

CHAPTER VIII.

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

JESUS went unto the mount of Olives.

2 And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them.

3 And the scribes and Pharisees brought unto

52. "Art Thou also of Galilee?" This is asked in scoffing, and means 'Dost thou too join the Galilæans?'

"Out of Galilee ariseth" &c. That is, probably, 'No prophet is prophesied of as to come out of Galilee.' It was untrue as a fact that no prophet *had* arisen out of Galilee, since Elijah was a Galilæan, as well as Hosea, Jonah, and Nahum.

53. "Every man went" &c. That is, the Council broke up without coming to any decision concerning Christ, the words of Nicodemus causing them to dispute among themselves.

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1—11. The Woman taken in adultery.

1. "Jesus went" &c. Doubtless, according to His usual custom, to pray. This verse should not be separated from the last verse of the preceding chapter, to which it seems to be set in contrast. While others went to their homes, Jesus went out into the Mount to pray. It should always be remembered that the division into chapters and verses is made only for the convenience of reference, and that the different Books of the Bible were written without any such breaks or divisions at all.

3. "The scribes and Pharisees brought" &c. This was from no righteous hatred of sin, but solely with a view to entangle Jesus in His talk, by obliging Him to do one of two things:—either 1. to pronounce a judgment against the woman, which would be thought hard

1. It is right to state that the passage beginning with the last verse of chapter vii. and ending with the 11th verse of this chapter is not found in the best ancient copies of St. John's Gospel, and is believed by many to have been inserted here from some other early record. Even if this could be certainly proved, it would by no means prove that it is

not a true record of what really took place, nor that it should not be accepted as a portion of the Canonical Scriptures inspired by the Holy Ghost. In certain old copies of the Gospels (though not in those of chief authority) this narrative is found at the end of St. Luke xxi. instead of in the present place.

A. D. 29. Him a woman taken in adultery; and when they had set her in the midst,

4 They say unto Him, Master, this woman was taken in adultery, in the very act.

• Lev. 20. 10. 5 * Now Moses in the law commanded us, that
Deut. 22. 22. such should be stoned: but what sayest Thou?

6 This they said, tempting Him, that they might have to accuse Him. But Jesus stooped down, and with *His* finger wrote on the ground, *as though He heard them not.*

7 So when they continued asking Him, He lifted

and cruel by a people who had grown very lax in regard to the sin charged against her, and rob Christ of His character for mercy; and which judgment would also set our Lord in opposition to the Roman government, which did not allow the power of death to the Jews:— or 2. to contradict the Law of Moses, and seem to make light of a great sin, which would be used against Him to damage His character with the people.

5. "What sayest Thou?" It is possible these men may have known how our Lord spake with authority, giving His own higher and more spiritual meaning to the Laws which the Jews only understood in the letter (See on St. Matt. v. 22.). Moses had commanded that the adulteress should be put to death (See Lev. xx. 10.). They would know whether Christ enforced or disregarded this law.

6. "Jesus stooped down," &c. It should be noticed that the words in Italics—"as though He heard them not"—are no part of the original account. When we find words thus printed in our Bibles we are to understand that they are not found in the original language, but are put in by the translators to make the sense plainer in the English version. In the present case they most truly describe our Lord's action as it must have appeared to the by-standers. He *seemed* not to be attending to them. But why this stooping down and writing on the ground with His Finger? Perhaps as a silent rebuke to these eager accusers, breaking in, as they did, upon His holy teaching with their noisy shameless story. These wretched men came with the sinful woman, using her and her shame for their own wicked ends, in order to gain a victory over Christ, and giving no thought of pity or mercy to her. Jesus would give them time to remember themselves and to think of her. Perhaps also He would teach them a lesson of modesty, and show them that, instead of their bold bearing and accusation, they should rather hide their very heads for shame in speaking of so shameful a sin. Moreover He would never take upon Himself the office of a judge (See 15, xii. 47. and St. Luke xii. 14.), and by His conduct proved how unwelcome their appeal to Him was. It is quite vain to enquire what words, if any, our Lord wrote upon the ground.

7. "He lifted up Himself," &c. These bold bad men are in no wise abashed by our Lord's unwillingness to listen to their immodest charge. Thinking He hears not, they continue asking for a reply. And then He gives it them, suddenly, startlingly, like a thunder-clap.

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up Himself, and said unto them, ^b He that is without sin among you, let him first cast a stone at her. A. D. 29.
^b Deut. 17. 7.
Rom. 2. 1.

8 And again He stooped down, and wrote on the ground.

9 And they which heard *it*, ^c being convicted by ^c Rom. 2. 22. *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.

10 When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, ^d Neither do I condemn thee: go, and ^e sin no more. ^d Luke 9. 56.
& 12. 14.
ch. 3. 17.
^e ch. 5. 14.

As in so many other of His replies, He does not indeed answer the question asked, but suddenly turns the matter straight upon the conscience of the enquirer. The Law, which ordered death by stoning, ordered also that the first stone should be cast by the principal witness. Christ uses this with Divine wisdom to unveil the sin of the accusers to their own hearts, saying, "He that is without sin among you"—that is, without sin of like sort with the woman's,—he that is free from all stain of impurity—"let him first cast a stone at her." Then, after shooting this one piercing shaft at their breasts, He again bent down, writing on the ground, as before.

9. "They which heard it," &c. That is, the accusers. The shaft had struck home. The Word of God, "sharper than any two-edged sword," had pierced "even to the dividing asunder of soul and spirit", and was "a discerner of the thoughts and intents of their hearts" (Hebr. iv. 12.). Jesus refused to judge the woman; but He had judged her wicked accusers, or rather He had made them judge themselves. They were hypocrites, and He had torn away the mask from them. They saw how He read them through and through, and they dared not stay. They knew not but that He, who could thus unveil them to themselves, might, in His scorn and wrath, unveil them to the people; and they "went out one by one."

"And the woman standing in the midst." There remained alone those two—"the miserable and the Merciful" (St. Augustine), the unclean and the All-holy, the sinner and the Saviour, face to face. It is not necessary to suppose that the disciples, or the people who were present before, left the Temple. It was the accusers and those who came in with them who all went out, leaving our Lord and the woman standing in the midst. We may well imagine how she would tremble before One who had so sternly dealt with her accusers, thinking that now she should hear like stern words addressed to herself. We may believe too that conscience was at work within her, and that the seeds of a true penitence were already striking their roots into her heart.

11. "Neither do I condemn thee." This does not mean, 'Neither do I condemn thy sin', but, 'Neither do I pronounce judgment upon thee.' No one can dream that Christ thought lightly of a sin con-
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A. D. 29. 12 ¶ Then spake Jesus again unto them, saying,
f ch. 1. 4, 5, 9. & 3. 19. & 9. 5. & 12. 35, 36, 46. & ch. 5. 31. ^f I am the Light of the world: he that followeth
 Me shall not walk in darkness, but shall have the
 light of life.
 13 The Pharisees therefore said unto Him, ^s Thou
 bearest record of Thyself; Thy record is not true.

stantly and most severely condemned in holy Scripture. But He came to save, and not to judge. And, doubtless seeing in the woman's heart the beginning of a true repentance, He let her go in peace that, like another sinful woman, having been forgiven much she might love much (See on St. Luke vii. 37, 47.).

12—59. Our Lord's Conversations in the Temple at the Feast of Tabernacles.

12. "I am the Light of the world." We learn from verse 20. that our Lord uttered these words "in the treasury", that is, in that part of the Temple in which the treasury was placed. It is not certainly known where this was, but if, as has been supposed, it was in the "Court of the women" (See on St. Mark xii. 41.), then it would be in the very place where stood two enormous lamps on tall pedestals, approached by steps, the lighting of which lamps after the evening sacrifice formed one of the ceremonies of the Feast of Tabernacles. It is supposed that this ceremony was observed in memory of the Pillar of Fire which led the Israelites in the wilderness, as the pouring out of water on the altar was of the smitten rock (See on vii. 37.). Thus our Lord probably founded His sayings upon these two ceremonies, drawing the minds of His hearers from the outward rites, or from the historical truths hidden under them, to the living Water of the Holy Spirit, and to Himself the Light of the world. In Him truly were all the types and shadows of the olden Law fulfilled.

Upon this sublime saying, "I am the Light of the world", we would rather ponder in adoration than speculate in words which can never unfold its depth and richness of meaning. Those who feel in themselves the darkness of ignorance and the darkness of sin, will hail this Light with the thankful joy with which some benighted wanderer would hail the rising of the morning light.

It is impossible not to be struck with the marvellous self-assertion of our Lord in this, as in other sayings. In the mouth of any mere human teacher, however wise and great, how presumptuous would such a saying sound! Yet how simple and natural is it in the mouth of the Son of God! It would be impossible to reconcile such words as these with Christ's humility and lowliness of heart except on the ground that He who spake them was God as well as Man. It is the conscious acceptance of this great truth by the Church that makes such sayings as "I am the Light of the world" seem to us so perfectly natural and unassuming.

When in primitive times converts were baptized, which was usually in the early morning, they first, turning to the West whither the night was passing away, renounced the works of darkness, and then turning to the East, where the sun was rising, confessed Christ, the Sun of righteousness and the Light of the world. It is from this primitive practice that the custom of turning to the East in saying the Creed arose.

13. "Thou bearest record" &c. A person's testimony concerning

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- 14 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. A. D. 29.
See ch. 7.
23. & 9. 29.
ch. 7. 24.
ch. 3. 17.
& 12. 47.
& 18. 36.
ver. 29.
ch. 16. 32.
Deut. 17. 6.
& 19. 15.
Mat. 18. 16.
2 Cor. 13. 1.
Heb. 10. 28.
- 15 Ye judge after the flesh; I judge no man.
- 16 And yet if I judge, My judgment is true: for I am not alone, but I and the Father that sent Me.
- 17 It is also written in your law, that the testimony of two men is true.

himself is seldom accepted as sufficient. It may, of course, be perfectly true, as our Lord's was, but it does not carry with it proof and conviction to others, at least not to the unwilling (See on v. 31.). Yet how blind were these cavillers! It is as though the Sun had spoken to them and said, 'I am the Sun', but they had answered, 'No, we cannot believe thee, for thou bearest witness of thyself: thou mayest be the night'.

14. "Though I bear record" &c. This seems at first sight to contradict our Lord's former saying, "If I bear witness of Myself, My witness is not true" (v. 31.), but the word "true" is used in different senses in the two passages. Here it is used in its simple ordinary sense. In the former passage it is used for 'valid',—such as would be accepted as true by others.

"For I know" &c. This is the reason why Christ's record must be true, whether received of men or no. He knew in Himself that He came from God and should return to God, and therefore it was simply impossible that He should speak any thing except God's own eternal truth. This, though hidden from the Jews, was perfectly clear to Him, and He spoke what He knew and saw with the Father.

15. "Ye judge after the flesh." That is, carnally, as man judges. Their judgment was a carnal judgment in both senses:—outwardly, as founded only on the outside appearance; inwardly, as springing from a carnal self-willed mind.

"I judge no man." Not as yet. The time for judgment was not yet come. Jesus contrasts His own gentle loving dealings with sinners with the obstinate, narrow-minded, and uncharitable judgments of His hearers. They in their blindness and pride condemned the Innocent. He in His perfect knowledge and perfect love refused to condemn the guilty (See on 26. and iii. 17.).

16. "If I judge." There was a sense in which even then Christ could say, "For judgment am I come into this world" (See on ix. 39.). So far as His sayings in themselves judged men, that judgment was true. Also if He willed to pronounce a yet more direct judgment, as He did upon the Scribes and Pharisees when He denounced "Woe" to them for their sins, that judgment was true (See on 21.). For whatsoever He spoke He spoke not apart from, or in contradiction to, the Father, but as One with Him (See on v. 19, 30.).

17. "The testimony of two men" &c. Our Lord at first claims perfect truth for His single record of Himself, as He had indeed all right to claim it, being infinitely above all rules and laws made for the security of human evidence (See 14.). But now He in His humility condescends to His hearers, who refused His witness of Himself, saying, as it were, 'If you must apply to Me the law concerning

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- A.D. 29. 18 I am one that bear witness of Myself, and
 n ch. 5. 37. the Father that sent Me beareth witness of Me.
- o ver. 55. 19 Then said they unto Him, Where is Thy
 ch. 16. 3. Father? Jesus answered, ° Ye neither know Me, nor
 p ch. 14. 7. My Father: ¶ if ye had known Me, ye should have
 known My Father also.
- q Mark 12. 41. 20 These words spake Jesus in ° the treasury, as
 r ch. 7. 30. He taught in the temple: and ¶ no man laid hands
 s ch. 7. 8. on Him; for ° His hour was not yet come.
- t ch. 7. 34. 21 Then said Jesus again unto them, I go My
 & 13. 33. way, and ¶ ye shall seek Me, and ° shall die in your
 u ver. 24. sins: whither I go, ye cannot come.
- 22 Then said the Jews, Will He kill Himself?
 because He saith, Whither I go, ye cannot come.

‘human evidence,—if you *will* judge My testimony as you would that
 ‘of any erring man,—if you say you must have two witnesses to con-
 ‘firm the truth of My words,—then must My Father and I be the
 ‘two witnesses.’ The witness of the Father was borne both by His
 voice from heaven, and yet more by the miracles which were wrought
 by Christ in the Father’s Name and power (See on v. 36, 37. xiv. 10.).

19. “Where is Thy Father?” This question is plainly asked in
 scorn and disbelief. Not that we are to suppose the Jews to be speak-
 ing of an earthly father, for our Lord had so often spoken of His Father
 in heaven that they could not well mistake His meaning. It is rather
 as if they said, ‘Thou speakest of Thy Father bearing witness. Where
 ‘is He to bear witness? Let us hear His testimony.’

“If ye had known Me,” &c. We must carefully compare this
 answer to the scornful unbelieving Jews with our Lord’s answer to
 the anxious enquiring disciple, who said, “Lord, shew us the Father.”
 Here the Jews cannot know the Father, because they refuse to know
 the Son. There the disciples, by learning to know the Son, learnt to
 know the Father also (See on xiv. 7—9.). It must also be carefully
 noted how strongly this passage proves the unity of the Father and the
 Son. “It cannot properly be said of any one that in knowing him
 “you know another, unless they both are one” (*Is. Williams.*).

20. “In the treasury.” This seems to have been in the “Court
 “of the women”, and was the place where offerings were made for the
 Temple worship (See on 12, and St. Mark xii. 41.). Again we are told
 that the hands of Christ’s enemies were held back by Divine power
 (See vii. 30.). How many ingenious reasons would man have in-
 vented for this, had not the one true and all-prevailing reason been
 revealed to us!

21. “Again.” Because He had said the same thing before (See
 vii. 33, 34.). The terrible words “Ye shall die in your sins” were
 not spoken on the former occasion. This is an instance in which our
 Lord judges, and His judgment is true (See on 16.). He explains
 His meaning below (See 24.).

22. “Will He kill Himself?” &c. Before (See vii. 35.) the Jews

20. “The treasury.” See Bible Atlas, published by the Christian Knowledge
 Society, Note on the Temple of Herod.

23 And He said unto them, ^xYe are from beneath; I am from above: ^yye are of this world; I am not of this world. A. D. 29.
^x ch. 3. 31.
^y ch. 15. 19.
& 17. 16.
¹ John 4. 5.
^z ver. 21.
^a Mark 16. 16.

24 ^zI said therefore unto you, that ye shall die in your sins: ^afor if ye believe not that I am *He*, ye shall die in your sins.

25 Then said they unto Him, Who art Thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of

had thought, or pretended to think, that He was going into some distant land; now they invent another meaning for His words equally false.

23. "*Ye are from beneath*;" &c. As "*from above*" means '*from the highest heaven*', so "*from beneath*" seems most naturally to mean '*from the lowest depth*', '*from the very darkness of hell*.' The sense then would be the same as that of the words spoken a little later, "*Ye are of your father the devil*" (44.). Still the words may mean only, '*Ye are from this lower world*.'

"*Ye are of this world*;" &c. This second part of the verse seems to speak not so much of the origin as of the character of Christ and of His enemies; or perhaps rather embraces both. They, earthly in origin, and having in them nothing from above, were earthly in spirit and in mind. He, coming down from heaven (though in His Human Nature taking our flesh and not abhorring the Virgin's womb), was heavenly in all His thoughts and affections. It was this their earthliness that accounted for their earthly thought of self-destruction as explaining our Lord's words.

24. "*If ye believe not that I am He*," &c. It should be noticed that the word "*He*" is here (and in verse 28.) printed in Italics, and is therefore not expressed in the Greek (See on 6.); so that the literal translation is, '*If ye believe not that I AM*'; and we can hardly doubt that this would recall to His hearers the title by which God revealed Himself to Moses (See Ex. iii. 14.), and perhaps lead them to think that He was Himself claiming that title. Yet He does not actually do this, and His hearers are in evident uncertainty as to His meaning by their following question, "*Who art Thou?*"

25. "*Even the same that I said*," &c. This sentence would be more exactly translated, '*First of all, that which I speak unto you*,' the word translated "*said*" being more properly '*speak*.' The sense is not, '*That which I have declared Myself to be*,' but '*That which My words and teaching have shown Me to be*.' It is as though Christ said, '*You might, had you pleased, have answered your own question from all My teaching*.' He was the Word of God, and revealed God to man, and this might have answered the question "*Who art Thou?*", if the questioners had not been too blind to see.

26. "*I have many things*" &c. This verse seems to mean, '*I have many things which I might lay to your charge, such as your blindness in not seeing who I am, but the time of judgment is not yet*' (See on 15.). Meanwhile My work and office is to speak to the world, whether they accept My words or not, the eternal truths which '*the Father sent Me to speak*' (See on v. 19, 20.).

A. D. 29.

b ch. 7. 28.

c ch. 3. 32.
& 15. 15.

you: but ^bHe that sent Me is true; and ^cI speak to the world those things which I have heard of Him.

27 They understood not that He spake to them of the Father.

28 Then said Jesus unto them, When ye have ^dlifted up the Son of man, ^ethen shall ye know that I am *He*, and ^fthat I do nothing of Myself; but ^gas My Father hath taught Me, I speak these things.

29 And ^hHe that sent Me is with Me: ⁱthe Father hath not left Me alone; ^kfor I do always those things that please Him.

30 As He spake these words, ^lmany believed on Him.

31 Then said Jesus to those Jews which believed on Him, If ye continue in My word, *then* are ye My disciples indeed;

27. "They understood not" &c. Strange wilful blindness after our Lord's plain words concerning the Father which sent Him (18.)! Truly He will have "many things to judge" of them,—much ignorance, obstinacy, and hardness of heart,—when He comes to judge.

28. "Then shall ye know" &c. This, though spoken to the Jews, was true of only some of them. Yet we may believe that the word "then" stretches forth into all the future, and also that our Lord is speaking through these Jews to all men. When He was crucified, then the world began to learn who He was, and whence He came. One by one God's elect are being continually brought to the knowledge of a crucified Saviour. In that crucified One they learn to see the great "I am" (See on 24.), the eternal Word, who is with God, and who is God (i. 1. For the latter part of this verse see on v. 19, 20.).

29. "He that sent Me is with Me:" &c. This verse is to be taken with the last, as a part of that which men should know concerning Christ. As the Word is ever "with God" the Father, so is the Father ever with the Word, for They are "of one substance, power, and eternity" (Art. i.).

"I do always" &c. This is the sign and proof of the unity spoken of. The Son does "those things that please" the Father, because He wills whatsoever the Father wills. He cannot, being one with the Father, act contrary to the Father's good pleasure (See on v. 19.).

30. "Many believed on Him." Convinced, we may well believe, by the wisdom and power with which He spake. Yet this belief seems from our Lord's words in the next verse to have been rather a conviction of the understanding than any thing deeper.

31. "If ye continue in My word," &c. Our Lord had already had disciples who "went back and walked no more with Him" (vi. 66.), and He here warns these new converts, possibly ready enough in their profession of being His disciples, that to be His disciples indeed

- 32 and ye shall know the truth, and ^m the truth shall make you free. A.D. 29.
^m Rom. 6. 14,
18, 22.
& 8. 2.
Jam. 1. 25.
& 2. 12.
ⁿ ver. 39.
Lev. 25. 42.
Matt. 3. 9.
- 33 They answered Him, ⁿ We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free? ^o Rom. 6. 16,
20.
2 Pet. 2. 19.
- 34 Jesus answered them, Verily, verily, I say unto you, ^o Whosoever committeth sin is the servant of sin. ^p Gal. 4. 30.
- 35 And ^p the servant abideth not in the house for ever: but the Son abideth ever.

they must persevere to the end,—they must continue in that state in which His word is their life and food and guiding light. Those who abide in Christ's word are "they which in an honest and good heart "having heard the word, keep it, and bring forth fruit with patience" (St. Luke viii. 15.). To abide in Christ's word is to allow that word to abide in us.

32. "Ye shall know the truth," &c. Know it, that is, with a deep inner blessed knowledge. But what is the truth? Pilate asked this in vain. We shall not ask in vain, if we ask God Himself to teach us, for the truth is not a mere creed received by the head, but a hidden treasure stored in the heart. Nay, is not the truth Christ Himself? For He said, "I am the Way, the *Truth*, and the Life" (xiv. 6.). By "free" is here meant free from the slavery of sin (See 34.).

33. "We be Abraham's seed, &c." The Jews understood our Lord's words in a carnal literal sense. Yet their boast is most astonishing; for not only had the Israelites been in bondage in Egypt and in Babylon, but at that very time they were under the dominion of the Romans. National pride was the besetting sin of the Jews, and it here led them into a vain and foolish lie. We should think of our Lord as addressing a large number of hearers, so that we need not suppose this conversation to be held with the new converts mentioned above (See 30, 31.), though they doubtless formed a part of the hearers.

34. "Whosoever committeth sin" &c. This is not simply, 'Who-soever sinneth,' but a stronger expression, meaning, 'Whosoever makes sin his practice.' We are at once reminded of many similar passages, which speaks of the bondage of sin (See Rom. vi. 16—23. 2 St. Pet. ii. 19.).

35. "The servant abideth not" &c. This is a difficult passage. The meaning may be drawn out as follows: 'Whosoever makes sin his practice is a slave of sin. Now a slave does not of necessity continue a slave in the house in which he serves for ever: he may be set free, and leave the house of his slavery. A son is different. He continues always a member of the house and family in which he is a son. Therefore' (to pass on to the next verse) 'if I—the Son—set you free, bringing you out of your house of bondage into the glorious liberty of the children of God, ye shall be free indeed, because, inasmuch as I remain a Son in the House of God for ever, ye too shall for ever be children of God through faith in Me.' This is not the sense usually given to the passage. Most commentators understand by

- A. D. 29. 36 ^aIf the Son therefore shall make you free,
^a Rom. 8. 2. ye shall be free indeed.
^{Gal. 5. 1.} 37 I know that ye are Abraham's seed; but ^rye
^r ver. 40. seek to kill Me, because My word hath no place in
^{ch. 7. 19.} you.
^a ch. 3. 32. 38 ^aI speak that which I have seen with My
^{& 5. 19, 30.} Father: and ye do that which ye have seen with
^{& 14. 10, 24.} your father.
^t ver. 33. 39 They answered and said unto Him, ^tAbraham
^{Matt. 3. 9.} is our father. Jesus saith unto them, ^uIf ye were
^u Rom. 2. 28. Abraham's children, ye would do the works of
^{& 9. 7.} Abraham.
^{Gal. 3. 7, 29.}

"the house" the house or family of God, and not, as above, simply the house in which the slave or the son happens respectively to be. Thus they interpret as follows:—Having in the last verse spoken of the servant (or slave) of sin, our Lord passes on in this to the thought that he who is a slave of sin is also a slave in God's household, having no knowledge of God as his Father and no childlike love to God. Thus he is as the Ishmael in the true family of Abraham, and if he is not brought by the Son out of the state of a slave into that of an adopted child, he will be cast out, having no abiding place in the household. The former seems perhaps the simpler interpretation, but the difference is of little importance practically.

