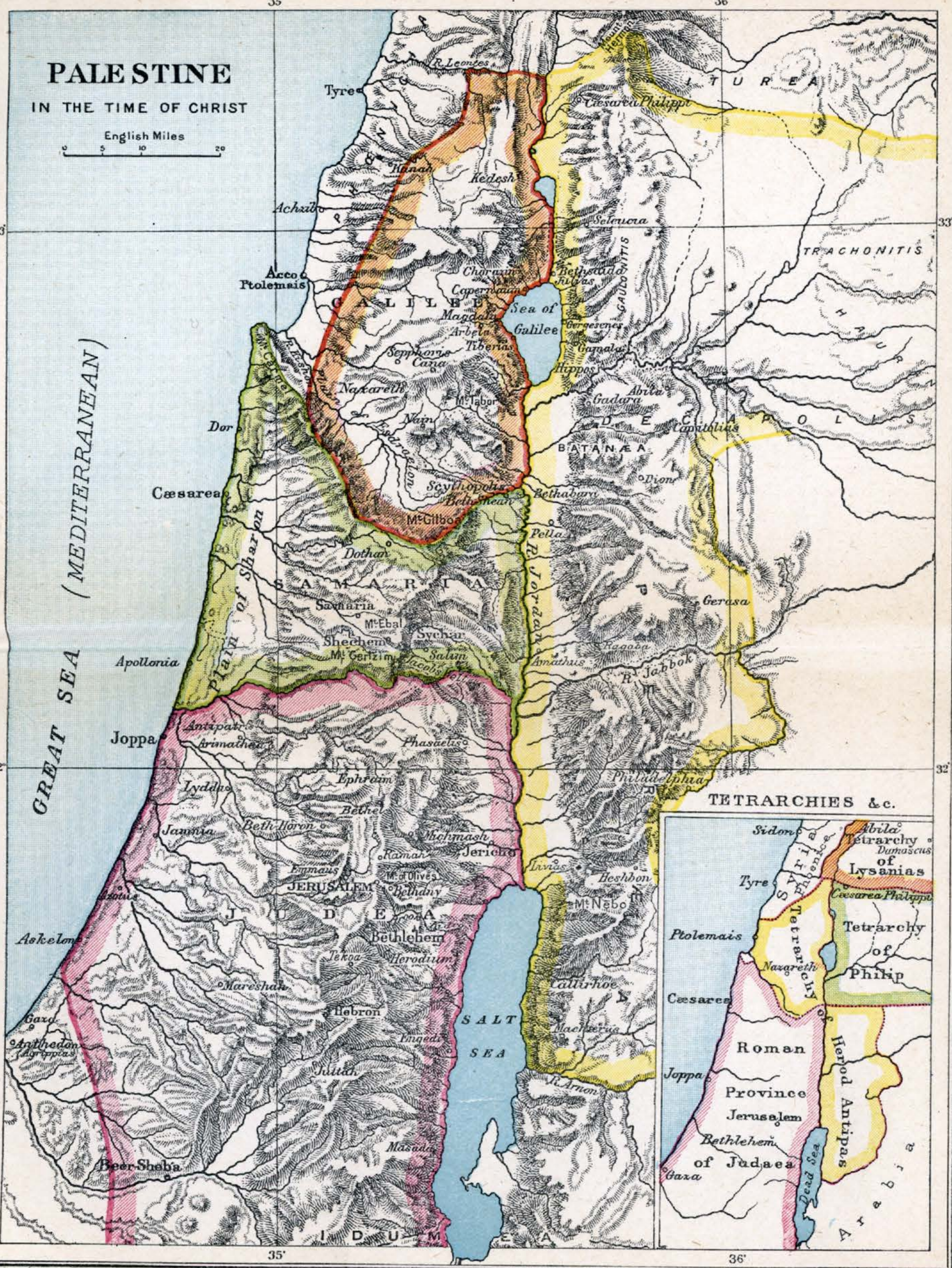
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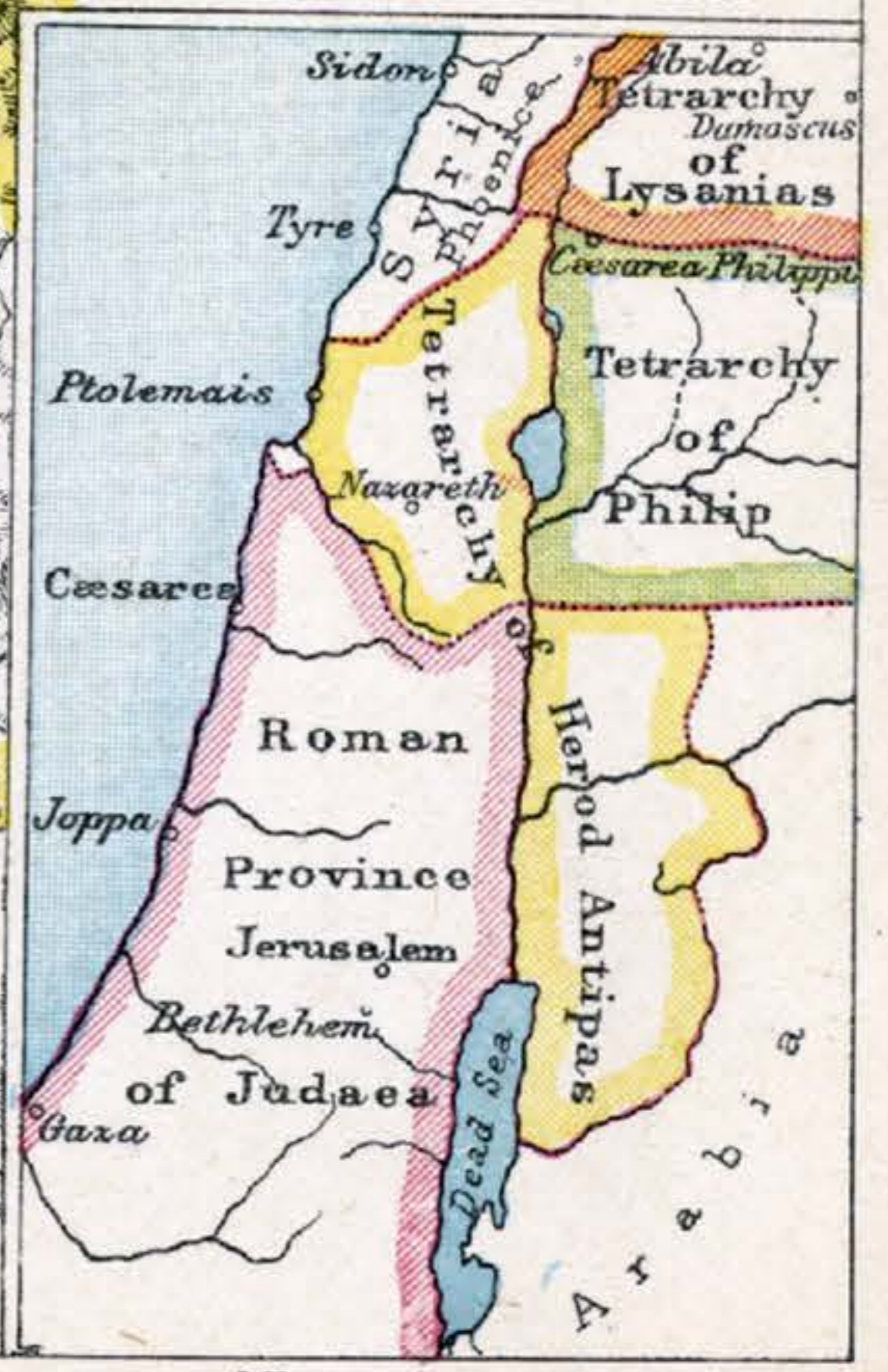
