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COMMENTARY

COMMENTARY ON
JOHN

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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PREFACE TO THE GOSPEL ACCORDING TO ST. JOHN. WITH A SHORT ACCOUNT OF HIS LIFE.

JOHN, the writer of this Gospel, was the son of a fisherman named Zebedee, and his mother's name was Salome. Compare ^{<4076>}**Matthew 27:56**, with ^{<4150>}**Mark 15:40**, and ^{<4160>}**Mark 16:1**. His father Zebedee was probably of Bethsaida, and with his sons James and John followed his occupation on the sea of Galilee. The call of these two brothers to the apostleship is related, ^{<4021>}**Matthew 4:21, 22**; ^{<4019>}**Mark 1:19, 20**; ^{<4010>}**Luke 5:1-10**. John is generally supposed to have been about 25 years of age when he began to follow our Lord.

Theophylact makes him one of the relatives of our Lord, and gives his genealogy thus: "Joseph, the husband of the blessed Mary, had seven children by a former wife, four sons and three daughters-Martha, (perhaps, says Dr. Lardner, it should be Mary,) Esther, and Salome, whose son John was; therefore Salome was reckoned out Lord's sister, and John was his nephew." If this relationship did exist, it may have been, at least in part, the reason of several things mentioned in the Gospels: as the petition of the two brothers for the two chief places in the kingdom of Christ; John's being the beloved disciple and friend of Jesus, and being admitted to some familiarities denied to the rest, and possibly performing some offices about the person of his Master; and, finally, our Lord's committing to him the care of his mother, as long as she should survive him. In a MS. of the Greek Testament in the Imperial Library of Vienna, numbered 34 in Lambecius's Catalogue, there is a marginal note which agrees pretty much with the account given above by Theophylact: viz. "John the evangelist was cousin to our Lord Jesus Christ according to the flesh: for Joseph, the spouse of the God-bearing virgin, had four sons by his own wife, James, Simon, Jude, and Joses, and three daughters, Esther, and Thamar, and a third who, with her mother, was called Salome, who was given by Joseph in marriage to Zebedee: of her, Zebedee begot James, and John also the evangelist." The writer of the MS. professes to have taken this account from the commentaries of St Sophronius.

This evangelist is supposed by some to have been the *bridegroom* at the marriage of Cana in Galilee: see ^{<4001>}**John 2:1**.

John was with our Lord in his transfiguration on the mount, <4170> **Matthew 17:2**; <4100> **Mark 9:2**; <41028> **Luke 9:28**; during his agony in the garden, <4037> **Matthew 26:37**; <4143> **Mark 14:33**; and when he was crucified, <31926> **John 19:26**.

He saw our Lord expire upon the cross, and saw the soldier pierce his side with a spear, <31934> **John 19:34, 35**.

He was one of the first of the disciples that visited the sepulchre after the resurrection of Christ; and was present with the other disciples, when Jesus showed himself to them on the evening of the same day on which he arose; and likewise eight days after, <33019> **John 20:19-29**.

In conjunction with Peter, he cured a man who had been lame from his mother's womb, for which he was cast into prison, <4100> **Acts 3:1-10**. He was afterwards sent to Samaria, to confer the Holy Ghost on those who had been converted there by Philip the deacon, <4086> **Acts 8:5-25**. St. Paul informs us, <4009> **Galatians 2:9**, that John was present at the council of Jerusalem, of which an account is given, <41504> **Acts 15:4**, &c.

It is evident that John was present at most of the things related by him in his Gospel; and that he was an *eye* and *ear* witness of our Lord's labours, journeyings, discourses, miracles, passion; crucifixion, resurrection, and ascension. After the ascension he returned with the other apostles from mount Olivet to Jerusalem, and took part in all transactions previously to the day of pentecost: on which time, he, with the rest, partook of the mighty outpouring of the Holy Spirit, by which he was eminently qualified for the place he afterwards held in the apostolic Church.

Some of the ancients believed that he went into *Parthia*, and preached the Gospel there; and his first epistle has been sometimes cited under the name of the *Epistle to the Parthians*.

Irenæus, Eusebius, Origen, and others, assert that he was a long time in Asia, continuing there till Trajan's time, who succeeded Nerva, A.D. 98. And Polycrates, bishop of Ephesus, A.D. 196, asserts that John was buried in that city. Jerome confirms this testimony, and says that John's death happened in the 68th year after our Lord's passion.

Tertullian and others say that Domitian having declared war against the Church of Christ, in the 15th year of his reign, A.D. 95, John was banished from Ephesus, and carried to Rome, where he was immersed in a cauldron

of boiling oil, out of which however he escaped unhurt; and that afterwards he was banished to the isle of Patmos, in the Ægean Sea, where he wrote the Apocalypse. Domitian having been slain in A.D. 96, his successor Nerva recalled all the exiles who had been banished by his predecessor; and John is supposed to have returned the next year to Ephesus, being then about ninety years of age. He is thought to have been the only apostle who died a natural death, and to have lived upwards of 100 years. Some say, having completed 100 years, he died the day following. This Gospel is supposed by learned men to have been written about A.D. 68 or 70; by others, A.D. 86; and, by others, A.D. 97; but the most probable opinion is that it was written at Ephesus about the year 86.

Jerome, in his comment on Gal. 6, says that John continued preaching when he was so enfeebled with old age that he was obliged to be carried into the assembly; and that, not being able to deliver any long discourse, his custom was to say, in every meeting, *My dear children, love one another!* The holy virgin lived under his care till the day of her death, which is supposed to have taken place fifteen years after the crucifixion.

John is usually painted holding a cup in his hand, with a serpent issuing from it: this took its rise from a relation by the spurious *Procorus*, who styles himself a disciple of St. John. Though the story is not worth relating, curiosity will naturally wish to be gratified with it. Some heretics had privately poisoned a cup of liquor, with which they presented him; but after he had prayed to God, and made the sign of the cross over it, the venom was expelled, in the form of a serpent!

Some of the first disciples of our Lord, misunderstanding the passage, ~~<3212>~~ **John 21:22, 23**, *If I will that he tarry till I come, what is that to thee?* believed that John should never die. Several in the primitive Church were of the same opinion; and to this day his death is doubted by persons of the first repute for piety and morality. Where *such* doctors disagree, it would be thought presumption in *me* to attempt to decide; otherwise I should not have hesitated to say that, seventeen hundred years ago he went the way of all *flesh*, and, instead of a *wandering* lot in a miserable, perishing world, is now glorified in that heaven of which his writings prove he had so large an anticipation, both *before* and *after* the crucifixion of his Lord.

Eusebius (Hist. Eccles. lib. iii. cap. 24) treats particularly of the order of the Gospels, and especially of this evangelist: his observations are of

considerable importance, and deserve a place here. Dr. *Lardner* has quoted him at large, *WORKS*, vol. iv. p. 224.

“Let us,” says he, “observe the writings of this apostle which are not contradicted by any. And first of all must be mentioned, as acknowledged of all, the Gospel according to him, well known to all the Churches under heaven. And that it has been justly placed by the ancients the fourth in order, and after the other three, may be made evident in this manner. Those admirable and truly Divine men, the apostles of Christ, eminently holy in their lives, and, as to their minds, adorned with every virtue, but *rude in language*, confiding in the Divine and miraculous power bestowed upon them by our Saviour, neither knew, nor attempted to deliver the doctrine of their Master with the artifice and eloquence of words. But using only the demonstration of the Divine Spirit, working with them, and the power of Christ performing by them many miracles, they spread the knowledge of the kingdom of heaven all over the world. Nor were they greatly concerned about the writing of books, being engaged in a more excellent ministry, which was above all human power. Insomuch that Paul, the most able of all in the furniture both of words and thoughts, has left nothing in writing, beside some very short (or a very few) epistles; although he was acquainted with innumerable mysteries, having been admitted to the sight and contemplation of things in the third heaven, and been caught up into the Divine Paradise, and there allowed to hear unspeakable words. Nor were the rest of our Saviour’s followers unacquainted with these things, as the seventy disciples, and many other beside the twelve apostles. Nevertheless, of all the disciples of our Lord, Matthew and John only have left us any memoirs: who too, as we have been informed, were compelled to write by a kind of necessity. For Matthew having first preached to the Hebrews, when he was about to go to other people, delivered to them in their own language the Gospel according to him, by that writing supplying the want of his presence with those whom he was then leaving. And when Mark and Luke had published the Gospels according to them, it is said that John, who all this while had preached by word of mouth, was at length induced to write for this reason. The three first written Gospels being now delivered to all men, and to John himself, it is said that he approved them, and confirmed the truth of their narration by his own testimony; saying there was only wanting a written account of the things done by Christ in the former part, and the beginning of his preaching. And certainly that observation is very true. For it is easy to perceive that the other three

evangelists have recorded only the actions of our Saviour for one year after the imprisonment of John, as they themselves declare at the beginning of their history. For, after mentioning the forty days' fast, and the succeeding temptation, Matthew shows the time of the commencement of his account in these words: *When he had heard that John was cast into prison, he departed out of Judea into Galilee.* In like manner, Mark: *Now after that John, says he, was cast into prison, Jesus came into Galilee.* And Luke, before he begins the account of the acts of Jesus, gives a like hint in this manner: that *Herod added yet this, above all, that he shut up John in prison.* For these reasons, as is said, the Apostle John was entreated to relate, in the Gospel according to him, the time omitted by the four evangelists, and the things done by our Saviour in that space, before the imprisonment of the Baptist; And they add, farther, that he himself hints as much, saying, *This beginning of miracles did Jesus:* as also in the history of the acts of Jesus he makes mention of the Baptist as still *baptizing in Ænon, nigh unto Salem.* And it is thought that he expressly declares as much, when he says, *For John was not yet cast into prison.* John, therefore, in the Gospel according to him, relates the things done by Christ while the Baptist was not yet cast into prison. But the other three evangelists relate the things that followed the Baptist's confinement. Whoever attends to these things will not any longer think the evangelists disagree with each other, forasmuch as the Gospel according to John contains the first actions of Christ, while the others give the history of the following time. And for the same reason John has omitted the genealogy of our Saviour according to the flesh, it having been recorded before by Matthew and Luke; but he begins with his divinity, which had been reserved by the Holy Ghost for him, as the most excellent person." The whole of this chapter, with the preceding and following, may be profitably consulted by the reader. See also Lardner, Works, vol. iv. 224, and vi. 156-222.

Besides the Gospel before us, John is generally reputed to have been the author of the three epistles which go under his name, and of the *Apocalypse*. The former certainly breathe the genuine spirit of this apostle; and are invaluable monuments of his spiritual knowledge and deep piety, as well as of his Divine inspiration: as the *Gospel* and *Epistles* prove him to have been an *evangelist* and *apostle*, his book of *Revelations* ranks him among the profoundest of the *prophets*.

Learned men are not wholly agreed about the *language* in which this Gospel was originally written. Some think St. John wrote it in his own native tongue, the Aramean or Syriac, and that it was afterwards translated, by rather an unskilful hand, into Greek. This opinion is not supported by strong arguments. That it was originally written in Greek is the general and most likely opinion.

What the *design* of St. John was, in writing this Gospel, has divided and perplexed many critics and learned divines. Some suppose that it was to refute the errors taught by one *Cerinthus*, who rose up at that time, and asserted that Jesus was not born of a *virgin*, but was the real son of Joseph and Mary; that, at his baptism, the *Christ*, what we term the *Divine nature*, descended into him, in the form of a *dove*, by whose influence he worked all his miracles; and that, when he was about to suffer, this *Christ*, or Divine nature, departed from him, and left the man *Jesus* to suffer death. See *Irenæus*, advers. Hæreses.

Others suppose he wrote with the prime design of confuting the heresy of the Gnostics, a class of mongrels who derived their existence from *Simon Magus*, and who formed their system out of *Heathenism*, *Judaism*, and *Christianity*; and whose peculiar, involved, and obscure opinions cannot be all introduced in this place. It is enough to know that, concerning the *person* of our *Lord*, they held opinions similar to those of *Cerinthus*; and that they arrogated to themselves the highest degrees of *knowledge* and *spirituality*. They supposed that the Supreme Being had all things and beings included, in a certain *seminal* manner, in himself; and that out of Him they were produced. From God, or *Bythos*, the infinite *Abys*s, they derived a multitude of subaltern governors, called *Æons*; whom they divided into several classes, among which we may distinguish the following *nine*. *πατηρ*, *Father*; *χαρις*, *Grace*; *μονογενης*, *First-begotten*; *αληθεια*, *Truth*; *λογος*, *Word*; *φως*, *Light*; *ζωη*, *Life*; *ανθρωπος*, *Man*; and *εκκλησια*, *Church*; all these merging in what they termed *πληρωμα*, *Fulness*, or *complete round of being and blessings*: terms which are of frequent occurrence in John's Gospel, and which some think he has introduced to fix their proper sense, and to rescue them from being abused by the Gnostics. But this is not very likely, as the Gnostics themselves appealed to St. John's Gospel for a confirmation of their peculiar opinions, because of his frequent use of the above terms. These sentiments, therefore, do not appear to be tenable.

Professor *Michaelis* has espoused the opinion, that it was written against the Gnostics and Sabians, and has advanced several arguments in its favour; the chief of which are the following.

“The plan which St. John adopted, to confute the tenets of the Gnostics and the Sabians, was first to deliver a set of aphorisms, as counterpositions to these tenets; and then to relate such speeches and miracles of Christ as confirmed the truth of what he had advanced. We must not suppose that the confutation of the Gnostic and Sabian errors is confined to the fourteen first verses of St. John’s Gospel; for, in the first place, it is evident that many of Christ’s speeches which occur in the following part of the Gospel, were selected by the evangelist with a view of proving the positions laid down in these fourteen verses; and, secondly, the positions themselves are not proofs, but merely declarations made by the evangelist. It is true that for us Christians, who acknowledge the Divine authority of St. John, his bare word is sufficient; but as the apostle had to combat with adversaries who made no such acknowledgment, the only method of convincing them was to support his assertion by the authority of Christ himself.

“Some of the Gnostics placed the ‘WORD’ above all the other *Æons*, and next to the Supreme Being: but Cerinthus placed the ‘*Only begotten*’ first, and then the ‘WORD.’ Now St. John lays down the following positions:-

“1. *The Word and the Only begotten are not different, but the same person,* ^{<B014>}**John 1:14.** ‘We beheld his glory, as of the only begotten of the Father.’ This is a strong position against the Gnostics, who usually ascribed all the Divine qualities to the *Only begotten*. The proofs of this position are: the testimony of John the Baptist, ^{<B018>}**John 1:18, 34; 3:35, 36;** the conversation of Christ with Nicodemus, ^{<B016>}**John 3:16, 18,** in which Christ calls himself the *only begotten Son*; the speech delivered by Christ to the Jews, ^{<B017>}**John 5:17-47;** and other passages, in which he calls God his Father.

“2. *The Word was never made, but existed from the beginning,* ^{<B010>}**John 1:1.** The Gnostics granted that the Word existed before the creation; but they did not admit that the Word existed from all eternity. The Supreme Being, according to their tenets, and, according to Cerinthus, the only begotten Son likewise, as also the matter from which the world was formed, were prior in existence to the Word. This notion is contradicted by St. John, who asserts that the Word existed from all eternity. As a proof of this position may be alleged perhaps what Christ says, ^{<B058>}**John 8:58.**

“3. *The Word was in the beginning with God,* ^{<B010>}**John 1:1, 2.** The Gnostics must have maintained a contrary doctrine, or St. John, in confuting their tenets, would not have thought it necessary to advance this position, since God is omnipresent, and therefore all things are present with him.

“4. *The Word was God,* ^{<B010>}**John 1:1.** The expression, GOD, must be here taken in its *highest sense* or this position will contain nothing contrary to the doctrine of the Gnostics. For they admitted that the Word was an *Æon*, and therefore a *deity* in the *lower sense* of the word. The proofs of this position are contained in the 5th, 10th, (ver. 30,) and 14th (ver. 7, 11) chapters. { ^{<B10>}**John 5:1ff;** ^{<B10>}**John 10:30;** ^{<B14>}**John 14:7, 11** }

“5. *The Word was the creator of all things,* ^{<B010>}**John 1:3, 10.** This is one of St. John’s principal positions against the Gnostics, who asserted that the world was made by a malevolent being. The assertion, that the *Word* was the creator of the world, is equivalent to the assertion, that he was GOD in the *highest possible sense*. In whatever form or manner we may think of God, the notion of Creator is inseparable from the notion of Supreme Being. We argue from the *creation* to the CREATOR; and this very argument is one proof of the existence of God.

“6. *In the Word was life,* ^{<B010>}**John 1:4.** The Gnostics, who considered the different attributes or operations of the Almighty, not as so many separate energies, but as so many separate persons, considered *Life* as a distinct *Æon* from the *Word*. Without this *Æon*, the world, they said, would be in a state of torpor; and hence they called it not only *Life*, but the *Mother* of the *living*; from this *Æon*, therefore, might be expected the resurrection of the dead and eternal life. The proofs of this position are in ^{<B015>}**John 3:15, 21;** the whole of the sixth, and the greatest part of the eighth chapter, as also ^{<B14>}**John 14:6, 9, 19.** But no part of St. John’s Gospel is a more complete proof of this position than his full and circumstantial account of the resurrection of Lazarus, which the other evangelists had omitted.”-See more in Michaelis’s Introduction to the New Testament. And, for a general account of the LOGOS, see John 1, at the end. **See Clarke “^{<B015>}John 1:51”.**

Though it is likely that the Gnostics held all these strange doctrines, and that many parts in John’s Gospel may be successfully quoted against them, yet I must own I think the evangelist had a more *general end* in view than the confutation of their heresies. It is more likely that he wrote for the

express purpose of giving the *Jews*, his countrymen, proper notions of the Messiah and his kingdom; and to prove that *Jesus*, who had lately appeared among them, was this CHRIST. His own words sufficiently inform us of his *motive*, *object*, and *design*, in writing this Gospel: *These things are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name,* ^{<B30B1>}**John 20:31**. This is a *design* as noble as it is *simple*; and every way highly becoming the *wisdom* and *goodness* of God.

THE GOSPEL ACCORDING TO ST. JOHN.

- Usherian years of the World, 3999-4033.
- Alexandrian years of the World, 5497-5531.
- Antiochian years of the World, 5487-5621.
- Constantinopolitan Æra of the World, 5503-5537.
- Rabbinical years of the World, 3754-3788.
- Years of the Julian Period, 4708-4742.
- Æra of the Seleucide, 307-341.
- From B.C. 5, to A.D. 29.
- From An. Olymp. CXCIII. 3, to CCII. 1.
- Years of the building of Rome, 748-782.
- Years of the Julian Æra, 41-75.
- Years of the Cæsarean Æra of Antioch, 44-78.
- Years of the Spanish Æra, 34-68.
- Years of the Paschal Cycle, or *Dionysian* Period, 529-31.
- Years of the Christian Lunar Cycle, or Golden Number, 15-11.
- Years of the Rabbinical Lunar Cycle, 12-8.
- Years of the Solar Cycle, 4-10.
- From the 25th year of the reign of the Emperor Augustus to the 18th of that of Tiberius.

N. B. As it was impossible to ascertain the precise dates of several transactions recorded in this Gospel, I have constructed the above Chronology in all the Æras which it includes, so as to comprehend the *whole* of our Lord's life on earth, from his *conception* to his *ascension*, which is generally allowed to comprise the space of 34 years, Therefore, 34, added to the *first* date in any of the above Æras, gives the *second* date; e.g. *Usherian year of the world*, $3099+34=4033$, and so of the rest.

CHAPTER 1.

The eternity of the Divine Logos, or Word of God, the dispenser of light and life, 1-5. The mission of John the Baptist, 6-13. The incarnation of the Logos or Word of God, 14. John's testimony concerning the Logos, 15-18. The priests and Levites question him concerning his mission and his baptism, 19-22. His answer, 23-28. His farther testimony on seeing Christ, 29-34. He points him out to two of his disciples, who thereupon follow Jesus, 35-37. Christ's address to them, 38, 39. Andrew invites his brother, Simon Peter; Christ's address to him, 40-42. Christ calls Philip, and Philip invites Nathanael, 43-46. Christ's character of Nathanael, 47. A remarkable conversation between him and this disciple, 48-61.

NOTES ON CHAP. 1.

John's introduction is from **John 1:1-18**. Some harmonists suppose it to end with **John 1:14**. but, from the connection of the whole, **John 1:18** appears to be its natural close, at it contains a reason why the *Logos* or *Word* was made flesh. **John 1:15** refers to **John 1:6-8**, and in these passages John's testimony is anticipated in order of time, and is very fitly mentioned to illustrate Christ's pre-eminence. **John 1:16, 17** have a plain reference to **John 1:14**. See Bp. Newcome.

Verse 1. In the beginning] That is, before any thing was formed-ere God began the great work of creation. This is the meaning of the word in **Genesis 1:1**, to which the evangelist evidently alludes. This phrase fully proves, in the mouth of an inspired writer, that Jesus Christ was *no part of the creation*, as he existed when no part of that existed; and that consequently he is no creature, as all created nature was formed by him: for *without him was nothing made that is made*, **John 1:3**. Now, as what was *before* creation must be *eternal*, and as what gave *being* to all things, could not have borrowed or derived its being from *any thing*, therefore Jesus, who was *before all things* and who made all things, must necessarily be the ETERNAL God.

Was the Word] Or, *existed the Logos*. This term should be left untranslated, for the very same reason why the names *Jesus* and *Christ* are left untranslated. The first I consider as proper an appellation of the Saviour of the world as I do either of the two last. And as it would be highly improper to say, *the Deliverer, the Anointed*, instead of *Jesus Christ*, so I

deem it improper to say, *the Word*, instead of *the Logos*. But as every appellative of the Saviour of the world was descriptive of some *excellence* in his *person, nature, or work*, so the epithet **λογος**, *Logos*, which signifies *a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning*, is very properly applied to him, who is the *true light which lighteth every man who cometh into the world*, ^{<E010>}**John 1:9**; who is the fountain of all *wisdom*; who giveth *being, life, light, knowledge, and reason*, to all men; who is the grand Source of *revelation*, who has declared God unto mankind; who spake by the prophets, for the *testimony of Jesus is the spirit of prophecy*, ^{<G910>}**Revelation 19:10**; who has illustrated life and immortality by his Gospel, ^{<S010>}**2 Timothy 1:10**; and who has fully made *manifest* the deep *mysteries* which lay hidden in the bosom of the invisible God from all eternity, ^{<E018>}**John 1:18**.

The apostle does not borrow this mode of speech from the writings of *Plato*, as some have imagined: he took it from the Scriptures of the Old Testament, and from the subsequent style of the ancient Jews. It is true the *Platonists* make mention of the *Logos* in this way: -**καθ' ον, αιει οντα, τα γενομενα εγενετο**-by whom, *eternally existing, all things were made*. But as *Plato, Pythagoras, Zeno*, and others, travelled among the Jews, and conversed with them, it is reasonable to suppose that *they* borrowed this, with many others of their most important notions and doctrines, from them.

And the Word was God.] Or, *God was the Logos*: therefore no subordinate being, no *second* to the Most High, but the supreme eternal Jehovah.

Verse 3. All things were made by him] That is, by this *Logos*. In ^{<D010>}**Genesis 1:1**, GOD is said to have created all things: in this verse, *Christ* is said to have created all things: the same unerring Spirit spoke in *Moses* and in the *evangelists*: therefore *Christ* and the *Father* are ONE. To say that *Christ* made all things by a delegated power from God is *absurd*; because the thing is *impossible*. Creation means causing that to exist that had no previous being: this is evidently a work which can be effected only by *omnipotence*. Now, God cannot delegate his *omnipotence* to another: were this possible, he *to* whom this *omnipotence* was delegated would, in consequence, become GOD; and he *from* whom it was delegated would *cease to be such*: for it is impossible that there should be *two* omnipotent beings.

On these important passages I find that many eminently learned men differ from me: it seems they cannot be of my opinion, and I feel I cannot be of theirs. May He, who is the Light and the Truth, guide them and me into all truth!

Verse 4. In him was life] Many MSS., versions, and fathers, connect this with the preceding verse, thus: *All things were made by him, and without him was nothing made. What was made had life in it; but THIS LIFE was the light of men.* That is, though every thing he made had a principle of life in it, whether *vegetable, animal, or intellectual*, yet this, that life or animal principle in the human being, was not the *light* of men; not *that light* which could guide them to heaven, for *the world by wisdom knew not God*, ^{<4012>}**1 Corinthians 1:21**. Therefore, the expression, *in him was life*, is not to be understood of life *natural*, but of that life *eternal* which he revealed to the world, ^{<5010>}**2 Timothy 1:10**, to which he taught the way, ^{<3146>}**John 14:6**, which he promised to believers, ^{<3108>}**John 10:28**, which he purchased for them, ^{<3151>}**John 6:51, 53, 54**, which he is appointed to give them, ^{<3172>}**John 17:2**, and to which he will raise them up, ^{<3129>}**John 5:29**, because he hath the life in himself, ^{<3126>}**John 5:26**. All this may be proved: 1. From the like expressions; ^{<3151>}**1 John 5:11**, *This is the promise that God hath given unto us, eternal life, and this life is in his Son*: whence he is styled the *true God and eternal life*, ^{<3151>}**1 John 5:20**; *the resurrection and the life*, ^{<3125>}**John 11:25**; *the way, the truth, and the life*, ^{<3146>}**John 14:6**. 2. From these words, ^{<3107>}**John 1:7**, *John came to bear witness of this light, that all might believe through him*, viz. to eternal life, ^{<4016>}**1 Timothy 1:16**; for so John witnesseth, ^{<3151>}**John 3:15, 36**. And hence it follows that this life must be *the light of men*, by giving them the knowledge of this life, and of the way leading to it. See Whitby on the place. Is there any reference here to ^{<0103>}**Genesis 3:20**: And Adam called his wife's name Eve, *חַוָּה* *chava*, ζῶη, LIFE, because she was the mother of all *living*? And was not Jesus that seed of the woman that was to bruise the head of the serpent, and to give life to the world?

Verse 5. And the light shineth in darkness] By *darkness* here may be understood: 1. The heathen world, ^{<3108>}**Ephesians 5:8**. 2. The Jewish people. 3. The fallen spirit of man.

Comprehended it not.] *αυτο ου κατελαβεν*, *Prevented it not-hindered it not*, says Mr. Wakefield, who adds the following judicious note:—"Even in the midst of that darkness of ignorance and idolatry which overspread

the world, this light of Divine wisdom was not totally eclipsed: the Jewish nation was a lamp perpetually shining to the surrounding nations; and many bright luminaries, among the *heathen*, were never wanting in just and worthy notions of the attributes and providence of God's wisdom; which enabled them to shine in some degree, though but *as lights in a dark place*, ^{<61019>}**2 Peter 1:19**. Compare ^{<41417>}**Acts 14:17; 17:28, 29.**"

Verse 6. Whose name was John.] This was John the Baptist; see his name and the nature of his office explained, ^{<410104>}**Mark 1:4**, and ^{<410301>}**Matthew 3:1-3**.

Verse 7. That all men through him might believe.] He testified that Jesus was the *true light*-the true *teacher* of the way to the kingdom of glory, and the *lamb* or sacrifice of God, which was to bear away the sin of the world, ^{<430129>}**John 1:29**, and invited men to believe in him for the remission of their sins, that they might receive the baptism of the Holy Ghost, ^{<430132>}**John 1:32-34**. This was bearing the most direct witness to the light which was now shining in the dark wilderness of Judea; and, from thence, shortly to be diffused over the whole world.