36. "Ye shall be free indeed." The meaning, as well as the blessedness, of this freedom is the same whether the state of bondage escaped from is described as bondage in the house of sin and Satan, or bondage in the household of God. He that is delivered from the tyranny of sin is also delivered from the slavery of the law, and serves God not in the "spirit of bondage" but in the "spirit of adoption" (Rom. viii. 15.).

37. "Abraham's seed." That is, according to the flesh. Our Lord quite admits that the Jews had spoken truly in their boast as to their descent from Abraham (See 33.), but He goes on to show them how little worthy they were of this privilege, and how little right they had to count themselves as of the spiritual seed of Abraham, inasmuch as they walked not in the steps of Abraham's faith (See Rom. iv. 12. Gal. iii. 7.). They, boasting themselves to be the seed of Abraham, sought to kill Him who was in a yet higher sense *the* Seed,—that true Son of Abraham in whom the great promise was fulfilled (See Gal. iii. 16.).

38. "Ye do that which" &c. The first part of this verse has been explained before (See on v. 19, 20.). The second part is spoken to arouse in the hearers a true sense of their conduct. They of course could not understand the words at first, because, when Jesus spoke of their father, they would naturally think of Abraham, and yet they could not help suspecting that He had some other deeper meaning, as indeed He had, and as He tells them plainly afterwards (See 44.). Thus they go on to repeat their boast of being Abraham's children.

39. "If ye were Abraham's children," &c. Christ at once shows them that this at any rate was not His meaning. They might be Abraham's seed after the flesh, but, "Neither, because they are the seed

40 ^xBut now ye seek to kill Me, a Man that ^{A.D. 29.} hath told you the truth, ^ywhich I have heard of ^{x ver. 37.} God: this did not Abraham. ^{y ver. 26.}

41 Ye do the deeds of your father. Then said they to Him, We be not born of fornication; ^zwe ^{z Isai. 63. 16. & 64. 8. Mal. 1. 6.} have one Father, *even* God.

42 Jesus said unto them, ^aIf God were your Fa- ^{a 1 John 5. 1.} ther, ye would love Me: ^bfor I proceeded forth ^{b ch. 16. 27. & 17. 8, 25.} and came from God; ^cneither came I of Myself, ^{c ch. 5. 43. & 7. 28, 29.} but He sent Me.

43 ^dWhy do ye not understand My speech? *even* ^{d ch. 7. 17.} because ye cannot hear My word.

"of Abraham, are they all children" (Rom. ix. 7.), for "they which are of faith, the same are the children of Abraham" (Gal. iii. 7.).

40. "A Man that hath told you the truth." It was simply this which was the reason of their hatred. Jesus was too stern a denouncer of sin to be loved by sinners.

"This did not Abraham." That is, 'Such conduct as this is very different from that of Abraham. So you have no right to boast that you are his children.'

41. "The deeds of your father." Again, as before (See 38.), our Lord is leading His hearers on to consider *whose* children they were proving themselves by their bitter enmity to Him.

"We be not born of fornication." The Jews now see that Jesus is not speaking of any earthly father, such as Abraham. It is of a spiritual relationship He is speaking. So they change their answer. Their meaning is, 'We are true children of the One true Father, not, like the idolatrous heathen, worshipping false gods, and looking up to them as fathers.' In this, as when before they had said they were "never in bondage to any man" (33.), they had little cause to boast, for, though indeed idolatry had been unknown among the Jews since the Captivity, that is for more than five hundred years, yet it had been one of the crying sins of their forefathers (See Hos. ii. 4.).

42. "If God were your Father," &c. That is, if they bore any likeness to God, as children to their father, then they would love Him—God's dear Son. The Father loveth the Son,—He had borne witness, "This is My beloved Son,"—and yet they who boasted to be God's children hated Him! Before, we saw those who boasted to be Abraham's seed seeking to kill the true Seed (See on 37.); now we see those who boasted to be God's sons hating the true Son of God.

43. "Why do ye not understand" &c. Perhaps our Lord here suggests more than the words at first seem to say. His mode of talking was strange to them because it was the language of God and of heaven, and not their *mother-tongue*, as we say. He might have answered this question, 'Even because ye are not children of God'; but He gives another reason, "Even because ye cannot hear My word," that is, 'Because ye have hardened your hearts against My doctrine till ye cannot now receive it.' This is what is called 'judicial blindness', that is, blindness coming as a judgment upon obstinate resistance of light and grace.

A. D. 29.

^e Matt. 13. 38.
^f 1 John 3. 8.
^g Jude 6.

44 ° Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and ^f 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.

45 And because I tell *you* the truth, ye believe Me not.

46 Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?

^g ch. 10. 26,
^h 27.
ⁱ 1 John 4. 6.

47 ° He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

^h ver. 52.
ⁱ ch. 7. 20.
^j & 10. 20.

48 Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and ^h hast a devil?

44. "Ye are of your father the devil." Jesus now speaks His meaning plainly. Oh terrible words! And yet most needful to be heard, that all may know whose children they make themselves when they wilfully sin. By "Ye will do" is meant 'Ye *will* or *desire* to do', it being the same form of expression as in vii. 17.

"A murderer." As seeking the ruin of man and destroying souls, as well as by prompting every murder from Cain's downwards. The Jews proved themselves his children by their plots to murder Jesus, and by their rejection of the truth.

"Abode not in the truth." He is a spirit who hates and flees from the light of truth (though once possessing that light before his fall), and who will not suffer any portion of that light of truth to be in him.

"He speaketh of his own:" &c. Lying is one of the peculiar sins of the devil, being one of those sins in which we not only yield to his temptation, but also copy his example, and make ourselves like him. He is called the father of lies because he was the inventor of lying, having seduced our first parents by the lie, "Ye shall not surely die" (Gen. iii. 4.). And is he not a liar every hour, falsely saying in the sinner's ear, 'God is not so strict as men say', 'The pleasure of this sin is worth the risk', 'There will be time enough for repentance', and the like?

45. "Because I tell you" &c. Being children of the devil, the father of lies, these Jews could not love or accept the truth. Falsehood was dearer to them than truth.

46. "Which of you convinceth" &c. That is, 'Which of you can convict Me of any sin? Is not My life a witness to My words? If you cannot find a fault in My conduct, can you think Me capable of deceiving by My words?'

47. "He that is of God" &c. The words "of God" here mean 'born of God', or 'a child of God': and this verse is the summing up of the whole argument, pronouncing a terrible judgment, though not yet a final sentence, upon His unbelieving hearers (See on 16. and 21.).

48. "Say we not well" &c. The two things which the Jews here

49 Jesus answered, I have not a devil; but I A.D. 29.
honour My Father, and ye do dishonour Me.

50 And ¹I seek not Mine own glory: there is ¹ch. 5. 41.
One that seeketh and judgeth. & 7. 18.

51 Verily, verily, I say unto you, ^kIf a man keep ^kch. 5. 24.
My saying, He shall never see death. & 11. 26.

52 Then said the Jews unto Him, Now we know
that Thou hast a devil. ¹Abraham is dead, and ¹Zech. 1. 5.
the prophets; and Thou sayest, If a man keep My ¹Heb. 11. 13.
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, ^mIf I honour Myself, My ^mch. 5. 31.
honour is nothing: ⁿit is My Father that honour- ⁿch. 5. 41.
eth Me; of whom ye say, that He is your God: & 16. 14.
Acts 3. 13.

say about our Lord may possibly be said in answer to the two things He has said about them; as though it were, 'Thou sayest we are no true children of Abraham; we say Thou art a Samaritan: Thou sayest we are no true children of God; we say Thou hast a devil.' 'Samaritan' was a term of far deeper reproach than 'Galilean.' It implied a perverter of God's Law and a promoter of a false worship (See on St. Matt. x. 5.). It may have been that our Lord's visit to Sychar and intercourse with the hated Samaritans (as related in iv.) may have led the Jews to call Him a Samaritan. They did not suppose Him to be a Samaritan by birth.

49. "I have not a devil;" &c. Observe the calm simplicity of this answer. Jesus simply denies the graver charge (the lighter one of being a Samaritan He does not care to deny), and then takes His hearers once again back to the great truth they had so often heard with deaf ears—that truth which was the key to all His words and actions—"I honour My Father."

50. "There is One that seeketh and judgeth." That is, God the Father, who sought His Son's glory, and judged between Him and those who dishonoured Him. The judging here spoken of is plainly not that final judgment of which it is written, "The Father judgeth no man" (v. 22.), but that discerning between the right and the wrong, the true and the false, which is a part of God's omniscience, for "the eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3.).

51. "He shall never see death." That is, 'He shall never die.' Christ speaks of the death of the soul, for to Him the death of the body is a little thing and not worthy to be accounted as death. The Jews naturally (for "the natural man receiveth not the things of the Spirit of God", 1 Cor. ii. 14.), mistook our Lord's meaning, and supposed Him to speak of temporal death.

54. "If I honour Myself," &c. This saying is like that which our Lord had spoken before concerning bearing witness of Himself (See

A. D. 29. 55 yet ye have not known Him; but I know
 ch. 7. 28, 29. 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.
 Luke 10. 24. 56 Your father Abraham rejoiced to see My
 Heb. 11. 13. day: and he saw it, and was glad.

on v. 31.). He is answering the question, "Whom makest Thou Thy-
 self?", and His meaning is, "If I say that which I am, and thus glorify
 Myself, I should gain no acceptance. Ye would only reject My testi-
 mony concerning Myself. Therefore I appeal to My Father, who
 honoureth Me, in that all My mighty works are done in His Name
 and in His power." "So also Christ glorified not Himself to be made
 an High-Priest: but He that said unto Him, Thou art My Son; to-
 day have I begotten Thee" (Heb. v. 5.).

55. "If I should say," &c. For Christ to say He knew not God
 the Father would be as false as for the unbelieving Jews to say they
 knew Him. Yet how different, both in nature and in degree, was
 Christ's knowledge of the Father from that which could be gained by
 any mere man. Christ knew Him through His perfect and eternal
 union with Him as God: man can only know Him as He is revealed
 and manifested in the Son. Christ Himself declares that no man
 knoweth the Father, "save the Son, and he to whomsoever the Son
 will reveal Him" (St. Mat. xi. 27.).

56. "Your father Abraham" &c. "Christ shows that they were
 strangers to the race of Abraham if they were grieved at what he
 rejoiced in" (St. Chrysostom.). By the "day" of Christ is here meant
 the time of His first Advent or coming in the flesh,—not alone the
 actual day of His Birth, nor the actual day of His Crucifixion, but
 the whole of His earthly life. In like manner the "Year of the Lord"
 is used, not for one particular year, but for the time of His manifes-
 tation to the world (See on St. Luke iv. 19.). "When that (our Lord's
 first Advent) was over, and the attention was directed to another and
 future appearance, the word—the "Day" of the Lord—came to be
 used of His second coming" (Alford.). But when did Abraham rejoice
 to see the day of Christ's coming? No doubt he rejoiced in faith and
 hope when on earth, seeing the promise afar off. It is with this his
 rejoicing in faith and hope while on earth that our Lord would contrast
 the unbelief of the descendants of Abraham. But when our Lord adds,
 "And he saw it, and was glad," He seems to add a farther thought,
 and to speak of Abraham as seeing and rejoicing in the fulfilment—not
 the distant hope—of the promised blessing. If so, then we must under-
 stand Him to speak of Abraham's joy in Paradise. He saw the day
 by faith when on earth, and rejoiced in the sight: he saw it, when it
 came, in its fulfilment, and again he was glad. Doubtless he, and the
 rest who "died in faith" (Heb. xi. 13.), were permitted from their place
 of rest in the unseen world (See St. Luke xvi. 22.), to behold with joy
 the fulfilment of the hopes they had cherished while on earth, even
 before Christ Himself, when the Atonement was completed, visited them
 with the joyful news (See 1 St. Pet. iii. 19.). It must not escape our
 notice that our Lord's words refer back to the words of the Jews when
 they said that Abraham was dead (See 53.). He shows them then

57 Then said the Jews unto Him, Thou art A. D. 29.
not yet fifty years old, and hast Thou seen Abra-
ham?

58 Jesus said unto them, Verily, verily, I say
unto you, Before Abraham was, ^r I am.

59 Then ^r took they up stones to cast at Him: ^{Isai. 43. 13.}
but Jesus hid Himself, and went out of the temple, ^{ch. 17. 5, 24.}
going through the midst of them, and so passed ^{Col. 1. 17.}
by. ^{Rev. 1. 8.}
^{s ch. 10. 31, 39.}
^{& 11. 8.}
^{t Luke 4. 30.}

by these words (if indeed we are right in supposing that "he saw it" refers rather to the sight of the fulfilment than to the prophetic foresight in which the patriarch rejoiced while on earth,) that Abraham was not really dead, but still living, and capable of rejoicing in that which they, his children after the flesh, scorned and rejected.

57. "Thou art not yet" &c. Some have gathered from this verse the idea that our Lord's appearance was such as to make Him seem older than His real age, which, as we know, was thirty three. We can well believe that the "Man of sorrows" would appear worn and aged. But this verse can scarcely be pressed so far. The Jews simply spoke in round numbers, as we say, and they would not be careful to guess at our Lord's exact age when their only object was to express their mocking scorn at the idea that One not yet fifty years old could have seen one who lived two thousand years before.

58. "Before Abraham was, I AM." These words, introduced by the solemn "Verily, verily" (See on i. 51.), are of the greatest weight as a declaration of our Christ's Divine nature and pre-existence. But first let us see how they fit in with what has gone before. We should rather have expected the Jews to have asked, 'How can Abraham 'have seen Thee?' instead of "Hast Thou seen Abraham?" And then our Lord might have told them, 'Abraham is not dead, but alive, 'and he is even now rejoicing in that salvation which ye despise.' But the Jews, putting their question in the other form, give our Lord the occasion for these glorious words, which teach us another and a far more precious truth, even that He, the speaker of them, is God from everlasting to everlasting, the great "I AM" (See on 24.), whose existence is not measured by time, "for a thousand years in His sight are "but as yesterday, seeing that is past as a watch in the night" (Ps. xc. 4.). Thus He was before (in very truth eternally before) Abraham; to whom also thoughtful persons have always held that He was pleased to reveal Himself, especially in Him who is called "the Lord" at the time of the destruction of Sodom (See Gen. xviii.). It is worth while to notice that this passage is chosen as the Gospel for the 5th Sunday in Lent, on which day Exod. iii, in which God reveals Himself to Moses by the name "I AM", is the 1st Morning Lesson.

59. "Then took they up" &c. They plainly so far understood our Lord as to consider His words blasphemous, as claiming for Himself what belongs only to God.

"Jesus hid Himself." Probably by making Himself invisible (See on v. 13. and St. Luke iv. 30.). "As Man, He fled from the "stones: but woe to them from whose stony hearts God fleeth!" (St. Augustine.)

CHAPTER IX.

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

AND as Jesus passed by, He saw a man which was blind from his birth.

2 And His disciples asked Him, saying, Master, ^a who did sin, this man, or his parents, that he was born blind?

^a ver. 34. 3 Jesus answered, Neither hath this man sinned, nor his parents: ^b but that the works of God should be made manifest in him.

^b ch. 11. 4.

CHAPTER IX.

The Healing of the Man born blind.

1. "Blind from his birth." There are six cases of blindness being healed specially recorded in the Gospels (See St. Matt. ix. 27—31. xx. 29—34. St. Mark viii. 22—26, and the present passage.), but this is the only case in which we are told that the man healed was blind from birth. It therefore excited the more notice and wonder, for "since the world began was it not heard that any man opened the eyes of one that was born blind" (32.). Probably this poor beggar was well-known to the disciples by sight.

2. "Who did sin," &c. The disciples seem to have adopted the popular belief among the Jews that severe suffering was always a punishment for great sin (See on St. Luke xiii. 1—5.). Their question seems to have arisen from a difficulty in the present instance owing to the affliction having been from birth, so that it could hardly be a punishment for the sufferer's own sins. Thus they suggest that perhaps his parents may have brought this upon him by their sins, the sins of the father being visited upon his child. At any rate they lay the difficulty before their "Master", asking His opinion. It is however quite possible (as Trench thinks) that the disciples did not at the moment see that it was impossible that one side at least of their question could not be true, since the blind man could not have sinned before his birth; and so that they asked the question just as they might about any other great calamity coming to their notice.

3. "Neither hath this man sinned" &c. Plainly our Lord does not mean to state that neither this man nor his parents were sinners. His answer means that neither he nor his parents had so sinned as to bring the blindness as a punishment. The true cause of the blindness was in order that God's glory should be set forth in his cure. Thus our Lord would condemn all harsh judgments of others on account of their sufferings. These are no proof of God's anger. They are more often a proof of love. For "whom the Lord loveth He chasteneth."

1. "As Jesus passed by." This need not refer to the same time as that spoken of at the end of the last chapter, but may simply mean, 'One day as Jesus passed by.'

4 ^c I must work the works of Him that sent Me, A. D. 29.
while it is day: the night cometh, when no man ^c ch. 4. 34.
& 5. 19, 36.
& 11. 9.
& 12. 35.
& 17. 4.
can work.

5 As long as I am in the world, ^d I am the Light
of the world. d ch. 1. 5, 9.
& 3. 19.
& 8. 12. &
12. 35, 46.
e Mark 7. 33.
& 8. 23.

6 When He had thus spoken, ^e He spat on the
ground, and made clay of the spittle, and He
² anointed the eyes of the blind man with the clay,
7 and said unto him, Go, wash ^f in the pool of
Siloam, (which is by interpretation, Sent.) ^g He went
his way therefore, and washed, and came seeing. 2 Or, spread
the clay up-
on the eyes
of the blind
man.
f Neh. 3. 15.
g See 2 Kin. 5. 14.

4. "I must work" &c. Jesus had just said that the blindness of the blind man before them was in order "that the *works of God*" should "be made manifest in him." He now says He must work those works "while it is day", that is, while the time of His earthly ministry lasted, while He was "in the world" (5.). His works are God's works.

"The night cometh." Our Lord means that His working of God's works on earth would come to an end, even as the night stops the work of the earthly labourer. So He must make no delay. Here was an occasion He must not lose of doing the "works of God."

5. "I am the Light of the world." He is "the true Light which 'lighteth every man that cometh into the world' (i. 9.). He is the "Sun of righteousness" arising on the earth "with healing in His 'wings' (Mal. iv. 2.). Behold here the key to the spiritual understanding of this great miracle. All miracles are parables. And here we see that in giving sight to one born blind our Lord proclaims a far deeper and more glorious truth than the mere bodily blessing contained, namely the truth that He was come to dispel the clouds of spiritual darkness, and to give light to the souls of men born blind. The title our Lord here takes to Himself—"the Light of the world"—is one He claims on several other occasions (See especially viii. 12. xii. 46.).

6. "Made clay" &c. We are not able to pronounce upon the reasons for the acts of our Saviour in healing this blind man. Of course we may not attribute the cure to any healing property in the clay. It was a miracle; and the anointing with the clay was only the channel of the divine power. Probably the reasons for our Lord's proceedings were in some way connected with the spiritual welfare of the blind man, helping his weak faith, or arousing his personal sense of gratitude and attachment to his Benefactor (See on St. Mark vii. 33. viii. 25.).

7. "Go, wash" &c. This was possibly, in part at least, to wash away the clay. But it is plain that by the command the blind man's faith was put to the test, and his willing obedience, like that of the Ten Lepers (St. Luke xvii. 14.), received its blessing. How different was the conduct of Naaman the Syrian (2 Kings v. 10—12.)!

"Siloam." A pool, the ruins of which remain to this day, to the south-east of Jerusalem, and close beneath the walls. It is impossible to suppose St. John to have stated the meaning of the word unless to call special attention to that meaning. The blind man was told to go to the waters of the pool which was called "*Sent*." Must not the

A. D. 29.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

h ver. 6, 7.

11 He answered and said, ^h 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.

12 Then said they unto him, Where is He? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 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.

16 Therefore said some of the Pharisees, This Man is not of God, because He keepeth not the

Evangelist intend us to think of Him who was *the Sent* (the "Apostle" Hebr. iii. 1.), and to whom we must go for light in our darkness? The ancient fathers often compare this pool of Siloam to the waters of Baptism, in which we find spiritual cleansing from the guilt of our original sin through Him whom God hath *sent* to redeem us. On the supposition that this pool is the same as that of Bethesda See on v. 2.).

9. "He is like him." The gift of sight would greatly alter the man's appearance, and would quite account for any doubt in the minds of some as to his being the same blind beggar whom they had often seen.

11. "A Man that is called Jesus." This was all he knew as yet. His bodily eyes were opened, but even they had not yet looked upon his Benefactor. Soon his spiritual eye is to be opened to believe in, and to worship, the Son of God (See 35—38.).

13. "They brought" &c. Plainly these persons were under the influence of the Pharisees, and not well disposed towards Christ. By the Pharisees is probably meant the Sanhedrin or Council (See on St. Matt. xxvi. 3.), in which the Pharisees were at this time the most numerous and powerful party. There is nothing to show that the people brought any charge against either the man or Christ, though the next verse, stating that the healing took place on the Sabbath, may suggest one reason for their wishing to bring the case before the authorities.

15. "Again." Not that the Pharisees had asked him before, but in reference to the questioning of the neighbours (10.).

16. "This Man is not of God," &c. The miserable narrow-mindedness of the Jews about the Sabbath is astonishing. They continually

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sabbath day. Others said, ¹How can a man that is ^{A. D. 29.}
a sinner do such miracles? And ^kthere was a di-ⁱver. 33.
vision among them. ^{ch. 3. 2.}
^kch. 7. 12,
43. & 10. 19.

17 They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, ¹He is a prophet. ⁱch. 4. 19.
& 6. 14.

18 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.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents 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

charge our Lord with breaking the Sabbath by His miracles of mercy. The Evangelists record as many as six instances of this charge being brought against Him (See, besides the present, St. Matt. xii. 2, 10; St. Luke xiii. 14; xiv. 3; St. John v. 10.). No doubt to some extent the Jews rather sought for some charge against our Lord than really believed in the sinfulness of His act, yet the little rules and distinctions they observed as to what was lawful and what unlawful on the Sabbath were most absurd (See on St. Matt. xii. 2. and on St. John v. 17.).