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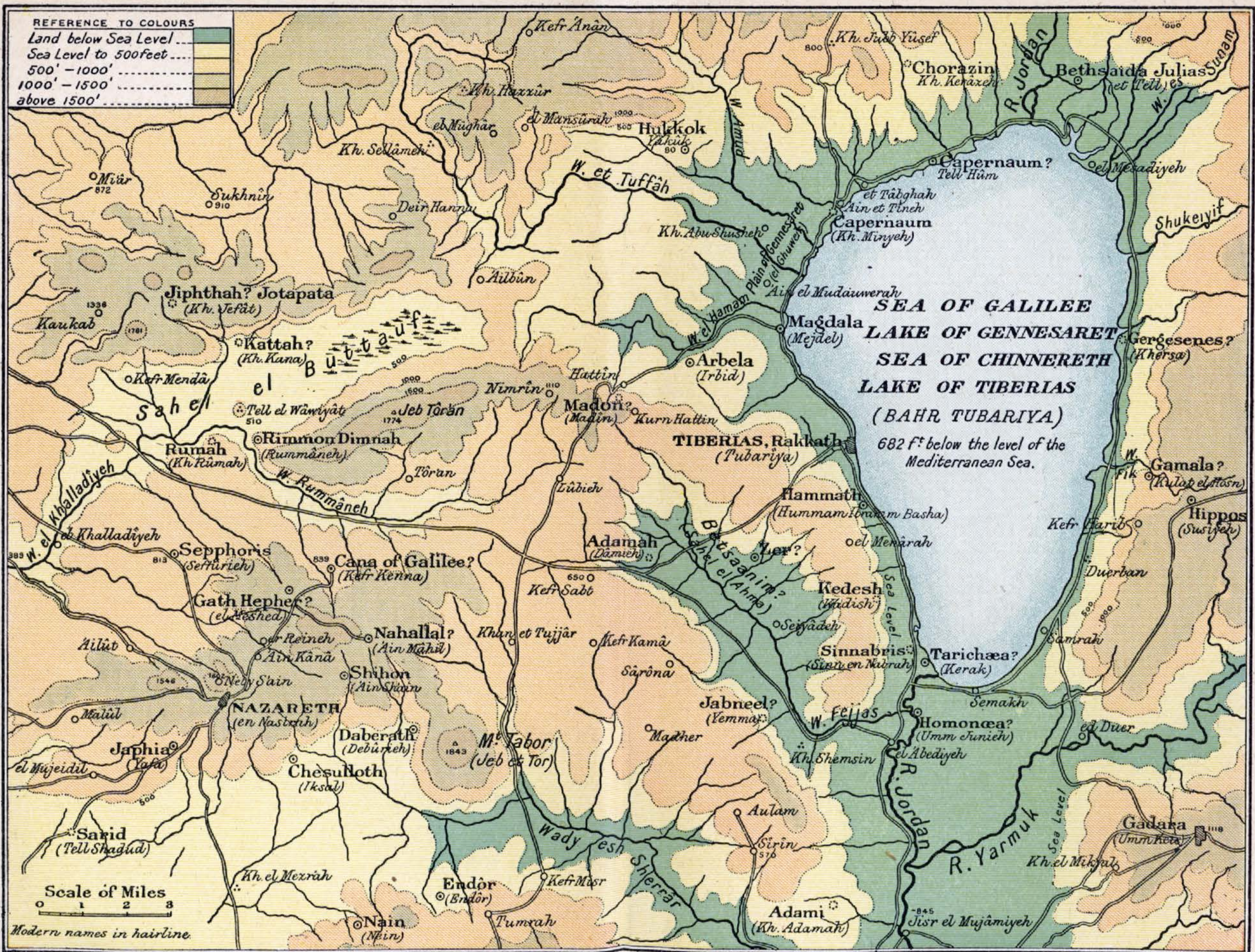
GREAT SEA (MEDITERRANEAN)



TETRARCHIES &c.



REFERENCE TO COLOURS  
 Land below Sea Level ...  
 Sea Level to 500 feet ...  
 500' - 1000' ...  
 1000' - 1500' ...  
 above 1500' ...



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