Verse 9. Which lighteth every man] As Christ is the Spring and Fountain of all wisdom, so all the wisdom that is in man comes from *him*; the human *intellect* is a ray from his brightness; and *reason* itself springs from this Logos, the eternal reason. Some of the most eminent rabbins understand ^{<2301>}**Isaiah 60:1**, *Rise and shine, for thy LIGHT is come*, of the Messiah who was to illuminate Israel, and who, they believe, was referred to in that word, ^{<010103>}**Genesis 1:3**, *And God said, Let there be LIGHT; and there was light*. Let a Messiah be provided; and a Messiah was accordingly provided. See *Schoettgen*.

That cometh into the world.] Or, *coming into the world*-**ερχομενον εις τον κοσμον**: a common phrase among the rabbins, to express *every human being*. As the human creature sees the light of the world as soon as it is born, from which it had been excluded while in the womb of its parent; in like manner, this heavenly light shines into the soul of every man, to convince of sin, righteousness, and judgment; and it is through this light, which no man brings into the world with him, but which Christ mercifully gives to him on his coming into it, that what is termed *conscience* among men is produced. No man could discern good from evil, were it not for this light thus supernaturally and graciously restored. There was much light in

the law, but this shone only upon the Jews; but the superior light of the Gospel is to be diffused over the face of the whole earth.

The following not only proves what is asserted in this verse, but is also an excellent illustration of it.

The GAYATRI, or holiest verse of the VEDAS, i.e. the ancient Hindoo Scriptures.

“Let us adore the supremacy of *that* divine Sun, the Godhead who illuminates all, who re-creates all; from whom all proceed; to whom all must return; whom we invoke to direct our understandings aright, in our progress towards his holy seat.”

The ancient comment.

“What the sun and light are to this visible world, that are the *supreme good* and *truth* to the intellectual and invisible universe; and, as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge by meditating on the light of truth, which emanates from the Being of beings; that is the light by which alone our minds can be directed in the path to blessedness.” Sir Wm. Jones’s works, vol. vi. p. 417.

Sir William observes that the original word *Bhargas*, which he translates *Godhead*, consists of three consonants, and is derived from *bha*, to shine; *ram*, to delight; and *gam*, to move:-the Being who is the *light*, the source of *happiness*, and the *all-pervading* energy.

Verse 10. He was in the world] From its very commencement-he governed the universe-regulated his Church-spake by his prophets-and often, as the angel or messenger of Jehovah, appeared to them, and to the patriarchs.

The world knew him not.] αὐτον οὐκ ἔγνω-*Did not acknowledge him;* for the Jewish rulers *knew* well enough that he was a teacher come from God; but they did not choose to *acknowledge* him as such. Men love the world, and this love hinders them from knowing him who made it, though he made it only to make himself known. Christ, by whom all things were made, <430103> **John 1:3**, and by whom all things are continually supported, <510116> **Colossians 1:16, 17;** <380103> **Hebrews 1:3**, has way every where, is

continually manifesting himself by his providence and by his grace, and yet the foolish heart of man regardeth it not! See the reason, ~~Ⓢ~~ **John 3:19**.

Verse 11. He came unto his own] τα ιδια-to those of his own *family, city, country*:-and his own people, οι ιδιοι-his own *citizens, brethren, subjects*.

The *Septuagint, Josephus, and Arrian*, use these words, τα ιδιοι and οι ιδιοι, in the different senses given them above.

Received him not.] Would not acknowledge him as the *Messiah*, nor believe in him for salvation.

How very similar to this are the words of *Creeshna*, (an incarnation of the Supreme Being, according to the theology of the ancient Hindoos!)

Addressing one of his disciples, he says: “The foolish, being unacquainted with my supreme and divine nature, as Lord of all things, *despise me in this human form*; trusting to the evil, diabolic, and deceitful principle within them. They are of vain hope, of vain endeavours, of vain wisdom, and void of reason; whilst men of great minds, trusting to their divine natures, discover that *I am before all things*, and incorruptible, and serve me with their hearts undiverted by other beings.” See *Bhagvat Geeta*, p. 79.

To *receive* Christ is to acknowledge him as the promised *Messiah*; to believe in him as the *victim* that bears away the sin of the world; to *obey* his Gospel, and to become a partaker of his holiness, without which no man, on the Gospel plan, can ever see God.

Verse 12. Gave he power] εξουσιαν, *Privilege, honour, dignity, or right*. He who is made a child of God enjoys the greatest privilege which the Divine Being can confer on this side eternity. Those who accept Jesus Christ, as he is offered to them in the Gospel, have, through his blood, a right to this sonship; for by that sacrifice this blessing was purchased; and the fullest promises of God confirm it to all who believe. And those who are engrafted in the heavenly family have the highest *honour* and *dignity* to which it is possible for a human soul to arrive. What an astonishing thought is this! The sinner, who was an heir to all God’s curses, has, through the sacrifice of Jesus, a *claim* on the mercy of the Most High, and a *right* to be saved! Even justice itself, on the ground of its holy and eternal nature, gives salvation to the vilest who take refuge in this atonement; for justice

has nothing to grant, or Heaven to give, which the blood of the Son of God has not merited.

Verse 13. Which were born, not of blood] Who were regenerated, **οὐκ ἐξ αἱμάτων**, *not of bloods*-the union of father and mother, or of a distinguished or illustrious ancestry; for the Hebrew language makes use of the *plural* to point out the dignity or excellence of a thing; and probably by this the evangelist intended to show his countrymen, that having Abraham and Sarah for their parents would not entitle them to the blessings of the new covenant; as no man could lay claim to them, but in consequence of being born of God; therefore, neither *the will of the flesh*-any thing that the corrupt heart of man could purpose or determine in its own behalf; nor *the will of man*-any thing that *another* may be disposed to do in our behalf, can avail here; this new birth must come through the *will of God*-through; his own unlimited power and boundless mercy, prescribing salvation by Christ Jesus alone. It has been already observed that the Jews required circumcision, baptism, and sacrifice, in order to make a proselyte. They allow that the Israelites had in Egypt cast off circumcision, and were consequently out of the covenant; but at length they were circumcised, and they mingled the blood of circumcision with the blood of the paschal lamb, and from this union of *bloods* they were again made the children of God. See *Lightfoot*. This was the only way by which the Jews could be made the sons of God; but the evangelist shows them that, under the Gospel dispensation, no person could become a child of God, but by being spiritually regenerated.

Verse 14. And the Word was made flesh] That very person who was in the beginning-who was with God-and who was God, ^{<ε9101>}**John 1:1**, in the fulness of time became flesh-became incarnated by the power of the Holy Ghost, in the womb of the virgin. Allowing this apostle to have written by Divine inspiration, is not this verse, taken in connection with ^{<ε9101>}**John 1:1**, an absolute and incontestable proof of the proper and eternal Godhead of Christ Jesus?

And dwelt among us] **καὶ ἐσκηνώσεν ἐν ἡμῖν**, *And tabernacled among us*: the human nature which he took of the virgin, being as the *shrine, house, or temple*, in which his immaculate Deity condescended to dwell. The word is probably an allusion to the Divine Shechinah in the Jewish temple; and as God has represented the whole Gospel dispensation by the types and ceremonies of the old covenant, so the Shechinah in the

tabernacle and temple pointed out this manifestation of God in the flesh. The word is thus used by the Jewish writers: it signifies with them a manifestation of the Divine Shechinah.

The original word, **σκηνοω**, from **σκια**, *a shadow*, signifies: 1. To build a booth, tent, or *temporary* hut, for present shelter or convenience; and does not properly signify a *lasting* habitation or dwelling place; and is therefore fitly applied to the human nature of Christ, which, like the tabernacle of old, was to be here only for a temporary residence for the eternal Divinity. 2. It signifies to erect such a building as was used on festival occasions, when a man invited and enjoyed the company of his friends. To this meaning of the word, which is a common one in the best Greek writers, the evangelist might allude, to point out Christ's associating his disciples with himself; living, conversing, eating, and drinking with them: so that, while they had the fullest proof of his *Divinity* by the miracles which he wrought, they had the clearest evidence of his *humanity*, by his tabernacling among, eating, drinking, and conversing with them. Concerning the various acceptations of the verb **σκηνοω** see Raphelius on this verse.

The doctrine of *vicarious sacrifice* and the *incarnation* of the Deity have prevailed among the most ancient nations in the world, and even among those which were not favoured with the letter of Divine revelation. The Hindoos believe that their god has already become *incarnate*, not less than nine times, to save the wretched race of man.

On this subject, *Creeshna*, an incarnation of the supreme God, according to the Hindoo theology, is represented in the *Bhagvat Geeta*, as thus addressing one of his disciples: "Although I am not in my nature subject to birth or decay, and am the Lord of all created beings, yet, having command over my own nature, I am made *evident* by my own power; and, as often as there is a decline of virtue and an insurrection of vice and injustice in the world, I make myself *evident*; and thus I appear from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue." *Geeta*, pp. 51, 52.

The following piece, already mentioned, **☞ Luke 1:68**, translated from the *Sanscreeet*, found on a stone, in a cave near the ancient city of *Gya* in the East Indies, is the most astonishing and important of any thing found out of the compass of the Sacred Writings, and a proper illustration of this text.

“The Deity, who is the Lord, the possessor of all, APPEARED in this ocean of natural beings, at the beginning of the *Kalee Yoog* (the age of contention and baseness.) He who is omnipresent, and everlastingly to be contemplated, the Supreme Being, the eternal ONE, the Divinity worthy to be adored-APPEARED *here, with a PORTION of his DIVINE NATURE*. Reverence be unto thee in the form of (a) *Bood-dha!* Reverence be unto the Lord of the earth! Reverence be unto thee, an INCARNATION of the Deity, and the Eternal ONE! Reverence be unto thee, O GOD! in the form of the God of mercy! the *dispeller* of PAIN and TROUBLE, the Lord of ALL things, the Deity who overcometh the sins of the *Kalee Yoog*, the guardian of the universe, the emblem of mercy towards those who serve thee! (b) *O’M!* the possessor of all things, in VITAL FORM! Thou art (c) *Brahma*, (d) *Veeshnoo*, and (e) *Mahesa!* Thou art Lord of the universe! Thou art under the form of all things, movable and immovable, the possessor of the whole! And thus I adore thee! Reverence be unto the BESTOWER of SALVATION, and the ruler of the faculties! Reverence be unto thee, the DESTROYER of the EVIL SPIRIT! O *Damordara*, (f) show me favour! I adore thee who art celebrated by a thousand names, and under various forms, in the shape of Bood-dha, the God of mercy! Be propitious, O most high God!” Asiatic Researches, vol. i. p. 284, 285.

(a) *Bood-dha*. The name of the Deity, as *author of happiness*.

(b) *O’M*. A mystic emblem of the Deity, forbidden to be pronounced but in silence. It is a syllable formed of the *Sanscreeet* letters *a, o o*, which in composition coalesce, and make *o*, and the nasal consonant *m*. The first letter stands for the *Creator*, the second for the *Preserver*, and the third for the *Destroyer*. It is the same among the *Hindoos* as *hwwhy Yehovah* is among the *Hebrews*.

(c) *Brahma*, the Deity in his *creative* quality.

(d) *Veeshnoo*. He who filleth all space: the Deity in his preserving quality.

(c) *Mahesa*. The Deity in his *destroying* quality. This is properly the Hindoo Trinity: for these three names belong to the *same* God. See the notes to the *Bhagvat Geeta*.

(f) *Damordara*, or *Darmadeve*, the Indian god of virtue.

We beheld his glory] This refers to the transfiguration, at which John was present, in company with Peter and James.

The glory as of the only begotten] That is, such a glory as *became*, or was *proper* to, the Son of God; for thus the particle $\omega\varsigma$ should be here understood. There is also here an allusion to the manifestations of God above the ark in the tabernacle: see ^{<10252>}**Exodus 25:22**; ^{<10789>}**Numbers 7:89**; and this connects itself with the first clause, *he tabernacled*, or *fixed his tent among us*. While God dwelt in the tabernacle, among the Jews, the priests saw his glory; and while Jesus dwelt among men his glory was manifested in his gracious words and miraculous acts.

The only begotten of the Father] That is, the only person born of a woman, whose human nature never came by the ordinary way of generation; it being a mere creation in the womb of the virgin, by the energy of the Holy Ghost.

Full of grace and truth.] Full of favour, kindness, and mercy to men; teaching the way to the kingdom of God, with all the simplicity, plainness, dignity, and energy of *truth*.

Verse 15. Of him] The glorious personage before mentioned: *John the Baptist*, whose history was well known to the persons to whom this Gospel came in the beginning, *bare witness*; and *he cried*, -being deeply convinced of the importance and truth of the subject, he delivered his testimony with the utmost zeal and earnestness, -saying, *This is he of whom I spake, He that cometh after me*-for I am no other than the *voice* of the *crier* in the wilderness, ^{<23018>}**Isaiah 40:3**, the forerunner of the Messiah.

Was before me.] Speaking by the prophets, and warning your fathers to repent and return to God, as I now warn you; *for he was before me*-he was from eternity, and from him I have derived both my *being* and my *ministry*.

Verse 16. This verse should be put in place of the *fifteenth*, and the 15th inserted between the 18th and 19th, which appears to be its proper place: thus John's testimony is properly connected. {^{<40115>}**John 1:15-19**}

And of his fulness] Of the plenitude of his *grace* and *mercy*, by which he made an *atonement* for sin; and of the plenitude of his *wisdom* and *truth*, by which the mysteries of heaven have been *revealed*, and the science of eternal truth *taught*, we have all received: all we apostles have received *grace* or *mercy* to pardon our sins, and *truth* to enable us so to *write* and *speak*, concerning these things, that those who attend to our testimony shall be unerringly directed in the way of salvation, and with us continue to receive *grace upon grace*, one blessing after another, till they are filled with all the fulness of God. I believe the above to be the meaning of the evangelist, and think it improper to distract the mind of the reader with the various translations and definitions which have been given of the phrase, *grace for grace*. It is only necessary to add, that John seems here to refer to the Gospel as succeeding the law: the law was certainly a dispensation both of *grace* and *truth*; for it pointed out the gracious design of God to save men by Christ Jesus; and it was at least a most expressive and well-defined *shadow* of good things to come: but the Gospel, which had now taken place, introduced that plenitude of *grace* and *truth* to the *whole world*, which the law had only *shadowed* forth to the *Jewish people*, and which they imagined should have been restrained to themselves alone. In the most gracious economy of God, one dispensation of mercy and truth is designed to make way for, and to be followed by, another and a greater: thus the law succeeded the patriarchal dispensation, and the Gospel the law; more and more of the plenitude of the grace of the Gospel becomes daily manifest to the genuine followers of Christ; and, to those who are faithful unto death, a heaven full of eternal glory will soon succeed to the grace of the Gospel. To illustrate this point more fully, the following passage in *Philo* the Jew has been adduced: “God is always sparing of his first blessings or graces, (πρωτας χαριτας,) and afterwards gives other graces upon them, (αντ’ εκεινων,) and a third sort upon the second, and always new ones upon old ones, sometimes of a different kind, and at other times of the same sort.” Vol. i. p. 254, ed. Mang. In the above passage the preposition *αντι* for, is used thrice in the sense of *επι*, upon. To confirm the above interpretation Bp. Pearce produces the following quotations. Ecclus xxvi. 15: *χαρις επι χαριτι γυνη αισχυνηρα*-A modest woman is a grace upon a grace, i.e. a double grace or blessing. *Euripides* uses the very same phrase with John, where he makes *Theoclymenus* say to *Helena*. *χαρις αντι χαριτος ελθετω*, May grace upon grace come to you! Helen v. 1250. ed. Barn.

Verse 17. The law was given by Moses] Moses received the law from God, and *through* him it was given to the Jews, ^{<4073>}**Acts 7:38**.

But **grace and truth]** Which he had already mentioned, and which were to be the subject of the book which he was now writing, *came* to all mankind *through Jesus Christ*, who is the *mediator* of the *new* covenant, as Moses was of the *old*: ^{<3806>}**Hebrews 8:6; 9:15;** ^{<4819>}**Galatians 3:19**. See a fine discourse on this text by Mr. *Claude*, “*Essay on the Composition of a Sermon*,” vol. i. p. 119, &c. edit. Lond. 1788.

The law of Moses, however excellent in itself, was little in comparison of the Gospel: as it proceeded from the justice and holiness of God, and was intended to convict men of sin, that the way of the Gospel might be the better prepared, it was a law of *rigour, condemnation, and death*: ^{<5045>}**Romans 4:15;** ^{<4707>}**2 Corinthians 3:7, 8**. It was a law of *shadows, types, and figures*: ^{<3800>}**Hebrews 10:1**, and incapable of expiating sin by its sacrifices: ^{<5085>}**Romans 8:3;** ^{<3878>}**Hebrews 7:18, 19; 10:1, 11**. But Christ has brought that *grace* which is opposed to *condemnation*: ^{<4815>}**Romans 5:15, 20, 21; 8:1;** ^{<4810>}**Galatians 3:10**; and he is himself the *spirit* and *substance* of all those *shadows*: ^{<5129>}**Colossians 2:19;** ^{<3800>}**Hebrews 10:1**.

Jesus Christ.] JESUS *the* CHRIST, the *Messiah*, or *anointed prophet, priest, and king*, sent from heaven. To what has already been said on the important *name Jesus*, (See ^{<4012>}**Matthew 1:21**, and the places there referred to,) I shall add the following explanation, chiefly taken from Professor *Schultens*, who has given a better view of the *ideal* meaning of the root [*vy yasha*, than any other divine or critic.

He observes that this root, in its true force, meaning, and majesty, both in Hebrew and Arabic, includes the ideas of *amplitude, expansion, and space*, and should be translated, *he was spacious-open-ample*; and, particularly, *he possessed a spacious or extensive degree or rank*: and is applied, 1. To a person possessing *abundance of riches*. 2. To one possessing *abundant power*. 3. To one possessing *abundant or extensive knowledge*. 4. To one possessing *abundance of happiness, beatitude, and glory*. Hence we may learn the true meaning of ^{<3800>}**Zechariah 9:9**: *Rejoice greatly, O daughter of Zion-behold, thy king cometh unto thee; he is JUST, and having SALVATION:-* [*yvwh*-he is possessed of all power to *enrich, strengthen, teach, enlarge, and raise to glory and happiness*, them who trust in him. Man by nature is in *want and poverty*: in *abjectness* and *weakness*: in

darkness and ignorance: in straits and captivity: in wretchedness and infamy. His Redeemer is called **h[wwy]** JESUS—he who *looses, enlarges, and endows with salvation.* 1. He *enriches* man's *poverty*: 2. *strengthens* his *weakness*: 3. *teaches* his *ignorance*: 4. brings him out of *straits and difficulties*: and 5. raises him to *happiness, beatitude, and glory.* And the aggregate of these is SALVATION. Hence that saying, *His name shall be called JESUS: for he shall save his people from their sins.* See *Schultens Origines Hebrææ*, p. 15.

Verse 18. No man hath seen God at any time] Moses and others *heard* his voice, and *saw* the cloud and the fire, which were the *symbols* of his presence; but such a manifestation of God as had now taken place, in the person of Jesus Christ, had never before been exhibited to the world. It is likely that the word *seen*, here, is put for *known*, as in ~~◀GRK▶~~ **John 3:32**; ~~◀GRK▶~~ **1 John 3:2, 6**, and **3◀BOI▶ John 1:11**; and this sense the latter clause of the verse seems to require:—*No man*, how highly soever favoured, *hath* fully *known* *God*, *at any time*, in any nation or age; *the only begotten Son*, (see **Clarke on “◀BOI▶ John 1:14”**,) *who is in the bosom of the Father*, who was intimately acquainted with all the counsels of the Most High, *he hath declared him*, **εξηγησατο**, hath announced the Divine oracles unto men; for in this sense the word is used by the best Greek writers. See *Kypke* in loco. 1095

Lying in the bosom, is spoken of in reference to the Asiatic custom of reclining while at meals; the person who was next the other was said to *lie in his bosom*; and he who had this place in reference to the master of the feast was supposed to share his peculiar regards, and so be in a state of the utmost favour and intimacy with him.

Verse 19. And this is the record of John] He persisted in this assertion, testifying to the Jews that this Jesus was THE CHRIST.

Verse 20. He confessed, and denied not; but confessed] A common mode of Jewish phraseology. John renounces himself, that Jesus may be all in all. Though God had highly honoured him, and favoured him with peculiar influence in the discharge of his work, yet he considered he had nothing but what he had *received*, and therefore, giving all praise to his benefactor, takes care to direct the attention of the people to him alone from whom he had received his mercies. He who makes use of God's gifts to feed and strengthen his pride and vanity will be sure to be stripped of the

goods wherein he trusts, and fall down into the condemnation of the devil. We have nothing but what we have received; we deserve nothing of what we possess; and it is only God's infinite mercy which keeps us in the possession of the blessings which we now enjoy.

Verse 21. Art thou Elias?] The scribes themselves had taught that Elijah was to come before the Messiah. See ^{<01710>}**Matthew 17:10**; and this belief of theirs they supported by a literal construction of ^{<3005>}**Malachi 4:5**.

Art thou that prophet?] the prophet spoken of by Moses, ^{<61815>}**Deuteronomy 18:15, 18**. This text they had also misunderstood: for the *prophet* or *teacher* promised by Moses was no other than the Messiah himself. See ^{<4022>}**Acts 3:22**. But the Jews had a tradition that Jeremiah was to return to life, and restore the pot of manna, the ark of the covenant, &c., which he had hidden that the Babylonians might not get them. Besides this, they had a general expectation that all the prophets should come to life in the days of the Messiah.

I am not.] I am not the prophet which *you* expect, nor *Elijah*: though he was the *Elijah* that *was to come*; for in the spirit and power of that eminent prophet he came, proclaiming the necessity of reformation in Israel. See ^{<0114>}**Matthew 11:14; 17:10-13**.

Verse 22. That we may give an answer to them that sent us.] These Pharisees were probably a deputation from the grand Sanhedrin; the members of which, hearing of the success of the Baptist's preaching, were puzzled to know what to make of him, and seriously desired to hear from himself what he professed to be.

Verse 23. I am the voice of one crying] See Clarke's notes on ^{<0083>}**Matthew 3:3**"; and ^{<4004>}**Mark 1:4, 5**.

Verse 25. Why baptizest thou then?] Baptism was a very common ceremony among the Jews, who never received a proselyte into the full enjoyment of a Jew's privileges, till he was both baptized and circumcised. But such baptisms were never performed except by an ordinance of the Sanhedrin, or in the presence of three magistrates: besides, they never baptized any *Jew* or *Jewess*, nor even those who were the *children* of their *proselytes*; for, as all these were considered as born in the covenant, they had no need of baptism, which was used only as an introductory rite. Now, as John had, in this respect, altered the common custom so very essentially,

admitting to his baptism the *Jews* in general, the Sanhedrin took it for granted that no man had authority to make such changes, unless especially commissioned from on high; and that only *the prophet*, or *Elijah*, or the *Messiah* himself; could have authority to act as John did. See the observations at the conclusion of Mark. {See Ancillary Data}

Verse 26. I baptize with water] See Clarke on “~~<41018>~~ Mark 1:8”. I use the common form, though I direct the baptized to a different end, viz. that they shall repent of their sins, and believe in the Messiah.

There standeth one among you] That is, the person whose forerunner I am is now *dwelling in the land of Judea*, and will shortly make his appearance among you. Christ was not *present* when John spoke thus, as may be seen from ~~<40129>~~ **John 1:29**.

Verse 27. Is preferred before me] ὅς ἐμπροσθεν μου γέγονεν, *Who was before me*. This clause is wanting in BC*L, four others, the *Coptic*, *Aethiopic*, *Slavonic*, and two copies of the *Itala*, and in some of the primitive fathers. *Griesbach* has left it out of the text. It is likely that it was omitted by the above, because it was found in verses 15 and 30. {~~<40115>~~ **John 1:15, 30**} At the end of this verse, EG, and ten others, with some copies of the *Slavonic*, add, *He shall baptize you with the Holy Ghost and with fire*.

Verse 28. These things were done in Bethabara] It is very probable that the word *Bethany* should be inserted here, instead of *Bethabara*. This reading, in the judgment of the best critics, is the genuine one. The following are the authorities by which it is supported: ABCEGHLMSX, BV, of Matthai, upwards of a hundred others, *Syriac*, *Armenian*, *Persic*, *Coptic*, *Slavonic*, *Vulgate*, *Saxon*, and all the *Itala*, with some of the most eminent of the primitive fathers, before the time of Origen, who is supposed to have first changed the reading. *Bethabara* signifies literally *the house of passage*, and is thought to be the place where the Israelites passed the river Jordan under Joshua. There was a place called *Bethany*, about two miles from Jerusalem, at the foot of the mount of Olives. But there was another of the same name, beyond Jordan, in the tribe of Reuben. It was probably of this that the evangelist speaks; and Origen, not knowing of this second Bethany, altered the reading to *Bethabara*. See *Rosenmuller*.

Verse 29. The next day] The day after that on which the Jews had been with John, ~~<40119>~~ **John 1:19**.

Behold the Lamb of God, &c.] This was said in allusion to what was spoken ^{<26307>}**Isaiah 53:7**. Jesus was the true Lamb or Sacrifice required and appointed by God, of which those offered *daily* in the tabernacle and temple, ^{<02938>}**Exodus 29:38, 39**, and especially the *paschal* lamb, were only the types and representatives. See ^{<02234>}**Exodus 12:4, 5**; ^{<4607>}**1 Corinthians 5:7**. The *continual* morning and evening sacrifice of a lamb, under the Jewish law, was intended to point out the *continual* efficacy of the blood of atonement: for even at the throne of God, Jesus Christ is ever represented as a lamb newly slain, ^{<0016>}**Revelation 5:6**. But John, pointing to Christ, calls him *emphatically, the Lamb of God*:—all the lambs which had been hitherto offered had been furnished by *men*: this was provided by GOD, as the only sufficient and available sacrifice for the sin of the world. In three essential respects, this lamb differed from those by which it was represented. 1st. It was the *Lamb of God*; the most *excellent*, and the most *available*. 2nd. It made an *atonement* for *sin*: it carried sin away in *reality*, the others only *representatively*. 3rd. It carried away the *sin* of the WORLD, whereas the other was offered only on behalf of the *Jewish people*. In *Yalcut Rubeni*, fol. 30, it is said, “The Messiah shall bear the sins of the Israelites.” But this salvation was now to be extended to the *whole world*.

Verse 31. And I knew him not, &c.] John did not know our Lord *personally*, and perhaps had never seen him, at the time he spoke the words in ^{<4015>}**John 1:15**. Nor is it any wonder that the Baptist should have been unacquainted with Christ, as he had spent thirty years in the hill country of Hebron, and our Lord remained in a state of great privacy in the obscure city of Nazareth, in the extreme borders of Galilee.

But that he should be made manifest to Israel] One design of my publicly baptizing was, that he, coming to my baptism, should be shown to be what he is, by some extraordinary sign from heaven.

Verse 32. I saw the Spirit descending, &c.] See the notes on ^{<0016>}**Matthew 3:16, 17**.

Verse 33. He that sent me—said unto me] From this we may clearly perceive that John had a most intimate acquaintance with the Divine Being; and received not only his call and mission at first, but every subsequent direction, by *immediate, unequivocal inspiration*. Who is fit to proclaim Jesus, but he who has continual intercourse with God; who is constantly receiving light and life from Christ their fountain; who bears a steady,

uniform testimony to Jesus, even in the presence of his enemies; and who at all times *abases* himself, that Jesus alone may be *magnified*!

Reformation of manners, and salvation of souls, will accompany such a person's labours whithersoever he goeth.

Verse 35. The next day] After that mentioned ^{<B012>}**John 1:29.**

Two of his disciples] One of them was *Andrew*, ^{<B014>}**John 1:40**, and it is very likely that *John* himself was the other; in every thing in which he might receive honour he studiously endeavours to conceal his own name.