"Others said," &c. Among these more right-minded Pharisees would doubtless be Nicodemus, who had said to our Lord, "No man can do these miracles that Thou doest, except God be with him" (iii. 1; See also vii. 50.), and perhaps Joseph of Arimathæa.

17. "What sayest thou" &c. In reading this we should put force upon the word "*thou*." The Pharisees, divided among themselves, turned to the man, thinking perhaps that he could tell them more about Jesus, or at least that he could give them his impression concerning the nature of his own cure. The question means, 'What sayest *thou* of Him in that He hath opened thine eyes?'—or, 'with regard to His opening of thine eyes?' Whether this question was put by the party favourable to our Lord, or by those who said He was "not of God", does not appear. Probably by the latter, who seem to have taken the lead, and to have been the most numerous. If so, they hoped to hear from the man something they could turn against our Lord.

"He is a Prophet." That is, One sent by God, and endowed with miraculous power. Observe the boldness of this poor man. He will not be frightened into hiding his real opinion of his Benefactor (See also 30.). He confesses Christ before men; and Christ confesses him (See on 39.).

18. "The Jews did not believe" &c. They did not because they would not believe. These Jews were the obstinate bigoted party, who were resolved to believe no good of Jesus.

A. D. 29. not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

m ch. 7. 13.
& 12. 42.
& 19. 38.
Acts 5. 13.

22 These *words* spake his parents, because ^m they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he ⁿ should be put out of the synagogue.

n ver. 34.
ch. 16. 2.

23 Therefore said his parents, He is of age; ask him.

o Josh. 7. 19.
1 Sam. 6. 5.
p ver. 16.

24 Then again called they the man that was blind, and said unto him, ° Give God the praise: ^p 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 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 ye hear *it* again? will ye also be His disciples?

22. "Put out of the synagogue." This punishment varied in severity. The lightest form of it was the being shut out from the synagogue for thirty days: the heaviest the being cut off altogether, with a curse or anathema. It was among the Jews what excommunication is among Christians (See on 1 Cor. v. 5; 1 Tim. i. 20.).

24. "Give God the praise." This is frequently misunderstood, as though the Jews admitted the fact of the miracle, but bade the man ascribe his cure to God, and not to Christ, who was a sinner. But the Jews did not admit the fact of the miracle at all, and seem here, having recalled the man, to wish to make him believe that they have discovered his imposture, and that his wisest course is to confess that he has been lying. The words mean, 'Give glory to God', that is, by confessing thy guilt. So Joshua said to Achan, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto *"Him"* (Josh. vii. 19.). It is a solemn appeal to the man to remember that he is in God's presence, and to confess the truth.

"We know that this Man is a sinner." And that therefore He could not have wrought the miracle. Of course these words were spoken by the powerful party among the Pharisees who were bitterly opposed to Christ. There were some who thought better things (16.), but these were few, and had little power.

25. "Whether He be a sinner" &c. The man does not in the least mean to allow that he thought Jesus might be a sinner, only he will not enter into that question. There was the great fact—a man born blind and now seeing. That was enough for him.

26. "What did He to thee?" Probably they wish to get some farther evidence from the man of our Lord breaking the Sabbath.

27. "Will ye also be His disciples?" This is plainly spoken in irony (See St. Mark vii. 9.), the beggar growing bolder as he proceeds,

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28 Then they reviled him, and said, Thou art His A. D. 29.
disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for*
this *Fellow*, ^a we know not from whence He is. ^a ch. 8. 14.

30 The man answered and said unto them, ^r Why ^r ch. 3. 10.
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 ^s God heareth not sinners: ^s Job 27. 9.
but if any man be a worshipper of God, and doeth & 35. 12.
His will, him He heareth. Ps. 18. 41.

32 Since the world began was it not heard that
any man opened the eyes of one that was born
blind. & 34. 15.

33 ^t If this Man were not of God, He could do
nothing. & 66. 18.

34 They answered and said unto him, ^u Thou wast Prov. 1. 23.
altogether born in sins, and dost thou teach us? & 15. 29.
And they ² cast him out. & 28. 9.

^{Isai. 1. 15.}
^{Jer. 11. 11.}
^{& 14. 12.}
^{Ezek. 8. 18.}
^{Micah 3. 4.}
^{Zech. 7. 13.}
^{t ver. 16.}
^{u ver. 2.}
^{2 Or, excom-}
^{municated}
^{him,}
^{ver. 22.}

and not caring to hide from the unbelieving Pharisees his own love and admiration of Christ.

29. "We know not from whence He is." That is, from whence come His power and commission and authority.

30. "Why herein is a marvellous thing," &c. This again is spoken in irony (See on 27.). The simple earnestness and the undaunted courage of this poor man are alike most remarkable. No words could be more fitting or more forcible than these with which he answers the blind Pharisees.

31. "God heareth not sinners." That is, of course, God heareth not wilful and hardened sinners so as to grant them such wonderful powers. Before, this man had passed over the remark of the Pharisees that Jesus was a sinner (See on 25.). But he is bolder now, and proves beyond a question that Jesus is no sinner. That God had granted Him such power as He had displayed in the miracle of healing the blind man proved that He was acceptable to God.

33. "He could do nothing." That is, nothing miraculous, such as Jesus had done.

34. "Thou wast altogether" &c. This seems to be only angry abuse. They had no argument by which to meet the beggar's courageous address, and so they tell him he was "altogether born in sin," a wretched ignorant wicked man,—and yet venturing to argue with them,—the learned and pious Pharisees!

"They cast him out." That is, out of the synagogue,—they excommunicated him (See on 22.). How truly did this poor man prove the truth of our Lord's words, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake" (St. Luke vi. 22.).

ST. JOHN, IX.

A. D. 29. 35 Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on ^x the Son of God?

^x Mat. 14. 33. & 16. 16. Mark 1. 1. ch. 10. 36. 1 John 5. 13. 36 He answered and said, Who is He, Lord, that I might believe on Him?

37 And Jesus said unto him, Thou hast both seen Him, and ^y it is He that talketh with thee.

^y ch. 4. 26. 38 And he said, Lord, I believe. And he worshipped Him.

^z ch. 5. 22, 27. See ch. 3. 17. & 12. 47. 39 And Jesus said, ^z For judgment I am come into this world, ^a that they which see not might see; and

^a Mat. 13. 13. that they which see might be made blind.

40 And *some* of the Pharisees which were with

35. "When He had found him." This may have been after some days. It could not have been (as some have supposed) in the Temple, where Jesus had found the "impotent man" whom He had healed at Bethesda (v. 14.), for, being "cast out", he dared not go there,—at least not till the time of his excommunication was over. This brave and faithful man, who had already confessed Christ so far as he knew how, is now to meet with his reward. "He that hath, to him shall *"be given."* He had faith; now his faith is to be increased and perfected. He receives "grace for grace" (i. 16.). Happy are they whom Jesus finds, and leaves not till they can say, "Lord, I believe"!

36. "Who is He, Lord," &c. Though as yet ignorant of the Son of God, he is ready to believe as soon as he learns the truth. God ever teaches the teachable. Jesus reveals Himself to the lowly.

38. "Lord, I believe." Such is his simple but most blessed confession of faith. It is like that of the Ethiopian, "I believe that *"Jesus Christ is the Son of God"* (Acts viii. 37.). These are no mere form of words, but utterances of the whole heart and soul.

"He worshipped Him." Thereby proving the reality and sincerity of his faith. His faith, working by love, led him to fall at his Saviour's feet in lowly and grateful adoration. Blessed are all who thus believe, and thus adore!

39. "For judgment" &c. This sentence is a sort of Divine comment upon the foregoing miracle. Our Lord was not yet come for the final judgment of the world; nor yet to be a Judge in earthly things (See St. Luke xii. 14.). Yet His very coming was a judging of men, because by it they were tried, and their true state and character brought to light. He was set, as holy Simeon declared, "for the *"fall and rising again of many in Israel,"* and "that the thoughts of *"many hearts"* might *"be revealed"* (St. Luke ii. 34, 35.). He was the Stone, which was to some "a chief Corner-stone, elect, precious," and to others "a stone of stumbling and a rock of offence" (1 St. Peter ii. 6, 8.). And this proving and discerning of men was shown most strikingly in the miracle. The poor blind beggar is proved to be the faithful and true, and to him is given sight, both of body and soul. The proud Pharisees, who professed to see, and supposed none so good or so learned as themselves, are shown to be blind, and are left in their wilful and obstinate darkness.

ST. JOHN, IX.

Him heard these words, ^band said unto Him, Are A. D. 29.
we blind also? ^b Rom. 2. 19.

41 Jesus said unto them, ^cIf ye were blind, ye ^c ch. 15. 22,
24.
should have no sin: but now ye say, We see; there-
fore your sin remaineth.

CHAPTER X.

¹ *Christ is the Door, and the good Shepherd. 19 Divers opinions of Him. 24 He proveth by His works that He is Christ the Son of God: 39 escapeth the Jews, 40 and went again beyond Jordan, where many believed on Him.*

40. "Are we blind also?" They could not help understanding something of our Lord's meaning, and they ask, in wrath and astonishment, whether He ventures to accuse *them* of blindness.

41. "If ye were blind," &c. That is, 'If ye were really blind—unable to see the truth—then there would be an excuse for your conduct; but now ye boast of your light, and indeed ye *have* light, for God has committed to you the light of His oracles,—ye might see plainly enough, if ye would,—therefore ye are judged and condemned—"your sin remaineth."' How awful a warning to those to whom God has given the light of truth, and who will not use it!

CHAPTER X.

1—21. The True and the False Shepherds.

This passage is closely connected with the conversation at the end of the last chapter. When the Pharisees asked, "Are *we* blind also?" (ix. 40.), they doubtless meant, 'Are *we*—the leaders and teachers of the people—to be charged with blindness?' So that the discourse concerning the true and the false shepherds would apply at once to them. They had taken upon themselves to shut out from God's fold one who had entered in by the Door, thus proving that they themselves were no true and faithful pastors. Our Lord therefore declares first that every true shepherd must enter by Himself as the Door, and afterwards (in 7 and 9.) that what is true of the shepherd is true of the sheep. He is the "Door of the sheep", as He is of the shepherd.

We may observe that in the first six verses Jesus speaks chiefly of *human* shepherds, though He speaks of them in their likeness to Himself—the one true Shepherd. He does not unfold Himself in this character till the later part of the discourse, and even then first speaks of Himself as "the Door" (7.) before the distinct announcement, "I am the Good Shepherd" (11.). Thus His Divine teaching, as in other cases (See especially the discourse in vi.), gradually ascends from the lower to the higher.

Or we may divide the passage in a different way, and say that in the first ten verses our Lord speaks of Himself as the Door of the sheepfold, and then (in 11.) passes on to speak of Himself as the Good Shepherd.

Like the Parable of the Vine (See on xv. 1.), this, though called a parable (6.), is not one in the strict sense of the word. It is rather a discourse cast in figurative language.

ST. JOHN, X.

A. D. 29.

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.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear

1. "He that entereth not" &c. The weighty manner in which this saying is uttered, with the "Verily, verily" (See on i. 51.), shows it to be rather a solemn word of warning to the hearers than the beginning of a new discourse. In this whole parable the "sheepfold" represents the Church of Christ. For the old sheepfold of Israel in its narrowness was passing away, and changing into the new all-embracing world-wide sheepfold of the Catholic Church of Christ. The "door" is plainly the important word in the whole passage, since the great distinction between the true and the false shepherds lies in their entering or not entering *through the door*. This door is Christ Himself, for He says, "I am the Door" (7.). What then is to enter in by the Door? It is spoken of those holding office, or taking upon themselves to hold office, as pastors in the Church of Christ. These, to be true pastors, must enter upon their office through the door of Christ. They must be "truly called according to the will of our Lord Jesus Christ" (See 1st question in the Ordering of Priests.). This has both an inward and an outward sense: an inward, for no visible ordination or outward commission will avail to make a man a true pastor without living faith in Christ; an outward, for no spiritual gifts or fancied inward call will make a man a true pastor without visible ordination and outward commission. As to the need of the inward faith in Christ, it is well said, "No self-confident deacon; no ambitious, or covetous, or ease-loving priest; no proud prelate; none of these, though in right lineal descent from the Twelve or the Seventy, enter the sheepfold by Christ the Door" (*Is. Williams.*). As to the need of the outward commission, we may take the example of Christ Himself, for it is written, "No man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an High Priest; but He that said unto Him, 'Thou art My Son, to day have I begotten Thee' (Heb. v. 4, 5.). And again, St. Paul asks, 'How shall they preach except they be sent?' (Rom. x. 15.). He who takes upon himself the office of pastor lacking one or both of these requirements is called "a thief and a robber", because he steals the sheep from the true fold, and draws them away into paths full of peril. It may be observed how fitly this passage has been chosen by the Church as one of the Gospels in the Ordination of Priests.

3. "To him the porter openeth." The "porter", or 'gatekeeper', here is generally understood to mean the Holy Spirit, for it is the Holy Spirit who strengthens every true pastor for the work of his ministry, working in him faith in Christ and likeness to Christ, and confirming in him the gift given him in the laying on of the hands of the bishop and presbyters. It is also the same Divine Gate-keeper

his voice: and he calleth his own sheep by name, A. D. 29.
and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which He spake unto them.

who opens to the pastor the hearts of the sheep, and blesses his going among them.

"The sheep hear his voice." By the "sheep" throughout this parable is meant the *true* sheep only. These know and obey the voice of the true pastor. They desire to be led, and are thankful for his loving guidance. They "hear his voice", because his voice is but an echo of the Good Shepherd's. He is to them an "ambassador for Christ" (2 Cor. v. 20.).

"He calleth his own sheep by name." By "his own sheep" is meant those whom God has committed to his care and keeping. This verse surely describes a very intimate personal knowledge and affection between the shepherd and the flock. But if true of the earthly shepherd, how much truer of the heavenly! "The Lord knoweth them that are His" (2 Tim. iii. 19.), and has a separate care for each one of them.

"Leadeth them out." Not away from the fold, but leadeth them forth to the green pastures and still waters.

4. **"When he putteth forth" &c.** It is common in many countries to see the shepherds walking in front of their sheep, and this practice most beautifully pictures the duty of the shepherds of souls. True pastors are "ensamples to the flock" (1 St. Pet. v. 3.). They not only direct the sheep, but lead them. This again, which is true of all good pastors, is plainly most true of the Good Shepherd. Precept is little without example.

"The sheep follow him:" &c. These words draw a very striking picture of the loving and trustful relations between the faithful pastor and his flock. He walks before them, not only teaching, admonishing, encouraging them, but also by his example showing them the way. They follow him, knowing the voice which has often spoken words of help to them before, and trusting the guidance they have proved. Oh that this were a true picture of all pastors and all flocks!

5. **"A stranger will they not follow," &c.** By a "stranger" is meant a false teacher,—one who has not entered by the Door, and who is therefore "a thief and a robber" (1.). But alas! many sheep do follow strangers, being led astray by all manner of false doctrine. This is too true, but then these are not the loving trustful sheep, who have known the guidance of a faithful shepherd. It is of such that Christ here speaks, and such will not listen to the allurements of false teachers.

A. D. 29.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the Door of the sheep.

8 All that ever came before Me are thieves and robbers: but the sheep did not hear them.

^a ch. 14. 6.
Eph. 2. 18.

9 ^a I am the Door: by Me if any man enter in,

7. "I am the Door of the sheep." Our Lord now partly unfolds the meaning of the figurative language He has used, adding to it some new thoughts. It is doubtful here whether the words "the Door of the sheep" are a simple explanation of the "door" in the first two verses, or whether they are to be taken in the wider sense in which "the Door" is used in verse 9. If the former, then "the Door of the sheep" must mean 'the Door leading to the sheep—the Door by which the true shepherds enter the sheepfold to tend the sheep'. And it seems by the next verse probable that our Lord is speaking in this sense. Still most commentators understand the words in the wider sense, and point out here, what is certainly taught in verse 9, that Christ is the way by which the sheep, as truly as the shepherd, enter the fold.

8. "All that ever came before Me." This, of course, cannot be spoken of the prophets and priests under the old covenant, for, though they could not actually bear Christ's commission in the same sense in which His ministers do now, yet they foretold of Him, and so did truly enter in by Him the Door. These "thieves and robbers" are plainly false teachers, who came into the fold not by Christ, but "some other way" (1.). They took upon themselves to feed the sheep without having the Good Shepherd's commission, and thus they were "thieves and robbers", stealing away souls from the truth, and robbing God of His own. And such there are now.

"But the sheep did not hear them." Not that some were not deceived. But the true sheep—the faithful loving guileless ones among God's people—had grace given them to refuse to listen to the voice of the false teachers. God bids not His sheep to follow blindfold any that say they are shepherds. The sheep have a choice to make. Let them pray to choose aright.

9. "I am the Door:" &c. This is now spoken in a wider sense than before. Before Jesus was the Door of entrance for every true pastor: here He is the Door of entrance for every true sheep. It is "any man", who may now enter in by Christ, and be saved. There is only one entrance for shepherd and sheep. We saw in the case of the shepherd (See on 1.) that to enter by Christ as the Door means to enter in the manner in which Christ wills and by the way which He appoints, and that this has both an inward and an outward sense. It is so also in the case of the sheep. To enter by Christ as the Door must imply the necessity of a living Faith in Christ: but it must also imply the necessity of that outward ordinance which Christ has willed to appoint as the Sacrament of admission to His Church. "He that believeth and is baptized shall be saved" (St. Mark xvi. 16.). This is nothing else than "By Me if any man enter in he shall be saved"; for the baptized believer has entered in by Christ. At the same time, since our Lord's whole discourse is concerning the faithful sheep of His fold, it is probable that He is referring, not so much to the great outward rite of admission, as to the faith which that rite presupposes,

he shall be saved, and shall go in and out, and find A. D. 29.
pasture.

10 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 abundantly.

11 ^b I am the Good Shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and ^c leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the Good Shepherd, and ^d know My ^{a 2 Tim. 2. 19.} sheep, and am known of Mine.

^b Isai. 40. 11.
Ezek. 34.
12, 23.
& 37. 24.
Heb. 13. 20.
1 Pet. 2. 25.
& 5. 4.
^c Zech. 11.
16, 17.

and without which its benefits must be forfeited. But "not only is Christ the Door, by which the sheep are at first admitted: it is by Him also that they go in and out, and find pasture. He is the Door both of grace here and of glory hereafter. It is by Him that we first enter the Church, and by Him that we find there food and pasture for our souls, in the Sacrament of His Body and Blood, in the study of His Holy Word, in the exercise of prayer and meditation, or in patient continuance in well-doing. It is by Him also that, if it so please God, when we leave this world, we shall enter into Heaven, where He Himself, the Lamb which is in the midst of the Throne, shall feed us and lead us unto living fountains of waters" (*Peter Young.*).

10. "I am come" &c. Jesus is already passing from Himself as the Door to Himself as the Shepherd, thus leading up to the words of the next verse. He not only gives life to the sheep, but abundance of life—a rich and plentiful store for such as hunger and thirst for it;—a life too far more blessed and overflowing than had been given under the older covenant.

11. "I am the Good Shepherd:" &c. Here begins the second part of this wonderful discourse (See on 1.). The Door has passed into the Shepherd. Who is not at once reminded of the prophet's exquisite picture; "He shall feed His flock like a shepherd: He shall gather the lambs with His Arm, and carry them in His Bosom, and shall gently lead those that are with young" (Is. xl. 11.)? Yet here there is more than in this picture; for the Good Shepherd gives not only His loving care and tender guidance, but even His life itself, for the sheep. "Greater love hath no man than this" (xv. 13.).

12. "He that is an hireling," &c. The hired shepherd will not care for the sheep as their owner does. He will not risk his life for them. But Christ is no "hireling", having the care of the flock of another. The sheep are His own. The Father gave them to Him, and He will shed His Life-blood to save them from the wolf.

14. "And know My sheep," &c. The English translation in this

- A.D. 29. 15 ° As the Father knoweth Me, even so know I
 the Father : ^f and I lay down My life for the sheep.
 16 And ^g other sheep I have, which are not of
 this fold : them also I must bring, and they shall
 hear My voice ; ^h and there shall be one fold, and
 one Shepherd.
 17 Therefore doth My Father love Me, ⁱ because
 I lay down My life, that I might take it again.

place is not so clear as it should be. The first part of verse 15 should be joined with verse 14, and the whole sentence should run thus :—“ I know My sheep, and am known of Mine, even as the Father knoweth Me, and I know the Father.” Thus Christ compares the close and intimate knowledge between Himself and His sheep with that which exists between Himself and the Father. This is no mere knowledge of an all-seeing eye ; it is the knowledge of an all-loving heart :—the knowledge of those who are more than friends, and closer than brothers. Such a knowledge we believe to be in the Shepherd : but alas ! how rarely do we find it in the sheep !

16. “ Other sheep.” Plainly of the Gentiles, “ this fold ” signifying the Jews, from whom the first “ little flock ” of Christ’s disciples was gathered. Christ says, “ I have ” these other sheep. So also He said to His apostle at Corinth, “ I have much people in this city ” (Acts xviii. 10.), though as yet He had them not. But He knew they should be His. These He “ must bring ”, that is, bring into His fold, as (God be praised !) He has already in His mercy brought us. And now there are to be no more national distinctions ; the Church of Christ is Catholic, or universal ; “ God is no respecter of persons ” (Acts x. 34.) ; Jews and Gentiles are to form “ one fold ”, or, as it more literally is, ‘ one flock ’, under One Shepherd.

17. “ Therefore doth My Father ” &c. This love of the Father towards the Son springs of necessity from that intimate *knowledge* spoken of before (See on 14.). But how is it said by our Lord that His laying down of His life is the *cause* of the Father’s love ? This is a great mystery. Perhaps it cannot be rightly understood till all mysteries are cleared away. Yet we know thus much ;—namely, that the Father’s love to the Son was not *produced* by the Son’s voluntary Sacrifice. That Sacrifice was part of the eternal counsel of the ever-blessed Trinity, and though the Son said, “ Lo ! I come ”, yet it was to *do the Father’s will* that He came. Father and Son have no diversity of will. Thus, although the Father loves the Son for His Sacrifice, yet He loves Him, and has loved Him eternally, as One whose will in dying for man is in perfect unity with His own will. We must observe moreover that the Resurrection is as much the purpose of the Son as the Crucifixion. His will was to earn (as Man) “ the Crown through the Cross ” (*Alford.*). He could not will to die except with the purpose of rising again. And in this too was there perfect unity of will, and therefore perfect love, between the Father and the Son. So that it is said of the Father that He raised the Son (See 1 Cor. xv. 15.), and of the Son that He raised Himself. The Son had power to lay down His life, and to take it again, and yet He did so by “ commandment ” of the Father (18.),

18 No man taketh it from Me, but I lay it down A. D. 29.
of Myself. I have power to lay it down, and I
have power to take it again. ¹This commandment
have I received of My Father.

^k ch. 2. 19.
^l ch. 6. 38.
& 15. 10.
Acts 2. 24,
32.

19 ^mThere was a division therefore again among
the Jews for these sayings.

^m ch. 7. 43.
& 9. 16.
ⁿ ch. 7. 20.
& 8. 48, 52.