Verse 36. And looking upon Jesus] *Attentively beholding*, **εμβλεψας**, from **εν**, *into*, and **βλεπω**, *to look-to* view with steadfastness and attention. He who desires to discover the glories and excellencies of this Lamb of God, must *thus* look on him. At first sight, he appears only as a man among men, and as dying in testimony to the truth, as many others have died. But, on a more attentive consideration, he appears to be no less than God manifest in the flesh, and, by his death, making an atonement for the sin of the world.

Behold the Lamb of God!] By this the Baptist designed to direct the attention of his own disciples to Jesus, not only as the great sacrifice for the sin of the world, but also as the complete teacher of heavenly truth.

Verse 37. And the two disciples heard him] And they perfectly understood their master's meaning; in consequence of which, they followed Jesus. Happy they who, on hearing of the salvation of Christ, immediately attach themselves to its author! Delays are always dangerous; and, in this case, often fatal. Reader! hast thou ever had Christ as a sacrifice for thy sin pointed out unto thee? If so, hast thou followed him? If not, thou art not in the way to the kingdom of God. Lose not another moment! Eternity is at hand! and thou art not prepared to meet thy God. Pray that he may alarm thy conscience, and stir up thy soul to seek till thou have found.

Verse 38. What seek ye?] These disciples might have felt some embarrassment in addressing our blessed Lord, after hearing the character which the Baptist gave of him; to remove or prevent this, he graciously accosts them, and gives them an opportunity of explaining themselves to him. Such questions, we may conceive, the blessed Jesus still puts to those who in simplicity of heart desire an acquaintance with him. A question of this nature we may profitably ask ourselves: *What seek ye?* In *this* place! In

the *company* you frequent? In the *conversation* you engage in? In the *affairs* with which you are occupied? In the *works* which you perform? Do you seek the humiliation, illumination, justification, edification, or sanctification of your soul? The edification of your neighbour? The good of the Church of Christ? Or, The glory of God? Questions of this nature often put to our hearts, in the fear of God, would induce us to do many things which we now leave undone, and to leave undone many things which we now perform.

Rabbi] *Teacher.* Behold the modesty of these disciples—we wish to be *scholars*, we are *ignorant*—we desire to be *taught*; we believe thou art a teacher come from God.

Where dwellest thou?] That we may come and receive thy instructions.

Verse 39. Come and see.] If those who know not the salvation of God would *come* at the command of Christ, they should soon *see* that with him is the fountain of life, and in his light they should see light. Reader, if thou art seriously inquiring *where* Christ dwelleth, take the following for answer: He dwells not in the *tumult of worldly affairs*, nor in *profane assemblies*, nor in *worldly pleasures*, nor in the *place* where *drunkards* proclaim their shame, nor in *carelessness* and *indolence*. But he is found in his *temple*, wherever *two or three are gathered together in his name*, in *secret prayer*, in *self-denial*, in *fasting*, in *self-examination*. He also *dwells* in the *humble, contrite spirit*, in the *spirit of faith*, of *love*, of *forgiveness*, of universal *obedience*; in a word, he dwells in the *heaven of heavens*, whither he graciously purposes to bring thee, if thou wilt *come* and *learn* of him, and *receive* the salvation which he has bought for thee by his own blood.

The tenth hour] Generally supposed to be about what we call *four* o'clock in the *afternoon*. According to ^{<B110>}**John 11:9**, the Jews reckoned twelve hours in the day; and of course each hour of the day, thus reckoned, must have been something longer or shorter, according to the different times of the year in that climate. The *sixth* hour with them answered to our twelve o'clock, as appears from what Josephus says in his life, chap. liv. *That on the Sabbath day it was the rule for the Jews to go to dinner at the sixth hour, (εκτη ωρα.)* The Romans had the same way of reckoning twelve hours in each of their days. Hence what we meet with in Hor. lib. ii. sat. vi. l. 34: *ante secundam* signifies, as we should express it, *before eight o'clock*. And when, in lib. i. sat. vi. l. 122, he says, *ad quartam jaceo*, he

means that he lay in bed *till ten o'clock*. See Bishop Pearce on this place. Dr. Macknight, however, is of opinion that the evangelist is to be understood as speaking of the Roman hour, which was ten o'clock in the morning; and as the evangelist remarks, *they abode with him that day*, it implies that there was a considerable portion of time spent with our Lord, in which, by his conversation, he removed all their scruples, and convinced them that he was the *Messiah*. But, had it been the Jewish tenth hour, it would have been useless to remark *their abiding with him that day*, as there were only *two* hours of it still remaining. Harmony, vol. i. p. 52.

Verse 41. Findeth his own brother Simon] Every discovery of the Gospel of the Son of God produces benevolence, and leads those to whom it is made to communicate it to others. Those who find Jesus find in him a treasure of *wisdom* and *knowledge*, through which they may not only become rich themselves, but be instruments, in the hand of God, of enriching others. These disciples, having tasted the good word of Christ, were not willing to eat their bread alone, but went and invited others to partake with them. Thus the knowledge of Christ became diffused—one invited another to *come and see*: Jesus received all, and the number of disciples was increased, and the attentive hearers were innumerable. Every man who has been brought to an acquaintance with God should endeavour to bring, at least, *another* with him; and his first attention should be fixed upon those of his own household.

Verse 42. Cephas, which is by interpretation, A stone.] *πετρος* signifies a *stone*, or fragment of a rock. The reason why this name was given to Simon, who was ever afterwards called *Peter*, may be seen in the notes on <4018> **Matthew 16:18, 19**, and particularly in Luke, at the end of chap 9. See Clarke "<4019> **Luke 9:62**"

Verse 43. Philip] This apostle was a native of Bethsaida in Galilee. *Eusebius* says he was a married man, and had several daughters. *Clemens Alexandrinus* mentions it as a thing universally acknowledged that it was this apostle who, when commanded by our Lord to follow him, said, *Let me first go and bury my father*, <4021> **Matthew 8:21, 22**. *Theodoret* says he preached in the two *Phrygias*; and *Eusebius* says he was buried in *Phrygia Pacatiana*. He must not be confounded with Philip the deacon, spoken of <4015> **Acts 6:5**.

Verse 45. Nathanael] This apostle is supposed to be the same with *Bartholomew*, which is very likely, for these reasons 1. That the evangelists

who mention *Bartholomew* say nothing of *Nathanael*; and that St. John, who speaks of *Nathanael*, says nothing of *Bartholomew*. 2. No notice is taken any where of Bartholomew's vocation, unless his and that of Nathanael mentioned here be the same. 3. The name of Bartholomew is not a *proper* name; it signifies the *son of Ptolomy*; and Nathanael might have been his own name. 4. St. John seems to rank Nathanael with the apostles, when he says that Peter and Thomas, the two sons of Zebedee, Nathanael, and two other disciples, being gone a fishing, Jesus showed himself to them, ^{<B21D>}**John 21:2-4**.

Moses in the law] See ^{<0B16>}**Genesis 3:16; 22:18; 49:10;** ^{<61818>}**Deuteronomy 18:18**.

And the prophets] See ^{<210D>}**Isaiah 4:2; 7:14; 9:5; 40:10; 53:1**, &c.; ^{<2216>}**Jeremiah 23:5; 33:14, 15;** ^{<3423>}**Ezekiel 34:23; 37:24;** ^{<7024>}**Daniel 9:24;** ^{<331D>}**Micah 5:2;** ^{<301D>}**Zechariah 6:12; 9:9; 12:10**.

Verse 46. Can there any good thing come out of Nazareth?] Bp. Pearce supposes that the **τι αγαθον** of the evangelist has some particular force in it: for, in ^{<24314>}**Jeremiah 33:14**, God says, I will perform *that good thing* which I promised, &c.; and this, in ^{<24315>}**Jeremiah 33:15** is explained to mean, his causing *the branch of righteousness* (i.e. the Messiah) to grow up unto David, from whom Jesus was descended: in this view, Nathanael's question seems to imply, that not *Nazareth*, but *Bethlehem*, was to be the birth-place of the Messiah, according to what the chief priests and scribes had determined, ^{<4104>}**Matthew 2:4-6**. If this conjecture be not thought solid, we may suppose that Nazareth, at this time, was become so *abandoned* that no good could be expected from any of those who dwelt in it, and that its wickedness had passed into a proverb: Can any thing good be found in Nazareth? Or, that the question is illiberal, and full of national prejudice.

Come and see.] He who candidly examines the evidences of the religion of Christ will infallibly become a believer. No history ever published among men has so many external and internal proofs of authenticity as this has. A man should judge of nothing by first appearances, or human prejudices. Who are they who cry out, *The Bible is a fable*? Those who have never read it, or read it only with the fixed purpose to gainsay it. I once met with a person who professed to disbelieve every tittle of the New Testament, a chapter of which, he acknowledged, he had never read. I asked him, had he

ever read the *Old*? He answered, No! And yet this man had the assurance to reject the whole as an imposture! God has mercy on those whose ignorance leads them to form prejudices against the truth; but he confounds those who take them up through envy and malice, and endeavour to communicate them to others.

Verse 47. Behold an Israelite indeed] A worthy descendant of the patriarch Jacob, who not only professes to believe in Israel's God, but who worships him in sincerity and truth, according to his light.

In whom is no guile!] Deceitfulness ever has been, and still is, the deeply marked characteristic of the Jewish people. To find a man, living in the midst of so much corruption, walking in uprightness before his Maker, was a subject worthy the attention of God himself. Behold this man! and, while you see and admire, imitate his conduct.

Verse 48. Whence knowest thou me?] He was not yet acquainted with the divinity of Christ, could not conceive that he could search his heart, and therefore asks how he could acquire this knowledge of him, or who had given him that character. It is the comfort of the sincere and upright, that God knows their hearts; and it should be the terror of the deceitful and of the hypocrite, that their false dealing is ever noticed by the all-seeing eye of God.

Under the fig tree] Probably engaged in prayer with God, for the speedy appearing of the salvation of Israel; and the shade of *this fig tree* was perhaps the *ordinary* place of retreat for this upright man. It is not *A fig tree*, but **την συκην**, *THE fig tree*, one particularly distinguished from the others. There are many proofs that the Jewish rabbins chose the shade of trees, and particularly the *fig tree*, to sit and study under. See many examples in *Schoettgen*. How true is the saying, The eyes of the Lord are through all the earth, beholding the evil and the good! Wheresoever we are, whatsoever we are about, may a deep conviction of this truth rest upon our hearts, *Thou God seest ME!*

Verse 49. Rabbi] That is, *Teacher!* and so this word should be translated.

Thou art the Son of God] The promised Messiah.

Thou art the King of Israel.] The real descendant of David, who art to sit on that spiritual throne of which the throne of David was the type.

Verse 50. Because I said-I saw thee, &c.] As thou hast credited my Divine mission on this simple proof, that I saw thee when and where no human eye, placed where mine was, could see thee, thy faith shall not rest merely upon this, for *thou shalt see greater things than these*-more numerous and express proofs of my eternal power and Godhead.

Verse 51. Verily, verily] *Amen, amen.* The doubling of this word probably came from this circumstance: that it was written both in Hebrew $\hat{m}a$ and in Greek $\alpha\mu\eta\nu$, signifying, *it is true.*

Heaven open] This seems to be a figurative expression: 1. Christ may be understood by this saying to mean, that a *clear and abundant revelation* of God's will should be now made unto men; that heaven itself should be *laid* as it were *open*, and all the mysteries which had been shut up and hidden in it from eternity, relative to the salvation and glorification of man; should be now fully revealed. 2. That by the *angels of God ascending and descending*, is to be understood, that a *perpetual intercourse* should now be opened between heaven and earth, through the medium of Christ, who was God manifested in the flesh. Our blessed Lord is represented in his mediatorial capacity as the *ambassador of God to men*; and the *angels ascending and descending upon the Son of man*, is a metaphor taken from the custom of despatching *couriers or messengers* from the prince to his ambassador in a foreign court, and from the ambassador back to the prince. This metaphor will receive considerable light when compared with ^{<A519>}**2 Corinthians 5:19, 20:** God was in Christ reconciling the world unto himself:-*We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead to be reconciled to God.* The whole concerns of human salvation shall be carried on, from henceforth, through the Son of man; and an incessant intercourse be established between heaven and earth. Some have illustrated this passage by the account of Jacob's vision, ^{<012812>}**Genesis 28:12.** But though that vision may intimate that God had established at that time a communication between heaven and earth, through the medium of angels, yet it does not appear that our Lord's saying here has any reference to it; but that it should be understood as stated above.

What a glorious view does this give us of the Gospel dispensation! It is heaven opened to earth; and heaven opened on earth. The Church militant and the Church triumphant become one, and the whole heavenly family, in both, see and adore their common Lord. Neither the world nor the Church

is left to the caprices of time or chance. The *Son of man* governs as he upholds all. Wherever we are praying, studying, hearing, meditating, his gracious eye is upon us. He notes our wants, our weakness, and our petitions; and his eye affects his heart. Let us be without *guile*, deeply, habitually sincere, serious, and upright; and then we may rest assured, that not only the eye, but the hand, of our Lord shall be ever upon us for good. Happy the man whose heart can rejoice in the reflection, Thou God seest me!

1. TESTIMONIES CONCERNING THE LOGOS, OR WORD OF GOD;

From the Chaldee Targums.

The person here styled the *Logos* is called **hwby rbd** *debar yehovah*, the *Word of Jehovah*, ^{<01150>}**Genesis 15:1, 4**; ^{<09007>}**1 Samuel 3:7, 21; 15:10**; ^{<11130>}**1 Kings 13:9, 17; 19:9, 15**; ^{<19A7D>}**Psalm 107:20**; and the *Targums*, or *Chaldee paraphrases*, frequently substitute **yyd armym** *meymra d'yay*, the *word of the Lord*, for **hwby** *Jehovah* himself. Thus the *Jerusalem Targum* in ^{<01022>}**Genesis 3:22**, and both that and the *Targum of Jonathan ben Uzziel*, in ^{<011924>}**Genesis 19:24**. And *Onkelos*, on ^{<01008>}**Genesis 3:8**, for *the voice of the Lord God*, has, *the voice of the WORD of the Lord*. The *Jerusalem Targum* on ^{<010127>}**Genesis 1:27**, for, *And God created man*, has, *The WORD of Jehovah created*, &c. Compare *Targum Jonathan*, on ^{<234512>}**Isaiah 45:12; 48:13**; ^{<24276>}**Jeremiah 27:5**. And on ^{<012214>}**Genesis 22:14**, that of *Jerusalem* says, *Abraham invoked*, **yyd armym** **μνβ** *beshem meymra d'yay*, in the name of the *WORD of the Lord*, and said, *THOU art Jehovah*. So *Onkelos*, ^{<012831>}**Genesis 28:20, 21**, *If the WORD of Jehovah will be my help-then the WORD of Jehovah shall be my God*. See *Parkhurst* under the word **ΛΟΓΟΣ**.

After a serious reading of the *Targums*, it seems to me evident that the Chaldee term **armym** *meymra*, or *WORD*, is taken *personally*, in a multitude of places in them. When *Jonathan ben Uzziel* speaks of the Supreme Being as *doing* or *saying* any thing, he generally represents him as performing the whole by this *Meymra*, or *WORD*, which he considers, not as *a speech* or *word spoken*, but as a *person* distinct from the Most High, and to whom he attributes all the operations of the Deity. To attempt to give the word any other meaning than this, in various places throughout the *Targums*, would, in my opinion, be flat opposition to every rule of construction; though, like the Greek word **λογος**, it has other acceptations in certain places. See *Lightfoot*.

2. Testimonies concerning the personality, attributes, and influence of the WORD of GOD, taken from the *Zend Avesta*, and other writings attributed to Zoroaster.

“Let thy terrible WORD which I pronounce, O Ormusd! elevate itself on high. May it be great before thee, and satisfy my desires!”
ZEND AVESTA, vol. i. *Vendidad Sade*, p. 104.

Zoroaster consulted Ormusd, and spoke thus to him:

“O Ormusd, absorbed in excellence, just Judge of the world, pure, who existest by thy own power, what is that *great* WORD given by God, that *living* and *powerful* WORD, O Ormusd, tell me plainly, which existed before the heavens, before the water, before the earth, before the flocks, before the fire, the CHILD of ORMUSD, before men, before the whole race of existing beings, before all the benefits, and before all the pure germs given by Ormusd?” Ormusd replied: “Pronounce that great WORD well, that WORD which existed before heaven was made, before the water, before the earth, before brute animals, before men, and before the holy angels (*amschaspands*.) I pronounced that *word* with majesty, and all the pure beings which are, and which have been, and which shall be, were formed. I continue to pronounce it in its utmost extent, and abundance is multiplied.” Ibid. p. 138, 139.

“By his original WORD, Ormusd created the world and vanquished *Ahriman*, the genius of evil.” Ibid. p. 140, not. 1.

“The saints in heaven and earth pronounce the sacred WORD:-under the character of *Honover* (i.e. pure desire) it is *worshipped*.” Ibid. 141.

“Ormusd, together with the luminous and excellent WORD, is invoked, to defend the true worshipper from the oppression of evil spirits.” Ibid. p. 174.

“Man is *healed* by the supreme word.” Ibid. p. 324.

“By this WORD all defiled places are rendered pure: fire, water, earth, trees, flocks, men, women, stars, moon, sun, and the primeval light, with all the blessings given by Ormusd, are purified by it.” Ibid. p. 368.

The word of Ormusd is termed, “*Ezem bate, I AM;*” and is represented as “putting every thing in a safe state-as the author of abundance; the source of all productions; the holy, pure, precious, and desirable *word*, which watches over all the creation.” Ibid. *Jescht Rashne Rast.* vol. ii. p. 239.

It is called,

“The excellent, elevated, and victorious word: the *source of light*; the *principle of action*, which smites and triumphs; which gives health; discomfits wicked men and spirits; which exists through all the world, destroying the evil, and fulfilling the desires of the good.” Ibid. *Jescht of Ormusd*, vol. ii. p. 145.

The Word is invoked as-

“The pure *word*-the most pure word: the strong-the most strong: the extended and ancient-the most extended and the most ancient: the victorious-the most victorious: the salutary-the most salutary: which gives health-is the abundant source of health, and cures wounds and diseases of all kinds.” Ibid. *Jescht of Ardebehesht*, vol. ii. p. 157.

It is termed,

“The *creator, or creating principle.*” Ibid. *Jescht of Farvardin*, vol. ii. p. 252.

“Prayer is made to the *soul* of the excellent WORD, the body of which is supremely luminous.” Ibid. p. 262.

“Through the whole government of Ormusd, men are commanded to invoke that most pure and excellent WORD.” Ibid. p. 264.

That the *word*, in the above places, does not mean the sacred *books* of the Parsees, it is expressly said, that-

“The law of the *Mazdejesnans* (the disciples of Zoroaster) comes from this superexcellent Word.” Ibid. *Si-Rouze; Mansrespand*, p. 323, 354.

“The law is the *body* under which the primitive WORD, which created the world, is *manifested*. The primitive WORD therefore is worshipped in reading and reverencing that *law*; and the effects

produced in the soul by it are no less than a new creation, in some sort similar to that which this omnific Word formed in the beginning.” Ibid. vol. ii. p. 595.

“The WORD proceeds from the first principle, time without bounds, i.e. eternity: it is before all created beings, and by it all the creation of God has been formed.” Ibid. vol. ii. p. 592.

I find a word of the same import, used in exactly the same sense, in the *Zend Avesta*, attributed to the ancient Persian lawgiver, *Zoroaster*.

One might suppose that Mohammed had the first chapter of St. John’s Gospel in his eye when he wrote ver. 33, of Surat xix., of his Koran:-

[Arabic]

Zalyka Isaiah ibno Mareema Kawloalhokki, This is Jesus the Son of Mary, the WORD of TRUTH.-Some may understand the Arabic differently: *This is a true word, that Jesus is the son of Mary.*

3. TESTIMONIES CONCERNING THE LOGOS OR WORD OF GOD;

From Philo Judæus.

After I had begun my collections from Philo Judæus relative to the *Logos*, I casually met with a work of the late very learned Mr. Jacob Bryant, entitled, *The sentiments of Philo Judæus concerning the ΛΟΓΟΣ, or WORD of GOD*. 8vo. Cambridge, 1797. From this valuable tract I shall make a few extracts, and beg leave to refer the reader to the pamphlet itself.

“Philo Judæus speaks at large, in many places, of the word of God, the second person, which he mentions as (δευτερος θεος) *the second divinity*, the *great cause* of all things, and styles him, as Plato, as well as the Jews had done before, the LOGOS. Of the Divine Logos, or Word, he speaks in many places, and maintains at large the divinity of the second person, and describes his attributes in a very precise and copious manner, styling him: (a) τον δευτερον θεον ος εστιν εκεινου (θεου πρωτου) λογος, *the second Deity, who is the Word of the Supreme God*; (b) πρωτογονον υιον, *his first begotten Son*; (c) εικων θεου, *the Image of God*; and (d) ποιμην της ιερας αγελης, *The shepherd of his holy flock*. In his treatise upon *Creation*, he speaks of the WORD, as (e) *the Divine operator, by whom all things were disposed*; and mentions him as (f) *superior to the angels and all created beings, and the image and likeness of God, and*

says that *this image of the true God was esteemed the same as God-(g) ως αυτον (θεον) κατανοουσι*. (h) *This LOGOS, the WORD of GOD, says he, is superior to all the world, and more ancient; being the producer of all that was produced.* (i) *The eternal Word of the everlasting God is the sure and fixed foundation, upon which all things depend.* He mentions man as in need of *redemption*, and says, *What intelligent person, who views mankind engaged in unworthy and wicked pursuits, but (k) must be grieved to the heart, and call upon that only Saviour God, that these crimes may be extenuated, and that, by a ransom and price of redemption being given for his soul, it may again obtain its freedom!* It pleased God therefore to appoint his LOGOS to be a mediator. (l) *To his WORD the chief and most ancient of all in heaven, the great Author of the world gave this especial gift, that he should stand as a medium (or intercessor) between the Creator and the created; and he is accordingly the advocate for all mortals.* The same (m) WORD is the intercessor for man, who is always tending to (n) *corruption: and he is the appointed messenger of God, the governor of all things, to man in subjection to him.* (o) *He, therefore, exhorts every person, who is able, to exert himself in the race which he is to run, to bend his course without (p) remission to the Divine WORD above, who is the fountain of all wisdom; that, by drinking at this sacred spring, he, instead of death, may obtain the reward of everlasting life.* He repeats, continually, that the LOGOS is the express image of God.

(q) *The WORD, by which the world was made, is the image of the supreme Deity.* (r) *As we perceive the sun's light, though the sun itself is not seen; and behold the brightness of the moon, though its orb may not appear to the eye; so men look up to, and acknowledge, the likeness of God, in his minister the LOGOS, whom they esteem as God.* He attempts to describe his nature by representing him as, (s) *not uncreated, like God; nor yet created, as man; but of a Divine substance.* (t) *For the WORD of God, which is above all the host of heaven, cannot be comprehended by human wisdom, having nothing in his nature that is perceptible to mortal sense. For, being the image of God, and the eldest of all intelligent beings, he is seated immediately next to the one God, without any interval of separation.* This, in the language of Scripture, is *sitting on the right hand of God.* He adds, (u) *For not being liable to any voluntary or involuntary change, or falling off, he has God for his lot and portion, and his residence is in God.* The like is mentioned in another place, where he is represented again as sinless, and as the great High Priest of the world. (v) *We maintain, that by the*

(true) *High Priest is not meant a man, but the Divine WORD, who is free from all voluntary and involuntary transgressions; being of heavenly parentage, born of God, and of that Divine Wisdom by which all things were produced.* He speaks to the same purpose in another place, there he makes mention of the WORD. (w) **εν ω και αρχιερευς, ο πρωτογονος αυτου (θεου) θειος λογος,** *In which presides that High Priest, the holy WORD, the first-born of God;* at other times styled, **πρεσβυτατος υιος θεου,** *the Son of God, antecedent to all creation.* (x) **τουτον μεν γαρ πρεσβυτατον υιον ο των οντων ανετειλε πατηρ, ον ετερωθι πρωτογονον ωνομασε.** It is manifest that every attribute which the sacred writers have given to Christ, in his mediatorial capacity, Philo has attributed to him in his Divine character, antecedent to creation, page 15-22.

Mr. Bryant thinks that Philo derived all this knowledge, concerning the Logos, from the apostles, and the works and conversation of Christian writers; for it is very probable that Philo was contemporary with our Lord himself. Mr. B. is so well satisfied that Philo derived all this knowledge from these sources that he goes on to ask:-

“Whence else could he have obtained so many terms which bear such an analogy with the expressions and doctrines in the apostolical writings? Such are **υιος θεου, λογος πρωτογονος, πρεσβυτατος, αιδιος, λογος αρχιερευς, μεσος, μεθοριος, ικετης του θνητου, δημιουργος, ποιμην της λερας αγελης, υπαρχος θεου, σφραγισ, εικων τεου, φως, πνευμα θεου, πνευμα πανσοφον.** We read farther concerning *redemption,* and **λυτρα και σωστρα,** the price and ransom for the soul, **αντι θανατου ζων αιδιον,** and **νους ανθρωπου νας θεου.** To these other instances might be added equally significant; few of which are to be found in the Greek version, or in any Jewish doctrines, at least in the acceptation given. They were obtained either from the *conversation,* or from the *writings,* of the first Christians; or rather from both.” Page 202.

At p. 105, Mr. B. gives “A recapitulation of the characters and attributes of the Logos, with the collateral evidence from Scripture.” This, with some other matters of a collateral import, he argues in 52 particulars, from which I have extracted the following, as being most closely allied to the subject,

inserting the original words along with the translation. The references, in all cases, are to *Dr. Mangey's* edition of Philo, 2 vols. fol. *Lond.* 1742.

4. A LIST OF SOME OF THE PARTICULAR TERMS AND DOCTRINES FOUND IN PHILO, with *parallel passages* from the New Testament.

1. The Logos is the Son of God-**υιος θεου**. Deuteronomy *Agric.* vol. i. p. 308; Deuteronomy *Profug.* ib. p. 562: *compare* **Mark 1:1**; **Luke 4:41**; **John 1:34**; **Acts 8:37**.
2. The second divinity-**δευτερος θεος λογος**. *Fragm.* vol. ii. p. 625: *comp.* **John 1:1**; **1 Corinthians 1:24**.
3. The first-begotten of God-**λογος πρωτογονος**. Deuteronomy *Somniis*, vol. i. p. 653: *comp.* **Hebrews 1:6**; **Colossians 1:15**.
4. The image of God-**εικων του θεου**. Deuteronomy *Mundi Opific.* vol. i. p. 6, 414, 419, 656. *comp.* **Colossians 1:15**; **Hebrews 1:3**; **2 Corinthians 4:4**.
5. Superior to angels-**υπερανω παντων (αγγελων) λογος θειος**. Deuteronomy *Profugis*, vol. i. p. 561: *comp.* **Hebrews 1:4, 6**.
6. Superior to all the world-**ὁ λογος ὑπερανω παντος εστι**. Deuteronomy *Leg. Allegor.* vol. i. p. 121: *comp.* **Hebrews 2:8**.
7. By whom the world was created-**τον θειον λογον τον ταυτα διακοσμησαντα**. Deuteronomy *Mund. Opif.* vol. i. p. 4: *comp.* **John 1:3**; **1 Corinthians 8:6**; **Hebrews 1:2, 10**.
8. The great substitute of God-**υπαρχος του θεου**. Deuteronomy *Agricult.* vol. i. p. 308: *comp.* **John 1:3; 17:4**; **Ephesians 3:9**; **Philippians 2:7**.
9. The light of the world-**φως κοσμου**: and intellectual sun-**ηλιος νοητος**. Deuteronomy *Somniis*, vol. i. p. 6, 414, 632, 633: *comp.* **John 1:4, 9; 8:12**; **1 Peter 2:9**.
10. Who only can see God-**ω μονω τον θεον εξεστι καθοραν**. Deuteronomy *Confus. Linguar.* vol. i. p. 418: *comp.* **John 1:18; 6:46**.
11. Who resides in God-**εν αυτω μονω κατοικησει**. Deuteronomy *Profug.* vol. i. p. 561: *comp.* **John 1:1, 18; 14:11**.