20 And many of them said, ⁿHe hath a devil,
and is mad; why hear ye Him?

21 Others said, These are not the words of him
that hath a devil. ^oCan a devil ^popen the eyes of
the blind?

^o Ex. 4. 11.
Ps. 94. 9.
& 146. 8.
^p ch. 9. 6, 7,
32, 33.

22 ¶ And it was at Jerusalem the feast of the
dedication, and it was winter.

18. "No man taketh it" &c. Our Lord here distinctly asserts His Divine power over His own life. His enemies could have had no power against Him except by His own free will. We remember how, when submitting to be taken captive by them, He said, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" (St. Matt. xxvi. 53.).

"This commandment" &c. Having asserted His Divine sovereignty, Jesus again bows to His accepted humiliation. It is as though He said, 'I have a will and power over My life and death, yet My will is to obey My Father's will.' Mark too the Psalmist's words, applied in the Epistle to the Hebrews to Christ, "Then said I, Lo, I come: in the volume of the book it is written of Me; I delight to do Thy will, O My God: yea, Thy law is within My Heart" (Ps. xl. 7, 8; Heb. x. 7.).

19. "A division." As there had been before, immediately after the miracle of healing the blind man (See ix. 16.). We must bear in mind that the discourse in this chapter grew out of the miracle recorded in the last (See on the beginning of this chapter), so that the "division" here spoken of was probably only at a later hour in the same day with that spoken of in the last chapter. Indeed it is plain that the miracle of the opening of the blind man's eyes was still present to the thoughts of the people, since those who took our Lord's part in the "division" ask again, as before (ix. 16.), "Can a devil open the eyes of the blind?" (21.).

22—42. Discourse at the Feast of Dedication.

22. "The feast of the dedication." This Feast, which was held in December, was not one of Divine appointment, but was instituted

22. "The feast of the dedication." We have no note of the time of any event between the mention of the Feast of Tabernacles in vii. 2. and the mention of the Feast of Dedication in this place. The former took place in October, the latter in December, and both Feasts were plainly those next before our Lord's last Passover, that is, in the last year of His public ministry. Many accordingly think that all that has been related from the beginning of chapter vii. to this place took place at the Feast of Tabernacles (but See Note on ix. 1.).

A. D. 29.
 Acts 3. 11.
 & 5. 12.

23 And Jesus walked in the temple ^ain Solomon's porch.

24 Then came the Jews round about Him, and said unto Him, How long dost Thou ²make us to doubt? If Thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: ^rthe works that I do in My Father's name, they bear witness of Me.

26 But ^sye believe not, because ye are not of My sheep, as I said unto you.

27 ^tMy sheep hear My voice, and I know them, and they follow Me:

28 and I give unto them eternal life; and ^uthey shall never perish, neither shall any man pluck them out of My hand.

^g Or,
 hold us in
 suspense?

^r ver. 33.
 ch. 3. 2.
 & 5. 38.

^s ch. 8. 47.
 1 John 4. 6.

^t ver. 4. 14.

^u ch. 6. 37.
 & 17. 11, 12.
 & 18. 9.

by Judas Maccabæus about two hundred years before this time in memory of the purification and re-dedication of the Temple after it had been polluted by Antiochus (See 1 Macc. iv. 36—59. 2 Macc. x. 1—8.). "Our Lord's being pleased to honour it with His presence has been justly regarded as a proof of the lawfulness of the appointment of religious festivals by human authority, and of the obligation of the people to observe them" (P. Young.).

"It was winter." This is said by St. John probably to account for our Lord's being in "Solomon's Porch", a covered and beautiful portico or gallery on the East side of the Temple, and said to have been part of the original Temple of Solomon. In the shelter of this Perch our Lord was now walking.

24. "How long" &c. The Jews, who asked this question, perhaps deceived themselves into thinking that they really could not decide with regard to our Lord's claims. 'How long dost Thou keep us in doubt?' they ask, demanding from Him some plainer declaration of His Messiahship than they had yet heard.

25. "I told you," &c. Christ had often told them with sufficient plainness who He was. It was not their heads which wanted convincing, but their hearts. What He had said to them concerning the Good Shepherd, as related in this very chapter, might have taught them who He claimed to be, had they cared to learn. He will not tell them more plainly, for He knows it would be in vain. They are not His sheep, not of those who hear His voice, and follow Him. He only reminds them once more of the witness which His own works bear to Him (See v. 36.). This is enough for any candid truth-loving mind.

28. "They shall never perish," &c. This is the glorious gift which the Good Shepherd gives to His sheep—even eternal salvation. Words could hardly be stronger to express the perfect safety of Christ's true sheep. In like manner does St. Paul speak, when he says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor

ST. JOHN, X.

29 * My Father, ^y which gave *them* Me, is greater A. D. 29.
than all; and no *man* is able to pluck *them* out of ^x ch. 14. 28.
My Father's hand. ^y ch. 17. 2,
6, &c.

30 * I and My Father are one. ^z ch. 17. 11,
22.

31 Then ^a the Jews took up stones again to stone ^a ch. 8. 59.
Him.

32 Jesus answered them, Many good works have
I shewed you from My Father; for which of those
works do ye stone Me?

33 The Jews answered Him, saying, For a good
work we stone Thee not; but for blasphemy; and
because that Thou, being a man, ^b makest Thyself ^b ch. 5. 18.
God.

34 Jesus answered them, Is it not written in
your law, **I said, Ye are gods?** Ps. 82. 6.

"depth, nor any other creature, shall be able to separate us from the
"love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39.).
Yet such blessed passages must not be so read as if none others were
to be found which speak of Christians falling away and being lost.
The great truth they assure us of is that no power in heaven or earth
or hell can rob us of our inheritance, and cut us off from God's love.
We are safe from all *external* foes so long as we abide in Christ's fold.
The wolf cannot approach to hurt us. Yet dare we therefore say that
we are safe from *ourselves*?

29. "Greater than all." That is, greater than all those enemies
who might try to pluck the sheep out of His Hand,—that is (both
here and in the last verse), out of His protecting power. Christ speaks
in exactly the same way of His own Hand and His Father's Hand,
as though there were no difference, and this He confirms in the next
verse.

30. "I and My Father are One." One in "substance, power, and
"eternity" (Art. i.), and therefore one in that protecting care which
is spoken of under the figure of the Hand.

31. "Then the Jews" &c. Several times, and perhaps oftener than
is recorded, did our Lord's enemies attempt to murder Him (See St.
Luke iv. 29. St. John v. 18. viii. 59.). Their rage was especially
aroused by His words claiming to be the Son of God or equal with
God, and this shows how idle was their pretence of wishing Him to
tell them more plainly who He was (See 24.).

34. "Is it not written" &c. Jesus answers not, 'I speak no blas-
'phemy, for it is true; I am God'; for this would enrage His enemies
the more: neither does He answer, 'Ye mistake My meaning; I say
'not that I am God'; for this would be to contradict the truth to which
it was His great purpose to lead those who could receive it. So He
condescends to take a lower ground than He might have taken, and
to reason with them from the language of their own "law", that is,
their own scriptures, showing that He had said no more of Himself
than the Scriptures said of others, so that they had no right to accuse
Him of blasphemy. The words, "I have said, Ye are gods", are quoted

A. D. 29. 35 If He called them gods, ^a unto whom the word
 of God came, and the scripture cannot be broken;
 36 say ye of Him, ^e whom the Father hath sanc-
 tified, and ^f sent into the world, Thou blasphemest;
^g because I said, I am ^h the Son of God?
^d Rom. 13. 1. ^e ch. 6. 27. ^f ch. 3. 17.
 & 5. 36, 37. & 8. 42. ^g ver. 30.
 ch. 5. 17, 18. ^h Luke 1. 35. ch. 9. 35, 37.

from the 82nd Psalm, and plainly refer back to other passages in which the word "gods" is used of some who were only men. Now we find that the judges of the people were so spoken of in the Book of Exodus. Thus in Ex. xxi. 6. xxii. 8. 9, the word translated "judges" is literally 'gods', and in xxii. 28. where the word "gods" is given, the same persons are plainly meant, the word in the Hebrew being the same. In what sense these rulers of old were called "gods" our Lord in part explains in the next verse, but meanwhile we must not omit to notice that the Psalm from which the words are quoted expressly declares that those who bore the exalted title of "gods" would perish as men. The first verse uses the very expression we are considering, saying of God, "He judgeth among the gods", that is, 'among all other judges and rulers.' Then the sixth and seventh verses, from which our Lord quotes, are as follows: "I have said, Ye are gods; and all of you are children of the Most High: but ye shall die like men, and fall like one of the princes."

35. "If He called them gods," &c. Observe the reason our Lord here states for the giving to men the awful title of "gods." It was given to those "unto whom the word of God came;"—that is, to those bearing God's commission to judge and govern His people. These were as vessels filled with Divine power and authority. It should be observed that the Hebrew word for "gods" (translated "judges" in Ex. xxi. 6. xxii. 8. 9, and "gods" in Ex. xxii. 28.) may also signify 'powers'. We are not to gather from this passage that men may lawfully take this tremendous title to themselves. But, where God in His revealed law uses such a title of His commissioned servants, it cannot be said (our Lord would argue) to be in all cases blasphemous to use it: else the law itself were blasphemous in thus speaking. May we not see in such a use of the word "gods" in the Old Testament a sort of foreshadowing of the union of the Godhead with the Manhood which was complete only in Christ? And may not our Lord have desired to show that even under the older covenant the idea of the Divine power and majesty imparted to, and resting upon, man was not altogether unknown?

"The scripture cannot be broken." Literally, cannot be 'made void': that is, it must have its meaning and its fulfilment. We should weigh well such words as these, in which the Son of God Himself sets His seal to the entire truthfulness of the Old Testament Scriptures.

36. "Sanctified." This word is not used in its more usual sense of 'made holy', but means rather 'set forth before the world as holy.' Christ was sent into the world as the pattern of perfect holiness. The argument may be summed up thus: 'If mere men, inspired by God, and which is certainly true, must it be blasphemy in One whom the Father has sent in perfect holiness into the world to claim to be the Son of God?'

ST. JOHN, X.

- 37 ⁱ If I do not the works of My Father, believe A. D. 29.
 Me not. ⁱ ch. 15. 24.
- 38 But if I do, though ye believe not Me, ^k be- ^k ch. 5. 36.
 lieve the works: that ye may know, and believe, & 14. 10, 11.
- ⁱ that the Father is in Me, and I in Him. ⁱ ch. 14. 10,
11. & 17. 21.
- 39 ^m Therefore they sought again to take Him: ^m ch. 7. 30,
44. & 8. 59.
 but He escaped out of their hand,
- 40 and went away again beyond Jordan into the
 place ⁿ where John at first baptized; and there He ⁿ ch. 1. 28.
 abode.
- 41 And many resorted unto Him, and said, John
 did no miracle: ^o but all things that John spake of ^o ch. 3. 30.
 this Man were true.
- 42 ^p And many believed on Him there. ^p ch. 8. 30.
& 11. 45.

CHAPTER XI.

- 1 *Christ raiseth Lazarus, four days buried.* 45 *Many Jews believe.* 47 A. D. 30.
The high priests and Pharisees gather a council against Christ. 34th Year
 49 *Caiaphas prophesieth.* 54 *Jesus hid Himself.* 55 *At the passover* of our
they enquire after Him, and lay wait for Him. Lord's life.

37. "If I do not" &c. Once again does our Lord appeal to His works as the proof of His Divine nature and mission (See on v. 36.). But how were the Jews to know whether His works were the works of His Father or no? Doubtless by their accordance with that character of God which had been already sufficiently revealed to them in the Scriptures to enable any fair and candid mind to judge.

39. "Therefore they sought" &c. Our Lord's patient and gentle words move them not. They are blinded by prejudice, and will not see. Thus they seek again to take Him, either in order to lead Him out and stone Him, or to bring Him before the Sanhedrin, or high court of justice (See on St. Matt. xxvi. 3.), to be tried.

"He escaped." Possibly by rendering Himself invisible (See v. 13. viii. 59. and St. Luke iv. 30.).

40. "Where John" &c. This was at Bethabara (See i. 28.).

41. "John did no miracle:" &c. The place of our Lord's retirement reminded the people of the testimony of St. John the Baptist, which they had listened to in that spot three years before. It was true that John had not confirmed his word with signs following; he had done no miracle to prove the truth of his witness to Christ. But many now felt, as his words came vividly back to them, that Christ had indeed fulfilled all that the Baptist had spoken of Him. The force of that mighty voice crying in the wilderness came back and wrought conviction at last. Let the minister of Christ weigh this. He can do no miracle; but let him faithfully preach Christ, taking care that all things that he speaks concerning Him are true, and many will believe on Him.

40. "Beyond Jordan." See Note on i. 28, Note on St. Matt. xix. 1, and Commentary on St. Luke ix. 51.

A. D. 30.

a Luke 10.
38, 39.b Matt. 26. 7.
Mark 14. 3.
ch. 12. 3.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of ^aMary and her sister Martha.

2 (^bIt 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, ^cbut for the glory of God, that the Son of God might be glorified thereby.

c ver. 40.
ch. 9. 3.

CHAPTER XI.

1—45. The Raising of Lazarus.

1. "Lazarus." Not once named by the other Evangelists (See on St. Matt. xxvi. 6. St. Luke x. 38.). It is impossible not to be struck with the fact that the great miracle of the Raising of Lazarus is recorded only in this Gospel, but when we consider the multitude of our Lord's miracles (See xxi. 25.), it is not surprising that different ones should be related in the different Gospels. It is quite possible that our Lord raised many others from the dead besides the three recorded.

"Bethany, the town of Mary" &c. Doubtless Mary and Martha were for some reason better known by name to the early Christians than Lazarus. Perhaps they were noted for good works. At all events St. John, writing long after the events, takes for granted that his readers will know the names of the two sisters rather than that of Lazarus. He may have done so on account of St. Luke's story of them (x. 38—42.), or because that and other stories concerning them were frequent subjects of instruction in the primitive Church.

2. "It was that Mary which anointed" &c. That is, 'who afterwards anointed', for this anointing took place on either the Friday or the Saturday evening before the Crucifixion (See Note on St. Matt. xxi. 1.), and this story St. John assumes to be well known, since he uses it to point out which Mary he is speaking of. He himself relates the story at the beginning of the next chapter.

3. "Sent." Jesus was at this time at Bethabara beyond Jordan, whither He had retired from the malice of His enemies (See x. 39, 40. i. 28.).

"Lord, behold," &c. "They said not, Come. To One that loved, 'it was enough to send tidings; enough that He knew it. For He 'does not love, and forsake" (*St. Augustine*).

"He whom Thou lovest." Mark how Lazarus here shares the title of the Evangelist himself—"the disciple whom Jesus loved." Dearly as St. John prized this blessed title, yet he grudged it not to Lazarus.

"Sick." For "whom the Lord loveth He chasteneth" (Hebr. xii. 6.).

4. "Not unto death." Jesus knew what He would do. The sickness which the anxious sisters had sent to tell Him of was not to end, as another sickness might, in the loss of their brother. Death was not the end (See on 11.). Yet after receiving this message the sisters

ST. JOHN, XI.

5 Now Jesus loved Martha, and her sister, and A. D. 30.
Lazarus.

6 When He had heard therefore that he was sick,
a He abode two days still in the same place where ^{d ch. 10. 40.}
He was.

7 Then after that saith He to *His* disciples, Let
us go into Judæa again.

8 *His* disciples say unto Him, Master, ^{e ch. 10. 31.} the Jews
of late sought to stone Thee; and goest Thou thither
again?

9 Jesus answered, Are there not twelve hours in
the day? ^{f ch. 9. 4.} If any man walk in the day, he stumbleth
not, because he seeth the light of this world.

10 But ^{g ch. 12. 35.} if a man walk in the night, he stum-
bleth, because there is no light in him.

saw their brother die;—they saw him buried. How sore a trial to
their faith!

5. “Now Jesus loved” &c. O blessed family, to be thus loved by
the Son of God! Lazarus sick; the sisters sad; yet all beloved.
Welcome sickness, welcome sorrow, if only with them be the love of
Christ.

6. “He abode two days.” This did not *look* like love. And many
of God’s dealings with us do not *look* like love. We marvel often at
God’s seeming deafness to our prayers. Yet love is in the delay or
the refusal as surely as in the granting of our requests. Often, too,
some dealings of God with us, which perplex us, may be for the good
of *others*. In this case the Saviour Himself declares one reason for
His delay to be the strengthening of the disciples’ faith (See 15.).
Another reason doubtless was the conversion of many unbelievers
(See 45.).

7. “Into Judæa.” In which province Bethany was. Jesus was in
Peræa, the part beyond the Jordan, whither He had gone when the
Jews sought to take Him (x. 40. See also on St. Matt. xix. 1.).

9. “Are there not twelve hours” &c. “Our Lord’s meaning seems
“to be, ‘There are twelve hours of the day: the night cannot come
“‘until those hours are over. So it is with Me: death cannot come
“‘to Me until the time appointed. That time, Mine hour, is not yet
“‘come. I may therefore go with safety into the land of the Jews’”
(*Cottage Commentary*). For, just as a man walking in the day-light
does not stumble, so neither can I be in danger while the appointed
day of My earthly work lasts. Our Lord has already used the same
figure, comparing His earthly life to a day, on a former occasion
(See ix. 4.).

10. “But if a man” &c. In these words our Lord turns from
Himself to draw a lesson for His disciples, using the figure of light
and darkness in a different sense. We may perhaps draw out the
whole passage thus:—‘As a man walking in the daylight does not
‘stumble, so I cannot be in danger while the time of my appointed
‘work on earth still lasts: but do you think of this,—that, as a man

A. D. 30.

^h So Deut.
31. 16.
Dan. 12. 2.
Matt. 9. 24.
Acts 7. 60.
1 Cor. 15.
18, 51.

11 These things said He: and after that He saith unto them, Our friend Lazarus ^hsleepeth; but I go, that I may awake him out of sleep.

12 Then said His disciples, Lord, if he sleep, he shall do well.

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 fellowdisciples, Let us also go, that we may die with Him.

17 Then when Jesus came, He found that he had *lain* in the grave four days already.

‘walking in darkness does stumble, so will you fall, if you leave Me, who am the true Light, shining not only over you, but *in* you.’

11. “Our friend Lazarus sleepeth.” Death is continually spoken of as sleep in holy Scripture (See St. Matt. ix. 24. Acts vii. 60. 1 Cor. xv. 51.). To those who can say ‘I believe in the Resurrection of the dead’ death is indeed no more. How full is this chapter of proofs of our Lord’s human love and tenderness! Lazarus is His “friend.” He “loved” the brother and sisters (5.). He “groaned in the spirit, and was troubled”, when He saw Mary and her friends weeping (33.). He Himself “wept” (35.). Verily “we have not an High Priest which cannot be touched with the feeling of our infirmities” (Heb. iv. 15.).

12. “He shall do well.” That is, ‘he will recover.’ It seems to us strange that the disciples should not have caught their Master’s real meaning more readily, especially when three of them had heard Him use the same expression concerning Jairus’ daughter. But we find them often slow in understanding spiritual things.

15. “To the intent ye may believe.” That is, ‘in order that your faith may be confirmed and strengthened’. Our Lord does not mean that they had *no* faith before.

16. “Then said Thomas,” &c. ‘Thomas’, which is a Jewish word, means the same as ‘Didymus’, which is Greek, namely, ‘a twin’. This saying of St. Thomas, which seems to express a mournful willingness to suffer with his beloved Lord, is quite in accordance with what we know of him. He seems to have been “of a desponding character; most true to his Master, yet ever inclined to look at things on their darkest side” (*Abp. Trench.* See xiv. 5. xx. 25.). He appears not to have understood our Lord’s assurance of His own safety (See 9.), and to have believed that great peril awaited them in Judæa.

17. “Four days.” It is not likely that our Lord’s journey to Bethany would occupy more than one day. In that case Lazarus must

ST. JOHN, XI.

18 Now Bethany was nigh unto Jerusalem, ² about A. D. 30.
fifteen furlongs off: ² That is,
about two
miles.

19 and many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.

22 But I know, that even now, ⁱ whatsoever Thou ^{ch. 9. 31.} wilt ask of God, God will give *it* Thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto Him, ^k I know that he ^{k Luke 14. 14.} shall rise again in the resurrection at the last day. ch. 5. 29.

have died on the same day on which the message was sent to our Lord. Having waited two days more after receiving the message (See 6.), He would arrive on the fourth, and as it was the custom for the Jews to bury on the day of death, Lazarus would have "lain in the grave four days already."

18. "Fifteen furlongs." Eight furlongs making a mile, this would be nearly two miles. It is mentioned to account for "many of the "Jews", plainly from Jerusalem, visiting the sisters in their sorrow to offer them the comfort which One alone could bring.

20. "Mary sat still" &c. She had not heard of our Lord's approach (See 28, 29.), and so we must not press too much the conduct of the two sisters on this occasion. But perhaps even in the little point named in this verse their natural characters show themselves. Martha is ever active, Mary ever quiet (See on St. Luke x. 39, 40.).

21. "Lord, if Thou hadst been here," &c. This is the uppermost thought in each sister's mind (See 32.). If only the Lord had been in time!

22. "But I know" &c. Martha here acknowledges to a hope which she dares hardly put into words. It is too much to dare to think that "even now" their brother may be given back to them. "High thoughts and poor thoughts of Christ mingle here together;—high thoughts, while she sees Him as One whose effectual fervent prayers will greatly prevail:—poor thoughts, while she thinks of Him as "obtaining by prayer what indeed He *has* by the oneness of His nature with God" (Trench.).

24. "I know that he shall rise" &c. Our Lord's promise—"Thy brother shall rise again"—was of doubtful meaning, perhaps purposely so. And Martha cannot as yet believe in the present fulfilment of a wish it seemed almost presumptuous to think of. We may imagine her trembling with the very thought of such a wondrous thing, while, half as a question, and half as accepting the more distant hope as all she might dare to ask for, she says, "I know that he shall rise again in the resurrection at the last day."

- A. D. 30. 25 Jesus said unto her, I am ¹the Resurrection,
i ch. 5, 21. &
 6, 39, 40, 44.
 m ch. 1, 4.
 & 6, 33.
 & 14, 6.
 Col. 3, 4.
 1 John 1, 1,
 2, & 5, 11.
 n ch. 3, 36.
 1 John 5,
 10, &c.
 o Mat. 16, 16.
 ch. 4, 42.
 & 6, 14, 69. and the ^mLife: ⁿhe that believeth in Me, though
 he were dead, yet shall he live:
 26 and whosoever liveth and believeth in Me shall
 never die. Believest thou this?
 27 She saith unto Him, Yea, Lord: ^oI 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.

25. "I am the Resurrection," &c. In these sublime words our Lord would draw Martha up to higher and truer views of His own Divine nature and power. It is as though He said, 'Thou sayest that thy brother shall rise again at the last day. But am not I He who shall call him from his grave? And, if I can raise him then, cannot I raise him now? Have I not in Myself the power of Resurrection and of Life?' And then, lest Martha's thoughts should dwell only on the raising of her brother's body, Jesus adds a comment on His words to show that in their highest sense they apply to a life far above that of the mere body—even to spiritual and eternal life. That life is in Him (See on i. 4.). Nay, He *is* that Life; just as the sun, which pours light and heat on the world, is itself light and heat (See on v. 21.).

"He that believeth" &c. In these words and those of the next verse our Lord divides believers into two classes according to their bodily state. First, here there are those who are dead in body, as was Lazarus. They shall live for ever, because Christ is the Resurrection. Secondly, in the next verse, there are those believers who are alive in body, as was Martha. They shall not die eternally, because Christ is the Life. Thus these two sentences answer to the two titles claimed by our Lord. In that He is the Resurrection, He gives life to the dead. In that He is the Life, He gives life to the living. Mark of how little account in Christ's sight is the life or death of the body. The only life and death worth speaking of are eternal life and death. How fitly are these spirit-stirring words chosen as the first to greet the mourner's ear when he comes to lay the form he has loved, and lost for a little while, in the Church's hallowed ground. Truly they give to our beautiful Burial Service a tone of hope and triumph, and pour a bright ray of heaven's light through the dark cloud of sorrow.

27. "Yea, Lord: I believe" &c. Martha seems to have scarcely understood our Lord's meaning, and yet to have been ready to accept all that was told her concerning Him. She seems to have meant, 'I believe that Thou art the Christ, and therefore I believe of Thee all that can be said of Christ.'

28. "The Master is come," &c. Plainly Jesus had asked for Mary, —another instance of His human tenderness. This was the first Mary had heard of His coming, and quickly and thankfully she escapes from the poor comforting of her Jewish friends to Him for whom she had longed so intensely.

ST. JOHN, XI.

29 As soon as she heard *that*, she arose quickly, A. D. 30.
and came unto Him.

30 Now Jesus was not yet come into the town,
but was in that place where Martha met Him.

31 ^PThe Jews then which were with her in the ^P ver. 19.
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, ^aLord, if Thou hadst been here, my ^a ver. 21.
brother had not died.

33 When Jesus therefore saw her weeping, and
the Jews also weeping which came with her, He
groaned in the spirit, and ² was troubled,

34 and said, Where have ye laid him? They ² Gr.
said unto Him, Lord, come and see. ^{he troubled himself.}

35 ^r Jesus wept.

^r Luke 19. 41.

36 Then said the Jews, Behold how He loved
him!

37 And some of them said, Could not this Man,
^s which opened the eyes of the blind, have caused ^s ch. 9. 6.
that even this man should not have died?

31. "The Jews" &c. Thus were there many witnesses of this most stupendous of Christ's miracles.

32. "Lord, if Thou hadst been here," &c. She too has a lesson to learn, like her sister. Their faith as yet is dim, though true and loving. The centurion who said, "Speak the word only, and my servant shall be healed" (St. Matt. viii. 8.), saw more clearly.

33. "He groaned in the spirit," &c. This was partly in tender sympathy with the grief He witnessed, but partly also in great sadness at the terrible fruits of sin in the world. He beheld death and misery, and He "groaned in spirit" at the success of Satan's work.

34. "Where have ye laid him?" Such a question may surprise us, if we do not bear in mind how completely our Lord laid aside while on earth His Divine omniscience, making Himself very Man, and only exercising His Almighty powers for the good of others (See on ii. 25. and St. Luke viii. 46.).

35. "Jesus wept." He weeps with those that weep. He does not rebuke or despise natural human sorrow. He shares it, and thus sanctifies it. O wondrous love and compassion! Jesus knows what He is about to do, and yet His tears flow at the sight of the sorrow so soon to be turned into joy!

37. "And some of them said," &c. Thus the Jews were divided; some with candid minds watching the Saviour's conduct, and deeply struck with His compassion; others prejudiced against Him, and ready to take the harshest view, and to find any fault they can. The former

ST. JOHN, XI.

A. D. 30. 38 Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it.

39 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.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *His* eyes, and said, Father, I thank Thee that Thou hast heard Me.

were doubtless those who afterwards "believed" (45.), the latter those who went and told the Pharisees (46.). Probably the mention of opening the eyes of the blind is with reference to the miracle related in chapter ix.

38. "Again groaning" &c. Possibly in part at the wretched unbelief which asked the scornful question of the last verse. There is no need to answer the taunt by word, as our Lord is about to answer it by deed.

"It was a cave," &c. This was the usual mode of burial in the Holy Land. It was in a similar cave, or chamber hewn in the rock, that our Lord was laid (See on St. Matt. xxvii. 60.).

39. "Martha, the sister" &c. These words at first sight convey the notion that St. John is explaining who Martha is, which would be very strange. But in the Greek the order of the words is different, being this,—'The sister of him that was dead, Martha, saith unto Him.' So that really 'Martha' is put in to shew which sister spoke, and the impression given by the order of the words in the English is a wrong one.

"Lord, by this time" &c. Martha's faith, like that of so many feeble servants of Christ, varies at different moments. It is burning more dimly now. She is so intently wrapped up in the actual present scene, and so vividly conscious of that which lies within the tomb, that for the moment she forgets the power of Him who is "the Resurrection and the Life."

40. "Said I not" &c. Thus does Jesus both rebuke and also restore Martha's failing faith. He reminds her of His promise, which she is forgetting. But to what words does He refer? Either generally to His promise, "Thy brother shall rise again" (23.); or to some words in His conversation with her not recorded by St. John; or possibly to His words when the message telling of Lazarus' sickness was first brought to Him, and when He said, "This sickness is . . . for the glory of God" (4.),—words which would doubtless be carried back by the messenger to the sisters in their trouble.

41. "Father, I thank Thee that Thou hast heard Me." Yet there is no mention of any prayer which had been heard. In truth

42 And I knew that Thou hearest Me always : A. D. 30.
 but "because of the people which stand by I said ch. 12. 39.
it, that they may believe that Thou hast sent Me.

43 And when He thus had spoken, He cried
 with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound
 hand and foot with graveclothes : and ^{*}his face ^{*}ch. 20. 7.
 was bound about with a napkin. Jesus saith unto
 them, Loose him, and let him go.

"He was heard before He prayed" (*Origen*). Or rather it was the
will of Christ, which, being in unison with the Father's will, was heard
 and accepted.

42. "And I knew" &c. Our Lord's thanksgiving might have been
 misunderstood. The people might have supposed that His prayers
 were not always heard, or that He obtained His power to work mira-
 cles only by wrestling in fervent prayer with God. So He utters the
 wonderful words of this verse, possibly in a lower voice, and so as to
 be heard chiefly by His believing disciples. His meaning is,—'I do
 not thus thank Thee as though I doubted Thy hearing Me always.
 I know that My will is one with Thy will, and that what I work
 Thou workest also. But I spake the word for the sake of this un-
 believing people, that they may know that Thou hast sent Me'.
 The Jews were ready to attribute our Lord's miracles to magic, or
 the power of Satan, so as to escape from believing that He came from
 God. His thanksgiving would shew them in whose power He acted.
 This was the first thing to convince them of, namely that He was
 sent by God. Christ's prayers and Christ's thanksgivings are not for
 His needs, but for our instruction.

43. "With a loud voice." So at the last great day "the Lord
 Himself shall descend from heaven with a shout, with the voice of
 the Archangel, and with the trump of God" (1 Thess. iv. 16.), and
 "all that are in the graves shall hear His voice, and shall come forth"
 (v. 28.). The raising of Lazarus was but a forestalling of the general
 Resurrection of the dead.

44. "He that was dead came forth." With what trembling awe
 must the by-standers have gazed upon the rising form of Lazarus!
 The scene must have been awful and affecting beyond all conception.
 Yet if such was the resurrection of one single man, what will be the
 resurrection of all mankind!

"Bound hand and foot." Yet seemingly not so closely as to pre-
 vent motion; though some look upon the coming forth of Lazarus
 while still so bound as itself miraculous.

"Loose him." The same power which called forth the dead could
 have at the same time loosed him from the bonds of his grave-clothes,
 and have caused them to be left, even as His own were but a little
 afterwards, lying in the tomb. But the handling and the loosing
 would better than anything else convince the spectators of the reality
 of the miracle, and prove to them (as He allowed the Apostles to
 prove to themselves in His own case) that it was he himself, and no
 mere spirit or appearance.

A. D. 30. 45 Then many of the Jews which came to Mary,
 y ch. 2. 23. y and had seen the things which Jesus did, be-
 & 10. 42. & lieved on Him.
 12. 11, 18.

46 ¶ But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ^z Then gathered the chief priests and the Pharisees a council, and said, ^a What do we? for this Man doeth many miracles.

Before leaving this stupendous miracle, we must pause to reflect upon its spiritual meaning. Like other miracles, this may most fitly be turned into a great parable. The resurrection of the body to natural life is a simple emblem and picture of the restoration of the soul to spiritual life. As the Lord had power over natural death in all its stages (See on St. Matt. ix. 25.), so has He power over spiritual death in all its stages. And, as Jairus' daughter and the widow of Nain's son may represent souls but newly fallen away, so Lazarus may represent one more deeply sunk in sin, and bound in the bonds of spiritual death. From such a state the voice of Jesus alone can call the sinner forth. The dead *in sin* may "hear the voice of the Son of God: and they that hear shall live." And, as Jesus, after giving life to the frame, did not Himself loose the bonds of the grave-clothes from Lazarus, but bade others set him free, so does He even now commit to human hands the "ministry of reconciliation", suffering His earthly ministers to apply to the penitent sinner the comfort of that loosing which comes alone from Himself (See on St. Matt. ix. 8. and St. John xx. 23.).

45. "Then many of the Jews" &c. Thus was the miracle, as our Lord foretold, "for the glory of God" (4.). Did we not know the terrible hardness of the human heart, and the obstinate blindness of those who will not see, we might well marvel that what is here said of many of the Jews is not said of all.

46—57. The effect of the Miracle, and the Council of the Jews.

46. "But some of them" &c. Plainly these went in enmity to our Lord. His miracle divided the multitude, stirring up the newly kindled faith of many, but also stirring up the bitter enmity of others. "The thoughts of many hearts" were now "revealed" (St. Luke ii. 35.). This obstinate blindness and unbelief might well astonish us, had not our Lord Himself prophesied of such,—"Neither will they be persuaded, though one rose from the dead" (St. Luke xvi. 31.). We need not suppose these men doubted the truth of the miracle itself, any more than the Council doubted it when reported to them (See 47.): only it failed to persuade them that Jesus was the Messiah. They probably ascribed it to witchcraft or Satanic power.

47. "This Man doeth many miracles." The enemies of our Lord cannot deny this great fact. It was too plain and certain. Nor do

ST. JOHN, XI.

48 If we let Him thus alone, all *men* will be- A. D. 30.
lieve on Him: and the Romans shall come and
take away both our place and nation.

49 And one of them, *named* ^b Caiaphas, being ^b Luke 3. 2.
ch. 18. 14.
Acts 4. 6.
the high priest that same year, said unto them, Ye
know nothing at all,

50 ^c nor consider that it is expedient for us, that ^c ch. 18. 14.
one Man should die for the people, and that the
whole nation perish not.

51 And this spake he not of himself: but being

they care to find an explanation for it. They think only of themselves, and how our Lord's popularity would affect their own power.

48. "All men will believe on Him." Their fears came to pass, for we find in the next chapter the Pharisees saying among themselves, "Perceive ye how ye prevail nothing? Behold, the world is 'gone after Him' (xii. 19.).

"The Romans shall come" &c. The chief priests and Pharisees feared—or pretended to fear—that our Lord, when He found the people convinced of His miraculous power, and ready to follow Him, would set Himself up as king, and defy the Roman power. It is wonderful that the very thing they here speak of with fear actually came to pass about forty years later as a punishment to themselves for not believing in Christ, God bringing the Roman armies as His instruments for the destruction of His rebellious and unbelieving people (See St. Luke xx. 15, 16.). By "place" here may be meant either the Temple, or the city of Jerusalem.

49. "Caiaphas, being the high priest" &c. Caiaphas was high priest for about eleven years, having succeeded his father-in-law Annas. The office of the high-priesthood was really for life, but the Romans frequently interfered, setting up their own favourites and expelling those who displeased them (See on xviii. 13, 14. and St. Luke iii. 2.).

"Ye know nothing at all." Thus scornfully does this bold and bad man denounce the weak fears and halting counsels of the rest. It is as though he said, 'Ye are all blind, and cannot see that the only 'safe course is to get rid of this Man altogether.'

50. "It is expedient for us." This is the whole ground and motive of his horrible advice. He cared not for right or wrong. He had none of the hesitation in doing an act of downright murder which the rest seem to have felt. "It is expedient" He should die. That is enough for him. We see the same unscrupulous and bloodthirsty character in the after conduct of Caiaphas when our Lord was brought before him (See St. Matt. xxvi. 59, 62, 65—68.). How marvellous that words so cruel and unworthy should announce a truth so great and blessed!

51. "This spake he not of himself:" &c. No doubt Caiaphas was ignorant of the exercise of any will but his own in the utterance of his words. Yet St. John declares that God employed him, as it were, to utter them, that they might be a distinct prophecy (though unknown to the speaker) of the Redemption of the world by the death

A. D. 30. high priest that year, he prophesied that Jesus should die for that nation;

52 and ^a not for that nation only, ^e but that also He should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put Him to death.

54 Jesus ^f therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called ^g Ephraim, and there continued with His disciples.

55 ^h And the Jews' passover was nigh at hand:

of Christ. We can hardly help being reminded of Balaam's unwilling prophecies. God often uses bad men to work out His purposes, and brings good out of evil. But Balaam understood his own words, even though he spoke them unwillingly. Caiaphas did not understand his. This is wonderful, and yet even the prophets of old by no means fully understood their own prophecies, as St. Peter expressly declares (1 St. Peter i. 10, 11.). Archbishop Trench well compares with the unconscious prophecy of Caiaphas the writing which Pilate set up over the Cross, and the mocking homage, the robe and sceptre and crown, of the Roman soldiers, as unintentional witnesses to great truths. Man knew not the meaning of his own acts. God meant them to be prophecies and witnesses. We must not omit to observe that it was as being *High-priest* that Caiaphas was chosen by God to make this wonderful prophecy. God honoured the sacred office which man dishonoured (See on St. Matt. xxiii. 2, 3.).

52. "Not for that nation only," &c. This is not part of the meaning of Caiaphas' words, but St. John's own addition. Caiaphas spoke of Christ's death saving the Jewish people. St. John says, 'Yes, and not that nation only, but all the world.'

"Gather together in one." It was a loving fancy of the very earliest Christian writers which made the outstretched Arms of Jesus upon the Cross signify the loving embrace in which He would "gather together" both Jews and Gentiles in one. By "the children of God" here is meant all those who should by grace be elected into His great family—the Church of the living God. So when Christ says, "Other sheep I have" (x. 16.), He speaks of those who should afterwards become His sheep.

54. "Ephraim." The exact spot where this city stood is not known. It was probably a small town in the wild hill-country north-east of Jerusalem, in the direction of Jericho, and on the west side of the Jordan. Since this was still within Judæa, we must understand by "the Jews" in this verse the Jews of Jerusalem, or perhaps the Chief Priests and Pharisees, who had resolved upon, and sought to bring about, our Lord's destruction.

55. "The Jews' passover." That glorious and blessed season when "Christ our Passover" was "sacrificed for us" (1 Cor. v. 7.), thenceforth the season dearest of all the year to Christian hearts. For what

ST. JOHN, XII.

and many went out of the country up to Jerusalem A. D. 30. before the passover, to purify themselves.

56 ¹Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that He will not come to the feast? ^{ch. 7. 11.}

57 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.

CHAPTER XII.

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

THEN Jesus six days before the passover came to Bethany, ^awhere Lazarus was which had ^{ch. 11. 1, 43.} been dead, whom He raised from the dead.

so full both of deepest awe and of holiest gladness as the solemn Fast of Passion-tide, and the triumphant Feast of Easter?

“To purify themselves.” As the Law of Moses commanded after any defilement (See Num. ix. 6—10. xix. 11, 12. xxxi. 19. 2 Chron. xxx. 17—19.). Let us see to it that we purify ourselves by true repentance and humiliation from the defilement of sin, if we would fitly keep our feast. This purification before the Passover is “like the Lent which precedes Easter, in order to give us eyes to discern Christ crucified” (*Is. Williams.*).

56. “What think ye,” &c. Our Lord’s constant habit of attending the great feasts at Jerusalem, thus marking His approval of the observance of holy seasons, made His presence expected at this time. Men were naturally desirous to see Him, but probably the anxious enquiries as to the probability of His coming arose chiefly from the knowledge of the command named in the next verse.

CHAPTER XII.

1—8. The Anointing at Bethany.

St. Matt. xxvi. 6—13. St. Mark xiv. 3—9.

1. “Six days before the Passover.” We now come to the great week, in which our Lord’s work on earth is crowned and perfected. Every least event, and every least saying, of this holy week is indeed most precious. St. John accordingly devotes nearly half his Gospel to the record of these last most sacred days. The day here named was the Sabbath (Saturday) before the Crucifixion,—the day before

1. “Six days before the Passover.” Concerning the time of this event see *Note* on St. Matt. xxi. 1., and concerning the differences between St. John’s account and those of St. Matthew and St. Mark see *Note* on St. Matt. xxvi. 6.

ST. JOHN, XII.

A. D. 30. 2 There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him.

b Luke 10, 38, 39, ch. 11, 2. 3 Then took ^b 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.

4 Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

c ch. 13, 29. 6 This he said, not that he cared for the poor; but because he was a thief, and ^c had the bag, and bare what was put therein.

Palm-Sunday. Jesus no longer seeks retirement. His hour is come, and He draws nigh to Jerusalem. Bethany was scarcely two miles from Jerusalem, the Mount of Olives lying between (See on St. Matt. xxi. 1.).

2. "A supper." In the house of Simon the leper, as we learn from the other Gospels.

"Martha served." As on another occasion (See St. Luke x. 40.), her active busy disposition leading her thus to shew her love.

"Lazarus" &c. We can well imagine that Lazarus would be an honoured guest. Surely one raised, as he had been, from the dead, would be regarded with singular awe and reverence.

3. "Then took Mary" &c. Only from St. John do we learn that this loving act was done by Mary. She who once sat at Jesus' feet, having chosen the better part, again gives proof of her loving devotion by this pious act. St. John alone records her anointing of our Lord's Feet, and her wiping them with her hair,—all springing from the fulness of her love and humility.

"The house was filled" &c. "Not that house only, but the universal Church of Christ, has been filled with the fragrance of her action" (*Burton*).

4. "Judas Iscariot." Again St. John alone gives the name of the murmurer. And yet it is remarkable that this very fact—namely that the murmurings were those of the traitor—probably accounts for the place in which St. Matthew and St. Mark have related this history, putting it in immediately before the betrayal. St. John here connects the betrayal with these murmurings by the words, "which should betray Him",—implying that the besetting sin which so soon led to this awful crime was even now showing itself in the words of the traitor.

6. "He was a thief," &c. The secret heart of the traitor is here laid bare for us by the Evangelist, and we behold the besetting sin, which, already his master, led him in a few days more to his awful end. Yet, as no sin is ever single, so was not the covetousness of Judas his only sin. Here indeed was the root, yet from this same root grew not only its natural outgrowth—theft, but also unbelief, and hypocrisy, and ingratitude. A thief among the Apostles! Yes, for

St. JOHN, XII.

7 Then said Jesus, Let her alone: against the A.D. 30.
day of My burying hath she kept this.

8 For the poor always ye have with you; but
Me ye have not always.

9 ¶ 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,
a whom He had raised from the dead.

<sup>d ch. 11. 43,
44.</sup>

10 "But the chief priests consulted that they
might put Lazarus also to death;

11 "because that by reason of him many of the
Jews went away, and believed on Jesus."

<sup>f ver. 18.
ch. 11. 45.</sup>

12 ¶ On the next day much people that were
come to the feast, when they heard that Jesus was
coming to Jerusalem,

13 took branches of palm trees, and went forth
to meet Him, and cried, **Hosanna: Blessed is the
King of Israel that cometh in the Name of the
Lord.**

^{Ps. 118. 25, 26.}

14 And Jesus, when He had found a young ass,
sat thereon; as it is written,

15 **Fear not, daughter of Sion: behold, thy
King cometh, sitting on an ass's colt.** ^{Zech. 9. 9.}

there is no place so sacred as to shut out sin, nor any privileges so
great as to ensure holiness (See on vi. 70.).

9—11. The Jews come to Bethany to see Jesus and Lazarus.

9. "They came" &c. "Curiosity brought them; not love" (*St. Augustine*), and yet many, when they saw Jesus, and Lazarus whom
He had raised from the dead, could doubt no longer, and became be-
lievers.

10. "The chief priests consulted" &c. "O foolish thought, and
"blind rage! If the Lord Jesus had power to raise him when dead,
"had He not power to raise him when slain? Behold, the Lord did
"both: both Lazarus, who was dead, and Himself, who was slain,
"He raised to life again" (*St. Augustine*). We can hardly doubt that
these Chief Priests, being probably Sadducees, did not believe that
Lazarus had been raised from the dead. If they had believed it, it
would be almost incredible that they should have sought to kill him.

14. "When He had found." The man-
ner of the finding is related in the other
Gospels. The whole story is given very
briefly, and as one already well known
to his readers, by St. John.

A. D. 30. 16 These things ^a understood not His disciples at the first: ^b but when Jesus was glorified, ^c then remembered they that these things were written of Him, and *that* they had done these things unto Him.

17 The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record.

^a ver. 11. 18 ^k For this cause the people also met Him, for that they heard that He had done this miracle.

19 The Pharisees therefore said among themselves, ^l Perceive ye how ye prevail nothing? behold, the world is gone after Him.

^m Acts 17. 4. 20 ¶ And there ⁿ were certain Greeks among them ⁿ that came up to worship at the feast:

^o ch. 1. 44. 21 the same came therefore to Philip, ^o which was

12—19. The Triumphal Entry into Jerusalem.

St. Matt. xxi. 1—11. St. Mark xi. 1—11. St. Luke xix. 28—40.

16. "When Jesus was glorified." This plainly refers to the gift of the Holy Ghost on the Day of Pentecost. According to our Lord's own promise, that Holy Spirit taught them all things, and brought all things to their remembrance which He had spoken to them (See xiv. 26.). Amongst other teaching, this Divine Guide revealed to their understandings the true meaning and fulfilment of prophecy.

17. "Bare record." They "began to rejoice and praise God with a loud voice for all the mighty works that they had seen" (St. Luke.).

18. "The people." Those who had seen the stupendous miracle of the resurrection of Lazarus spread abroad the news, and this their report caused the multitude to flock out of Jerusalem to meet Him who had done this wondrous work.

19. "The world is gone after Him." Yes; and the world will go after Christ now, so far as to carry palms and to sing Hosannas. But when will the world's heart go after Him?

20—36. Certain Greeks ask to see Jesus. His discourse on the occasion.

20. "Certain Greeks." That is, Gentiles, for the Jews often called all foreigners 'Greeks', these being the most important of foreign nations to them. These Greeks were probably proselytes, or converts to the Jewish faith (See on St. Matt. xxiii. 15.), since they had come to Jerusalem for the Passover.