12. The most ancient of God's works, and before all things-**πρεσβυτατος των οσα γεγονε**. Deuteronomy *Confus. Ling.* vol. i. p. 427; Deuteronomy *Leg. Allegor.* ib. p. 121: *comp.* **<430102>John 1:2; 17:5, 24; <430102>2 Timothy 1:9; <430102>Hebrews 1:2.**

13. Esteemed the same as God-**λογον ως αυτον (θεον) κατανοουσι**. Deuteronomy *Somniis*, vol. i. p. 656: *comp.* **<430107>Mark 2:7; <430106>Romans 9:5; <430176>Philippians 2:6.**

14. The Logos is eternal-**ο αιδιος λογος**. Deuteronomy *Plant. Noæ*, vol. i. p. 332, and vol. ii. p. 604: *comp.* **<430124>John 12:34; <430102>2 Timothy 1:9; 4:18; <430108>Hebrews 1:8; <430106>Revelation 10:6.**

15. Beholds all things-**οξυδερκεστατος, ως παντα εφοραν εινα ικανος**. Deuteronomy *Leg. Allegor.* vol. i. p. 121: *comp.* **<430412>Hebrews 4:12, 13; <430123>Revelation 2:23.**

16. He unites, supports, preserves, and perfects the world-**ο τε γαρ του οντος λογος, δεσμος ων των απαντων"συνεχει τα μερη παντα, και σφιγγει"περιεχει τα ολα, και πεπληρωκεν**. Deuteronomy *Prof.* vol. i. p. 562; *Fragm.* vol. ii. p. 655: *comp.* **<430135>John 3:35; <430117>Colossians 1:17; <430108>Hebrews 1:3.**

17. Nearest to God without any separation-**ο εγγυτατω μηδενος οντος μεθοριου διαστηματος**. Deuteronomy *Profug.* vol. i. p. 561: *comp.* **<430118>John 1:18; 10:30; 14:11; 17:11.**

18. Free from all taint of sin, voluntary or involuntary-**ανευ τροπησ εκουσιου"και της ακουσιου**. Deuteronomy *Profug.* vol. i. p. 561: *comp.* **<430146>John 8:46; <430126>Hebrews 7:26; 9:14; <430122>1 Peter 2:22.**

19. Who presides over the imperfect and weak-**ουτος γαρ ημων των ατελων αν ειη θεος**. Deuteronomy *Leg. Allegor.* vol. i. p. 128: *comp.* **<430116>Matthew 11:5; <430132>Luke 5:32; <430115>1 Timothy 1:15.**

20. The Logos, the fountain of wisdom-**λογον θειον, ος σοφιας εστι πηγη**. Deuteronomy *Profug.* vol. i. p. 560, 566: *comp.* **<430414>John 4:14; <430128>John 7:38; <430124>1 Corinthians 1:24; <430115>Colossians 2:3.**

21. A messenger sent from God-**πρεσβευτης του ηγεμονος προς το υπηκοον**. *Quis Rer. Div. Hæres.* vol. i. p. 501: *comp.* **<430136>John 5:36; 8:29, 42; <430419>1 John 4:9.**

22. The advocate for mortal man-ικετης μεν εστι του θνητου. *Quis Rer. Div. Hær.* vol. i. p. 501: *comp.* <51416> **John 14:16; 17:20;** <50834> **Romans 8:34;** <58025> **Hebrews 7:25.**

23. He ordered and disposed of all things-δειλε και διενειμε παντα. *Ib.* p. 506: *comp.* <51015> **Colossians 1:15, 16;** <58103> **Hebrews 11:3.**

24. The shepherd of God's flock-τον ορθον αυτου λογον,ος την επιμελειαν της ιερας ταυτης αγελης. *Deuteronomy Agricul.* vol. i. p. 308: *comp.* <51014> **John 10:14;** <58133> **Hebrews 13:20;** <51025> **1 Peter 2:25.**

25. Of the power and royalty of the Logos-ο του ηγεμονος λογος"και βασιλικη δυναμις αυτου. *Deuteronomy Profug.* vol. i. p. 561: *comp.* <51525> **1 Corinthians 15:25;** <50121> **Ephesians 1:21, 22;** <58102> **Hebrews 1:2, 3;** <56714> **Revelation 17:14.**

28. The Logos is the physician, who heals all evil-τον αγγελον (ος εστι λογος) ωσπερ ιατρον κακων. *Deuteronomy Leg. Allegor.* vol. i. p. 122: *comp.* <50418> **Luke 4:18; 7:21;** <51024> **1 Peter 2:24;** <50121> **James 1:21.**

27. The Logos is the seal of God-ο δε"εστιν η σφραγις. *Deuteronomy Profug.* vol. i. pp. 547, 548; *Deuteronomy Plant. Noæ,* *ib.* p. 332: *comp.* <50527> **John 6:27;** <50113> **Ephesians 1:13;** <58103> **Hebrews 1:3.**

28. The sure refuge of those who seek him-εφ' ον πρωτον καταφευγειν"ωφελιμωτατον. *Deuteronomy Profug.* *ib.* p. 560: *comp.* <50128> **Matthew 11:28;** <51025> **1 Peter 2:25.**

29. Of heavenly food distributed by the Logos equally to all who seek it-την ουρανιον τροφην ψυχης. *Quis Rer. Divin. Hær.* vol. i. p. 499: *comp.* <50516> **Matthew 5:6; 7:7; 13:10; 24:14; 28:19;** <51012> **Romans 10:12, 18.**

30. Of men's forsaking their sins, and obtaining spiritual freedom by the Logos-ελευθερια της ψυχης *Deuteronomy Cong. Quær. Erud. Grat.* vol. i. p. 534; *Deuteronomy Prof.* *ib.* pp. 561, 563: *comp.* <50836> **John 8:36;** <50722> **1 Corinthians 7:22;** <50717> **2 Corinthians 3:17;** <58501> **Galatians 5:1, 13.**

31. Of men's being freed by the Logos from all corruption, and entitled to immortality-ο ιερος λογος ετιμησε, γερας εξαιρετον δους, κληρον αθανατον, την εν αφθαρτω γενει ταξιν. *Deuteronomy Cong. Quær.*

Erud. Grat. vol. i. p. 535: *comp.* ^{<832>}**Romans 8:21**; ^{<652>}**1 Corinthians 15:52, 53**; ^{<6013>}**1 Peter 1:3, 4**.

32. The Logos mentioned by Philo, not only as **υιος θεου**, *the Son of God*; but also, **αγαπητον τεκνον**, *his beloved Son*. Deuteronomy *Leg. Allegor.* vol. i. p. 129: *comp.* ^{<1087>}**Matthew 3:17**; ^{<1086>}**Luke 9:36**; ^{<10113>}**Colossians 1:13**; ^{<10117>}**2 Peter 1:17**.

33. The just man advanced by the Logos to the presence of his Creator-**τω αυτω λογω**” **ιδρυσας πλησιον εαυτου**. Deuteronomy *Sacrificiis*, vol. i. p. 165: *comp.* ^{<837>}**John 6:37, 44; 12:26; 14:6**.

34. The Logos, the true high priest-**αρχιερευς, ο πρωτογονος αυτου θειος λογος**. Deuteronomy *Somniis*, vol. i. p. 653; Deuteronomy *Profug. ib.* p. 562: *comp.* ^{<3041>}**John 1:41; 8:46**; ^{<4027>}**Acts 4:27**; ^{<3044>}**Hebrews 4:14; 7:26**.

35. The Logos in his mediatorial capacity-**λογος αρχιερευς μεθοριος**: of whom he says, **θαυμαζω και τον μετα σπουδης απνευστι δραμοντα συντονως ιερον λογον, ινα στη μεσος των τεθνηκοτων και των ζωντων**. “I am astonished to see the Holy Logos running with so much speed and earnestness, that he may stand between the living and the dead.” *Quis Rer. Divinar. Hæres.* vol. i. p. 501: *comp.* ^{<4015>}**1 Timothy 2:5**; ^{<3001>}**Hebrews 8:1-6; 9:11, 12, 24**.

These testimonies are truly astonishing: and if we allow, as some contend, that Philo was not acquainted either with the *disciples* of our Lord, or the *writings of the New Testament*, we shall be obliged to grant that there must have been some measure of Divine inspiration in that man’s mind, who could, in such a variety of cases, write so many words and sentences, so exactly corresponding to those of the evangelists and apostles.

5. Testimonies concerning a *Trinity* among the Chinese, and concerning the **WORD** of God.

Among the *ancient* Chinese characters which have been preserved, we find the following [Chinese], like the Greek *delta*, and since written [Chinese]. According to the Chinese Dictionary *Kang-hi*, this character signifies *union*. According to *Choueouen*, a celebrated work, [Chinese] is *three united in one*. The *Lieou chou tsing hoen*, which is a rational and learned explanation of ancient characters, says: “[Chinese] signifies intimate union,

harmony, the chief good of man, of the heaven, and of the earth: it is the *union of three*.”

The book *Se-hi* says, “Formerly the emperor made a solemn sacrifice every three years to the Spirit Trinity in Unity.” [Chinese] *ehin san Y*.

The word *Tao* in ordinary discourse signifies *rule, law, wisdom, truth, way, word*. In the text of *Lao tse* it signifies the *Divinity*. “*Tao* (says he) is an abyss of perfections which comprehends all beings. The *Tao* which can be *described* is not the eternal *Tao*. The *Tao* is its own rule and model. The *Tao* preserves the heavens, and sustains the earth. It is so elevated that none can reach it; so deep that none can fathom it; so immense that it contains the universe; and, notwithstanding, it is complete in the smallest things.”

“He who is as visible, and yet cannot be seen, is denominated *lieou* [Chinese]; he who can be heard, and yet speaks not to the ears, *hi*; he who is as tangible, and yet cannot be felt, is named *ouci*: in vain do you consult your *senses* concerning these *three*; your *reason* alone can discourse of them, and it will tell you that they are but *one*: above, there is no light; below, there is no darkness. He is eternal. There is no name which can designate him. He bears no similitude to any created thing. He is an *image* without *form*; and a *form* without *matter*. His light is encompassed with darkness. If you look upwards, you cannot see his *commencement*: if you follow him, you cannot discover his *end*. What the *Tao* has always been, such he continues to be: for he is eternal, and the commencement of wisdom.”

One of the missionaries at Peking, who wrote the letter from which I have made the above extracts, takes it for granted that the mystery of the *Trinity* was known among the ancient Chinese, and that the character [Chinese] was its symbol. *Lettre sur les Caracteres Chinois*, 4to. Bruxelles, 1773.

It is remarkable that *Moses* and the *prophets*, the ancient *Chaldee Targumists*, the author or authors of the *Zend Avesta*, *Plato* and the first philosophers of Greece, *Philo* the Jew, *John* and the *apostles*, and perhaps even *Mohammed* himself, should all so perfectly coincide in their ideas concerning a glorious person in the Godhead! This must have been more than the effect of accident. *Moses* and the *prophets* received this Divine doctrine from God himself: it was afterwards confirmed to the apostles by

Divine inspiration; and ancient philosophers and lawgivers borrowed from both.

- (a) Philo. *Fragm.* vol. ii. p. 625.
- (b) Deuteronomy *Agricult.* vol. i. p. 303.
- (c) Deuteronomy *Mundi Opif.* vol. i. p. 6.
- (d) Deuteronomy *Agricult.* vol. i. p. 308.
- (e) Deuteronomy *Mundi Opif.* vol. i. p. 4.
- (f) Deuteronomy *Profugis.* vol. i. p. 561.
- (g) Deuteronomy *Somniis*, vol. i. p. 656.
- (h) Deuteronomy *Leg. Alleg.* vol. i. p. 121.
- (i) Deuteronomy *Plantatione.* Næ, vol. i. p. 331.
- (k) Deuteronomy *Confus. Ling.* vol. i. p. 418. 1.50
- (l) *Quis Rerum Divin. Hæres.* vol. i. pp. 501, 502.
- (m) *Ibid.* p. 501. l. 49.
- (n) For κηραινοντος αιει προς το αφθαρτον, we should certainly read, προς το φθαρτον.
- (o) Deuteronomy *Profugis.* vol. i. p. 560. l. 31.
- (p) The present reading is απλευστι, the meaning of which I do not comprehend. The true reading is probably απνευστι, from απνευστος, without remission-indesinenter, without stopping to take breath.
- (q) Deuteronomy *Monarchia*, vol. ii. l. ii. p. 225. τον δε αορατον και νοητον θειον λογον εικονα λεγει θεου. Deuteronomy *Mundi Opif.* vol. i. p. 6.
- (r) Deuteronomy *Somniis*, vol. i. p. 656. l. 33.
- (s) *Quis Rerum Divin. Hæres.* vol. i. p. 502.
- (t) Deuteronomy *Profugis.* vol. i. p. 561. l. 16.
- (u) *Ibid.*, 224.
- (v) *Ibid.* p. 562. l. 13.
- (w) Deuteronomy *Somniis*, vol. i. p. 653.
- (x) Deuteronomy *Confus. Ling.* vol. i. p. 414.

ST. JOHN

CHAPTER 2.

The miracle at Cana in Galilee, where our Lord changed water into wine, 1-11. He goes to Capernaum, 12. He purges the temple at the feast of the passover, 13-17. The Jews require a miracle, as a proof that he had authority to do these things, 18. In answer he refers to his own death and resurrection, 19-22. Many believe on him while at the feast of the passover, to whom Jesus would not trust himself, 23-25.

NOTES ON CHAP. 2.

Verse 1. Cana of Galilee] This was a small city in the tribe of Asher, ^{<61928>}**Joshua 19:28**, and by saying this was Cana of *Galilee*, the evangelist distinguishes it from another Cana, which was in the tribe of *Ephraim*, in the Samaritan country. See ^{<61408>}**Joshua 16:8; 17:9**.

Some suppose that the *third day*, mentioned here, refers to the third day of the *marriage feast*: such feasts lasting among the Jews seven days. See ^{<67142>}**Judges 14:12, 17, 18**, and Bishop Pearce.

The mother of Jesus was there] Some of the ancients have thought that this was the marriage of John the evangelist, who is supposed to have been a near relative of our Lord. See the sketch of his life prefixed to these notes.

Verse 2. And both Jesus was called, and his disciples] There are several remarkable circumstances here.

1. This was probably the *first* Christian wedding that was ever in the world.
2. The great *Author* of the Christian religion, with his disciples, (probably then only four or five in number, see ^{<430137>}**John 1:37**, &c.,) were invited to it.
3. The *first* miracle Jesus Christ wrought was at it, and in honour of it.
4. The mother of Christ, the most pure of all *virgins*, the most holy of all *wives*, and the *first* Christian *mother*, was also at it.
5. The marriage was according to God, or these holy persons would not have attended it.

6. The bride and bridegroom must have been a holy pair, otherwise they would have had nothing to do with such holy company.

Marriage is ever honourable in itself; but it is not at all times used honourably. Where Jesus is not invited to bless the union, no good can be expected; and where the disciples of sin and Satan are preferred to the disciples of Christ, on such occasions, it is a melancholy intimation that so bad a beginning will have a bad ending. I am afraid we may search long, before we find a marriage conducted on such principles as this appears to have been, even among those who make more than a common profession of the religion of Christ.

Verse 3. They have no wine.] Though the blessed virgin is supposed to have never seen her son work a miracle before this time, yet she seems to have expected him to do something extraordinary on this occasion; as, from her acquaintance with him, she must have formed some adequate idea of his power and goodness.

Verse 4. Woman, what have I to do with thee?] τι μοι και σοι, γυναι: *O, woman, what is this to thee and me?* This is an abrupt denial, as if he had said: “WE are not employed to provide the necessaries for this feast: this matter belongs to others, who should have made a proper and sufficient provision for the persons they had invited.” The words seem to convey a *reproof* to the virgin, for meddling with that which did not particularly concern her. The holiest persons are always liable to *errors of judgment*: and should ever conduct themselves with modesty and humility, especially in those things in which the providence of God is particularly concerned. But here indeed there appears to be no blame. It is very likely the bride or bridegroom’s family were relatives of the blessed virgin; and she would naturally suppose that our Lord would feel interested for the honour and comfort of the family, and, knowing that he possessed extraordinary power, made this application to him to come forward to their assistance. Our Lord’s answer to his mother, if properly translated, is far from being disrespectful. He addresses the virgin as he did the Syrophenician woman, ^{<40158>}**Matthew 15:28**; as he did the Samaritan woman, ^{<40421>}**John 4:21**, as he addressed his disconsolate mother when he hung upon the cross, ^{<41926>}**John 19:26**; as he did his most affectionate friend Mary Magdalene, ^{<43015>}**John 20:15**, and as the angels had addressed her before, ^{<43013>}**John 20:13**; and as St. Paul does the believing Christian woman, ^{<43716>}**1 Corinthians 7:16**; in all which places the same term, γυναι

which occurs in this verse, is used; and where certainly no kind of disrespect is intended, but, on the contrary, complaisance, affability, tenderness, and concern and in this sense it is used in the best Greek writers.

Mine hour is not yet come.] Or, my *time*, for in this sense the word **ωρα** is often taken. My time for working a miracle is not yet fully come. What I do, I do when necessary, and not before. Nature is unsteady-full of haste; and ever blundering, in consequence. It is the folly and sin of men that they are ever finding fault with the Divine providence. According to them, God never does any thing in *due* time-he is too *early* or too *late*: whereas it is utterly impossible for the Divine wisdom to *forestall* itself; or for the Divine goodness to delay what is necessary.

Verse 5. His mother saith, &c.] The virgin seems to have understood our Lord as hinted above. It was not yet time to grant them a supply, because the want had not as yet been generally *felt*. But, silently receiving the respectful caution, she saw that the miracle should be wrought when it best suited the purposes of the Divine wisdom.

Verse 6. After the manner of the purifying of the Jews] Or, *for the purpose of the purifying of the Jews*. The preposition **κατα**, which I have translated, *for the purpose*, often denotes in the best Greek writers the *final cause* of a thing. See several examples produced by *Raphelius*, from *Arrian* and *Herodotus*. These six vessels were set in a convenient place, for the purpose of the Jews washing their hands before they sat down to meat, and probably for other purposes of purification. See this custom referred to in ^{<DISE>}**Matthew 15:2**. As to the number *six*, we need seek for no mystery in it; the number of pots was proportioned to the number of the guests.

Containing two or three firkins apiece.] *Measures* or *metretes*, **μετρητας**. Bishop Cumberland supposes that the Syrian *metretes* is here meant, which he computes to have held *seven pints* and *one eighth of a pint*; and, if this computation be right, the whole six water pots might have contained about fourteen gallons and a quart. Others make each *metretes* to contain ten gallons and two pints: see *Arbuthnot*. But the contents of the measures of the ancients are so very uncertain that it is best, in this and numberless other cases, to attempt to determine nothing.

Verse 8. Governor of the feast.] The original word, **αρχιτρικλινος**, signifies one who is *chief* or *head over three couches*, or *tables*. In the

Asiatic countries, they take their meals sitting, or rather reclining, on small low couches. And when many people are present, so that they cannot all eat together, three of these low tables or couches are put together in form of a crescent, and some one of the guests is appointed to take charge of the persons who sit at these tables. Hence the appellation of *architriclinus*, the *chief over three couches* or *tables*, which in process of time became applied to the *governor* or *steward* of a feast, let the guests be many or few; and such person, having conducted the business well, had a *festive crown* put on his head by the guests, at the conclusion of the feast. See Ecclesiasticus, 32:1-3. It is very common for the *Hindoos* to appoint a person who is expert in conducting the ceremonies of a feast to manage as *governor*. This person is seldom the master of the house.

And they bare it.] A question has been asked, “Did our Lord turn all the water into wine which the six measures contained?” To which I answer: There is no proof that he did; and I take it for granted that he did not. It may be asked, “How could a *part* be turned into wine, and not the *whole*?” To which I answer: The water, in all likelihood, was changed into wine *as it was drawn out*, and not otherwise. “But did not our Lord by this miracle minister to vice, by producing an excess of inebriating liquor?” No; for the following reasons: 1. The company was a select and holy company, where no excess could be permitted. And, 2. Our Lord does not appear to have furnished any *extra* quantity, but only *what* was necessary. “But it is intimated in the text that the guests were *nearly intoxicated* before this miraculous addition to their wine took place; for the evangelist says, οταν μεθυσθωσι, *when they have become intoxicated*.” I answer: 1. It is not intimated, even in the most indirect manner, that *these* guests were at all intoxicated. 2. The words are not spoken of the persons at *that* wedding at all: the governor of the feast only states that such was the *common custom* at feasts of this nature; without intimating that any such custom prevailed there. 3. The original word bears a widely different meaning from that which the objection forces upon it. The verbs μεθυσκω and μεθυω, from μεθυ, *wine*, which, from μετα θυειν, to drink after sacrificing, signify not only to *inebriate*, but to *take wine*, to *drink wine*, to *drink enough*: and in this sense the verb is evidently used in the Septuagint, ^{<014334>}**Genesis 43:34**; ^{<2170>}**Song of Solomon 5:1**; 1 Macc. 16:16; ^{<57006>}**Haggai 1:6**; Ecclus. 1:16. And the Prophet Isaiah, ^{<25811>}**Isaiah 58:11**, speaking of the abundant blessings of the godly, compares them to a *watered garden*, which the Septuagint translate, ως κηπος μεθυων, by which is certainly understood,

not a *garden drowned with water*, but one *sufficiently saturated* with it, not having one drop too much, nor too little.

Verse 10. The good wine until now.] That which our Lord now made being perfectly pure, and highly nutritive!

Verse 11. This beginning of miracles] It was probably the first he ever wrought:-at any rate, it was the first he wrought *after his baptism*, and the first he wrought *publicly*.

His glory] His supreme Divinity: ^{<B014>}**John 1:14.**

His disciples believed on him.] Were more abundantly confirmed in their faith, that he was either the promised Messiah, or a most extraordinary prophet, in the fullest intercourse with the ever blessed God.

Verse 13. And the Jews' passover was at hand] This was the reason why he stayed but a *few days* at Capernaum, ^{<B12>}**John 2:12**, as he wished to be present at the celebration of this feast at Jerusalem.

This was the *first* passover after Christ's baptism. The *second* is mentioned, ^{<B10>}**Luke 6:1**. The *third*, ^{<B104>}**John 6:4**. And the *fourth*, which was that at which he was crucified, ^{<B155>}**John 11:55**. From which it appears, 1. That our blessed Lord continued his public ministry about *three years and a half*, according to the prophecy of Daniel, ^{<A27>}**Daniel 9:27**. And, 2. That, having been baptized about the beginning of his *thirtieth* year, he was crucified precisely in the middle of his thirty-third. See *Martin*.

Verse 14. Found in the temple those that sold oxen, &c.] This is a *similar* fact to that mentioned ^{<Q112>}**Matthew 21:12**; ^{<A115>}**Mark 11:15**; ^{<Q195>}**Luke 19:45**. See it explained on ^{<Q112>}**Matthew 21:12**. If it be the *same* fact, then John anticipates *three* years of time in relating it here; as *that* cleansing of the temple mentioned by the other evangelists took place in the last week of our Lord's life. Mr. Mann, Dr. Priestley, and Bp. Pearce, contend that our Lord cleansed the temple only *once*; and that was at the last passover. Calvin, Mr. Mede, L'Enfant and Beausobre, Dr. Lardner, Bp. Hurd, and Bp. Newcome, contend that he purged the temple *twice*; and that this, mentioned by John, was the *first* cleansing, which none of the other evangelists have mentioned. Let the reader, says Bp. Newcome, observe the order of events.

“Jesus works his first miracle at Cana of Galilee, ^{<B11>}**John 2:11**; then he passes a few days at Capernaum, which bring him on his way to Jerusalem, ^{<B12>}**John 2:12**. The passover being near, he goes up to Jerusalem, ^{<B13>}**John 2:13**, and casts the traders out of the temple, ^{<B15>}**John 2:15, 16**. At the passover he works many miracles, ^{<B23>}**John 2:23**. While he is in Jerusalem, which city he does not leave till, ^{<B22>}**John 3:22**, Nicodemus comes to him by night, ^{<B1>}**John 3:1, 2**. ^{<B2>}**John 3:2** contains a reference to ^{<B23>}**John 2:23**. *After* these things, Jesus departs from Jerusalem, and dwells and baptizes in Judea, ^{<B22>}**John 3:22**. And all these incidents take place *before* John was cast into prison, ^{<B24>}**John 3:24**. But the *second* cleansing of the temple happens most clearly during the last week of our Lord’s life, *after* the death of the Baptist, and at a time when it would be absurd to say that *afterwards* Jesus dwelt and baptized in Judea.”

The vindication of God’s house from profanation was the *first* and the *last* care of our Lord; and it is probable he *began* and *finished* his public ministry by this significant act.

It certainly appears that John directly asserts an early cleansing of the temple, by the series of his history; as the other three evangelists assert a later cleansing of it. And though the act mentioned here seems to be nearly the same with that mentioned by the other evangelists, yet there are some differences. St. John alone mentions the *scourge of rushes*, and the casting out of the *sheep and oxen*. Besides, there is a considerable difference in our Lord’s *manner* of doing it: in the cleansing mentioned by the three evangelists, he assumes a vast deal of authority, and speaks more pointedly concerning himself, than he appears to do in this cleansing mentioned by St. John: the reason which has been given is, In the *first* cleansing he was just entering upon his public ministry, and therefore avoided (as much as was consistent with the accomplishment of his work) the giving any offence to the Jewish rulers; but, in the *last* cleansing, he was just concluding his ministry, being about to offer up his life for the salvation of the world, in consequence of which he speaks fully and without reserve. For answers to all the objections made against *two* cleansings of the temple, see the notes at the end of Bp. Newcome’s Greek Harmony of the Gospels, pp. 7-9.

Verse 17. The zeal of thine house] See ^{<B910>}**Psalm 59:10**. Zeal to promote thy glory, and to keep thy worship pure.

Verse 18. What sign showest thou] See on ^{<40238>}Matthew 12:38; 16:1. When Moses came to deliver Israel, he gave signs, or miracles, that he acted under a Divine commission. What miracle dost thou work to show us that thou art vested with similar authority?

Verse 19. Destroy this temple] *τοῦ ναοῦ τούτου*, *This very temple*; perhaps pointing to his body at the same time.

Verse 20. Forty and six years was this temple in building] The temple of which the Jews spake was begun to be rebuilt by Herod the Great, in the 18th year of his reign: Jos. Ant. b. xv. c. 11, s. 1; and xx. c. 9, s. 5, 7. But though he finished the main work in *nine years and a half*, yet some additional buildings or repairs were constantly carried on for many years afterwards. Herod began the work *sixteen* years before the birth of our Lord: the transactions which are here related took place in the *thirtieth* year of our Lord, which make the term exactly *forty-six* years.

Rosenmuller. Josephus, Ant. b. xx. c. 8, s. 5, 7, has told us that the whole of the buildings belonging to the temple were not finished till Nero's reign, when *Albinus*, the governor of Judea, was succeeded by *Gessius Florus*, which was eighty years after the eighteenth year of *Herod's* reign. See Bp. *Pearce*.

Verse 21. Of the temple of his body.] Rather, *the temple, his body*: his body had no particular temple: but *it* was the temple of his Divinity—the *place* in which, as in the ancient temple, his Godhead dwelt; See how the Jews perverted these words, ^{<4061>}Matthew 26:60, and the notes there.

Verse 22. Remembered that he had said this unto them] *αὐτοῖς*, *to them*, is wanting in AEHLMS, Matt. BV, upwards of *one hundred* others; both the *Syriac; Persic, Arabic, Coptic, Æthiopic, Armenian, Slavonic, Vulgate, and Itala*. *Griesbach* has left it out of the text.