21. "To Philip." We cannot tell why these Greeks applied to Philip. He may have been known to some among them, or, as some think, his name, which is Greek, may imply some connection with Greeks.

of Bethsaida of Galilee, and desired him, saying, A. D. 30.
Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again
Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, ^p The hour ^p ch. 13. 32.
is come, that the Son of man should be glorified. & 17. 1.

24 Verily, verily, I say unto you, ^a Except a corn ^a 1 Cor. 15.
of wheat fall into the ground and die, it abideth ^{36.}
alone: but if it die, it bringeth forth much fruit. ^r Mat. 10. 39.
^{& 16. 25.}
^{Mark 8. 35.}
^{Luke 9. 24.}

25 ^r He that loveth his life shall lose it; and he & 17. 33.

“Sir, we would see Jesus.” They doubtless desired a private interview with Jesus, for He could be seen publicly every day.

22. “Andrew,” who was a fellow-townsmen with Philip. The latter seems to have doubted whether our Lord would receive these Gentiles, and so took counsel with his brother Apostle.

23. “Jesus answered them,” &c. We do not read that He either granted or refused the request. It seems however probable that the Greeks followed the two Apostles to Jesus, and that He spoke the following discourse in their hearing. It is remarkable that Gentiles come to see our Lord at the close of His earthly life, as Gentiles came at its opening. “These men from the West, at the end of Christ’s life, answer to the wise men from the East at its beginning; but the one came to the Cross of the King, the other to His Manger” (*Stier.*).

“The hour is come,” &c. Our Saviour seems to mean, ‘These Greeks have come at the very time to be witnesses of My glory,’ By His glory our Lord plainly means His Death, for by and through Death He was glorified. But as the next verse, speaking about “fruit”, shews, He had a farther meaning in His words. For by dying He was to gather together in Himself all nations, and this ingathering of the nations would be one way in which He would be glorified. “I, if I be lifted up from the earth, will draw all men unto Me” (32.). Christ had just made His triumphal entry into the city, and many thought, ‘Now He is about to reveal His power and glory, and to reign as king over His people.’ It was not thus He was to be glorified.

24. “It abideth alone.” That is, without fruit or increase. Christ compares Himself to the grain of corn. The grain by dying (as it were) in the ground brings forth much fruit. Christ by dying wins a rich harvest of souls. So it is written, “When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His Hand” (Is. liii. 10.).

25. “He that loveth” &c. This is a frequent saying of our Lord, being used by Him on several occasions (See St. Matt. x. 39. xvi. 25. St. Luke ix. 24. xvii. 33.), and probably many more times than are recorded. It is one of the great laws of His kingdom. Here no doubt it is spoken to show the disciples and the Greeks who were listening to our Lord, that, even as the Master was to be glorified by dying, so for the servant there is no other rule. Self-sacrifice is the door to eternal life. He that loves and pampers and indulges his life here loses his life hereafter: he that renounces the indulgences of his carnal life here, gains

A.D. 30. that hateth his life in this world shall keep it unto life eternal.

ch. 14. 3. 26 If any man serve Me, let him follow Me; and
& 17. 24. ' where I am, there shall also My servant be: if any
1 Thess. 4. 17. man serve Me, him will My Father honour.
Matt. 26. 38, 39. 27 'Now is My soul troubled; and what shall I
Luke 12. 50. say? Father, save Me from this hour: "but for
ch. 13. 21. this cause came I unto this hour."
" Luke 22. 53.
ch. 18. 37.

that which alone deserves the name of life hereafter. "A life of self-denial here will lengthen out into an eternity of glory and blessedness" (*P. Young.*).

26. "If any man serve Me," &c. The same thought is continued in this verse. 'My servants must follow Me in My path of self-sacrifice.' The Greeks, who perhaps sought to see Christ from curiosity, having heard of the excitement caused by His triumphal entry into Jerusalem, now learn the terms of discipleship. Let us hope they had grace to take up their cross and follow Him.

"Where I am," &c. Not in glory alone, but also in suffering: not in victory alone, but also in conflict: not in life alone, but also in death: not on the throne alone, but also on the cross. The faithful servant will walk in his Master's footsteps, in whatsoever path they tread, and such will God the Father "honour", glorifying him even as He glorifies His own Son.

27. "Now is My soul troubled." A sudden and awful change passes over our Lord's words. This is truly a foretaste of Gethsemane. There is the same trouble and amazement of soul; the same cry for deliverance; the same entire resignation to His Father's will. Now, as then, the Human Nature of Christ, perfectly human in all but sin, is mightily shewn forth. It is worth noting that while the other Evangelists describe Gethsemane, St. John alone records this first flash of the storm which then passed over the Son of God, while concerning that fearful scene itself he is silent.

"What shall I say?" "The horror of death and the ardour of obedience were contending in our Lord" (*Bengel*). Each sought to express itself. But they could not both be expressed together. Therefore He exclaims, "What shall I say?" And therefore He gives utterance to the two feelings separately, first to the "horror of death" in this verse, and then to the "ardour of obedience" in the next.

"Save Me from this hour." This is the voice of the "horror of death." The "hour" can be none other than that of His Crucifixion. Yet this cry does not so much ask for escape *from* the terrors of that hour, as for deliverance *out of* it. It is literally, 'Save—or deliver—Me *'out of* this hour,' which would mean, 'Carry Me safely through its agonies.'

"But for this cause" &c. For what cause? Surely that He might endure its anguish. Why had He placed the cup to His Lips save that He might drink it to the dregs? It is as though the cry, "Father, 'if it be possible, let this cup pass from Me'" (St. Matt. xxvi. 39.) were instantly followed by, "The cup which My Father hath given Me, 'shall I not drink it?'" (xviii. 11.).

28 Father, glorify Thy name. * Then came there ^{A. D. 30.} a voice from heaven, saying, I have both glorified * ^{Matt. 3. 17.} it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him.

30 Jesus answered and said, * This voice came not because of Me, but for your sakes.

31 Now is the judgment of this world: now shall * the prince of this world be cast out.

* ch. 11. 42.
* Matt. 12. 29.
Luke 10. 18.
ch. 14. 30.
& 16. 11.
Acts 26. 18.
2 Cor. 4. 4.
Eph. 2. 2.
& 6. 12.

28. "Father, glorify Thy name." This is the voice of the "ardour of obedience."—"Glorify Thy name" by fulfilling Thy will,—answering to the "Not My will, but Thine, be done" of Gethsemane. Behold the Son praying that the Father's Name might be glorified through His Passion and Death! Through these alone He knew man could be saved, God's kingdom be established in the world, and thus His Name be hallowed and glorified. When we pray "Hallowed be Thy Name", are we willing that this should be, if need be, through our own suffering?

"I have both glorified it," &c. God had glorified His Name by all the evidences He had given of Christ's Divine nature and power, by the marvels at His Birth, by the Voice at His Baptism and Transfiguration, and by all His mighty works, among which the Raising of Lazarus would be fresh in the people's thoughts. He was about to glorify His Name again by the marvels of Christ's Death and Resurrection and Ascension, but chiefly by His Death (See on 31, 32.).

29. "Said that it thundered." See how faithfully the Evangelist records even the doubts of the people to the reality of this Voice,—a signal proof of truthfulness. "If the Evangelists had wished to deceive, they might perhaps have said that thunder was a voice from heaven to Christ, but they would never have related that any one said that a Voice to Christ was thunder" (Wordsworth.). We may suppose that to the Apostles at least the Voice was clear and distinct. Even among the dull multitude some fancied the sound more like an Angel's voice than thunder. It has been well noted upon this passage how differently to different persons the Voice of God sounds according to the state of the heart and the keenness of the spiritual hearing.

30. "This voice came" &c. As at the tomb of Lazarus Christ declares His own words spoken to the Father to be for the sake of the by-standers (See xi. 42.), so now He declares the Father's words spoken to Him to be for their sake. How full of awe must this whole scene have been to those Greek strangers who now first heard and saw Jesus!

31. "Now is the judgment" &c. "Now"—for Christ has before His mind a vision of the coming triumph. This and the next verse declare the way in which God would glorify His Name. By "judgment" is meant condemnation, and by "this world" is meant the wicked and unbelieving,—those who are the true subjects of the prince of this world. For such the Cross of Christ brings only condemnation. We may mark how the Cross of Christ has, like a magnet, a two-

A. D. 30.

a ch. 3. 14.

& 8. 23.

b Rom. 5. 18.

Heb. 2. 9.

c ch. 18. 32.

d Ps. 89. 36, 37.

& 110. 4.

Isai. 9. 7.

& 53. 8.

Ezek. 37. 25.

Dan. 2. 44.

& 7. 14, 27.

Micah 4. 7.

32 And I, ^aif I be lifted up from the earth, will draw ^ball men unto Me.

33 ^cThis He said, signifying what death He should die.

34 The people answered Him, ^dWe have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while

fold power, of repelling and attracting. To some it is the "savour of death unto death"; to others the "savour of life unto life" (2 Cor. ii. 16.). In this verse we see its repelling power: in the next its attractive power. And, as the subjects of Satan's kingdom are condemned, so is he himself "cast out"—cast out of his kingdom and power. In the Death of Christ is the great overcoming and spoiling of the "strong man armed" (St. Luke xi. 21.). True, his power was already lessened (See on St. Luke x. 18.), but now it must receive its deathblow. Now must the Seed of the woman bruise the serpent's head. Henceforth not only is Satan robbed of his frightful power over the persons of men (See on St. Matt. viii. 28.), but also of his power to hold captive their souls. Man is *redeemed*, bought back from Satan's dominion, by the precious Blood of the Atonement. Henceforth a limit is set upon his power. Man, through grace, is his master. "Resist the devil, and he will flee from you" (St. James iv. 7. See also on xvi. 11.).

32. "And I," &c. Here is the attraction of the Cross. We learn from the next verse that "lifted up from the earth" signifies 'crucified.' The meaning then is, 'When I am raised up on the cross, I will draw all men unto Me.' But how will Christ draw? Partly by the very love begotten by the sight of His marvellous Sacrifice, but partly also by the drawing of that Holy Spirit, which He purchased for us by His death. By "all men" our Lord means men of all nations and of all times. Thus the Greeks, who asked to see Christ, receive their answer. 'Ye would see Me, and know Me', our Lord would say, 'and ye shall see and know Me; for presently I shall hang upon the Cross, lifted up from the earth, and then I will draw you, and all who will, into My fold.' There is indeed a sense in which Christ may be said to draw literally "*all men*", for He calls and invites and attracts all men, and it is not because He does not draw, but because they will not be drawn, that so many come not to Him.

34. "We have heard" &c. The eternity of Christ's kingdom is very plainly declared in the Old Testament (See Isai. ix. 7. Dan. vii. 14.); and so little could the Jews believe it possible that Christ should die, that they began to doubt whether our Lord was really speaking of Christ when He said, "The Son of man must be lifted up." Could it be that He was speaking of some other "Son of man", and not the Messiah?

35. "Yet a little while" &c. Christ does not answer the people's

32. "If I be lifted up." For the force of the "If" here see on xiii. 32.

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.

A. D. 30.
ver. 46.
ch. 1. 9.
& 8. 12.
& 9. 5.
Jer. 13. 16.
Eph. 5. 8.
ch. 11. 10.
1 John 2. 11.
Luke 16. 8.
Eph. 5. 8.
1 Thess. 5. 5.
1 John 2. 9.
10. 11.
ch. 8. 59.
& 11. 54.

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, ^k 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 ^l He hath blinded their eyes, and hardened

k Rom. 10. 16.
Isaiah 53. 1.
Matt. 13. 14.

question about the Son of man. Probably they would not have received the truth, if He had told them. He merely gives them a parting warning of the shortness of the time which remained, and in which they might come to the Light and be saved. By the Light we can scarcely doubt that Jesus meant Himself (See on i. 9. viii. 12.). If only they would open their eyes to the true Light, they would soon see the answer to their question, and beneath that Light the mists of ignorance and falsehood would pass away.

"Walk." That is, Arise, and bestir yourselves. Look to your footsteps, and seek the true path, while you can. Alas! how are the Jewish people, who would not have the Light, wandering now in darkness, knowing not whither they go!

36. "Did hide Himself." Retiring to the mount of Olives, or perhaps to Bethany (See on St. Luke xxi. 37.).

37—50. The unbelief of the Jews.

37. "Though He had done" &c. At Nazareth Christ could do no mighty work "because of their unbelief" (See on St. Mark vi. 5.). Here in Jerusalem He does many miracles, yet they believe not. Perhaps the unbelief of the Nazarenes was more settled and obstinate, as well as more universal. In Jerusalem some at least believed; and many half believed (See 42.).

38. "Lord, who hath believed" &c. That is, 'How few there are who have believed the message of God's prophets: how few to whom the power of the Lord has been made known!'

40. "He hath blinded" &c. St. John, having quoted from the beginning of the fifty-third chapter, now quotes from the sixth, giving

38. "That the saying" &c. See on St. Matt. i. 22.

A. D. 30. their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. Isai. 6. 9.

^m Isai. 6. 1. 41 ^m These things said Esaias, when he saw His glory, and spake of Him.

ⁿ ch. 7. 13. & 9. 22. 42 Nevertheless among the chief rulers also many believed on Him; but ⁿ because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue:

^e ch. 5. 44. 43 ^e for they loved the praise of men more than the praise of God.

^p Mark 9. 37. 1 Pet. 1. 21. 44 Jesus cried and said, ^p He that believeth on Me, believeth not on Me, but on Him that sent Me.

the sense rather than the exact words. This *judicial* blindness—blindness, that is, sent as a judgment upon those who *would not* see—was the reason why these Jews *could not* see. God blinds and hardens, when He withdraws His light and His grace from those who have despised and rejected them (See on St. Matt. xiii. 15.).

41. "When he saw His glory." That is, the wonderful vision of the Lord Jehovah sitting upon a throne, high and lifted up, while the Seraphin cried one to another, "Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of His glory" (Isai. vi. 3.). St. John here says that it was *Christ*, whose glory the prophet saw; a remarkable testimony to His Divinity.

42. "They did not confess Him." These were then but half-believers, else they would have been willing to confess Christ before men. How much of the inconsistency and unworthy conduct of professing Christians springs from the root here laid bare—the loving the praise of men more than the praise of God! We can hardly suppose that St. John is thinking of such timid disciples as Nicodemus and Joseph of Arimathæa in this place, though it was true that they did not confess Christ. He seems rather to be thinking of others who, convinced in understanding, yet refused from unworthy motives to yield their hearts to Christ.

44. "Jesus cried and said." When was this? The words following appear like a continuation of the previous discourse, yet that was plainly ended (See 36.). Some think what follows was spoken on another day during the same solemn week. Others (perhaps with more probability) think that St. John, having mentioned the unbelief of the Jews, confirms his words by bringing forward our Lord's own testimony on the subject, giving a summary of His doctrine, gathered from many discourses rather than uttered at any one time. Thus the opening words of this verse would mean, 'In like manner Jesus Himself continually spake, saying'—

"He that believeth" &c. Christ sets forth the guilt of unbelief by showing that to believe on Him is to believe on the Father who sent Him, so that to reject Him is to reject the Father who sent Him.

42. "Put out of the synagogue." See on ix. 22.

45 And he that seeth Me seeth Him that sent ^{A. D. 30.}
Me. ^{q ch. 14. 9.}

46 "I am come a light into the world, that whoso-^{r ver. 35, 36.}
ever believeth on Me should not abide in darkness. ^{ch. 3. 19.}
^{& 8. 12.}
^{& 9. 5, 39.}

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. ^{s ch. 5. 45.}
^{& 8. 15, 26.}
^{t ch. 3. 17.}

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. ^{u Luke 10. 16.}
^{x Deut. 18. 19.}
^{Mark 16. 16.}

49 For "I have not spoken of Myself; but the
Father which sent Me, He gave Me a command-
ment, "what I should say, and what I should
speak. ^{y ch. 8. 38.}
^{& 14. 10.}
^{z Deut. 18. 18.}

50 And I know that His commandment is life
everlasting: whatsoever I speak therefore, even as
the Father said unto Me, so I speak.

45. "He that seeth" &c. So perfect is the Unity of the Father and the Son in the One Godhead (For a fuller comment see on xiv. 9.).

47. "I judge him not." That is, not now. It would not have been true to say, 'I will not judge him'; for Christ will judge all men at His second coming.

48. "Hath one that judgeth him:" &c. That is, 'hath a judge 'to judge him.' And this judge is Christ's own word spoken to him. It is this, our Lord says, which will rise up against him, and condemn him. The same truth is uttered again in the night of the Betrayal, when our Lord says of His enemies, "If I had not come and spoken "unto them, they had not had sin: but now they have no cloke for "their sin" (xv. 22.).

49. "He gave Me a commandment," &c. Thus does the Son acknowledge the Father as the Fountain of all truth and wisdom. As Man, Jesus was in all things obedient to the Father's commands, being "inferior to the Father as touching His Manhood": as God, though He is "equal to the Father as touching His Godhead", yet is He the eternal Word (See i. 1.), deriving eternally His wisdom from the Father, as a stream from a fountain, and in the Incarnation revealing that wisdom to man (See on v. 18, 19.).

50. "His commandment is life everlasting." That is, to every one who will receive and obey it. "The commandment" says St. Paul "was ordained to life" (Rom. vii. 10.). This was true from the beginning, though through the sinfulness and weakness of man's fallen nature it was "found to be unto death." Now however, since Christ has won for us new gifts of grace, "the righteousness of the law" is "fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii. 4.), and Christians, justified through the Atonement, sanctified by the Holy Spirit, and washed from their transgressions by the Blood of the Cross, find that God's "commandment is life everlasting."

CHAPTER XIII.

A. D. 30.

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

a Matt. 26. 2.
 b ch. 12. 23.
 & 17. 1, 11.

NOW ^a before the feast of the passover, when Jesus knew that ^b His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

c ver. 27.
 Luke 22. 3.
 d Matt. 11. 27.
 & 28. 18.
 ch. 3. 35.
 & 17. 2.
 Acts 2. 36.
 1 Cor. 15. 27.
 Heb. 2. 8.
 e ch. 8. 42.
 & 16. 28.

2 And supper being ended, ^c the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him;

3 Jesus knowing ^d that the Father had given all things into His hands, and ^e that He was come from God, and went to God;

CHAPTER XIII.

1—20. The Washing of the Apostles' feet.

1. "Before the feast." That is, just immediately before. These words seem to belong closely to the words "He riseth from supper" (4.), and mark the time of the act there described.

"That He should depart." Not that He was actually to return to the Father until forty-three days were past, but the last great scenes of His earthly sojourn were at hand.

"He loved them unto the end." The near approach of the awful events of the Passion, and the prospect of His return to the glory which He had before the worlds were made, could not lessen Christ's love for His own. To the very last He thought not of Self, but of them. Even on the Cross He cares for His murderers, for the dying thief, for His desolate mother. And now He is about to give a proof of His unceasing love in the washing of His disciples' feet.

2. "Supper being ended." This is not a correct translation. St. John's words mean, 'When supper-time had arrived', or perhaps only 'Supper having been served.' It is plain that the Washing of the feet took place at the beginning, not at the end, of the feast.

"The devil having now" &c. This means, 'The devil having already' done so, for the bargain with the Chief Priests was already made, and Judas now only sought opportunity to carry out his wicked purpose (See on 27.). This is said as making the love and condescension of the Saviour in the act which follows still more marvellous, for He scorned not to perform His lowly service even to the hateful Judas. We know nothing of Simon the father of the traitor. Simon was one of the commonest Jewish names.

3. "Knowing that the Father" &c. Again this is to exalt the

1. "When Jesus" &c. From these words to the end of verse 3 may be read in a parenthesis. Concerning the day of the Paschal feast see Note on St. Matt. xxvi. 17, and as to the order of events see Notes on St. Luke xxii. 21—30.

ST. JOHN, XIII.

4 ^fHe riseth from supper, and laid aside His garments; and took a towel, and girded Himself. A. D. 30.
^f Luke 22, 27.
Phil. 2, 7, 8,

5 After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith He was girded.

6 Then cometh He to Simon Peter: and ²Peter ²Gr. *he*. saith unto Him, Lord, ^gdost Thou wash my feet? ^g See Matt. 3, 14.

7 Jesus answered and said unto him, What I do thou knowest not now; ^hbut thou shalt know here-^h ver. 12. after.

8 Peter saith unto Him, Thou shalt never wash ⁱch. 3, 5. my feet. Jesus answered him, ⁱIf I wash thee ⁱ1 Cor. 6, 11. Eph. 5, 26. Titus 3, 5. Heb. 10, 22. not, thou hast no part with Me.

Saviour's love and humility. With His throne and kingly power full in view, with the consciousness of His speedy return to the Father clear within Him, He yet loves His own, and yet humbles Himself to wash their feet. Mark how what would be faith in us is in Him *knowledge*. He *knows* His coming glory. It is to Him a certainty. Yet behold what follows!

4. "He riseth from supper," &c. How vividly would the Evangelist recall the wonderful scene! Indeed every event of this great night must have been stamped indelibly upon the memory of each one who witnessed it. The sudden rising from the table, the laying aside of His loose outer garments, the girding Himself with the towel,—how must the Apostles have watched each act with deep wonder. He, their Lord and Master, is making Himself their servant! Truly He "made Himself of no reputation, and took upon Him the form of a servant, . . and "being found in fashion as a man, He humbled Himself" (Phil. ii. 7, 8.).

6. "Then cometh He" &c. It seems that at first in silence and reverence they suffered our Lord to begin. But the ardent eager Peter could not accept his Lord's lowly act in silence. We cannot blame his words, for they are words of humility; yet it would have been humbler perhaps to have bowed in silence to his Master's will.

7. "What I do" &c. That is, its true meaning, and spiritual teaching. Alford well points out that what is here implied is, 1. The Washing itself, as a lesson of humility and love. 2. Its spiritual meaning. 3. The great act of love, of which it was a picture,—namely, Christ's laying aside of His glory, and becoming in the form of a servant, that the Holy Spirit might cleanse men. The first of these was known very soon, for Christ Himself explained it (See 14.). The second and third were not fully seen till after the Spirit was given at Pentecost.

8. "Thou shalt never" &c. Now St. Peter's eager heart betrays him into a too vehement opposition to his Lord. He is scarcely humble in this second and stronger refusal. It is as though he knew best what was fitting for Christ to do.

"If I wash thee not," &c. From the outward act Christ now turns to the inward meaning, though St. Peter does not so understand Him. It is as though He said, 'This washing is but a sign and type of an 'inward washing, without which thou hast no part in Me.'

A. D. 30.

9 Simon Peter saith unto Him, Lord, not my feet only, but also *my* hands and *my* head.

ch. 15. 3.

ch. 6. 64.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ^k ye are clean, but not all.

11 For ¹He knew who should betray Him; therefore said He, Ye are not all clean.

m Matt. 23. 8,

10.

Luke 6. 46.

1 Cor. 8. 6.

& 12. 3.

Phil. 2. 11.

12 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?

13 ^mYe call Me Master and Lord: and ye say well; for so I am.