They believed the scripture] The scripture which the evangelist immediately refers to may have been ^{<191610>}Psalms 16:10. Compare this with ^{<41231>}Acts 2:31, 32, and with ^{<41335>}Acts 13:35-37. See also ^{<19107>}Psalms 2:7, and compare it with ^{<30105>}Hebrews 1:5, and ^{<30115>}Hebrews 5:5, and with ^{<41333>}Acts 13:33. They understood these scriptures in a sense in which they never before understood them.

It is the property of many prophecies never to be understood except by their accomplishment; but these are so marked that, when their fulfilment takes place, they cannot be misunderstood, or applied to any other event.

Verse 23. Many believed in his name] They believed him to be the *promised Messiah*, but did not believe in him to the salvation of their souls: for we find, from the following verse, that their hearts were not at all *changed*, because our blessed Lord could not trust himself to them.

Verse 24. He knew all men] Instead of *παντας* *all men*, EGH, and about *thirty* others, read *παντα*, *every man*, or *all things*; and this I am inclined to believe is the true reading. Jesus knew *all things*; and why? Because he *made* all things, ~~☩~~ **John 1:3**, and because he was the all-wise God, ~~☩~~ **John 1:1**; and he knew all men, because he alone searches the heart, and tries the reins. He knows who are sincere, and who are hypocritical: he knows those in whom he can confide, and those to whom he can neither trust himself nor his gifts. Reader, he also knows *thee*: thy cares, fears, perplexities, temptations, afflictions, desires, and hopes; thy helps and hinderances; the progress thou hast made in the Divine life, or thy declension from it. If he know thee to be hypocritical or iniquitous, he looks upon thee with abhorrence: if he know thee to be of a meek and broken spirit, he looks on thee with pity, complacency, and delight. Take courage-thou canst say, Lord, thou knowest all things, thou knowest that I do love thee, and mourn because I love and serve thee so little: then expect him to come in unto thee, and make his abode with thee: while thy eye and heart are simple, he will love thee, and thy whole soul shall be full of light. To him be glory and dominion for ever!

ST. JOHN

CHAPTER 3.

The conversation between Nicodemus and our Lord, about the new birth and faith in his testimony, 1-15. The love of God, the source of human salvation, 16. Who are condemned, and who are approved, 17-21. Jesus and his disciples come to Judea, and baptize, 22. John baptizes in Ænon, 23, 24. The disciples of John and the Pharisees dispute about purifying, 25 The discourse between John and his disciples about Christ, in which the excellence, perfection, and privileges, of the Christian dispensation are pointed out, 26-36.

NOTES ON CHAP. 3.

Verse 1. Nicodemus, a ruler of the Jews.] One of the members of the grand Sanhedrin; for such were ordinarily styled rulers among the Jews. A person of the name of Nicodemus, the son of Gorion, is mentioned in the Jewish writings, who lived in the time of Vespasian, and was reputed to be so rich that he could support all the inhabitants of Jerusalem for *ten* years. But this is said in their usual extravagant mode of talking.

Verse 2. Came to Jesus by night] He had matters of the utmost importance, on which he wished to consult Christ; and he chose the *night* season, perhaps less through the fear of man than through a desire to have Jesus *alone*, as he found him all the day encompassed with the multitude; so that it was impossible for him to get an opportunity to speak fully on those weighty affairs concerning which he intended to consult him. However, we may take it for granted that he had no design at present to become his disciple; as baptism and circumcision, which were the initiating ordinances among the Jews, were never administered in the *night time*. If any person received baptism by night, he was not acknowledged for a proselyte. See *Wetstein*. But as Jews were not obliged to be baptized, they being circumcised, and consequently in the covenant, he, being a Jew, would not feel any necessity of submitting to this rite.

Rabbi] *My Master*, or *Teacher*, a title of respect given to the Jewish doctors, something like our *Doctor of Divinity*, i.e. teacher of Divine things. But as there may be many found among us who, though they bear the title, are no *teachers*, so it was among the Jews; and perhaps it was in reference to this that Nicodemus uses the word *διδασκαλος*, *didaskalos*,

immediately after, by which, in ~~4018~~ **John 1:38**, St. John translates the word *rabbi*. *Rabbi*, teacher, is often no more than a title of respect: *didaskolos* signifies a person who not only has the name of *teacher*, but who actually does teach.

We know that thou art a teacher come from God] *We*, all the members of the grand Sanhedrin, and all the rulers of the people, who have paid proper attention to thy doctrine and miracles. We are all convinced of this, though we are not all candid enough to own it. It is possible, however, that **οἶδαμεν**, *we know*, signifies no more than, *it is known, it is generally acknowledged and allowed*, that thou art a teacher come from God.

No man can do these miracles] It is on the evidence of thy miracles that I ground my opinion of thee. No man can do what thou dost, unless the omnipotence of God be with him.

Verse 3. Jesus answered] Not in the language of compliment:-he saw the state of Nicodemus's soul, and he immediately addressed himself to him on a subject the most interesting and important. But what connection is there between our Lord's reply, and the address of Nicodemus? Probably our Lord saw that the object of his visit was to inquire about the Messiah's kingdom; and in reference to this he immediately says, *Except a man be born again, &c.*

The repetition of *amen*, or *verily, verily*, among the Jewish writers, was considered of equal import with the most solemn oath.

Be born again] Or, *from above*: different to that new birth which the Jews supposed every baptized proselyte enjoyed; for they held that the Gentile, who became a proselyte, was *like a child new born*. This birth was of water from below: the birth for which Christ contends is **ανωθεν**, *from above*-by the agency of the Holy Spirit. Every man must have *two* births, one from heaven, the other from earth-one of his body, the other of his soul: without the *first* he cannot see nor enjoy this world, without the *last* he can not see nor enjoy the kingdom of God. As there is an absolute necessity that a child should be born into the world, that he may see its light, contemplate its glories, and enjoy its good, so there is an absolute necessity that the soul should be brought out of its state of darkness and sin, through the light and power of the grace of Christ, that it may be able to *see*, **ιδειν**, or, to *discern*, the glories and excellencies of the kingdom of Christ here, and be prepared for the *enjoyment* of the kingdom of glory

hereafter. The Jews had some general notion of the new *birth*; but, like many among Christians, they put the acts of proselytism, baptism, &c., in the place of the Holy Spirit and his influence: they acknowledged that a man must be born again; but they made that new birth to consist in profession, confession, and external washing. See Clarke on “^{<RBIO>}John 3:10”.

The *new birth* which is here spoken of comprehends, not only what is termed justification or pardon, but also sanctification or holiness. Sin must be pardoned, and the impurity of the heart washed away, before any soul can possibly enter into the kingdom of God. As this *new birth* implies the renewing of the whole soul in righteousness and true holiness, it is not a matter that may be dispensed with: heaven is a place of holiness, and nothing but what is like itself can ever enter into it.

Verse 4. How can a man be born when he is old?] It is probable that Nicodemus was pretty far advanced in age at this time; and from his answer we may plainly perceive that, like the rest of the Jews, and like multitudes of Christians, he rested in the *letter*, without paying proper attention to the *spirit*: the *shadow*, without the *thing signified*, had hitherto satisfied him. Our Lord knew him to be in this state, and this was the cause of his pointed address to him.

Verse 5. Of water and of the Spirit] To the baptism of water a man was admitted when he became a proselyte to the Jewish religion; and, in this baptism, he promised in the most solemn manner to renounce idolatry, to take the God of Israel for his God, and to have his life conformed to the precepts of the Divine law. But the water which was used on the occasion was only an emblem of the Holy Spirit. The soul was considered as in a state of defilement, because of past sin: now, as by that water the body was washed, cleansed, and refreshed, so, by the influences of the Holy Spirit, the soul was to be purified from its defilement, and strengthened to walk in the way of truth and holiness.

When John came baptizing with water, he gave the Jews the plainest intimations that this would not suffice; that it was only typical of that baptism of the Holy Ghost, under the similitude of fire, which they must all receive from Jesus Christ: see ^{<OB1>}Matthew 3:11. Therefore, our Lord asserts that a man must be *born of water and the Spirit*, i.e. of the Holy Ghost, which, represented under the similitude of *water*, cleanses, refreshes, and purifies the soul. Reader, hast thou never had any other

baptism than that of water? If thou hast not had any other, take Jesus Christ's word for it, thou canst not, in thy present state, enter into the kingdom of God. I would not say to thee merely, read what it is to be *born of the Spirit*: but pray, O pray to God incessantly, till he give thee to *feel* what is implied in it! Remember, it is Jesus *only* who baptizes with the Holy Ghost: see ^{<40133>}**John 1:33**. He who receives not this baptism has neither right nor title to the kingdom of God; nor can he with any propriety be termed a Christian, because that which essentially distinguished the Christian dispensation from that of the Jews was, that its author *baptized* all his followers *with the Holy Ghost*.

Though baptism by water, into the Christian faith, was necessary to every Jew and Gentile that entered into the kingdom of the Messiah, it is not necessary that by water and the Spirit (in this place) we should understand *two* different things: it is probably only an elliptical form of speech, for the *Holy Spirit under the similitude of water*; as, in ^{<40133>}**Matthew 3:3**, *the Holy Ghost and fire*, do not mean *two* things, but *one*, viz. the Holy Ghost *under the similitude of fire*-pervading every part, refining and purifying the whole.

Verse 6. That which is born of the flesh is flesh] This is the answer to the objection made by Nicodemus in ^{<40133>}**John 3:4**. *Can a man enter the second time into his mother's womb and be born?* Our Lord here intimates that, were even this possible, it would not answer the end; for the *plant* will ever be of the nature of the *seed* that produces it-*like* will beget its *like*. The kingdom of God is spiritual and holy; and that which is born of the Spirit resembles the Spirit; for as he is who beget, so is he who is begotten of him. Therefore, the spiritual regeneration is essentially necessary, to prepare the soul for a holy and spiritual kingdom.

Verse 8. The wind bloweth] Though the manner in which this new birth is effected by the Divine Spirit, be incomprehensible to us, yet we must not, on this ground, suppose it to be impossible. The wind blows in a variety of directions-we hear its sound, perceive its operation in the motion of the trees, &c., and feel it on ourselves-but we cannot discern the *air* itself; we only know that it exists by the *effects* which it produces: *so is every one who is born of the Spirit*: the effects are as discernible and as sensible as those of the *wind*; but itself we cannot see. But he who is born of God *knows* that he is thus born: *the Spirit itself*, the grand agent in this new birth, *beareth witness with his spirit, that he is born of God*, ^{<40133>}**Romans**

8:16; for, *he that believeth hath the witness in himself*, ^{<0413>}**1 John 4:13;**
5:10; ^{<0406>}**Galatians 4:6.** And *so* does this Spirit work in and by him that
 others, though they see not the principle, can easily discern the change
 produced; for *whatsoever is born of God overcometh the world*, ^{<0414>}**1**
John 5:4.

Verse 9. How can these things be?] Our Lord had very plainly told him
 how these things could be, and illustrated the new birth by one of the most
 proper similes that could be chosen; but so intent was this great man an
 making every thing submit to the testimony of his senses that he appears
 unwilling to believe any thing, unless he can *comprehend* it. This is the case
 with many—they profess to believe because they comprehend; but they are
 impostors who speak thus: there is not a man in the universe that can fully
 comprehend *one* operation, either of *God* or his instrument *nature*; and yet
 they must believe, and do believe, though they never did nor ever can fully
 comprehend, or account for, the objects of their faith.

Verse 10. Art thou a master of Israel, &c.] Hast thou taken upon thee to
 guide the blind into the way of truth; and yet knowest not that truth
 thyself? Dost thou command proselytes to be baptized with water, as an
 emblem of a *new birth*; and art thou unacquainted with the *cause*,
necessity, nature, and *effects* of that new birth? How many masters are
 there still in Israel who are in this respect deplorably ignorant; and, strange
 to tell, publish their ignorance and folly in the sight of the sun, by writing
 and speaking against the thing itself! It is strange that such people cannot
 keep their own secret.

“But water baptism is this new birth.” No. Jesus tells you, a man
 must be born of *water* and the *Spirit*; and the water, and its effects
 upon the body, differ as much from this Spirit, which it is intended
 to represent, and the effects produced in the soul, as real fire does
 from painted flame.

“But I am taught to believe that this baptism is regeneration.” Then
 you are taught to believe a falsity. The Church of England, in which
 perhaps you are a teacher or a member, asks the following
 questions, and returns the subjoined answers.

“Q. How many sacraments hath Christ ordained in his Church?”

“A. Two only, as generally necessary to salvation, that is to say, baptism and the supper of the Lord.”

“Q. How many parts are there in a sacrament?”

“A. Two. The outward visible sign, and the inward spiritual grace.”

“Q. What is the outward visible sign, or form, in baptism?”

“A. Water, wherein the person is baptized, *In the name of the Father, and of the Son, and of the Holy Ghost.*”

“Q. What is the inward and spiritual grace?”

“A. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.”

Now, I ask, *Whereby* are such persons made the children of grace? Not by the *water*, but by the *death unto sin*, and the *new birth unto righteousness*: i.e. through the agency of the Holy Ghost, sin is destroyed, and the soul filled with holiness.

Verse 11. We speak that we do know] I and my disciples do not profess to teach a religion which we do not understand, nor exemplify in our conduct. A strong but delicate reproof to Nicodemus, who, though a master of Israel, did not understand the very rudiments of the doctrine of salvation. He was ignorant of the nature of the new birth. How wretched is the lot of that minister, who, while he professes to recommend the salvation of God to others, is all the while dealing in the meagre, unfruitful traffic of an unfelt truth! Let such either acquire the knowledge of the grace of God themselves, or cease to proclaim it.

Ye receive not our witness.] It was deemed criminal among the Jews to question or depart from the authority of their teachers. Nicodemus grants that our Lord is a teacher come from God, and yet scruples to receive his testimony relative to the new birth, and the spiritual nature of the Messiah’s kingdom.

Verse 12. If I have told you earthly things] If, after I have illustrated this new birth by a most expressive metaphor taken from earthly things, and after all you believe not; how can you believe, should I tell you of *heavenly things*, in such language as angels use, where earthly images and

illustrations can have no place? Or, if you, a teacher in Israel, do not understand the nature of such an earthly thing, or custom of the kingdom established over the Jewish nation, as being born of baptism, practised every day in the initiation of proselytes, how will you understand such heavenly things as the initiation of my disciples by the baptism of the Holy Ghost and fire from heaven, if I should proceed farther on the subject?

Verse 13. No man hath ascended] This seems a figurative expression for, *No man hath known the mysteries of the kingdom of God*; as in ^{<16302>}**Deuteronomy 30:12**; ^{<197317>}**Psalm 73:17**; ^{<1804>}**Proverbs 30:4**; ^{<61134>}**Romans 11:34**. And the expression is founded upon this generally received maxim: That to be perfectly acquainted with the concerns of a place, it is necessary for a person to be on the spot. But our Lord probably spoke to correct a false notion among the Jews, viz. that Moses had ascended to heaven, in order to get the law. It is not Moses who is to be heard now, but *Jesus*: Moses did not ascend to heaven; but the Son of man is come down from heaven to reveal the Divine will.

That came down] The incarnation of Christ is represented under the notion of his *coming down* from heaven, to dwell upon earth.

Which is in heaven.] Lest a wrong meaning should be taken from the foregoing expression, and it should be imagined that, in order to manifest himself upon earth he must necessarily leave heaven; our blessed Lord qualifies it by adding, *the Son of man who is in heaven*; pointing out, by this, the *ubiquity* or *omnipresence* of his nature: a character essentially belonging to God; for no being can possibly exist in more places than *one* at a time, but HE who *fills the heavens and the earth*.

Verse 14. As Moses lifted up] He shows the reason why he descended from heaven, that he might be *lifted up*, i.e. crucified, for the salvation of man. kind, and be, by the appointment of God, as certain a remedy for sinful souls as the brazen serpent elevated on a pole, ^{<02109>}**Numbers 21:9**, was for the bodies of the Israelites, which had been bitten by the fiery serpents in the wilderness. It does not appear to me that the brazen serpent was ever intended to be considered as a *type* of Christ. It is possible to draw likenesses and resemblances out of any thing; but, in such matters as these, we should take heed that we go no farther than we can say, *Thus it is written*. Among the Jews, the brazen serpent was considered a type of the resurrection-through it the dying lived; and so, by the voice of God, they that were dead shall be raised to life. As the serpent was raised up, so

shall Christ be lifted up: as they who were stung by the fiery serpents were restored by looking up to the brazen serpent, so those who are infected with and dying through sin are healed and saved, by looking up to and believing in Christ crucified. These are all the analogies which we can legitimately trace between the lifting up of the brazen serpent, and the crucifixion of Jesus Christ. The lifting up of the Son of man may refer to his mediatorial office at the right hand of God. **See Clarke's note on ^{<0210>}Numbers 21:9**".

Verse 15. That whosoever believeth] Bp. Pearce supposes that this verse is only the conclusion of the 16th, and that it has been inserted in this place by mistake. The words contain the *reason* of the subject in the following verse, and seem to break in upon our Lord's argument before he had fully stated it. The words, μη αποληται αλλα, *may not perish but*, are omitted by some very ancient MSS. and versions.

Verse 16. For God so loved the world] Such a love as that which induced God to give his only begotten son to die for the world could not be *described*: Jesus Christ does not attempt it. He has put an eternity of meaning in the particle ουτω, so, and left a subject for everlasting contemplation, wonder, and praise, to angels and to men. The same evangelist uses a similar mode of expression, ^{<030>}**1 John 3:1**: *Behold, WHAT MANNER of love, ποταπην αγαπην, the Father hath bestowed upon us.*

From the subject before him, let the reader attend to the following particulars.

First, The world was in a ruinous, condemned state, about to perish everlastingly; and was utterly without power to rescue itself from destruction.

Secondly, That God, through the impulse of his eternal love, provided for its rescue and salvation, by giving his Son to die for it.

Thirdly, That the sacrifice of Jesus was the only mean by which the redemption of man could be effected, and that it is absolutely sufficient to accomplish this gracious design: for it would have been inconsistent with the wisdom of God, to have appointed a sacrifice *greater* in itself, or *less* in its merit, than what the urgent necessities of the case required.

Fourthly, That sin must be an indescribable evil, when it required no less a sacrifice, to make atonement for it, than *God manifested in the flesh*.

Fifthly, That no man is saved through this sacrifice, but he that *believes*, i.e. who credits what God has spoken concerning Christ, his sacrifice, the end for which it was offered, and the way in which it is to be applied in order to become effectual.

Sixthly, That those who believe receive a double benefit: 1. They are exempted from eternal perdition-*that they may not perish*. 2. They are brought to eternal glory-*that they may have everlasting life*. These two benefits point out tacitly the state of man: he is *guilty*, and therefore exposed to *punishment*: he is *impure*, and therefore *unfit* for glory.

They point out also the *two* grand operations of grace, by which the salvation of man is effected. 1. *Justification*, by which the guilt of sin is removed, and consequently the person is no longer obnoxious to perdition. 2. *Sanctification*, or the purification of his nature, by which he is properly fitted for the kingdom of glory.

Verse 17. For God sent not, &c.] It was the opinion of the Jews that the Gentiles, whom they often term *the world*, hml [*olmah*, and μl w[h twmwa *omoth haolam, nations of the world*, were to be destroyed in the days of the Messiah. Christ corrects this false opinion; and teaches here a contrary doctrine. God, by giving his Son, and publishing his design in giving him, shows that he purposes the salvation, not the destruction, of the world-the Gentile people: nevertheless, those who will not receive the salvation he had provided for them, whether *Jews* or *Gentiles*, must necessarily perish; for this plain reason, There is but *one* remedy, and they *refuse* to apply it.

Verse 18. He that believeth] As stated before on ^{<B16>}**John 3:16**.

Is not condemned] For past sin, that being forgiven on his believing in Christ.

But he that believeth not] When the Gospel is preached to him, and the way of salvation made plain.

Is condemned already] Continues under the condemnation which Divine justice has passed upon all sinners; and has this superadded, *He hath not believed on the name of the only begotten Son of God*, and therefore is

guilty of the grossest insult to the Divine majesty, in neglecting, slighting, and despising the salvation which the infinite mercy of God had provided for him.

Verse 19. This is the condemnation] That is, this is the reason why any shall be found finally to perish, not that they came into the world with a perverted and corrupt nature, which is true; nor that they lived many years in the practice of sin, which is also true; but because they refused to receive the salvation which God sent to them.

Light is come] That is, Jesus, the Sun of righteousness, the fountain of light and life; diffusing his benign influences every where, and favouring men with a clear and full revelation of the Divine will.

Men loved darkness] Have preferred sin to holiness, Belial to Christ, and hell to heaven. **Ėvj** *chashac, darkness*, is frequently used by the Jewish writers for the *angel of death*, and for the *devil*. See many examples in *Schoettgen*.

Because their deeds were evil.] An allusion to robbers and cut-throats, who practise their abominations in the *night* season, for fear of being detected. The sun is a common blessing to the human race-it shines to all, envies none, and calls all to necessary labour. If any one choose rather to sleep by day, that he may rob and murder in the night season, he does this to his own peril, and has no excuse:-his punishment is the necessary consequence of his own unconstrained actions. So will the punishment of ungodly men be. There was *light*-they refused to walk in it. They chose to walk in the darkness, that they might do the works of darkness-they broke the Divine law, refused the mercy offered to them, are arrested by Divine justice, convicted, condemned, and punished. Whence, then, does their damnation proceed? From THEMSELVES.

Verse 20. For every one that doeth evil hateth the light] He who doth vile or abominable things: alluding to the subject mentioned in the preceding verse.

The word **φουλος**, *evil* or *vile*, is supposed by some to come from the Hebrew **cl p phalas**, to *roll*, and so *cover oneself in dust* or *ashes*, which was practised in token of *humiliation* and *grief*, not only by the more eastern nations, see ^{<1846>}**Job 42:6**, but also by the Greeks and Trojans, as appears from *Homer*, *Iliad* xviii. l. 26; xxii. l. 414; xxiv. l. 640; compare

Virgil, *Æn.* x. l. 844; and *Ovid*, *Metam.* lib. viii. l. 528. From the above Hebrew word, it is likely that the Saxon *ful*, the English *foul*, the Latin *vilis*, and the English *vile*, are derived. See *Parkhurst* under φουλος.

Lest his deeds should be reprov'd.] Or *discovered*. To *manifest* or *discover*, is one sense of the original word, ελεγχω, in the best Greek writers; and it is evidently its meaning in this place.

Verse 21. Wrought in God.] In his presence, and through his assistance. This is the end of our Lord's discourse to Nicodemus; and though we are not informed here of any good effects produced by it, yet we learn from other scriptures that it had produced the most blessed effects in his mind, and that from this time he became a disciple of Christ. He publicly defended our Lord in the Sanhedrin, of which he was probably a member, <B75> **John 7:50**, and, with Joseph of Arimathea, gave him an honourable funeral, <B99> **John 19:39**, when all his bosom friends had deserted him. See *Dodd*.

Verse 22. Came-into the land of Judea] Jerusalem itself, where Christ held the preceding discourse with Nicodemus, was in Judea; but the evangelist means that our Lord quitted the city and its suburbs, and went into the *country* parts. The same distinction between Jerusalem and Judea is made, <B08> **Acts 1:8; 10:39**; and in 1 Macc. 3:34; and in 2 Macc. 1:1, 10. See Bp. *Pearce*.

And baptized.] It is not clear that Christ did baptize any with water, but his disciples did- <B02> **John 4:2**; and what they did, by his authority and command, is attributed to himself. It is a common custom, in all countries and in all languages, to attribute the operations of those who are under the government and direction of another to him by whom they are directed and governed. Some however suppose that Christ at first did baptize; but, when he got disciples, he left this work to them: and thus these two places are to be understood:-1. this place, of Christ's baptizing before he called the twelve disciples; and 2. <B02> **John 4:2**, of the baptism administered by the disciples, after they had been called to the work by Christ.

Verse 23. In Ænon] This place was eight miles southward from Scythopolis, between Salim and Jordan.

There was much water] And this was equally necessary, where such multitudes were baptized, whether the ceremony were performed either by

dipping or *sprinkling*. But as the Jewish custom required the persons to stand in the water, and, having been instructed, and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, then *plunge themselves under the water*, it is probable that the rite was thus performed at Ænon. The consideration that *they dipped themselves*, tends to remove the difficulty expressed in **Clarke's note on** “^{<1086>}**Matthew 3:6**”. See the observations at the end of Mark. {**See Ancillary Data**}

Verse 25. John's disciples and the Jews] Instead of **Ἰουδαίων**, *Jews*, ABELS. M. BV, nearly 100 others, some versions and fathers, read **Ἰουδαίου**, *a Jew*, which *Griesbach* has admitted into the text. The *person* here spoken of was probably one who had been baptized by the disciples of our Lord; and the subject of debate seems to have been, whether the baptism of John, or that of Christ, was the most efficacious towards *purifying*.

Verse 26. And they came unto John] That he might decide the question.

Verse 27. A man can receive nothing, &c.] Or, *A man can receive nothing from heaven, unless it be given him*. I have received, not only my commission, but the power also by which I have executed it, from above. As I took it up at God's command, so I am ready to lay it down when he pleases. I have told you from the beginning that I was only the *forerunner* of the Messiah, and was sent, not to form a *separate party*, but to point out to men that Lamb of God which takes away the sin of the world:
^{<1088>}**John 3:28.**

Verse 29. He that hath the bride] The congregation of believers.

Is the bridegroom] The Lord Jesus-the Head of the Church. See ^{<1022>}**Matthew 22:2**, &c., where the parable of the *marriage feast* is explained.

The friend of the bridegroom] The person whom the Greeks called the *paranymph*-there were two at each wedding: one waited on the bride, the other on the bridegroom: their business was to serve them, to inspect the concerns of the bridechamber, and afterwards to reconcile differences between husband and wife, when any took place. John considers himself as standing in this relation to the Lord Jesus, while espousing human nature, and converting souls to himself: this is the meaning of *standeth by*, i.e.

ready to serve. See the observations at the end of the chapter. See Clarke “<BIB3>John 3:36”.

Verse 30. He must increase] His present success is but the beginning of a most glorious and universal spread of righteousness, peace, truth, and good will among men.

I must decrease.] My baptism and teaching, as pointing out the coming Messiah, must *cease*; because the Messiah is now come, and has entered publicly on the work of his glorious ministry.

Verse 31. Is above all] This blessed bridegroom, who has descended from heaven, <BIB3>**John 3:13**, is above all, superior to Moses, the prophets, and me.

He that is of the earth] John himself, who was born in the common way of man.

Speaketh of the earth] Cannot speak of heavenly things as Christ can do; and only represents Divine matters by these *earthly ordinances*; for the *spirit* and *meaning* of which, you must all go to the Messiah himself.

Verse 32. And no man receiveth his testimony.] Or, *And this his testimony no man taketh up*. That is, the testimony which John had borne to the Jews, that Jesus was the promised Messiah. *No man taketh up*.-No person is found to tread in my steps, and to publish to the Jews that this is the Christ, the Saviour of the world. See this sense of the original fully proved and vindicated by *Kypke* in loc.

Verse 33. Hath set to his seal] That is hath hereby confirmed the truth of the testimony which he has borne; as a testator sets his seal to an instrument in order to *confirm* it, and such instrument is considered as fully confirmed by having the testator’s seal affixed to it, so I, by taking up this testimony of Christ, and proclaiming it to the Jews, have fully confirmed it, as I know it to be a truth; which knowledge I have from the immediate inspiration of the Holy Spirit. See <BIB3>**John 1:33, 34**.