9. "Lord, not my feet" &c. The eagerness of the Apostle is at once turned the other way. What he refused vehemently before, he now vehemently desires. If it is to give him a part in Christ, he cannot have too much of it. If St. Peter is over zealous and eager, as here, and yet more a little after (See 37.), are none of us over cold and sluggish? Better Peter's fire than our ice.

10. "He that is washed" &c. The real sense of this verse is, 'He that hath been *bathed* needeth not' &c., the word translated "washed" being a different word from that translated "to wash", and signifying the more complete washing of a bath, such as was customary for the wealthier Jews before a feast. Thus the literal meaning would be, 'After a man has partaken of the bath, he only needs to wash his feet from the dust that has soiled them on his way.' There is no need to suppose that the Apostles had literally used a bath before the present supper. Our Lord's words point solely to the spiritual meaning. This teaches that those once cleansed by Christ from the pollution of sin need no second cleansing of the same sort, but do need a daily washing from the stains of their daily infirmities. The Apostles—all but one—had been made "clean every whit" by Christ long before this. Yet He would show them that they still needed perpetual cleansing from the dust of their daily failings. So with Christians now. There is "one Baptism for the remission of sins." This is called by St. Paul "the washing"—literally the 'bath'—"of regeneration" (Titus iii. 5.). But in the same verse the Apostle speaks of Christ saving us, not only by this "washing", but also by the "renewing of the Holy Ghost"; and this "renewing" answers to the daily washing needed by all. "As there must be for us a continual walking in the dirty paths of the world, so there must be a continual washing" (Prescott.). "The devil", says Luther, "lets no saint reach heaven with clean feet." To the holiest some dust cleaves, which needs washing away by Christ. "Forgive us our trespasses" is the Christian's daily prayer.

11. "He knew." And yet He washed that traitor's feet—the feet of him who "lifted up his heel against" Him (18.)! Oh most wonderful humility! Let us learn two things from this: 1. Not to scorn to do services for the unworthy and the ungrateful: and 2. To remember that an outward partaking of a holy rite, when the heart is unclean, can bring no grace, and give "no part with" Christ (8.).

ST. JOHN, XIII.

14 "If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. A. D. 30.
Luke 22. 27.
Rom. 12. 10.
Gal. 6. 1, 2.
1 Pet. 5. 5.

15 For I have given you an example, that ye should do as I have done to you. Matt. 11. 29.
Phil. 2. 5.
1 Pet. 2. 21.
1 John 2. 6.

16 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. Matt. 10. 24.
Luke 6. 40.
ch. 15. 20.

17 If ye know these things, happy are ye if ye do them. James 1. 25.

18 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 lifted up his heel against Me.** ver. 21.
Matt. 26. 23.
Psalm 41. 9.

14. "If I then," &c. This is the first and simplest lesson of our Lord's act (See on 7.). It teaches us to be ready to do the commonest and lowliest services for others, in a spirit of unpretending humility. We are but Christ's servants, and dare we count ourselves above such humble acts as He Himself performed? St. Paul, in his directions to Timothy as to the character of the widows who should be supported by the Church, counts it one of their duties to have "washed the saints' feet" (1 Tim. v. 10.). In these days the duty binds us in the spirit rather than in the letter. And surely there are numbers in our land, even in these days of dimmer faith and colder love,—especially women, whether devoted to such work altogether, or mingling it with their other duties,—who "know these things", and are "happy" because they "do them" (17.).

15. "That ye should do" &c. Jesus now taught in act what He before taught in word, when He said, "Learn of Me; for I am meek and lowly in heart" (St. Matt. xi. 29.).

18. "I know whom I have chosen." Jesus had chosen *all twelve*, though one of them was a devil (See vi. 70.). So it is best to understand this to mean—not 'I know which among you I have chosen',—but, 'I know the heart and character of each one among you. I am not deceived in you, though I have done this act to all alike.' Our Lord is turning back to His words "but not all" (10.), and proving how well He knew the secret thoughts of those before Him.

"That the scripture" &c. This does not mean, 'I have made this choice that the Scripture may be fulfilled', but simply, 'All is taking place that the Scripture may be fulfilled' (See on St. Matt. i. 22.). In other words, 'All is in accordance with the will and foreknowledge of God.'

"He that eateth bread" &c. In the forty-first Psalm, from which these words are quoted, King David is speaking of his own troubles, but these were a type and shadow of Christ's. How the eating bread with Christ was literally fulfilled in the case of Judas we shall see presently (in 26.). Meanwhile let us mark how fearful a warning is here conveyed to the faithless communicant, who eats bread with Christ, but in his heart rebels against Him.

A. D. 30.
 1 ch. 14. 29.
 & 16. 4.
 2 Or, *From*
henceforth.
 3 Matt. 10. 40.
 & 25. 40.
 Luke 10. 16.

19 ¹² Now I tell you before it come, that, when it is come to pass, ye may believe that I am He.

20 ¹¹ Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.

4 ch. 12. 27.

21 ¶ When Jesus had thus said, ⁸ He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that ⁷ one of you shall betray Me.

5 Acts 1. 17.
 1 John 2. 19.

22 Then the disciples looked one on another, doubting of whom He spake.

19. "I tell you before" &c. Few things would be so likely to shake the faith of Christ's disciples as to discover afterwards that He had suffered such an one as Judas to be among the chosen Twelve. They might have thought He could not have really known his character, or He would have driven him from Him in righteous anger. So He suffers no doubt to exist on the subject, but shews clearly His Divine knowledge of the traitor's heart.

20. "He that receiveth" &c. This verse at first sight seems to have no connexion with what has gone before, but a little thought will show how close the connexion is. It seems spoken to show how high was the office and election from which Judas fell; as well as to comfort the rest of the Apostles, who would feel disgraced by his fall, with the thought that they were still the heralds and ambassadors of Christ and of the Father who sent Him.

21—30. Announcement of the Betrayal.

St. Matt. xxvi. 20—25. St. Mark xiv. 17—21. St. Luke xxii. 21—23.

21. "Troubled in spirit." Certainly at the thought of the awful wickedness of the fallen Apostle. He now once again more clearly testifies (bears witness) to the fact of the presence of the traitor among them. The Apostles had not understood His meaning before, when He had said they were "not all" clean (10.), and when He had quoted from the forty-first Psalm (18.). Now they cannot mistake His meaning.

22. "Doubting of whom He spake." It seems to us very strange that they should not have suspected Judas. He had so far been a successful hypocrite. Yet each heart knew its own weakness, and the deceitfulness of sin. Large grace makes tender consciences. And so "they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?" (St. Matt.). We know indeed what need one among them (not the traitor) had to ask, "Lord, is it I?" Yet perhaps he, who was so soon to deny his Lord thrice, least of all thought of himself as able to fall so low. And yet denying is not so very unlike betraying. Only let us not say this without remembering that the one sin was a settled deliberate purpose, the other a sudden fall in the moment of trial.

23 Now ²there was leaning on Jesus' bosom A. D. 30.
one of His disciples, whom Jesus loved. ² ch. 19. 26.

24 Simon Peter therefore beckoned to him, that & 20. 2.
he should ask who it should be of whom He & 21. 7, 20, 24.
spake.

25 He then lying on Jesus' breast saith unto Him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a ²sop, when I have dipped it. And when He ²Or, morsel.
had dipped the sop, He gave it to Judas Iscariot,
the son of Simon.

27 ^aAnd after the sop Satan entered into him. ^a Luke 22. 3.
ch. 6. 70.

23. "Leaning on Jesus' bosom." The Jews reclined on couches at the table, each leaning on the left arm, so that his head would be near the breast of the one next above him, and his feet on the couch behind the one next below him. (This will explain how the woman could stand behind our Lord and anoint His feet. See St. Luke vii. 38.) It appears that the Jews had discontinued the original mode of eating the Passover standing and prepared as for a journey (See on St. Matt.).

"One of His disciples," &c. Undoubtedly St. John himself, whom the Holy Spirit permitted to speak of himself under this most blessed of titles.

24. "Simon Peter" &c. The claims of Rome make it needful to point out that St. Peter, though in some sense first, as leader and spokesman, of the Apostolic band, yet had no pre-eminence or authority over the rest. Here he is plainly in an inferior place to St. John. We may also take occasion to note that in washing their feet Jesus did not approach him first (See 6.). He may indeed have been on the other side of Christ from St. John, but this would not be so honourable a place, and it is more probable that this was the place of the traitor (See on St. Matt.).

"Beckoned." That is, made signs.

25. "Lying on Jesus' breast." The expression here is not the same as in 23, but means 'throwing himself back upon,' that is, throwing back his head so as to ask the question in a whisper.

26. "He it is," &c. Both question and answer were probably unheard by the rest. This dipping and giving of the sop—probably a piece of bread dipped into the broth made with bitter herbs which was used in the Paschal Supper—was not the same as the dipping his hand with Christ in the dish (See on St. Matt.). That seems to have been a general expression, pointing only to one of those eating with Him. This is the secret sign given to St. John to point out the traitor. Surely this giving of the sop would be looked upon as a mark of favour and regard. Yes; for the Giver loved His own—even the lost among His own—unto the end. Who shall say it was not the last appeal to the seared conscience and hardened heart?

27. "Satan entered into him." Now fully and finally. Judas had made his last choice: rejected his last chance. He was "a devil" a year before, as being a servant of Satan (See on vi. 70.). Satan, whom he served, put it into his heart to betray Christ (See 2.). But now Satan took entire possession of him. He was utterly reprobate. His true

A. D. 30. 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.

ch. 12. 6. 29 For some of *them* thought, because ^b 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.

master had got him fast at last. Behold the awful growth of sin! Love of money was the root. The fruit was the selling of the Son of God! (See on xii. 6.)

"Do quickly." In St. Matthew our Lord's last word to Judas is, "Thou hast said", in answer to his question of daring hypocrisy, "Master, is it I?" The present words of Christ must have followed those. "Those signified, 'I see through thee: thou knowest it: 'I also know it.'" Now Judas begins to *act*. His resolve is finally taken. He is leaving the chamber. Therefore Jesus, who could not die except by His own free will, for His life no man took from Him, but He laid it down of Himself (See x. 18.), added this, "What thou doest, do quickly." "I not merely suffer it: I command thee to do it, quickly, now. Thou wilt it; I also will it. Get thee hence." (*Stier.*)

28. "No man knew" &c. St. John may possibly mean none except himself, but it seems better to suppose that, while certainly St. John, and probably St. Peter and others, knew by this time that it was Judas who should betray Christ, yet none of them thought the deed of darkness was to be done so soon, or that our Saviour spoke of the betrayal itself when He spoke His last words to Judas.

29. "Buy those things" &c. It would be too late to buy anything for the very meal in which they had been engaged. Therefore it seems best to understand "the feast" here in the wider sense, as meaning the whole paschal week, rather than in the sense of the one great paschal meal (See *Note* on St. Matt. xxvi. 17.).

"That he should give" &c. This little hint supplies a key to our Lord's usual habit. His loving and thoughtful remembrance of the poor made it seem not improbable that He should even at that hour of the night have sent Judas out on some errand of mercy. These two guesses of the Apostles are named to show how little they knew what Judas really went out to do.

30. "It was night." Night in the world without; but (as has been

30. "Went immediately out." It will be noticed that, although St. John gives our Lord's great prophetic discourse upon the subject in chapter vi., yet he gives no account of the actual institution of the Lord's Supper. It was unnecessary, since he wrote long after the other Evangelists, and when the holy sacrament itself was the great universal act of Christian worship. It will, however, naturally be asked, in what portion of St. John's account of the last Supper are we to insert the Institution of the Sacrament, and was it before or after the departure of Judas? It is probably best to understand it as taking place before, but See on St. Matt. xxvi. 25, and *Note* on St. Luke xxii. 21.

31 ¶ Therefore, when he was gone out, Jesus ^{A.D. 30.}
 said, "Now is the Son of man glorified, and ^{ch. 12. 23.} God ^{ch. 14. 13.}
 is glorified in Him." ^{1 Pet. 4. 11.}
 32 "If God be glorified in Him, God shall also ^{ch. 17. 1, 4,}
 glorify Him in Himself, and ^{5, 6.} shall straightway ^{ch. 12. 23.}
 glorify Him.

well said) tenfold darker night in the traitor's heart. He has left for ever the Light of the world, and is in league with the prince of darkness.

31—35. Christ about to be glorified enjoins love on His disciples.

31. "When he was gone out," &c. From this place to the end of the 17th chapter is the most solemn and affecting portion of the whole Gospel narrative. In it Jesus opens His heart to His chosen ones. The traitor is gone, and love—intense overflowing love—binds now the Divine Master and His little band of faithful ones together. There is a tone of great peace and calm as well as of holy awe in these most blessed chapters. "These were the last moments which the Lord spent in the midst of His own before His Passion, and words full of heavenly meaning flowed during them from His holy Lips. All that His Heart, glowing with love, had yet to say to His own was compressed into this short space of time. At first the conversation with the disciples takes more the form of usual dialogue: reclining at the table, they mournfully reply to and question Him. But when (xiv. 31.) they had risen from the supper, the discourse of Christ took a higher form. Surrounding their Master, the disciples listened to the words of Life, and seldom spoke (only xvi. 17, 29.). Finally, in the sublime prayer of the great High Priest (xvii.) the whole Soul of Christ flowed forth in earnest intercession for His own to His Heavenly Father" (*Olshausen quoted by Alford.*).

"Now is the Son of man" &c. The work of glorification had begun, for the work of the Passion had begun. It was in His Death that Christ was glorified (See on xii. 28, 31, 32.). The Cross is so close that Jesus says, "Now". That Cross of shame was the Saviour's Throne of glory.

"God is glorified in Him." That is, in the Passion and Death of His Son, by which is fulfilled the prayer, "Father, glorify Thy Name" (xii. 28.); for do not these set forth, as nothing else could, the infinite love, and Divine compassion, of the Father as well as of the Son? God is more glorified by the Cross of Jesus than by the waters of the Flood or the thunders of Sinai.

32. "If God" &c. The "If" here does not imply any doubt. It is nearly the same as 'since' or 'when', and is used in the same sense as the "If" in the words, "If I be lifted up" (xii. 32.). By "in Himself" is here meant 'by Himself', that is, 'by His own act or power', and is spoken of the Father, not of the Son. So that the meaning is, 'God shall Himself—by His own act or power—glorify the Son: and this "straightway."' God did so in the marvels of the Crucifixion,—the darkness, the earthquake, the rent veil of the Temple,—but still more in the Resurrection.

A. D. 30.
 g ch. 7. 34.
 & 8. 21.

33 Little children, yet a little while I am with you. Ye shall seek Me: & as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

h Lev. 19. 18.
 ch. 15. 12, 17.
 Eph. 5. 2.
 1 Thes. 4. 9.
 James 2. 8.
 1 Pet. 1. 22.
 1 John 2. 7,
 8. & 3. 11,
 23. & 4. 21.
 i 1 John 2. 5.
 & 4. 20.

34 ^hA new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 ⁱBy this shall all *men* know that ye are My disciples, if ye have love one to another.

33. "Little children." Behold with what tender love Jesus speaks to His Apostles! "He loved them unto the end" (1.).

"A little while." Only a few hours now till His Crucifixion, and then after His Resurrection brief mysterious appearances for forty days, and then seen on earth no more.

"As I said unto the Jews." Twice had He said this (vii. 34, and viii. 21.), the second time with the fearful addition, "Ye shall die in your sins." These sad words He could not speak to the Eleven, for, though indeed they could not come to Him yet, still death, which would place a wider gulf than ever between the unbelievers and the Saviour, would bring His own to Him again. To die is to them to "depart and be with Christ" (Phil. i. 23.).

34. "A new commandment." The commandment to love one another was not wholly new. Indeed "Thou shalt love thy neighbour as thyself" was part of the law of Moses (See Lev. xix. 18.); and our Lord Himself declares that "all the Law and the Prophets" hung upon the two commandments of love to God and love to man (See St. Matt. xxii. 37—40. and Compare Rom. xiii. 8.). How then does Christ call this a *new* commandment? The answer seems to be, Because it was now announced as the great leading central command of the new Covenant. Our Lord had just instituted the holy Sacrament as the new Passover; and, just as after the first Passover the Law was given in thunders on Sinai, so now after the institution of the new Passover the Law of the new covenant was made known. It is true that love to others was known as one of God's commands of old, yet the great leading central commands of the old covenant were the Ten written upon the two Tables of stone by the Finger of God. Christ does not destroy these, but He announces in that Upper Chamber the principle and leading feature of the new Covenant, namely, Love. The Evangelist doubtless refers to this when he speaks in his first Epistle of the law of Love as both an "old commandment" and a "new commandment" (1 St. John i. 7, 8.). There are other ways in which the old commandment has become in some sense new: namely, 1. Because among Christians there is a new and closer bond of love than was before; and 2. Because there is a new and higher Pattern of love than was before. Of this latter—the Saviour's own example of love—He speaks in the next words,—*"as I have loved you."*

35. "By this shall all men" &c. Our Lord uses like language in His wonderful prayer, praying for His disciples "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"

ST. JOHN, XIV.

36 ¶ Simon Peter said unto Him, Lord, whither ^{A. D. 30.}
goest Thou? Jesus answered him, Whither I go,
thou canst not follow Me now; but ^kthou shalt ^kch. 21. 18.
follow Me afterwards. ^{2 Pet. 1. 14.}

37 Peter said unto Him, Lord, why cannot I
follow Thee now? I will lay down my life for Thy
sake.

38 Jesus answered him, Wilt thou lay down thy
life for My sake? Verily, verily, I say unto thee,
The cock shall not crow, till thou hast denied Me
thrice.

CHAPTER XIV.

¹ Christ comforteth His disciples with the hope of heaven: ⁶ professeth
Himself the Way, the Truth, and the Life, and One with the Father:
¹³ assureth their prayers in His name to be effectual: ¹⁵ requesteth
love and obedience, ¹⁶ promiseth the Holy Ghost the Comforter, ²⁷
and leaveth His peace with them.

LET ^anot your heart be troubled: ye believe in ^aver. 27.
God, believe also in Me. ^{ch. 16. 22,}
^{23.}

(xvii. 21.). By love here,—by unity there—are Christ's disciples to
be known. It was so in primitive times. Then it could be said, "See
"how these Christians love one another!" But what shall we say
now?

36—38. The Prophecy of St. Peter's Denial.

St. Matt. xxvi. 30—35. St. Mark xiv. 26—31. St. Luke xxii. 31—34.

36. "Simon Peter said" &c. We may imagine Jesus to have
paused a little while after the last words, which gave St. Peter the
opportunity of referring back to His earlier saying as to His departure.
The Apostle felt able to follow his Master even to death itself. He
never doubted his own courage. How well does he teach us the lesson,
"Let him that thinketh he standeth take heed lest he fall" (1 Cor.
x. 12.).

"Whither I go" &c. Christ does not tell His Apostle that he can
never follow Him. It is, 'Not now—but afterwards.' 'Not now', for
he lacked the courage, as was too sadly proved; 'but afterwards', for
he did indeed in the end follow his Master by laying down his life for
His sake (See on xxi. 18, 19.).

CHAPTER XIV.

XIV.—XVI. Final discourse the night before the Crucifixion.

1. "Let not your heart" &c. Greatly must the Apostles have
needed comfort, and sorely must their hearts have been troubled, for

37, 38. It seems probable, as has been
said in the Note on St. Matt. xxvi. 31.,
that this announcement of St. Peter's
denial really occurred a little later,
namely, after the going forth from the
"upper room."

CHAPTER XIV.

1. "Ye believe" &c. Probably the word

A. D. 30.

b ch. 13. 33,
36.c ver. 18, 28.
Acts 1. 11.d ch. 12. 26.
& 17. 24.1 Thess. 4.
17.

2 In My Father's house are many mansions: if it were not so, I would have told you. ^b I go to prepare a place for you.

3 And if I go and prepare a place for you, ^c I will come again, and receive you unto Myself; that ^d where I am, *there* ye may be also.

they had heard that their Master was about to leave them, that one of themselves was to betray Him, and that another would deny Him. And could any words be fuller of blessed comfort than those which follow?

"Ye believe in God," &c. Christ would urge faith in God, and in Himself as Son of God and One with the Father, as the real ground of all comfort. According to our translation (but see Note) He implies that the Apostles had faith in God, but were lacking in faith towards Himself. Doubtless they still held very imperfect notions of His Nature and office and work; and it would be by a more perfect realizing of these that their hearts would be able to put away their trouble, and to find "joy and peace in believing" (Rom. xiv. 17. See on xv. 11.).

2. "In My Father's house" &c. By the "house" is certainly meant the heaven in which God is; that is, the place where His glorious presence is revealed. "Mansions" means 'abodes' or 'dwelling-places.' Christ had told His Apostles that, whither He was going, they could not come. He now tells them, not only that they should follow Him afterwards, but still more that He is going to prepare a place for them, and that He will come back and fetch them. Some have seen in the words "many mansions" a hint of the *degrees* of glory which await the saints. This may be so, and it would be in accordance with the teaching of holy scripture in other places (See on St. Matt. xx. 10. xxv. 21.), but the main thought in this place seems to be the abundance of the room. "There is a place for *all*, where the mansions "are many" (*Burton*).

"To prepare a place." Christ was now about to receive "all power "in heaven and in earth" (St. Matth. xxviii. 18.). Thus, when He ascended up, He entered heaven as King over the many mansions, which He had purchased for His redeemed and would distribute to them at His second glorious appearing. He thus prepares a place, going before to open the way, and to claim the right, and to apportion the inheritance.

3. "I will come again," &c. All scripture casts forward the Christian's hope to the second coming of his Lord. It is impossible to reconcile Scripture language with the popular idea that each one will be judged and will enter upon his final state of joy or misery immediately upon death. The judgment, and the entrance into eternal joy or eternal

"Believe" is a command in both parts of this sentence, and the "ye" should be omitted. In the Greek exactly the same word signifies 'Believe' (as a command) and 'Ye believe' (as a fact asserted), and this word, being used in both parts of the sentence, would probably have the same sense in both. Some indeed would translate it 'ye believe' in both cases. It seems however best to take the sentence as urging on the Apostles a living faith in both God the Father and God the Son as the true ground of their comfort. It may also be observed that the Greek word translated "in" in both clauses is more strictly "upon", and is never used of belief in any truth, or in any person except God.

ST. JOHN, XIV.

4 And whither I go ye know, and the way ye A.D. 30.
know.

5 Thomas saith unto Him, Lord, we know not
whither Thou goest; and how can we know the
way?

6 Jesus saith unto him, I am ^ethe Way, ^fthe ^e Heb. 9. 8.
Truth, and ^gthe Life: ^hno man cometh unto the ^f ch. 1. 17.
Father, but by Me. & 8. 32.
^g ch. 1. 4.
& 11. 25.

7 ⁱ If ye had known Me, ye should have known ^h My Father also: and from henceforth ye know ⁱ Him, and have seen Him.

woe, are always spoken of as taking place at the second coming of Christ. (As to the Intermediate State see on St. Luke xvi. 25.)

4. "Whither I go" &c. These things the Apostles knew, and knew not. They knew, for they knew God the Father, to whom Christ went, and they knew Christ Himself, who is the Way. But they knew not, for as yet they understood not.

5. "Lord, we know not" &c. It seems strange that any of them should not have known whither their Lord went, when He had told them so plainly of His Father's House. Yet they were "slow of heart" (St. Luke xxiv. 25.) in understanding. Especially was St. Thomas slow in receiving the truth (See xx. 24, 25.).

6. "I am the Way," &c. Thomas spoke first of the "whither", and then of the "Way." Jesus replies not to the "whither", for they that know the "Way" are led thither, and need not to see the golden walls of the Father's House ever before them. So He only tells them of the way. It is as though one asked, 'Where is the great Ocean? And how shall I find my way to it?' and another should take him to a river-side, and say, 'That river runs to the Ocean. Trust thyself to 'it, and it will bear thee thither.' When Christ calls Himself "the Way", He means what He says at the end of this verse—that no man can reach God except through Him;—and this in two senses, 1. in respect of His work *for* us, since we, as sinners, could not approach God save through His merits and Atonement; 2. in respect of His work *in* us, since the pathway which leads to heaven is a life conformed to Christ. The Cross is the leading thought in both views. Christ is the Way, in that He bare the Cross for us: and Christ is the Way, in that we must take up our cross daily, and follow Him.

When our Lord adds "I am the Truth, and the Life", these are not separate statements, each of the same force as the "I am the Way", but rather they belong to and explain that. The words have been understood thus: 'I am the Way; the *true* Way; the *living* Way'; but this, though true, takes away from the full force of the saying. We would rather state it thus: 'I am the Way; and, being the Way, I am the Truth, which alone can save you from straying into false paths; and the Life, which alone can quicken and support you in passing along the true Way.'

7. "If ye had known Me," &c. Our Lord had spoken like words before, but to very different hearers (See on viii. 19.). They that knew Christ as God's Son knew the Father also, since He and the Father are

A. D. 30. 8 Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? ^k He that hath seen Me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that ^l I am in the Father, and the Father in Me? The words that I speak unto you ^m I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.

11 Believe Me that I *am* in the Father, and the Father in Me: ⁿ or else believe Me for the very works' sake.

One. He is the Word, revealing God to man. *In Himself* God cannot be seen or known by man. It is only by knowing the Son that man can know the Father.

"From henceforth." That is, from the time that was then close at hand—the "now" of Christ's prophetic vision of His coming glory (See xiii. 31.). It is true the Apostles might have known and seen (with spiritual sight) the Father in the Son before this. But now their eyes would begin to open more fully.

8. "Lord, shew us the Father," &c. Philip plainly is amazed at those last words, "Ye know Him, and have seen Him." 'When have I seen Him?' he would say: 'Let us but behold Him for one moment, and we shall be satisfied.' How weak was that faith, and how imperfect that knowledge, which would thus sever between the Father and the Son, and ask for that which could be granted to no man! And yet how true a thing did Philip speak, even if he had not the thought in his mind, when he said, "It sufficeth us"; for what else will wholly and for ever suffice except the vision of God?

9. "Have I been" &c. Jesus condescends to unfold the mystery of His Oneness with the Father yet more fully to the wondering eleven in His answer to St. Philip. He knew there was no pride or obstinacy in the Apostle's faltering words; there was weak faith, but there was the desire to learn, and He who is "the Truth" sheds new rays of light upon the dimness of that faith. Let these rays of heavenly light fall upon our hearts, and awake in them an adoring reverence. The human mind as yet sees "through a glass darkly" (1 Cor. xiii. 12.); and the truths here revealed are heavenly mysteries. We profess not to measure and fathom them now. We hope some day to know even as we are known.

10. "The words" &c. This sentence may perhaps be drawn out in its full meaning thus:—"The words which I speak unto you, I speak not of Myself; and the works which I do, I do not of Myself: but the Father that dwelleth in Me, He speaketh the words, and He doeth the works" (*Burton*. Upon the doctrine of this passage see on v. 18, 19.).

11. "Believe Me" &c. That is, 'Believe the simple word of truth, when I declare this mystery,—or, if that is too hard, believe Me on the testimony of My works.' Jesus had often appealed to the witness

ST. JOHN, XIV.

12 ° 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.

13 ° And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

A. D. 30.
 Matt. 21. 21.
 Mark 16. 17.
 Luke 10. 17.
 P Matt. 7. 7.
 & 21. 22.
 Mark 11. 24.
 Luke 11. 9.
 ch. 15. 7, 16.
 & 16. 23, 24.
 James 1. 5.

1 John 3. 22. & 5. 14.

of His works in arguing with the unbelieving Jews (See v. 36. x. 37, 38.). He now urges the same evidence upon the Apostles themselves, if His simple word suffices not.

12. "He that believeth" &c. This would be a still farther proof of Christ's oneness with the Father. Not only had men the witness of those works which Christ performed in His own Person while on earth, but they had also the witness of still greater works which He performed in the person of His servants, after He had Himself ascended. For we must beware of thinking of these "greater works" as done in any way apart from Christ, or otherwise than by His power. They are done by those who believe on Him, and because He is gone to the Father, and grants the prayers of those who ask in His Name. But, even so, what are these "greater works"? The Apostles did no works more wonderful in themselves than those Christ had done. Even when they did miracles like His, they did them in His Name, and not in their own. The "greater" must then refer to the *effects* of their works. For it was God's will that after the Ascension more marvellous results should follow the outpouring of the Holy Spirit than were effected by our Lord's most wonderful miracles. Thus neither the Feeding of the five thousand, nor the Raising of Lazarus, produced such fruit as the vast ingathering of Pentecost upon St. Peter's preaching.

13. "Whatsoever ye shall ask" &c. This is a continuation of the reason for the "greater works." They are done because Christ has gone to the Father, and there, sitting on the Right Hand of the Father, hears and grants His people's prayers, and pours down on them His gifts and powers. There is much to be noted in this new rule of prayer. 1. "In My Name." This signifies 'pleading My merits, and offering your petitions through Me your great High Priest.' In obedience to this saying the Church concludes all her prayers to the Father with the words "through Jesus Christ our Lord", or the like. But 2. our Lord does not say, 'My Father will do it', but "*I will do it.*" Thus the "greater works" themselves are none other than His works. But is not this a claim to Divine power? Yes; Jesus speaks as God:—"I will do it." Shall we doubt that, if He thus grants the prayer, the prayer may also be fitly addressed to Him? So the Church Catholic has held, always and everywhere. Furthermore, 3. it must always be remembered that the "Whatsoever" here, as the "any thing" in the next verse, must have its limits in the wisdom and love of God.

"That the Father may be glorified" &c. The triumphs of Christianity are the setting forth of God's glory. The Father's Name is

13. "And whatsoever" &c. It is better to place only a comma at the end of the twelfth verse, and to join this closely with it. The stops are no part of the original Gospel, having been added for the sake of convenience at a later time (See Note on St. Mark iii. 19.).

- A.D. 30. 14 If ye shall ask any thing in My name, I will do it.
a ver. 21, 23.
 ch. 15. 10, 14.
 1 John 5. 3. 15 "If ye love Me, keep My commandments.
r ch. 15. 26.
 & 16. 7.
 Rom. 8. 15,
 26.
 s ch. 15. 26.
 & 16. 13.
 1 John 4. 6. 16 And I will pray the Father, and "He shall give you another Comforter, that He may abide with you for ever;
t 1 Cor. 2. 14. 17 even "the Spirit of Truth; "whom the world

hallowed best by the good works which the Son enables His disciples to perform through the Spirit.

14. "If ye shall ask" &c. Solemnly repeated, but with a wider application than before. In the last verse the prayers spoken of might seem to refer to the "greater works" only. Here they are the asking of "any thing" (See on St. Matt. vii. 7.). "He that has learnt to pray "as he ought has got the secret of a holy life" (*Bishop Wilson*).

15. "If ye love Me," &c. This, "If ye love Me" seems to imply, though unspoken, 'as I know ye do.' Jesus did not doubt their love, imperfect though it was (as whose is not?). Full of love and tenderness are His parting words to "His own"; and this is no stern command, but a gentle pleading. Can we doubt that St. John thought of these words when he wrote in his Epistle, "This is the love of God, that we "keep His commandments" (1 St. John v. 3.)? Obedience is ever the true test and evidence of love.

16. "Another Comforter." That is, 'Another in place of Myself.' Christ had hitherto been their Comforter. The word translated "Com-
 "forter" in this Gospel is in the Greek "Paraclete", and is the same which is translated "Advocate" in St. John's 1st Epistle (ii. 1.). It means literally one who pleads for, and takes the part of, another. Thus it has the general sense of one who supports, encourages, and strengthens. It should be observed that the English word "Comforter" may easily lead us into too narrow a view of the sense, since in the present day we use the word only of one who *consoles*, whereas its true and older sense is one who *strengthens*. We must carefully note the evidence which this verse affords to the doctrine of the Holy Trinity, the Three Persons of which are separately named, the *Son* speaking the words and saying, "I will pray", the *Father* who will send, and the *Comforter* who will be sent (See on St. Matt. iii. 17.).

"That He may abide with you for ever." Not going away after a short stay, like Christ Himself, but remaining as the strength and life of His Church even to the end of the world. Blessed Gift! Yet, even while we accept with deepest thankfulness this *other* Comforter, we forget not that the One who promised this abiding presence is not Himself lost to us, for He said, not only 'I will send you another Comforter', but also, "I will come unto you" (18.), and "Lo! I am with you alway "even unto the end of the world" (St. Matt. xxviii. 20.).

17. "The Spirit of Truth." This title points at once to one part of the Holy Spirit's office—namely, that of teaching and confirming the truth (This is more fully drawn out in 26, and xvi. 13—15.). It may be said that the Holy Spirit's office divides itself into two great divi-

16. "Comforter." Closely connected in 'fortify', 'fortitude', all of which come its origin with such words as 'fortress', from the Latin word for *strong*.

ST. JOHN, XIV.

cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, ^u and shall be in you. A.D. 30.
^u 1 John 2.
27.

18 ^x I will not leave you ² comfortless: ^y I will come to you. ^x Mat. 28. 20.
² Or,
orphans.
^y ver. 3, 28.

sions answering to the two great parts of man's spiritual nature. These are commonly called the mind and the heart,—the mind being that part which knows and thinks and reasons, the heart that part which feels and wills and acts. The Holy Spirit's work is with both. He enlightens the mind; and He sanctifies the heart. To the former He is the Spirit of Truth; to the latter the Spirit of Holiness. The effect of His work in the former is a right faith; in the latter a right practice. Our Lord in His sayings concerning the Comforter speaks chiefly of the former part of His work, because the enlightenment of their minds to discern the truth and to be able to teach it to others was the first great need of the Apostles. Still this first part of the Comforter's work passes directly into the second, for the truths which He imparts are such as must immediately affect our hearts and lives (See on xvi. 8—11.), and our great Advocate Himself links the two parts closely together when He prays for us, "Sanctify them through Thy truth" (xvii. 17.).

"Whom the world" &c. By the "world" is meant the worldly,—those who live to this world (See on vii. 7.). These cannot receive the Holy Spirit, because they have no spiritual sight to discern His work, or to know His power. Their eyes being fixed on the things of the world, they behold not the things of the Spirit. They are looking in a wrong direction. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14.).

"Ye know Him;" &c. The Apostles already knew something of the Holy Spirit's nature and power (See the promise, St. Luke xi. 13.), and received some share of the Divine Gift whilst Christ was still with them (See xx. 22.). Indeed we know that the prophets long before "spake as they were moved by the Holy Ghost" (2 St. Peter i. 21.). But, if holy men already possessed some knowledge of this Divine power, how much greater was that knowledge to be when the great promise of His coming was fulfilled at Pentecost!

18. "I will not leave you" &c. The word translated "comfortless" is in no way connected with the word 'Comforter'. Its literal meaning is 'orphans'. He has called His disciples "little children" (xiii. 33.), and now He comforts them by saying He will not leave them orphans,—destitute and helpless. But lo, when we expect Him to add, 'I will send you a Comforter', He says, "I will come unto you"! But how is this? He cannot be speaking only of the forty days' sojourn on earth after His Resurrection. His words are far deeper and farther-reaching than this, as the whole following passage shows. He is speaking of His spiritual presence with His Church (See on 16, and St. Matth. xxviii. 20.). He comes, when the Comforter comes. "The coming of the Spirit was in truth not so much in order to supply His place when absent, as to make Him present in a nearer and more blessed way" (P. Young.). Thus the Son joins Himself in His

A. D. 30.

z ch. 16. 16.

a 1 Cor. 15.
20.

b ver. 10.

ch. 10. 38.

& 17. 21,

23. 26.

c ver. 15, 23.

1 John 2. 5.

& 5. 3.

19 Yet a little while, and the world seeth Me no more; but ^zye see Me: ^abecause I live, ye shall live also.

20 At that day ye shall know that ^bI *am* in My Father, and ye in Me, and I in you.

21 ^cHe 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.

coming with the Spirit. A few verses after the Father is joined with the Son (23.). Father, Son, and Holy Ghost, all come; all are present; all abide. It is full of mystery. But so is the great doctrine of the Holy Trinity, which alone can furnish a key to unlock these difficult sayings. If an explanation is asked for, we can but reverently answer, 'God is Three and One.' And then when we turn to ourselves, and think of the wonderful promise of this verse, must we not exclaim, "Lord, what is man that Thou art mindful of him: and the son of "man, that Thou visitest him?" (Ps. viii. 4.).

19. "But ye see Me." The meaning here is, 'Ye *shall* see Me', for the words are spoken of what would take place after "the little "while", and when the Comforter should come. And this seeing is no sight of the bodily eye, but the gaze of the soul's eye, which is Faith, illumined by the light of the Spirit.

"Because I live," &c. As the sight here spoken of is spiritual sight, so the life here spoken of is spiritual life. And this life flows from Christ's life. He is "the Life", ever living, and having "life "in Himself" (See on v. 25, 26.), and through union with Him His people "live also", drawing from Him their true life, even as the branch from the stem.

20. "At that day" &c. By "that day" is meant the time when the Comforter should come to enlighten their understandings. Then would they no longer say, in their ignorance, "Lord, show us the "Father", for the Spirit of Truth would teach them to know the perfect unity between the Father and the Son,—a unity so close that the Son Himself declares, "I am in the Father." But this is not all. For the same Divine Spirit would teach them a still more blessed truth, even that of *their own* spiritual oneness with their Lord—"ye in Me, and I "in you." There have been those who would explain away these deeply mysterious and awful expressions, which we meet with so often in the New Testament, speaking of them as Eastern modes of expression, not to be taken too literally, and the like. This is a most dangerous way of dealing with God's word. Let us accept such language in all humility, and, believing that it speaks of deep spiritual truths and realities, pray that we may by the help of the Spirit of Truth enter more and more fully into its meaning and blessedness.

21. "He that hath" &c. That is, He that knoweth, and doeth them (Compare St. Matt. vii. 24. Rom. ii. 13.). Thus again (See 15.) obedience is made the proof of love.

"Will manifest Myself." By that inward and spiritual manifestation of which Christ has been already speaking. This is promised, not to Apostles only, but to every one who proves his love by his

22 ^a Judas saith unto Him, not Iscariot, Lord, A. D. 30.
how is it that Thou wilt manifest Thyself unto us, ^d Luke 6. 16,
and not unto the world?

23 Jesus answered and said unto him, ^e If a man ^e ver. 15.
love Me, he will keep My words: and My Father ^f 1 John 2.
will love him, ^f and We will come unto him, and ^{24.}
make Our abode with him. ^{Rev. 3. 20.}

24 He that loveth Me not keepeth not My say-
ings: and ^g the word which ye hear is not Mine,
but the Father's which sent Me. ^g ver. 10.
^h ch. 5. 19,
38. & 7. 16.
& 8. 28.
& 12. 49.

25 These things have I spoken unto you, being
yet present with you. ^h ver. 16.
ⁱ Luke 24. 49.
^j ch. 15. 26.
& 16. 7.

26 But ^h the Comforter, *which is* the Holy Ghost,
whom the Father will send in My name, ⁱ He shall
^j ch. 2. 22.
& 12. 16.
& 16. 13.
^k 1 John 2.
20, 27.

obedience. Stier thoughtfully remarks that, as St. Philip once in his ignorance said, "Lord, show us the Father", so we, in our ignorance and dimness of faith, may not unfitly say, 'O Holy Spirit, show us 'the Son'.

22. "Judas" &c. St. Jude still, as it seems, looked for some outward visible manifestation of Christ as king. Even the Apostles were very slow in shaking off their old Jewish notions of a Messiah who should be a great temporal king and deliverer of his people (See Acts i. 6.). This "Judas" is the same as "Lebbæus" of St. Matthew (x. 3.).

23. "We will come" &c. Jesus answers St. Jude, not by explaining what as yet he could not receive, but by repeating His own words, only with the great addition of the promise of the *Father's* coming as well as His own. This ought to show St. Jude that the coming and the manifestation are spiritual only. This coming is not a different one from the coming of the Holy Ghost the Comforter. Only, as Christ before joined Himself with the Holy Spirit in the promised coming (See on 18.), so now He joins the Father with Both; showing that in reality, though One Divine Person may be manifested more at one time, and Another at another, yes Father, Son, and Holy Ghost are One God, who cannot be divided, and therefore where One Person of the Holy Trinity is, there the Other Persons are also. Again we must add (as on 20.), However little we can bear witness to our own personal experience of the exalted truth here revealed, let us bow in all humility before the Divine word, and, if we doubt, doubt—not the reality of the promise, but the fitness of our own hearts for the presence of the Heavenly Guest.

24. "He that loveth Me not" &c. "The full sense of this verse is as follows: 'As those who show their love to Me by keeping My words will be loved both by Me and My Father (23.); so, on the other hand, they who, loving Me not, do not keep My saying, will be shut out as well from My Father's love as from Mine; since the word which ye hear from Me is not Mine only, but My Father's also who sent Me'" (*Lonsdale and Hale.*).

26. "In My name." Not only, 'in answer to My prayers', but 'as My Gift,—as the great Guide and Comforter of My Church.'

A. D. 30. teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

^k Phil. 4. 7.
^{Col.} 3. 15.
¹ ver. 1.

^m ver. 3, 18.

ⁿ ver. 12.

^{ch.} 16. 16.

[&] 20. 17.

^o See chap.

5. 18.

[&] 10. 30.

^{Phil.} 2. 6.

27 ^k Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. ¹ Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how ^m I said unto you, I go away, and come *again* unto you. If ye loved Me, ye would rejoice, because I said, ⁿ I go unto the Father: for ^o My Father is greater than I.

“He shall teach” &c. This part of the Holy Spirit’s office is implied in the words “the Spirit of Truth” (See on 17.). By “all things” is not meant all sorts of human knowledge, but all things needful for the salvation of man. These things would be chiefly the truths concerning Christ Himself (See on xvi. 14.); but it does not seem right to say (as some do) that by the “all things” which the Holy Ghost was to teach we are to understand only the same things which the second part of the sentence says He would bring to remembrance; as though this second part were only an explanation of the first; or as though it were ‘He will teach you *by* bringing to remembrance.’ For a little later our Lord speaks of things which He could not teach them as yet, but which the Holy Ghost would teach them afterwards (See xvi. 12, 13.), and such may be meant in the first “all things” here. Upon this passage rests the perfect truthfulness of the Gospel narratives, and from it we may gather much concerning the nature of Inspiration.

27. **“Peace I leave” &c.** These most blessed parting words, spoken, as is thought, after a short pause, show that throughout these chapters our Lord is speaking as one immediately about to depart. To wish ‘Peace’ to another was a common form of salutation among the Jews, and Christ in these words sanctifies and ennobles the familiar salutation. But Christ’s salutation is a word of power. He not only wishes peace, but *gives* it (See on xx. 21.). The second clause—“My peace I give unto you”—seems spoken to show the true nature and blessedness of the gift. It is more than “Peace” which He gives. It is *His own* Peace. And by this He means that perfect and serene contentment which He was about to enter after His Passion, and which He imparts by His Spirit to those who are “in Him”, and in whom He dwells. This is the “Peace of God, which passeth all understanding” (Phil. iv. 7.). It can only be where faith is strong. It is “joy and peace in “believing” (Rom. xv. 13.).

“Not as the world” &c. The world can only give us an idle wish. The word is spoken in kindness, but it has no power to bless. Christ’s word is no empty form. It bestows that which it utters.

28. **“Ye would rejoice,” &c.** They would have rejoiced, had they heard that Christ was about to set up an earthly kingdom, and to deliver the Jews from their enemies. How much more ought they to have rejoiced, when He was about to return to His throne of glory, to reign over His Church for ever, and to deliver His people from their spiritual foes (See on xvi. 5, 6.).

“For My Father is greater than I.” Christ elsewhere declares both His oneness with, and equality with, the Father (See on v. 18, 23.).

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. A.D. 30.
P ch. 13. 19.
& 16. 4.
30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. q ch. 12. 31.
& 16. 11.

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. r ch. 10. 18.
Phil. 2. 8.
Heb. 5. 8.

How then are we to understand His words in this place? Certainly not as implying any difference in nature, or power, or eternity. Two explanations are given. 1. Many understand the words as speaking only of that distinction *in order* which exists between Father and Son, the Father being self-existent from everlasting, the Son everlastingly begotten of the Father. 2. Others think that our Lord here speaks of "His present state as compared with the heavenly glory to which He was soon to be exalted" (*Calvin.*), meaning, 'My Father in His heavenly glory, is greater than I am in this state of humiliation'. The latter is certainly the simpler explanation.

29. "Ye might believe." That is, believe fully and firmly. They had some faith already, but it was dim and weak.

30. "The prince of this world cometh." Satan was returning for a last conflict with the Son of God. After the Temptation in the wilderness "he departed from Him for a season" (See on St. Matt. xxvi. 37. and St. Luke iv. 13.).

"And hath nothing in Me." That is, 'findeth nothing—no sin, —nothing in which he can triumph over Me.' These words must be taken in close connection with the next verse, the whole sense of the passage being as follows: 'Satan cometh to put forth all his strength against Me, and He cannot prevail against Me, for He can find no sin in Me. Nevertheless I shall suffer him to effect the death of My Body, in obedience to the will of the Father that I should die for the world, and thus the world shall know that I love the Father.' It should be stated that there is another interpretation of the words "hath nothing in Me" which understands them to mean, 'hath no power over Me.' If this meaning be taken, the general sense is but little altered. We should then understand Jesus to say: 'Though Satan has no power over Me, yet I submit, that the world may know that I love the Father.'

31. "But that the world" &c. This seems to depend upon the words "The prince of this world cometh": 'he cometh', that is, 'to bring to Me suffering and death'. 'Though he can find no fault in Me, yet will I submit to the passion and death he would inflict upon Me.' It would be better not to put a full stop at the end of verse 30.

"Arise, let us go hence." At this moment the Eleven would rise from the table, and prepare to follow their Master to Gethsemane. Yet it seems probable that there was a pause before starting, and that the next discourses were spoken immediately after rising from the table, but before leaving the upper-chamber. Some think they were spoken while on the way to Gethsemane, but the actual departure of our Lord from the room seems to be spoken of in the 1st verse of the 8th chapter, at the conclusion of the great intercessory Prayer.