Verse 34. For God giveth not the Spirit by measure] He is the most perfect of all teachers, as having received the Holy Spirit as none before him ever did. *Without measure*-not for a particular *time, people, purpose, &c.*, but for the whole compass of time, and in reference to all eternity. Former dispensations of the Holy Spirit made partial discoveries of infinite

justice and mercy; but now the *sum* of *justice*, in requiring such a sacrifice, and the *plenitude* of *mercy*, in providing it, shall, by that Spirit with which he baptizes, be made manifest to all the children of men. It is worthy of remark that this was fully done after the outpouring of the Spirit on the day of pentecost, ^{<400>}**Acts 2:1**, &c., as may be clearly seen in all the apostolic epistles. The Jews observe, that the Holy Spirit was given only in certain measures to the prophets; some writing only *one book*, others *two*. So *Rab. Acba*.

Verse 35. All things into his hand.] See Clarke on “^{<40127>}**Matthew 11:27**”. A principal design of John is, to show that Christ was infinitely above every teacher, prophet, and Divine messenger that had ever yet appeared. The prophets had various gifts: some had visions, others dreams; some had the gift of *teaching*, others of *comforting*, &c.; but none possessed all these gifts: Christ alone possessed their plenitude, and is all things in all.

Verse 36. Hath everlasting life] He has already the seed of this life in his soul, having been made a partaker of the grace and spirit of him in whom he has believed. See Clarke on “^{<4008>}**John 3:8**”.

He that believeth not] Or, *obeyeth not*-**απειθων**: from **α**, negative, and **πειθω**, to *persuade*, or **πειθομαι**, to *obey*-the want of the obedience of faith. The person who *will* not be *persuaded*, in consequence, does not *believe*; and, not having *believed*, he cannot *obey*.

Shall not see life] Shall never *enjoy* it: there being no way to the kingdom of God, but through Christ Jesus, ^{<4012>}**Acts 4:12**. And none can expect to enter into this kingdom but those who *obey* him; for to such only he is the author of eternal salvation, ^{<4009>}**Hebrews 5:9**.

But the wrath of God abideth on him] **οπγη**, the *displeasure* of God. I should prefer *displeasure* to *wrath*, because the common acceptance of the latter (*fury*, *rage*) is not properly applicable here. Perhaps the original word is used in the same sense here as in ^{<4016>}**Romans 2:5; 3:5; 13:4, 5;** ^{<4006>}**Ephesians 5:6;** ^{<4010>}**1 Thessalonians 1:10; 5:9;** where it evidently means *punishment*, which is the effect of irritated justice. Taken in this sense, we may consider the phrase as a Hebraism: *punishment of God*, i.e. the most heavy and awful of all punishments; such as sin deserves, and such as it becomes Divine justice to inflict. And this *abideth on him*-endures as long as his unbelief and disobedience remain! And how

shall these be removed in a hell of fire! Reader! pray God that thou mayest never know what this *continuing punishment means!*

THERE are many very important topics brought forward in this chapter; the principal of which have been already illustrated in the notes: the subject in the 29th verse {<BIB>**John 3:29**</BIB>} is of great consequence, and requires some farther explanation.

The *friend of the bridegroom* is the person called among the Jews *שׁוֹשְׁבֵינִים* *shoshabin*; and *παράνυμφος*, *paranymph*, among the Greeks. Several matters are found in the Jewish writings relative to these, which may serve to throw light, not only on the discourse of John, but also on other passages of Scripture.

1. There were generally two *shoshabinim*; one for the *bride*, another for the *bridegroom*: though in many instances we find the *shoshabin* of the *bride* only mentioned.
2. These officers were chosen out of the most intimate and particular friends of the parties:-a brother might be *shoshabin* or *paranymph* to his brother.
3. Though it is probable that such persons were not always found in ordinary weddings, yet they were never absent from the marriages of kings, princes, and persons of distinction.
4. The Jews believe that this was an ordinance appointed by God; and that he *himself* was *shoshabin* to Adam. But in *Bereshith Rabba* it is said, that *God took the cup of blessing and blessed the first pair*; and that *Michael and Gabriel were shoshabins to Adam*.
5. So important was this office esteemed among them, that it was reckoned one of the indispensable works of charity: much depending on the proper discharge of it, as we shall afterwards find.
6. Those who were engaged in this office, were excused, for the time, from some of the severer duties of religion, because they had so much to do about the new-married pair, especially during the seven days of the marriage feast.

These *shoshabinan* had a *threefold* office to fulfil, viz. *before, at, and after* the marriage: of each of these in order.

I. *Before* the marriage: it was the business of the *shoshabin*:-

1. To procure a husband for the virgin, to guard her, and to bear testimony to her corporeal and mental endowments; and it was upon this testimony of this friend that the bridegroom chose his bride.

2. He was the *internuncio* between her and her spouse elect; carrying all messages from her to him, and from him to her: for before marriage young women were very strictly guarded at home with their parents or friends.

II. *At* the wedding: it was the business of the *shoshabin*, if necessary:-

1. To vindicate the character of the bride.

2. To sleep in an apartment contiguous to the new-married pair, to prevent the bride from receiving injury.

3. It was his office to see that neither the bride nor bridegroom should be imposed on by each other; and therefore it was his business to examine and exhibit the tokens of the bride's purity, according to the law,

^{<R213>}**Deuteronomy 22:13-21**. Of their office, in this case, the rabbins thus speak: *Olim in Judea paranymphe perscrutati sunt locum sponsi et sponsæ-ad scrutandum et officiose observandum ea, quæ sponsi illa nocte fecerint: ne scilicet alter alteri dolo damnum inferat: ne sponsus sanguinem virginitatis agnoscat, illum celet aut tollat: et ne sponsa pannum sanguine tinctum secum inferat.*

4. When they found that their friend had got a pure and chaste virgin, they exulted greatly; as their own character and the happiness of their friend, were at stake. To this the Baptist alludes, ^{<R29>}**John 3:29**, *This my joy is fulfilled.*

5. They distributed gifts to the new-married couple, which, on their marriage, were repaid either by their friend, or by his father. The same thing is done at what are called the *biddings*, at marriages in Wales, to the present day.

6. They continued with the bride and bridegroom the *seven* days of the marriage, and contributed variously to the festivity and hilarity of the occasion.

III. *After* marriage.

1. The *shoshabin* was considered the *patron* and *advocate* of the wife, and in some sort her *guardian*, to which the apostle alludes, ^{<47110>}**2 Corinthians 11:2**. He was generally called in to compose any differences which might happen between her and her husband, and reconcile them when they had been at variance.

2. They appear to have had the keeping of the *marriage contract*, which in certain cases they *tore*; when they had reason to suspect infidelity on the part of the woman, by which the marriage was dissolved; and thus the suspected person was prevented from suffering capitally. *Schoettgen* produces a case like this from *R. Bechai*, in *legem*, fol. 114. “A king visited foreign parts, and left his queen with her maids: they raised an evil report on her, and the king purposed to put her to death. The *shoshabin* hearing of it, *tore the matrimonial contract*, that he might have it to say, the marriage is dissolved. The king, having investigated the case, found the queen innocent: she was immediately reconciled to her husband, and the *shoshabin* was directed to *write another contract*.”

3. *Schoettgen* very modestly hazards a conjecture, that, if the husband had either abandoned or divorced his wife, the *shoshabin* took her, and acted to her as a brother-in-law; which is probable from the place to which he refers, ^{<0740>}**Judges 14:20**: *But Samson’s wife was given to his companion, whom he had used as his friend*: or, as both the Syriac and the Targum have it, *she was given, hynybvww shoshebeeneyah, to his paranymp*; which is agreeable to the *Alexandrian* copy of the *Septuagint*, **καὶ συνωκησεν ἡ γυνὴ σαμψὼν τῷ συμπαρωγῶ αὐτοῦ, ὃς ἦν εταῖρος αὐτοῦ**. *And Samson’s wife dwelt (or cohabited) with his paranymp, who had been his companion*. The same reading is found in the *Complutensian Polyglott*.

From the preceding particulars, collated with the speech of John in ^{<810>}**John 3:29**, and with the words of St. Paul, ^{<47110>}**2 Corinthians 11:2**, it is plain that *Christ* is represented as the BRIDEGROOM: the *Church*, or his *genuine disciples*, the BRIDE: the ministers of the Gospel, the **hynybvww** SHOSHBEENIM, whose great and important duty it is to present to the bridegroom a pure, uncontaminated *virgin*, i.e. *a Church without spot, or wrinkle, or any such thing*, ^{<810>}**Ephesians 5:27**, alluding evidently to the office of the paranymp, on whom the bridegroom depended to procure him, for wife, a chaste and pure virgin. Hence that saying of St. Paul, who considered himself the paranymp to Jesus Christ: *I am jealous over you*

with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, ^{<47102>}**2 Corinthians 11:2.**

From all these particulars, we see that the office of the *shoshabin*, or *paranymph*, was a very important one among the Jews; and that, to it, some interesting references are made in the New Testament, the force and true meaning of which passages cannot be discerned without considering the character and office of the Jewish paranymph. See several good observations on this in *Lightfoot's* notes on ^{<4101>}**John 2:1**, and *Schoettgen*, on ^{<4102>}**John 3:29**.

As the Christian Church was now to take place of the Jewish, and the latter was about to be cast off because it was polluted, John, by using the simile of the bride, bridegroom, and paranymph, or *friend of the bridegroom*, points out, as it were prophetically, of what kind the Christian Church must be: it must be as holy and pure as an uncontaminated virgin, because it is to be the bride or spouse of our Lord Jesus Christ: and God honours the Baptist by making him the paranymph; and indeed his whole preaching and baptism were excellently calculated to produce this great effect, as he strongly proclaimed the necessity of a total reformation of heart and manners, among all classes of the people. See the notes on ^{<4008>}**Matthew 3:8-12**, and on ^{<4103>}**Luke 3:10-14**. He heard the bridegroom's voice—he faithfully communicated what he had received from heaven, ^{<4107>}**John 3:27**, and he rejoiced exceedingly to find that he had got a people prepared for the Lord. The success of John's preaching greatly contributed to the success of that of Christ and his disciples. For this purpose he was endued with power from on high, and chosen to be the paranymph of the heavenly bridegroom.

ST. JOHN

CHAPTER 4.

Jesus, finding that the Pharisees took offence at his making many disciples, leaves Judea to pass into Galilee, 1-3. And passing through Samaria comes to Sychar, and rests at Jacob's well, 4-6. While his disciples were gone to the city to buy meat, a woman of Samaria comes to draw water, with whom our Lord discourses at large on the spiritual nature of his religion, the perfection of the Divine nature, and the purity of his worship, 7-24. On his informing her that he was the Messiah, she leaves her pitcher, and goes to inform her townsmen, 25-30. His discourse with his disciples in her absence, 31-38. Many of the Samaritans believe on him, 39-42; He stays two days with them, and goes into Galilee, 43-45. He comes to Cana, and heals the son of a nobleman, in consequence of which he believes on him, with his whole family, 46-54.

NOTES ON CHAP. 4.

Verse 1. Jesus made and baptized, &c.] These seem to be quoted as the very words which were brought to the Pharisees; and, from our Lord's conduct after this information, we may take it for granted that they were so irritated that they were determined to seek an occasion to take away his life; in consequence of which, leaving Judea, he withdrew into Galilee.

Verse 2. Jesus himself baptized not] See Clarke on "~~John 3:22~~".

Verse 4. And he must needs go through Samaria.] Or, *It was necessary for him to pass through Samaria:* for this plain reason, and no other, because it was the only proper road. Samaria lay northward of Judea, and between the great sea, Galilee, and Jordan; and there was therefore no going from Galilee to Jerusalem but through this province. **See Clarke's note on "~~Luke 17:11~~".** From Jerusalem to Galilee through Samaria, according to Josephus, was three days' journey. See his own life.

Verse 5. A city-called Sychar] This city was anciently called *Shechem*. It seems to have been situated at the foot of Mount Gerizim, in the province of Samaria, on which the temple of the Samaritans was built. After the ruin of Samaria by Salmanezer, *Sychar*, or *Shechem*, became the capital of the Samaritans; and it continued so, according to Josephus, Ant. l. xi. c. 8, in the time of Alexander the Great. It was about ten miles from *Shiloh*, forty from *Jerusalem*, and fifty-two from *Jericho*. It probably got the name of

Sychar, which signifies *drunken*, from the drunkenness of its inhabitants. With this crime the Prophet Isaiah (^{<2320>}**Isaiah 28:1, 3, 7, 8**) solemnly charges the Ephraimites, within whose limits the city stood. This place is remarkable in the Scriptures: 1. As being that where Abram first stopped on his coming from Haran to Canaan. 2. Where God first appeared to that patriarch, and promised to give the land to his seed. 3. The place where Abram first built an altar to the Lord, and called upon his name, ^{<0120>}**Genesis 12:7**. The present name of this city is *Neapolis*, or *Naplouse*. See Calmet.

That Jacob gave to his son Joseph.] Jacob had bought this field from the children of Hamor, the father of Shechem, for a hundred pieces of silver, or *lambs*, ^{<0139>}**Genesis 33:19**; and in it he built an altar, which he dedicated to *El Elohey Yishrael*, the strong God, the covenant God of Israel, ^{<0133>}**Genesis 33:20**. This, Jacob left as a private or overplus inheritance to Joseph and his children. See ^{<0142>}**Genesis 48:21, 22**, and ^{<0242>}**Joshua 24:32**.

Verse 6. Jacob's well was there.] Of this well Mr. Maundrell gives the following account. "About one-third of an hour from Naplosa, the ancient Sychar and Sychem, stood Jacob's well. If it be inquired, whether this be the very place, seeing it may be suspected to stand too remote from Sychar for the women to come and draw water, we may answer-that, in all probability, the city extended farther in former times than it does now, as may be conjectured from some pieces of a very thick wall, the remains perhaps of the ancient *Sychem*, still to be seen not far from hence. Over it stood formerly a large church, erected by the Empress *Irene*; but of this the voracity of time, assisted by the hands of the *Turks*, has left nothing but a few foundations remaining. The well is covered at present with an old stone vault, into which you are let down by a very strait hole; and then, removing a broad flat stone, you discover the well itself. It is dug in a firm rock, is about three yards in diameter, and thirty-five in depth, five of which we found full of water. This confutes a story frequently told to travellers, 'That it is dry all the year round, except on the anniversary of that day on which our blessed Saviour sat upon it; but then bubbles up with abundance of water.' At this well the narrow valley of Sychem ends, opening itself into a wide field, which probably is part of the ground given by Jacob to his son Joseph. It is watered by a fresh stream, running between it and Sychem, which makes it exceedingly verdant and fruitful." See Maundrell's Travels, 5th edit. p. 62.

Cutting pools, or making *wells* for *public use*, renders a man *famous* among the *Hindoos*. So this well had the name of *Jacob*, because he had digged it, and it was for public use.

Sat thus] Chrysostom inquires what the particle *thus*, οὕτως, means here? and answers, that it simply signifies, he sat not upon a throne, seat, or cushion; but (as the circumstances of the case required) upon the ground. This is a sense which is given to the word in the ancient Greek writers. See *Raphelius*, *Wetstein*, and *Pearce*. It is probably a mere expletive, and is often so used by Josephus. See several examples in *Rosenmuller*.

The sixth hour.] About twelve o'clock: see **Clarke's notes on “^{<B013>}John 1:31”**. The *time* is noted here: 1. To account for Christ's *fatigue*-he had already travelled several hours. 2. To account for his *thirst*-the sun had at this time waxed *hot*. 3. To account for the disciples going to *buy food*, ^{<B018>}**John 4:8**, because this was the ordinary time of *dinner* among the Jews. See the note referred to above. Dr. Macknight thinks the *sixth hour* to be the Roman six o'clock in the afternoon. See **Clarke's note on “^{<B019>}John 1:29”**.

Verse 7. There cometh a woman of Samaria to draw water] That this was the employment of the females, we see in different parts of the Sacred Writings. See ^{<0131>}**Genesis 24:11**, &c.; ^{<0116>}**Exodus 2:16**, and the note at the end of that chapter. The Jews say that those who wished to get wives went to the wells where young women were accustomed to come and draw water; and it is supposed that women of ill fame frequented such places also. See several proofs in *Schoettgen*.

Verse 9. That thou, being a Jew] Probably the inhabitants of Judea distinguished themselves from those of Samaria by some peculiar mode of dress; and by this the Samaritan woman might have known Christ: but it is likely that our Lord spoke the Galilean dialect, by which we find, from ^{<4170>}**Mark 14:70**, a Jew of that district might easily be known.

The Jews have no dealings with the Samaritans.] Perhaps better, *Jews have no communion with Samaritans*. These words appear to be added by the evangelist himself, in explanation of the woman's question. The original word, συγγρῶνται, has been variously translated and understood. It comes from *συν*, *together*, and *χραομαι*, *I use*, or *borrow*: hence it has been understood to mean, the Jews will be *under no* kind of *obligation* to the Samaritans-will *borrow* nothing from them-will not *drink* out of the

same *cup* or *well* with them-will not *sit down* to *meals* with them, nor eat out of the *same vessel*-will have no *religious connection*, no *commercial dealings* with them. The word *communion*, I think, fully expresses the sense of the original; and, being as extensive in its meaning as our word *dealings*, is capable of as general an interpretation. The deadly hatred that subsisted between these two nations is known to all. The Jews cursed them, and believed them to be accursed. Their most merciful wish to the Samaritans was, that they might have no part in the resurrection; or, in other words, that they might be *annihilated*.

Verse 10. If thou knewest the gift of God] δωρεαν signifies a *free* gift. A *gift* is any thing that is *given*, for which no equivalent has been or is to be returned: a *free gift* is that which has been given without asking or entreaty. Such a *gift* of kindness was Jesus Christ to the world, ~~John~~ **John 3:16**; and through him comes the gift of the Spirit, which those who believe on his name were to receive. Christ was not an *object of desire* to the world-no man asked for him; and God, moved thereto by his own eternal mercy, *freely gave* him. Through this great gift comes the *Holy Spirit*, and all other gifts which are necessary to the salvation of a lost world.

Living water.] By this expression, which was common to the inhabitants both of the east and of the west, is always meant *spring water*, in opposition to *dead, stagnant water* contained in ponds, pools, tanks, or cisterns; and what our Lord means by it is evidently the Holy Spirit, as may be seen, ~~John~~ **John 7:38, 39**.

As water *quenches* the *thirst*, *refreshes* and *invigorates* the *body*, *purifies* things *defiled*, and renders the *earth fruitful*, so it is an apt emblem of the gift of the Holy Ghost, which so *satisfies* the souls that receive it that they *thirst no more* for *earthly* good: it *purifies* also from all spiritual *defilement*, on which account it is emphatically styled the *Holy Spirit*; and it makes those who receive it *fruitful* in every good word and work.

Verse 11. Thou hast nothing to draw with] ουτε αντλημα εχεις, *Thou hast no bucket*. Good water is not plentiful in the east; and travellers are often obliged to carry leathern *bottles* or *buckets* with them, and a *line* also, to let them down into the deep wells, in order to draw up water. If the well was in our Lord's time, as it was found by Mr. Maundrell, thirty-five yards deep, it would require a considerable *line* to reach it; and with such it is not likely that even the disciples of our Lord were provided. The woman

might well say, *The well is deep, and thou hast nothing to draw with; whence then hast thou that living water?*

Verse 12. Our father Jacob] The *ancient* Samaritans were undoubtedly the descendants of Jacob; for they were the ten tribes that revolted in the reign of Rehoboam: but those in our Lord's time were not genuine Israelites, but a corrupted race, sprung from a mixture of different nations, sent thither by Salmanezer, king of the Assyrians. See ~~<1724>~~ **2 Kings 17:24.**

Verse 14. Springing up into everlasting life.] On this account he can never thirst: for how can he lack water who has in himself a living, eternal spring? By this water our Lord means also his doctrine, explaining and promising the gifts and graces of the *Holy Ghost*, which proceed from Jesus Christ their fountain, dwelling in a believing heart. There is no eternal life without the Spirit; no Spirit without Christ; and no Christ to give the Spirit, without dwelling in the heart: this his whole doctrine proclaims.

Verse 15. Give me this water] She did not as yet comprehend our Lord's meaning; but her curiosity was much excited, and this was the design of our Lord, that he might have her mind properly prepared to receive the great truths which he was about to announce.

Verse 16. Call thy husband] Our Lord appears to have spoken these words for two purposes: 1. To make the woman consider her own state. 2. To show her that he knew her heart, and the secret actions of her life; and was therefore well qualified to teach her heavenly truths.

Verse 18. Thou hast had five husbands] It is not clear that this woman was a *prostitute*: she might have been legally married to those five, and might have been divorced through some misbehaviour of her own, not amounting to adultery; for the adulteress was to be put to death, both by the Jewish and Samaritan law, not divorced: or she might have been cast off through some caprice of her husband; for, in the time of our Lord, divorces were very common among the Jews, so that a man put away his wife *for any fault*. See Clarke's note on "~~<1051>~~ **Matthew 5:31**". Some are so very fond of exaggerating that nothing can pass through their hands without an increase: hence *Heracleon* says she had six husbands, and *Jerome* modestly gives her *twenty-two*! *Viginti duos habuisti maritos, et ille a quo sepelieris non est tuus.* "Thou hast had *twenty-two* husbands and he by whom thou shalt be buried is not thine." *Epist. xi.*

He whom thou now hast is not thy husband] **νυν ον εχεις, ουκ εστι σου ανηρ.** Bishop Pearce would translate this clause in the following manner: *There is no husband whom thou now hast-or, less literally, Thou hast no husband now:* probably the meaning is, Thou art contracted to another, but not yet brought home: therefore he is not yet thy husband. See *Rosenmuller*. Bishop Pearce contends that our Lord did not speak these words to her by way of reproof: 1. Because it is not likely that a woman so far advanced in years as to have had five husbands should have now been found living in adultery with a sixth person. 2. Because it is not likely that our Lord would not, in some part of his discourse, have reproved her for her fornication, especially if guilty of it under such gross circumstances. 3. Nor is it likely that a woman of so bad a life should have had so much influence with the people of her city that they should, on her testimony, ^{<B049>}**John 4:39-42**, believe Jesus to be the Messiah. 4. Nor is it at all likely that when a discovery of her guilt was made to her, by one whom she acknowledged to be a *prophet*, ^{<B049>}**John 4:19**, the first thing which came into her thoughts should be the important question in religion, about the *place* appointed by God for his worship, so warmly contested between the Jews and Samaritans. 5. Nor is it at all probable that a person of such a bad life, without any mentioned sign of repentance, should have been the first (perhaps the only private person) to whom Jesus is recorded as declaring himself to be *the Christ*, as he does to her, ^{<B026>}**John 4:26**.

Verse 19. I perceive that thou art a prophet.] And therefore thought him well qualified to decide the grand question in dispute between the Jews and the Samaritans: but she did not perceive him to be the *Messiah*.

Verse 20. Worshipped in this mountain] Probably pointing to Mount *Gerizim*, at the foot of which Sychar was situated. The patriarchs had worshipped here-Jacob builded an altar on this mountain, and worshiped the true God: see ^{<D120>}**Genesis 22:2; 33:20**. Thus she could say, *Our fathers worshipped in this mountain*. On this mountain Sanballat had built them a temple, about 332 years before our Lord's incarnation. See Joseph. Antiq. xi. c. viii. s. 4, and 2 Macc. 6:2.

Many heathens considered particular places as having a peculiar *sanctity* or *fitness*, for the worship of their deities, beyond others. Such places abound in *Hindustan*; and in *them* they think *men ought to worship*.

In the Hebrew Pentateuch, ^{<B2704>}**Deuteronomy 27:4**, &c., where the Israelites are commanded to build an altar on mount EBAL, and offer

sacrifices, &c., the Samaritan Pentateuch has GERIZIM instead of *Ebal*; and Dr. Kennicott strongly contends, Dissert. vol. ii. p. 20, &c., that *Gerizim* is the genuine reading: but our blessed Lord, by the following answer, shows that the *place* was a matter of little importance, as the Divine worship was no longer to be confined to either: ^{<4042>}**John 4:21**. See Clarke's note on ^{<45704>}**Deuteronomy 27:4**".

Verse 21. The hour cometh, &c.] The time was now at hand in which the spiritual worship of God was about to be established in the earth, and all the Jewish rites and ceremonies entirely abolished.

Worship the Father.] This epithet shows the mild, benignant, and tender nature of the Gospel dispensation. Men are called to worship their heavenly Father, and to consider themselves as his *children*. In reference to this, our Lord's prayer begins, *Our FATHER, who art in heaven, &c.* See ^{<4042>}**John 4:23**.

Verse 22. Ye worship ye know not what] The Samaritans believed in the same God with the Jews; but, as they rejected all the prophetic writings, they had but an imperfect knowledge of the Deity: besides, as they incorporated the worship of idols with his worship, they might be justly said to worship him whom they did not properly know. See the account of their motley worship, ^{<121726>}**2 Kings 17:26-34**. But after Sanballat had built the temple on Mount Gerizim, the idolatrous worship of the Cutheans and Sepharvites, &c., was entirely laid aside; the same religious service being performed in the Samaritan temple which was performed in that at Jerusalem.

We know what we worship] We Jews acknowledge all the attributes of his nature, and offer to him *only* the sacrifices prescribed in the law.

Salvation is of the Jews.] *ΕΚ ΤΩΝ ΙΟΥΔΑΙΩΝ ΕΣΤΙΝ*, *Salvation is from the Jews*. *Salvation* seems here to mean the *Saviour*, the *Messiah*, as it does ^{<40423>}**Luke 2:30**; ^{<44042>}**Acts 4:12**: and so the woman appears to have understood it, ^{<40425>}**John 4:25**. The Messiah was to spring from the Jews—from them, the preaching of the Gospel, and the knowledge of the truth, were to go to all the nations of the world. It was to the Jews that the promises were made; and it was in their prophetic Scriptures, which the Samaritans rejected, that Jesus Christ was proclaimed and described. See ^{<31103>}**Isaiah 11:3**.

Verse 23. The true worshippers shall worship-in spirit] The worship of the Samaritans was a *defective* worship—they did not receive the prophetic writings: that of the Jews was a carnal worship, dealing only in the *letter*, and referring to the spirit and design, which were at a distance, by types and ceremonies. The Gospel of Christ showed the meaning of all these carnal ordinances, and the legal sacrifices, which had all their consummation in his offering of himself: thus a *spiritual* dispensation took the place of the *carnal* one which prefigured it. 2. The preaching of the Gospel discovered the true nature of God, of salvation, of the human soul, of earthly and of heavenly things; and, because of this, it is put in opposition to the *defective* Samaritan worship.

Verse 24. God is a Spirit] This is one of the first, the greatest, the most sublime, and necessary truths in the compass of nature! There is a God, the cause of all things—the fountain of all perfection—without parts or dimensions, for he is ETERNAL—*filling* the heavens and the earth—*pervading, governing, and upholding* all things: for he is an *infinite* SPIRIT! This God can be pleased only with that which resembles himself: therefore he must hate *sin* and *sinfulness*; and can delight in those only who are made partakers of his own Divine nature. As all creatures were made by him, so all owe him obedience and reverence; but, to be acceptable to this infinite Spirit, the worship must be of a *spiritual* nature—must spring from the *heart*, through the influence of the Holy Ghost: and it must be in TRUTH, not only in *sincerity*, but performed according to that Divine *revelation* which he has given men of himself. A man worships God in *spirit*, when, under the influence of the Holy Ghost, he brings all his affections, appetites, and desires to the throne of God; and he worships him in *truth*, when every purpose and passion of his heart, and when every act of his religious worship, is guided and regulated by the word of God. “The enlightened part of mankind,” says Abu’l Fazel, “knows that *true righteousness* is an upright *heart*; and believe that God can only be worshipped in *holiness* of SPIRIT.” Ayeen Akbery, vol. iii. p. 254.

“Of all worshippers,” says Creeshna, “I respect him as the most devout, who hath faith in me, and who serveth me with a soul possessed of my spirit.” Geeta, p. 68.

Verse 25. I know that Messias cometh] Instead of $\omicron\iota\delta\alpha$ *I know*, several excellent MSS. and versions read, $\omicron\iota\delta\alpha\mu\epsilon\nu$, *we know*; as if she had said that all the Samaritans expected the advent of the Messiah. Though they

did not receive the prophetic writings, yet the tradition of the advent of the *Messiah*, which was common among the *Jews*, and founded on promises contained even in the books of Moses, was generally received among the Samaritans also.

Which is called Christ] This appears to be the evangelist's explanation of the Hebrew word, according to his custom; ~~<4018>~~ **John 1:38, 41, 42; 9:7,** &c.; for we cannot suppose that the woman understood Greek, so as to translate the Hebrew word to our word; or that she should suppose that a person who was a *Jew*, ~~<4049>~~ **John 4:9**, and a *prophet*, ~~<4049>~~ **John 4:19**, could stand in need of this interpretation.

He will tell us all things.] Relative to the nature of *God*, the nature of his worship, and the proper *place* to adore him in. In a word, he will settle the great national question between *Gerizim* and *Ebal*; and we shall then know certainly *where* we ought to worship.

Verse 26. Jesus saith unto her, I-am he.] Our Lord never spoke in such *direct* terms concerning himself to his own countrymen; nor even to his own disciples, till a little before his death. The reason given by Bishop Pearce is the following: The woman being *alone* when Jesus said it, and being a Samaritan, he had no reason to apprehend that the Samaritans, if they knew his claim, would disturb his ministry before the time of his suffering came; which seems to have been the reason why he concealed it so long from his own countrymen.

Verse 27. Came his disciples] From the town, whither they went to buy food, ~~<4048>~~ **John 4:8.**

Marvelled that he talked with the woman] Because it was contrary to the custom of the eastern countries; and there are many canons, among the rabbins, against it. To the present time, if a man meet even his own wife in the street, he does not speak to her; and this is done to keep up the *appearance* of a chastity and temperance of which the eastern world knows nothing. They might wonder how a Samaritan, in whom they could expect no *spirituality*, could listen to the conversation of their Master, who never spake but about heavenly things.

Yet no man said, &c.] They were awed by his majesty, and knew that he must have sufficient reasons to induce him to act a part to which he was not at all accustomed. A great man has said, "Converse sparingly, if at all,

with women; and never alone.” Every minister of the Gospel will do well to attend to this advice.

Verse 28. Left her waterpot] She was so penetrated with the great truths which Jesus had announced that she forgot her errand to the well, and returned to the city without the water for which she came out!

Verse 29. All things that ever I did] The Jews believed that one essential characteristic of the Messiah would be, that he should be able to tell the secrets of all hearts. This they believed was predicted, ^{<3110>}**Isaiah 11:2, 3.**

When the famous impostor *Barchochab*, who rose up under the empire of Adrian, about a hundred years after the incarnation, professed himself to be the Messiah, after having been deceived by him for two years, they at last thought of putting his divinity to proof on this ground: they brought before him persons whom he did not know, some of whom were very vicious, and others of a different character; they desired him to point out who were the righteous, and who were the wicked; which when he could not do, they rose up and put him to death. *La Bible de Martin.*

Verse 30. They went out of the city] Such effect had the simple testimony of the woman on their minds.

And came unto him.] Or, *Were coming to him;* for they did not reach him immediately; all that discourse between him and his disciples, mentioned ^{<3031>}**John 4:31-39**, inclusive, having taken place before the people of Sychar got to the well. See ^{<3040>}**John 4:40.**

Verse 31. Master, eat.] They knew that he was greatly spent both with hunger and fatigue.

Verse 32. I have meat to eat that ye know not of.] Our blessed Lord seizes every opportunity to raise the minds of his apostles to heavenly things, through the medium of earthly matters. Nor does he *force* these things into such service. Properly understood, earthly *substances* are the types, representatives, and shadows of heavenly things.

Verse 33. Hath any man brought him aught to eat?] Has he got food in any preternatural way? They could not help remembering the miraculous interventions of Divine providence in feeding Elijah by the ravens, at the brook Cherith, ^{<1170>}**1 Kings 17:4-6**, and by the ministry of an angel, ^{<1190>}**1**

Kings 19:5-8, and our Lord's preternatural repast in the wilderness, after his victory over Satan, ^{<4011>}**Matthew 4:11**.

Verse 34. My meat is to do the will of him that sent me] In these words, our blessed Lord teaches a lesson of zeal and earnestness to his apostles, and to all their successors in the Christian ministry. Let the salvation of souls lie nearer your heart than life itself. Let eating and drinking, labour and rest, reading, thinking, study, prayer, and all things, be directed to the accomplishment of this great work. Ministers of Jesus! imitate your Lord! Souls are perishing for lack of knowledge-God has given you the *key* of the kingdom, the knowledge of his word-O open unto them the gate of life! They are dropping by thousands into hell! O pluck the brands out of the burning!

Verse 35. There are yet four months, and then cometh harvest?] In Palestine, the harvest did not begin till after the passover, which was fixed on the 14th of the month Nisan, which answers to our *March*, and sometimes extends into *April*. The *barley* harvest was the first; after that the *wheat*; and both were finished by *Pentecost*. For, in the feast of Pentecost, the first fruits of all the harvest were carried to the temple, and waved before the Lord. See ^{<4231>}**Leviticus 23:11**. The *four months*, of which our Lord speaks here, must be computed, according to M. Toynard, from *Shebat*, which was the eleventh month of the sacred year, and which commenced that year on the 13th of January: from that, till the beginning of the wheat harvest, which began about a month after the passover, there were exactly four months. The passover was that year on the 15th of Nisan, or March 28; and Pentecost took place on the 17th of May. We may therefore suppose that it was about the 13th of January, or beginning of the month Shebat, that John the Baptist was cast into prison, and that Christ retired into Galilee. The fixing of this epoch is of considerable importance. See Calmet's Com. on this place.

The following method of dividing the seasons among the Jews is thus stated in *Bava Metsia*, fol. 106. "Half *Tisri*, all *Marheshvan*, and half *Cisleu*, is [*rz* *zera*. SEED-TIME. Half *Cisleu*, whole *Tebeth*, and half *Shebat*, is *ārwj choreph*, WINTER. Half *Shebat*, whole *Adar*, and half *Nisan*, is *rwq kor*, the WINTER SOLSTICE. Half *Nisan*, all *Ijar*, and half *Sivan*, is *ryxq katsir*, HARVEST. Half *Sivan*, all *Tammuz*, and half *Ab*, is *xyyq kyits*, SUMMER. Half *Ab*, all *Elul*, and half *Tisri*, is *μwj chum*, the

great HEAT.” The Jews sowed *wheat* and *spelt* in *Tisri* and *Marheshvan*; and *barley* in *Shebat* and *Adar*. Now let us reckon **τετραμηνον**, the *four months*, backwards, from the beginning of the *barley harvest*, or the middle of the month *Nisan*, and we shall go back to the middle of the month *Cisleu*, which will fall in with the beginning of our *December*, whence it will be easy to conjecture what *feast* that was, mentioned **John 5:1**, viz. the passover. See *Lightfoot*; and see **Clarke’s note on “John 5:1”**.

After all that learned men have said on this passage, it does not appear that our Lord meant any thing by it more than an illustration of his present subject. Though there were ordinarily four months from seed-time to harvest, and that a man, after he had sowed his seed, must wait patiently till the regular and natural harvest came, yet it was not the case now: the seed of life which he had sown but a few hours ago had already brought forth much fruit; therefore he says, *Lift up your eyes, and look on the fields*, over which it is likely the Samaritans were then coming in troops, guided by the woman who had already received the light of the Gospel of peace.

The fields-are white already to harvest.] Multitudes of Samaritans are coming to believe on me, and to be saved unto eternal life. Probably they had a kind of *white* raiment.

Verse 36. And he that reapeth receiveth wages] Or, And *already the reaper receiveth wages*. By making the word **ηδη**, *already*, the beginning of this verse, on the authority of some excellent MSS. and versions, a more consistent sense is obtained than from the common arrangement, where **ηδη** terminates the preceding verse.

Already the heavenly sower, Jesus Christ, becomes the *reaper* of the produce of the seed which he had so lately sown; and receives the *wages* which he desired, the high gratification of saving immortal souls; and *gathers in his fruit unto eternal life*. So the sower and the reaper, who are here *one* and the *same person, rejoiced together*, having seen the seed time and the harvest take place on the same day. The sower had not time to leave the field which he had sown, till it was full time to gather in the *harvest!*

Verse 37. Herein is that saying true, One soweth, and another reapeth.] Or, *One is the sower, and another is the reaper*. In what respects *you*, of this business, this proverb is true-*One is the sower, &c.*,

for I have sent you to reap, to preach my Gospel, and gain converts, where ye have not laboured-have not sown the first seeds of eternal life. Others have laboured-the *patriarchs* and *prophets*, and ye are entered into the fruits of their labours. They announced the Messiah who was to come, and the expectation of the people was excited, and they longed for his appearance; but they were gathered to their fathers before they could see the fruit of their labour. You are come to tell the people that the kingdom of God is among them, and that God has visited his people.

The proverb which our Lord mentions above was taken from what ordinarily happens in the course of the Divine providence, where one takes a great deal of pains to procure that of which another reaps the benefit. See instances of this proverb, ^{<13316>}**Leviticus 26:16**: *Ye shall sow your seed in vain, for your enemies shall eat it.* ^{<3365>}**Micah 6:15**: *Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but not anoint thee with the oil.* See also ^{<2870>}**Hosea 7:9**. The Greeks had the same proverb: **ἄλλοι μὲν σπερουσι, ἄλλοι δ' ἄν ἀμησονται**. So had the Latins: *Aliis leporem excitasti. You have beat the bush, and another has found the hare.* See the famous verses of Virgil beginning with, *Sic vos non vobis*, in which the *fowls*, the *sheep*, the *bees*, and the *oxen*, are elegantly brought in as illustrations of the propriety of the proverb.

Sic vos non vobis nidificatis aves.
Sic vos non vobis vellera fertis oves.
Sic vos non vobis mellificatis apes.
Sic vos non vobis fertis aratra boves.

*So you, ye birds, of wondrous skill possesset,
 Not for yourselves construct the curious nest.*
*So you, ye sheep, who roam the verdant field,
 Not for yourselves your snowy fleeces yield,*
*So you, ye bees, who every flower explore,
 Not for yourselves amass the honied store.*
*So you, ye patient kine, inured to toil,
 Not for yourselves subdue the stubborn soil!*

Bishop Pearce gives this text a remarkable turn. The verse he translates thus: *I sent you away, that ye might reap that whereon ye bestowed no labour*; i.e. I did not send you to the city (^{<4008>}**John 4:8**) for this purpose only, that ye might buy meat; but I sent you away chiefly with this intent, that there might be a harvest for you to reap upon your return; though you

sowed no seed, and bestowed no labour for that purpose. While you were gone, I sowed spiritual seed in the heart of a Samaritan woman; and she is gone, and is about to return with many of her city, whom she has brought to believe, (^{<B039>}John 4:39-42.) These, and the many more which will believe upon hearing my doctrine, (^{<B041>}John 4:41,) will all be a *harvest* arising out of the seed which I sowed in your absence, and on which, therefore, ye *bestowed no labour*. He farther adds, that the Greek **θεριζειν**, stands for **του θεριζειν**, and such expressions are often used to signify, not the *end* and *design*, but the *event* only. *Pearce's Comment*.

Verse 39. Many of the Samaritans-believed on him for the saying of the woman] This woman was the first apostle of Christ in Samaria! She went and told her fellow citizens that the Messiah was come; and gave for proof, that he had told her the most secret things she had ever done: see on ^{<B029>}John 4:29. This word, which is twice repeated, in ^{<B029>}John 4:29 and here, strongly intimates that a more particular conversation had taken place, between our Lord and the Samaritan woman, than what is here related.

Verse 40. He abode there two days.] We are not told that he wrought any miracles among them; this does not appear to have been necessary: they were a simple-hearted, teachable people, and they credited him on the evidence of his own eternal truth. Why are not miracles wrought now? Miracles were only for the establishment of the doctrines of Christianity, where they were first preached; *we* profess to believe these doctrines; therefore, to us, miracles would be useless. Where the doctrine is credited, no miracle is necessary: the Samaritans believed, and no miracle was wrought among them; for the simple reason, it was not *necessary*.

Verse 42. We have heard him ourselves] On seeing and hearing our Lord, the faith of those who had already believed on the woman's testimony was abundantly confirmed; and, besides those, may others believed who had not heard the woman speak.

This is indeed the Christ] The promised Messiah.

The Saviour of the world.] Not of the *Jews* only, but of the *Samaritans*, and of the whole *Gentile* world.

Verse 43. Went into Galilee.] Bishop Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus: Went into

Galilee, but not to Nazareth; for Jesus himself had declared, &c. In ^{<41357>}Matthew 13:57; ^{<41064>}Mark 6:4, and ^{<40744>}Luke 4:24, which are the only texts where Jesus is said to have declared this, he always spake of Nazareth only, and not of Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.

Verse 44. Jesus himself testified] He bore testimony to the general truth of the following proverb. See Clarke on “^{<41357>}Matthew 13:57”.

Verse 45. The Galileans received him] They received him as the promised *Messiah*, because of the miracles which they had seen him perform at Jerusalem, at the Passover. See ^{<41223>}John 2:23.

Verse 46. Where he made the water wine.] See Clarke’s notes on “^{<41001>}John 2:1”, &c. Cana was on the road from Nazareth to Capernaum and the Sea of Tiberias.

A certain nobleman] An officer of the king’s court: for this is the meaning of the original word, βασιλικος, which the Vulgate translates *regulus*, a little king. This officer belonged to Herod Antipas, who was then tetrarch of Galilee. Jerome calls him *Palatinus*, and says he was an officer of the king’s palace. Others think it was *Chuzza*, mentioned ^{<41018>}Luke 8:3; and others think it was *Manæen*, spoken of ^{<41130>}Acts 13:1. One of these opinions may be true, but all solid proof is wanting. This officer, whoever he was, appears to have had his ordinary abode at Capernaum, and hearing that Christ was at Cana, he came express from Capernaum thither, to entreat him to heal his child.

Verse 48. Except ye see signs and wonders, &c.] Our Lord does not tell this man that he had no faith, but that he had not *enough*. If he had had *none*, he would not have come from Capernaum to Cana, to beg him to heal his son. If he had had *enough*, he would have been contented with recommending his son to our Lord, without entreating him to go to Capernaum to heal him; which intimates that he did not believe our Lord could do it at a distance. But the words are not addressed to the nobleman alone, but to all the Galilean Jews in general; for our Lord uses the *plural* number, which he never does when addressing an *individual*. These people differed widely from the people of Sychar: they had neither a love of the truth, nor simplicity of heart; and would not believe any thing from heaven, unless forced on their minds by the most striking miracles. They were

favoured with the ministry of John Baptist; but, as that was not accompanied with miracles, it was not generally credited. They require the miracles of Christ, in order that they may credit the advent of the Messiah. There are many like these Galileans still in the world: they deny that God can have any influence among men; and as to the *operations of the Holy Spirit*, they, in the genuine Galilean spirit, boldly assert that they will not credit any man who professes to be made a partaker of them, unless he work a miracle in proof of his pretensions! These persons should know that the grace of working miracles was very different from that by which a man is saved; and that the former might exist, even in the most astonishing measure, where the latter did not. See ^{<4613D>}**1 Corinthians 13:2**.

Verse 49. Sir, come down, &c.] He did not think our Lord could cure him without being *present*, and seems here to feel himself hurt, because our Lord did not come at his first entreaty. It is difficult for a *proud* man, or a *man in office*, to humble himself, or to treat even God Almighty with proper respect. The spirit of this man seems not much unlike to that of Naaman the Syrian, ^{<1351I>}**2 Kings 5:11**.

Verse 50. Go thy way; thy son liveth.] Had our Lord gone with him, as he wished, his unbelief could not have been fully removed; as he would have still thought that our Lord's power could not reach from Cana to Capernaum: in order to destroy his unbelief at once, and bring him into the fulness of the faith of his supreme power, he cures him, being apparently absent, by that energy through which he fills both the heavens and the earth. Here it may be observed, our blessed Lord did what this man requested him to do, but not in the way in which he wished it to be done. God will save all to the uttermost who call upon him, but not *in the way* in which they may desire. Eternal life is the free gift of God, and he has a right to give it *as* he pleases; and he always gives his gifts in that way in which his glory is best promoted, and our eternal interest secured.

The man believed the word] And yet it appears that he had suspended his faith upon a certain condition: "If I find on my return that my son is healed, I will believe that Jesus is the Messiah."

Verse 52. Then inquired he of them the hour] The servants, overjoyed to find their master's son so suddenly restored, set off to meet him, that they might impart to him tidings which they knew would be so very agreeable; and he, intent on having his faith settled, began immediately to inquire what time it was when the fever left him, to see whether his cure

was the effect of some natural cause, or whether it was done by the power of Christ.

Yesterday at the seventh hour] At the time we would call *one o'clock*. Dr. Macknight thinks the Roman hour is intended; i.e. seven o'clock in the evening; and this he thinks is the reason why our Lord did not accompany the nobleman: for, as Cana was a day's journey from Capernaum, had our Lord gone at that hour he must have travelled in the *night*, from which it might have been inferred that he could not cure the child without being personally present. *Harmony*, vol. i. p. 52.

Verse 53. So the father knew] He had the fullest proof that his son's cure was supernatural, and that it was wrought by the Lord Jesus.

Himself believed, and his whole house.] He and his whole family became true converts to the doctrine of the manifested Messiah. The whole family, impressed with the great kindness of God in sending health to the child, were the more easily led to believe in the Lord Jesus. The sickness of the child became the mean of salvation to all the household. They, no doubt, thought at first that God was dealing hardly with them, when threatening to remove the child; but now they see that in very faithfulness God had afflicted them. Let us learn never to murmur against God, or think that he does not act kindly towards us. His wisdom cannot permit him to err; his goodness will not suffer him to do any thing to his creatures but what may be subservient to their best interests. By providential occurrences, apparently the most adverse, he may be securing our eternal salvation.

There is an account in *Beracoth*, fol. 34, very similar to this of the evangelist, and very possibly stolen from this holy source. "When the son of Rab. Gamaliel fell sick, he sent two of his disciples to R. Chanina, that he would pray to God for him. When he had seen them, he went on the roof of his house and prayed for him. He then came down and said to them, His fever has departed from him. They said unto him, Art thou a prophet? He answered, I am neither a prophet, nor the son of a prophet; but when I can recite my prayers readily, I know I shall be heard. They then wrote down the hour; and, when they returned to R. Gamaliel, he said to them, Ye have fulfilled your ministry-in respect to my son, all is complete. In that hour the fever (*hmj chomah*, ο πυρετος) left him, and he desired water to drink." *Schoettgen* very properly remarks, *Ovum ovo*

non magis simile est, atque hæc fabula narrationi evangelicæ. “One egg is not more like to another, than this fable to the evangelical narration.”

Verse 54. This-second miracle] The first miracle which Christ performed was in this same city of Cana, just after his baptism; and this second took place after his arrival here from Jerusalem, whence, we have seen, he was driven by the persecution raised against him by the scribes and Pharisees. By construing the word **παλιν**, *again*, with **ελθων**, *he came*, that confusion which is evident in the common version is entirely removed.

Bishop Pearce says: “It seems probable to me that John, when he wrote this verse, either joined the word **παλιν** to **ελθων**, as he had done in **John 4:46**, or meant that it should be so joined in the construction.”

John does not mention here the miracles which our Lord did at Capernaum on his first journey, **John 2:11**, nor those which he did at Jerusalem on the feast of the passover. See **John 2:12**; **Luke 4:23**.

THERE are several particulars in the preceding history of the Samaritan woman which confirm the doctrine of a *particular* providence, and show how God manages the most common occurrences in order to accomplish the designs of his mercy and love.

The Gospel must be preached to the Samaritans: this is God’s purpose; and in this case, the wrath of man is caused to praise him.

1. Christ finds it necessary to quit Judea because of the persecution raised up against him by the scribes and Pharisees, **John 4:1-3**. How worthy of admiration is that Divine providence that presses every thing into the accomplishment of its own designs! The doctors of Jerusalem oblige the Saviour to leave their city; and a simple woman persuades all the inhabitants of a Samaritan city to open their gates and their hearts, and entreat the Redeemer of the world to enter in.

2. Christ must pass through Samaria, **John 4:4**. He was so situated in Judea that he could not reach Galilee except through Samaria, without taking a large circuit, which the necessities of the present case could not admit. Thus, while he appears to fly only from the fury of his persecutors, he is in reality seeking the lost, and fully accomplishing the work he came into the world to perform.

3. Christ being weary finds it necessary to sit down to rest himself by Jacob's well, ~~☩~~ **John 4:5, 6**, spent with fatigue and hunger. How energetic was this fatigue? how *active* was this rest! Nothing can happen to Christ in vain-nothing can turn him out of the way of his mercy-his great work he continues to carry on, without the smallest interruption, where we would have thought it must have been necessarily suspended.

4. The disciples are obliged to go to the city to buy victuals, ~~☩~~ **John 4:8**, and Jesus was left *alone*. Even this circumstance was not only *favourable* to the conversion of the Samaritan woman, but even essentially necessary, as, without it, she could not have had that opportunity of conversing freely with our Lord; nor would it have been proper for him to have made that discovery of himself, in their presence, which we find he did during their absence. See the note on ~~☩~~ **John 4:26**.

5. The Samaritan woman is induced at that very time to go and draw water. Even so small a circumstance as this becomes a necessary part in the economy of her salvation. There is not a circumstance in our life not an occurrence in our business, but God will make it subservient to our salvation, if we have a simple heart and a teachable spirit. The steps of a good man especially are ordered of the Lord; and, while he acknowledges his Maker in all his ways, he will direct all his steps. A proper consideration of this great truth will produce both confidence and humility.

6. But this blessed doctrine may be abused; for some may suppose that God always acts according to a fixed *necessity*, through which, whatsoever *was, is, or will be*, has had its existence, mode of being, operation, and direction, according to predetermined irrevocable laws. This system makes God himself the necessary agent of eternal fate, as it supposes him to be constantly employed in doing what eternal necessity obliges him to perform; and thus his infinite freedom is bounded or acted upon by uncontrollable necessity. Perdition is not farther from glory than necessitating decrees are from a particular and gracious providence, by which the means of salvation are placed within the reach of every human being.

ST. JOHN

CHAPTER 5.

The man who had been diseased thirty-eight years healed on the Sabbath day, 1-9. The Jews cavil, persecute Christ, and seek to kill him, because he had done this cure on the Sabbath, 10-16. Our Lord vindicates his conduct, and shows, from the testimony of the Father, the Scriptures, John the Baptist, and his own works, that he came from God, to be the light and salvation of the world, 17-39. He reproves the Jews for their obstinacy, 40; hatred to God, 41, 42; pride, 43, 44; and disbelief of their own law, 45-47.

NOTES ON CHAP. 5.

Verse 1. A feast] This is generally supposed, by the best critics, to have been the feast of the *passover*, which was the most eminent feast among the Jews. In several excellent MSS. the article is added, **ἡ εὐροπῆ**, THE *feast*, the grand, the principal festival. *Petavius* supposes that the feast of *Purim*, or *lots*, is here meant; and one MS. reads **ἡ σκηνοπηγία**, the feast of *Tabernacles*. Several of the primitive fathers believe *Pentecost* to be intended; and they are followed by many of the moderns, because, in **John 7:2**, mention is made of the feast of *Tabernacles*, which followed *Pentecost*, and was about the latter end of our *September*; and, in **John 10:22**, mention is made of the feast of *Dedication*, which was held about the latter end of *November*. See *Bp. Pearce*. See **John 10:22**.

Calmet, however, argues that there is no other feast with which all the circumstances marked here so well agree as with the *passover*; and *Bp. Newcome*, who is of *Calmet*'s opinion, thinks *Bp. Pearce*'s argument concerning the *succession* of the feasts to be inconclusive; because it is *assumed*, not *proved*, that the three feasts which he mentions above must have happened in the same year. See much on the same subject in *Bp. Newcome*'s notes to his *Harmony*, p. 15, &c.

Lightfoot has observed, that the other evangelists speak very sparingly of our Lord's acts in *Judea*. They mention nothing of the *passovers*, from our Lord's baptism till his death, excepting the very last: but *John* points at them all. The *first* he speaks of, **John 2:13**; the *third*, **John 6:4**; the *fourth*, **John 13:1**; and the *second* in this place: for although he does not call it the *passover*, but a *feast* in general, yet the circumstances agree

best with this feast; and our Lord's words, ^{<1025>}John 4:35, seem to cast light on this subject. See the note there.

Verse 2. There IS] This is thought by some to be a proof that John wrote his Gospel *before* the destruction of Jerusalem; and that the pool and its porticoes were still remaining. Though there can be little doubt that Jerusalem was destroyed many years before John wrote, yet this does not necessarily imply that the pool and its porticoes must have been destroyed too. It, or something in its place, is shown to travellers to the present day. See Maundrell's Jour. p. 108. But instead of **εστι**, IS, both the *Syriac*, all the *Arabic*, *Persic*, *Armenian*, and *Nonnus*, read **ην**, WAS; which is to me some proof that it did not exist when these versions were made, and that the pool which is shown now is not the original.

By the sheep market] Rather, *gate*: see ^{<1001>}Nehemiah 3:1, 32; 12:39. This was in all probability the gate through which the sheep were brought which were offered in sacrifice in the temple.

A pool] Bp. Pearce thinks the word **κολυμβηθρα** should be translated *bath*, and that this place was built for the purpose of *bathing* and *swimming* in. He observes that **κολυμβαν** signifies to *swim*, in ^{<4274>}Acts 27:43. In proof of this, he cites *three* of the old *Itala*, which have *natatoria*, a *bathing* or *swimming* place.

Bethesda] This word is variously written in the MSS. and versions: *Bezatha-Bethzatha-Betzetha-Belzetha-Belzatha-Berzeta*; and many have *Bethsaida*. But the former reading is the genuine one. Bethesda, or according to the Hebrew **hdsj tyb** *Bethchasadah*, signifies literally, *the house of mercy*. It got this name probably from the cures which God mercifully performed there. It is likely the porticoes were built for the more convenient reception of the poor and distressed, who came hither to be healed. It does not appear that any person was obliged to *pay* man for what the mercy of God freely gave. Wicked as the Jewish people were, they never thought of levying a tax on the poor and afflicted, for the cures they received in these healing waters. How is it that a well-regulated state, such as that of Great Britain, can ever permit individuals or corporations to enrich themselves at the expense of God's mercy, manifested in the sanative waters of *Bristol*, *Bath*, *Buxton*, &c.? Should not the accommodations be raised at the expense of the public, that the poor might enjoy without cost, which they are incapable of defraying, the great

blessing which the God of nature has bestowed on such waters? In most of those places there is a profession that the poor may drink and bathe gratis; but it is little better than a pretence, and the regulations relative to this point render the whole nearly inefficient. However, some good is done.

Verse 3. Blind, halt, withered] To these the *Codex Bezae*, three copies of the *Itala*, and both the *Persic*, add παραλυτικων, *paralytic*; but they are probably included among the withered.

Waiting for the moving of the water.] This clause, with the whole of the fourth verse, is wanting in some MSS. and versions; but I think there is no *sufficient* evidence against their authenticity. Griesbach seems to be of the same opinion; for though he has marked the whole passage with the notes of doubtfulness, yet he has left it in the text. Some have imagined that the sanative virtue was communicated to the waters by washing in them the entrails of the beasts which were offered in sacrifice; and that the angel meant no more than merely a man sent to stir up from the bottom this corrupt sediment, which, being distributed through the water, the pores of the person who bathed in it were penetrated by this matter, and his disorder repelled! But this is a miserable shift to get rid of the power and goodness of God, built on the merest conjectures, self-contradictory, and every way as unlikely as it is insupportable. It has never yet been satisfactorily proved that the sacrifices were ever washed; and, could even this be proved, who can show that they were washed in the pool of *Bethesda*? These waters healed a man in a *moment* of *whatsoever disease* he had. Now, there is no *one* cause under heaven that can do this. Had only *one kind* of disorders been cured here, there might have been some countenance for this deistical conjecture-but this is not the case; and we are obliged to believe the relation just as it stands, and thus acknowledge the sovereign power and mercy of God, or take the desperate flight of an infidel, and thus get rid of the passage altogether.

Verse 4. Angel] “Of the Lord,” is added by AKL, about 20 others, the *Aethiopic*, *Armenian*, *Slavonic*, *Vulgate*, *Anglo-Saxon*, and six copies of the *Itala*: *Cyril* and *Ambrose* have also this reading. If this reading be genuine, and the authorities which support it are both *ancient* and *respectable*, it destroys Dr. Hammond’s conjecture, that, by the *angel*, a messenger only, sent from the Sanhedrin, is meant, and that these cures were all performed in a *natural* way.

Those who feel little or none of the work of God in their *own* hearts are not willing to allow that he works in *others*. Many deny the influences of God's Spirit, merely because they never felt them. This is to make any man's experience the rule by which the whole word of God is to be interpreted; and consequently to leave no more divinity in the Bible than is found in the heart of him who professes to explain it.

Went down] *κατεβαινεν*, *descended*. The word seems to imply that the angel *had ceased* to descend when John wrote. In the second verse, he spoke of the pool as being *still* in existence; and in this verse he intimates that the Divine influence ceased from these waters. When it *began*, we know not; but it is likely that it continued no longer than till the crucifixion of our Lord. Some think that this never took place before nor after this time. Neither *Josephus*, *Philo*, nor any of the Jewish authors mention this pool; so that it is very likely that it had not been long celebrated for its healing virtue, and that nothing of it remained when those authors wrote.

Certain season] This probably refers to the time of the feast, during which only this miraculous virtue lasted. It is not likely that the angel *appeared* to the people-his descent might be only known by the ebullition caused in the waters. Was not the whole a type of Christ? See ~~381301~~ **Zechariah 13:1**. He is the true *Bethesda*, or *house of mercy*, the *fountain opened to the house of David*, and to the inhabitants of Jerusalem, for sin and for uncleanness; unto which all the diseased may come, and find health and life eternal.

Verse 5. Had an infirmity thirty and eight years.] St. Chrysostom conjectured that *blindness* was the infirmity of this person: what it was, the inspired writer does not say-probably it was a *palsy*: his case was deplorable-he was not able to go into the pool himself, and he had no one to help him; so that poverty and disease were here connected. The length of the time he had been afflicted makes the miracle of his cure the greater. There could have been no collusion in this case: as his affliction had lasted thirty-eight years, it must have been known to multitudes; therefore he could not be a person prepared for the occasion. All Christ's miracles have been wrought in such a *way*, and on such *persons* and *occasions*, as absolutely to preclude all possibility of the suspicion of imposture.

Verse 6. Wilt thou be made whole?] Christ, by asking this question, designed to excite in this person faith, hope, and a greater desire of being healed. He wished him to reflect on his miserable state, that he might be the better prepared to receive a cure, and to value it when it came. Addresses

of this kind are always proper from the preachers of the Gospel, that the hearts, as well of hardened as of desponding sinners, may be stirred up to desire and expect salvation. Do you wish to be healed? Do you know that you are under the power of a most inveterate and dangerous disease? If so, there is a remedy—have immediate recourse to the physician. Questions of this kind are frequently asked in the secret of our souls, by the inspirations of God’s Spirit. Happy those who pay attention to them, and give right answers.

Verse 7. Sir, I have no man] *ναι, κυριε*—“Yes, sir; but I have no man:”—this is the reading of C*GH, *fourteen* others, both the *Syriac*, later *Persic*, *Arabic*, and *Chrysostom*. Reader, be thankful to God for health and outward comforts. When *long* affliction has been allied to *deep* poverty, how deplorable is the state!

Verse 8. Rise, take up thy bed, and walk.] Jesus speaks here as God. He speaks in no name but his own, and with an authority which belongs to God alone. And what is the consequence? The man became whole immediately; and this sudden restoration to health and strength was an incontestable proof of the omnipotence of Christ. It has been remarked, that our Lord, after having performed a miracle, was accustomed to connect some circumstance with it, which attested its truth. After the miracle of the five loaves, he ordered the fragments to be collected, which were more in quantity than the loaves themselves, though several thousands had been fed. When he changed the water into wine, he ordered some to be taken first to the steward of the feast, that he might taste and bear testimony to its genuineness and excellency. When he cured the lepers, he commanded them to show themselves to the priests, whose business it was to judge of the cure. So here, he judged it necessary, after having cured this infirm man, to order him not only to *arise*, but to *take up his bed*, and *walk*, which sufficiently attested the miracle which he had wrought. God’s work is ever known by its excellence and good effects.

The *bed* of a poor *Hindoo* is seldom any thing besides a single *mat*, or a cloth as thick as a *bed-quilt*. Men carrying such beds may be seen daily on the highways.

Verse 9. The same day was the sabbath.] Mr. Toynard supposes that this miracle was wrought on the 11th of Nisan, the sabbath before the passover, which was celebrated the 14th of Nisan, or 28th of March. But why did our Lord command this man to carry his bed on the sabbath, as the law

prohibited all servile work, and especially the carrying of burthens? See ^{<12718>}**Exodus 20:8**; ^{<24721>}**Jeremiah 17:21**; ^{<161315>}**Nehemiah 13:15**. To this it may be answered, 1. The man was a *poor* man, and if he had left his bed he might have lost it; and he could not have conveniently watched it till the next morning. 2. Christ showed by this that he was Lord of the sabbath: see ^{<101218>}**Matthew 12:8**. 3. This was not contrary to the spirit of the law: the sabbath was made to honour God in, and this was a public monument of his power and goodness. 4. It was consistent with the wisdom of Christ to do his miracles so that they might be seen and known by a multitude of people, and especially in Jerusalem, which was the capital of the country, and the centre of the Jewish religion; and this very circumstance of the healed man carrying his bed on the sabbath day must call the attention of many to this matter, and cause the miracle to be more generally known.

Verse 11. He that made me whole, &c.] The poor man reasoned conclusively:-He who could work such a miracle must be at least the *best of men*: now a good man will neither *do evil* himself, nor *command* others to *do* it: but he who cured me ordered me to carry my bed; therefore, there can be no evil in it.

Verse 13. Jesus had conveyed himself away] Or, *had withdrawn himself*. And this he might easily do, as there was a *crowd in the place*. Some think the words indicate, that Jesus withdrew on seeing a multitude in the place, i.e. *raising a tumult*, because of the man's carrying his bed. See the *margin*. He had not yet finished his work, and would not expose himself to the envy and malice of the Jewish rulers.

Verse 14. Jesus findeth him in the temple] The man being conscious that it was through the mercy of God that he was restored, (though he did not as yet know distinctly who Christ was,) went to the temple to return thanks to God for his cure. Whether this was on the same day, or some other, does not distinctly appear: it was probably the same day, after he had carried home his couch. How many, when they are made well, forget the hand that has healed them, and, instead of gratitude and obedience to God, use their renewed health and strength in the service of sin! Those who make this use of God's mercies may consider their restoration as a respite only from perdition.

Sin no more, lest a worse thing come unto thee.] Our Lord, intending to discover to this man *who* he was, gave him two proofs of the perfection of his knowledge. 1. He showed him that he knew the *secret* of the *past-sin*

no more: thereby intimating that his former sins were the cause of his long affliction. 2. He showed him that he knew the future-*lest a worse thing come unto thee*: if thy iniquity be repeated, thy punishment will be increased.

Verse 15. The man departed, and told the Jews] He did not say it was Jesus who had ordered him to carry his bed, but it was Jesus who had *cured him*; and he left them to draw the inference, viz. That this Jesus must be the miraculous power of God.

Verse 16. And sought to slay him] This clause is omitted by BCDL, some others, and several ancient *versions*. *Griesbach* has left it out of the text; and Professor *White* says, *certissime delenda*: but it does not appear to me that it should be omitted. However, it was true of the Jews, whether the words were originally in the evangelist or not. For what cause did these persons seek to destroy our Lord? Because he had healed a poor man, who had been diseased thirty-eight years, and ordered him to carry home the couch on which he lay! How implacable must their malice have been! The spirit of religious persecution has always been the most *fell* and dangerous of all on this side perdition. Every other disposition appears to have its *moderator*; but this is wholly abandoned to the guidance of Satan, and has for its objects the men who know the truth, and who live to the glory of their God, and for the benefit of mankind. How strange that such should ever be objects of malice and hatred! But the Satanic nature in fallen man is ever opposed to whatever comes from God.

Verse 17. My Father worked hitherto, and I work.] Or, *As my Father worketh until now, &c.*, *καθως* being understood. God created the world in *six days*: on the *seventh* he rested from all *creating* acts, and set it apart to be an everlasting memorial of his work. But, though he rested from creating, he never ceased from *preserving* and *governing* that which he had formed: in this respect he can keep no *sabbaths*; for nothing can continue to exist, or answer the end proposed by the Divine wisdom and goodness, without the continual *energy* of God. So *I work*-I am constantly employed in the same way, governing and supporting all things, comforting the wretched, and saving the lost; and to me, in this respect, there is no *sabbath*.

Verse 18. Making himself equal with God.] This the Jews understood from the preceding verse: nor did they take a wrong meaning out of our Lord's words; for he plainly stated that, whatever was the Father's work,

his was the same; thus showing that He and the Father were ONE. They had now found out two pretenses to take away his life: one was that he had broken the Sabbath-*ελυε*, *dissolved*, as they pretended, the obligation of keeping it holy. The other was that he was guilty of blasphemy, in making himself *equal to God*: for both which crimes, a man, according to the law, must suffer death. See ^{<04152>}Numbers 15:32; ^{<03411>}Leviticus 24:11, 14, 16.

Verse 19. The Son can do nothing of himself] Because of his inseparable union with the Father: nor can the Father do any thing of *himself*, because of his infinite unity with the Son.

What things soever he doeth, these also doeth the Son] God does nothing but what Christ does. What God does is the work of God, and proper to no creature-Jesus does whatsoever God does, and therefore is no created being. The Son can do nothing but what he sees the Father do: now, any intelligent creature may do what God cannot do: he may *err*-he may *sin*. If Jesus can do *nothing* but what God does, then he is no creature-he can neither *sin* nor *err*, nor act *imperfectly*. The conclusion from our Lord's argument is: If I have broken the Sabbath, so has God also; for I can do nothing but what I see him doing. He is ever *governing* and *preserving*; I am ever employed in *saving*.

Verse 20. Greater works than these] Two of these he immediately mentions: *Raising the dead*, ^{<01621>}John 5:21. And *judging the world*, ^{<01622>}John 5:22.

That ye may marvel.] Or, *So as to make you wonder*. Our Lord sometimes speaks of himself as God, and sometimes as the ambassador of God. As he had a human and Divine nature, this distinction was essentially necessary. Many errors have originated from want of attention to this circumstance.

Verse 21. As the Father raised up the dead] This he did in the case of the widow's son at Sarepta, ^{<1172>}1 Kings 17:22, by the ministry of the Prophet Elijah. And again, in the case of the Shunamite's son, ^{<1142>}2 Kings 4:32-35, by the ministry of the Prophet Elisha.

The Son quickeneth whom he will.] He raiseth from death to life whomsoever he pleases. So he did, for he raised the ruler's daughter, ^{<1035>}Mark 5:35-42; the widow's son at Nain, ^{<03711>}Luke 7:11-15; and Lazarus, at Bethany, ^{<01114>}John 11:14-44.

Whom he will. Here our Lord points out his sovereign power and independence; he gives life according to *his own will*-not being obliged to supplicate for the power by which it was done, as the *prophets* did; his own will being absolute and sufficient in every case.

Verse 22. The Father judgeth no man] This confirms what he had said before, ^{<RB17>}**John 5:17, 19**, that the Father acts not *without* the Son, nor the Son *without* the Father; their acts are common, their power equal.

Verse 23. That all men should honour the Son, &c.] If then the Son is to be honoured, **EVEN AS** the Father is honoured, then the Son must be God, as receiving that worship which belongs to God alone. To worship any creature is idolatry: Christ is to be honoured even as the Father is honoured; therefore Christ is not a creature; and, if not a *creature*, consequently the *Creator*. See ^{<EO103>}**John 1:3**.

He that honoureth not the Son] God will not receive that man's adoration who refuses to honour Jesus, *even as* he honours him. The Jews expected the Messiah as a great and powerful Prince; but they never thought of a person coming in that character enrobed with all the attributes of Godhead. To lead them off from this error, our Lord spoke the words recorded in these verses.

Verse 24. He that heareth my word] My doctrine-*and believeth on him that sent me*-he who credits my Divine mission, that I am come to give *light* and *life* to the world by my *doctrine* and *death-hath eternal life*-the seed of this life is sown in his heart the moment he believes-*and shall not come into condemnation*, **εις κρισιν**, *into judgment*-that which will speedily come on this unbelieving race; and that which shall overwhelm the wicked in the great day.

But is passed from death unto life.] **μεταβεβηκεν**, Has *changed his country*, or *place of abode*. Death is the country where every Christless soul lives. The man who knows not God lives a dying life, or a living death; but he who believes in the Son of God *passes over* from the empire of death, to the empire of life. Reader! thou wast born in death: hast thou yet changed the place of thy natural residence? Remember that to live in sin is to live in death; and those who live and die thus shall die eternally.

Verse 25. The dead shall hear the voice] Three kinds of death are mentioned in the Scriptures: *natural*, *spiritual*, and *eternal*.

The *first* consists in the separation of the body and soul. The *second* in the separation of God and the soul. The *third* in the separation of body and soul from God in the other world. Answerable to these three kinds of death, there is a *threefold life*: *Natural life*, which consists in the union of the soul and body. *Spiritual life*, which consists in the union of God and the soul, by faith and love. *Eternal life*, which consist in the communion of the body and soul with God, by holiness, in the realms of bliss.

Of the *dead*, our Lord says, *the hour is coming, and now is, when they shall hear the voice of the Son of God, and live*. The hour is *coming*, when all that sleep in the dust shall awake at the voice of the Son of man, and come to judgment: for he giveth life to the dead, ^{<4162>}**John 5:21, 28, 29**. Again, the hour is *coming*, when some of those who have died a *natural* death shall hear the voice of the Son of God and live again here. It is likely that our Lord had not as yet raised any from the dead; and he refers to those whom he intended to raise: see Clarke on "^{<4162>}**John 5:21**". Lastly, the hour *now is*, when many who are dead in trespasses and sins, shall hear the voice (the word) of the Son of God, believe, and receive spiritual *life* through him.

Verse 26. Hath he given to the Son to have life, &c.] Here our Lord speaks of himself in his character of Messiah, or envoy of God.

Verse 27. Because he is the Son of man.] Because he is the *Messiah*; for in this sense the phrase, *Son of man*, is often to be understood. But some join this to the next verse thus:—*Marvel not at this, because he is the Son of man*.

Verse 28. Marvel not at this] I think it quite necessary to follow here, as noted above, the punctuation of *both* the *Syriac*, the *Armenian*, *Chrysostom*, *Damascenus*, *Theophylact*, *Euthymius*, and others; which is found also in some very good MSS. *Theophylact* says that the common method of reading this, which he highly objects to, was the invention of *Paul of Samosata*. In ^{<4163>}**John 5:26, 27**, our Lord, speaking of himself as envoy of God, said, the Father had *given him to have life in himself*, so that, like any of the ancient prophets, he could vivify others; and that he had given him *authority to execute judgment*, probably referring to that judgment which he was shortly to execute on this unbelieving nation, and apparently in direct reference to ^{<2073>}**Daniel 7:13**, *Behold one like the Son of man came with the clouds, &c.*, a place which the Jews expound of the promised Messiah. In this verse he anticipates an objection, as if they had

said: “This cannot be: thou art a man-thou wast born among us.” Our Lord answers: *Don’t marvel at this*, BECAUSE *I am a man*-for greater things than these shall be done by me: he who now addresses you, though disguised under the *form of a man*, shall appear in the great day to be the Judge of quick and dead: by his almighty power, he shall raise all the dead; and, by his unerring wisdom and justice, shall adjudge the wicked to hell, and the righteous to heaven. The first sense, however, of this passage, appears to some the most probable; though they both amount nearly to the same meaning.

Verse 30. I can of mine own self do nothing] Because of my intimate union with God. See Clarke on “~~4319~~John 5:19”.

I seek not mine own will] I do not, I cannot attempt to do any thing *without* God. This, that is, the Son of man, the human nature which is the temple of my Divinity, ~~4314~~John 1:14, is perfectly subject to the Deity that dwells in it. In this respect our blessed Lord is the perfect pattern of all his followers. In every thing their wills should submit to the will of their heavenly Father. Nothing is more common than to hear people say, *I will do it because I choose*. He who has no better reason to give for his conduct than his *own will* shall in the end have the same reason to give for his eternal destruction. “I followed *my own will*, in opposition to the *will of God*, and now I am plunged in the lake that burneth with fire and brimstone.”

Reader, God hath sent *thee* also to do his will: his will is that thou shouldst abandon thy sins, and believe in the Lord Jesus. Hast thou yet *done* it?

Verse 31. If I bear witness] If I had no proof to bring of my being the Messiah, and equal to God, common sense would direct you to reject my testimony; but the mighty power of God, by which I work my miracles, sufficiently attests that my pretensions are well founded.

Bishop Pearce gives a different turn to this verse, by translating it interrogatively, thus: “*If I only bear witness of myself, is not my witness true?* i.e. is it, on that account, not true? In ~~4314~~John 8:14, he says, *Though I bear record of myself, yet my record is true*. And in ~~4318~~John 8:18, he says, *I am one that bear witness of myself*.”

Verse 32. There is another] God the Father, who, by his Spirit in your prophets, described my person, office, and miracles. You read these

scriptures, and you cannot help seeing that they testify of me:-no person ever did answer the description there given, but myself; and I answer to that description in the fullest sense of the word. See ^{<B63>}**John 5:39**.

And I know] Instead of **οἶδα**, *I know*, **οἶδατε**, *ye know*, is the reading of the *Codex Bezae*, *Armenian*, and two of the *Itala*. Ye believe the Scriptures to be of God, and that he cannot lie; and yet ye will not believe in me, though these Scriptures have so clearly foretold and described me! It is not one of the least evils attending unbelief, that it acts not only in *opposition* to God, but it also acts *inconsistently* with itself. It receives the Scriptures in *bulk*, and acknowledges them to have come through Divine inspiration; and yet believes no *part separately*. With it the *whole* is true, but no *part* is true! The very *unreasonableness* of this conduct shows the principle to have come from beneath, were there no other evidences against it.

Verse 33. Ye sent unto John] I am not without human testimony of the most respectable kind:-Ye sent to John, and he bare witness. There are several circumstances in John's character which render his testimony unexceptionable. 1. He is consulted by the very enemies of Christ, as a very holy and extraordinary man. 2. He is perfectly free from all self-interest, having declined making the least advantage by his own reputation. 3. He is sincere, undaunted, and so averse from all kinds of flattery that he reproves Herod at the hazard of his liberty and life. 4. He was so far from being solicited by Christ to give his testimony that he had not even seen him when he gave it. See ^{<B19>}**John 1:19-28**.

Verse 34. But I receive not testimony from man [only.] I have no need of John's testimony: the works that I do bear sufficient testimony to me, ^{<B36>}**John 5:36**.

But these things I say, &c.] You believed John to be a prophet-a prophet cannot lie: he bore testimony that I am the Lamb of God, that beareth away the sin of the world, ^{<B29>}**John 1:29**; therefore, that ye may be saved by believing in me as such, I have appealed to John's testimony.

Verse 35. He was a burning and a shining light] **ἦν ὁ λυχνος ὀκαιομενος και φαινων**, should be translated, *He was a burning and a shining LAMP*. He was not **το φως του κοσμου**, *the light of the world*, i.e. the *sun*; but he was **ὁ λυχνος**, *a lamp*, to give a clear and steady light till the sun should arise. It is supposed that John had been cast into prison

about four months before this time. **See Clarke's note on "~~6:35~~ John 4:35"**. As his light continued no longer to shine, our Lord says *he WAS*.

The expression of *lamp* our Lord took from the ordinary custom of the Jews, who termed their eminent doctors *the lamps of Israel*. A lighted candle is a proper *emblem* of a minister of God; and, *Alteri serviens consumor*-“In serving others, I myself destroy:”-a proper *motto*. There are few who preach the Gospel faithfully that do not lose their lives by it. *Burning* may refer to the *zeal* with which John executed his message; and *shining* may refer to the *clearness* of the testimony which he bore concerning Christ. Only to *shine* is but vanity; and to *burn* without *shining* will never edify the Church of God. Some *shine*, and some *burn*, but few both *shine* and *burn*; and many there are who are denominated pastors, who neither *shine* nor *burn*. He who wishes to save souls must both *burn* and *shine*: the *clear light* of the *knowledge* of the *sacred records* must fill his *understanding*; and the *holy flame* of loving *zeal* must occupy his *heart*. *Zeal* without *knowledge* is continually *blundering*; and *knowledge* without *zeal* makes *no converts* to Christ.

For a season] The time between his beginning to preach and his being cast into prison.

To rejoice] *αγαλλιασθηναί*, To *jump for joy*, as we would express it. They were exceedingly rejoiced to hear that the Messiah was come, because they expected him to deliver them out of the hands of the Romans; but when a *spiritual deliverance*, of infinitely greater moment was preached to them, they rejected both it and the light which made it manifest.

Verse 36. But I have greater witness] However decisive the judgment of such a man as John may be, who was *the lamp of Israel*, a miracle of grace, filled with the spirit of Elijah, and more than any prophet, because he pointed out, not the Messiah who *was to come*, but the Messiah who was already come: nevertheless, I am not obliged to depend on his testimony alone; for I have a greater one, that of Him whom you acknowledge to be your God. And how do I prove that this God bears testimony to me? By my *works*: these miracles, which attest my mission, and prove by themselves that nothing less than unlimited power and boundless love could ever produce them. By my *word only*, I have perfectly and *instantly* healed a man who was diseased thirty and eight years. Ye see the miracle-the man is before you whole and sound. Why

then do ye not believe in my mission, that ye may embrace my doctrine, and be saved?

Verse 37. The Father himself-hath borne witness] That is, by his prophets.

Ye have neither heard his voice] I make these words, with Bp. Pearce, a parenthesis: the sense is-“Not that my Father ever appeared visibly or spake audibly to any of you; but he did it by the mouths of his prophets.” Lately, however, he had added to their testimony his own voice from heaven, on the day of Christ’s baptism. See ^{<40B17>}**Matthew 3:17**.

Verse 38. Ye have not his word abiding in you] Though ye believe the Scriptures to be of God, yet ye do not let them take hold of your hearts-his word is in your mouth, but not in your mind. What a miserable lot! to read the Scriptures as the true sayings of God, and yet to get no salvation from them! *Thy word*, says David, (^{<40B91>}**Psalm 119:11**,) *have I hid in my heart, that I might not sin against thee*. This, these Jews had not done. Reader, hast thou?

Verse 39. Search the Scriptures] **ερευνατε τας γραφας**. This should be translated, not in the *imperative*, but in the *indicative* mood-thus, *Ye search the Scriptures diligently*. That these words are commonly read in the *imperative* mood is sufficiently known; but this reading can never accord well with the following verse, nor can the force and energy of the words be perceived by this version.

The rabbins strongly recommend the study of the Scriptures. The *Talmud, Tract. Shabbath*, fol. 30, brings in God thus addressing David: “I am better pleased with one day in which thou sittest and studiest the law, than I shall be with a thousand sacrifices which thy son Solomon shall offer upon my altar.”

Perhaps the Scriptures were never more diligently searched than at that very time: first, because they were in expectation of the immediate appearing of the *Messiah*; secondly, because they wished to find out *allegories* in them; (see *Philo*;) and, thirdly, because they found these scriptures to contain the promise of an *eternal life*. *He*, said they, *who studies daily in the law, is worthy to have a portion in the world to come*, Sohar. Genes. fol. 31. Hence we may infer: 1st. That the Jews had the

knowledge of a *future state* before the coming of Christ; and 2ndly. That they got that knowledge from the Old Testament Scriptures.

The word **ερευνατε**, which might be translated, *Ye search diligently*, is very expressive. Homer, IL. xviii. l. 321, applies it to a *lion* deprived of his whelps, who “scours the plains, and *traces* the *footsteps* of the man.” And in ODYS. xix. l. 436, to *dogs tracing* their game by the *scent* of the *foot*.

In the Septuagint, the verb **ερευναω** answers to the Hebrew **vpj** *chaphash*, to *search by uncovering*; to **rqj** *chakar*, to *search minutely*, to *explore*; to **āvj** *chashaph*, to *strip*, make *bare*; and to **vvm** *mashash*, to *feel*, *search by feeling*. It is compounded of **ερεω**, *I seek*, and **ευνη**, *a bed*; “and is,” says St. Chrysostom, “a metaphor taken from those who dig deep, and search for metals in the bowels of the earth. They *look* for the *bed* where the metal lies, and break every clod, and sift and examine the whole, in order to discover the ore.” Those who read the verse in the *imperative* mood consider it an exhortation to the diligent study of the Sacred Writings. *Search*; that is, *shake* and *sift* them, as the word also signifies: search narrowly, till the true force and meaning of every *sentence*, yea, of every *word* and *syllable*, nay, of every *letter* and *yod* therein, be known and understood. Confer *place* with *place*; the *scope* of *one place* with that of *another*; things *going before* with things *coming after*: compare *word* with *word*, *letter* with *letter*, and search the whole thoroughly. See *Parkhurst*, *Mintert*, and *Leigh*.

Leaving every translation of the present passage out of the question, this is the proper method of reading and examining the Scriptures, so as to become wise unto salvation through them.

Verse 40. And ye will not come to me] Though ye thus search the Scriptures, in hopes of finding the *Messiah* and *eternal life* in them, yet ye *will not come unto me*, believe in me, and be my disciples, though so clearly pointed out by them, that ye may have that eternal life which can only come through me.

Verse 41. I receive not honour from men.] I do not stand in need of you or your testimony. I act neither through self-interest nor vanity. Your salvation can add nothing to me, nor can your destruction injure me: I speak only through my love for your souls, that ye may be saved.

Verse 42. But I know you, that ye have not, &c.] Don't say that you oppose me through zeal for God's honour, and love for his name, because I make myself equal to him: no, this is not the case. I know the dispositions of your souls; and I know ye have neither *love* for his name, nor *zeal* for his glory. Incurrible ignorance, and malicious jealousy, actuate your hearts. Ye read the Scriptures, but ye do not enter into their meaning. Had you been as diligent to find out the *truth*, as you have been to find out *allegories, false glosses*, and something to countenance you in your crimes, you would have known that the Messiah, who is equal with God, must be the Son of man also, and the inheritor of David's throne; and that the very works which I do are those which the prophets have foretold the Messiah should perform. See ^{<20713>}**Daniel 7:13, 14;** ^{<23006>}**Isaiah 9:6, 7; 11:1-5, 10; 35:4-6.**

Verse 43. I am come in my Father's name] With all his influence and authority. Among the rabbins, it was essential to a teacher's credit that he should be able to support his doctrine by the authority of some eminent persons who had gone before. Hence the form, *Coming in the name of another*.

If another shall come in his own name] Having no Divine influence, and no other authority than his own, *him ye will receive*. That this was notoriously the case may appear from *Josephus*, Antiq. b. xviii. c. 14; ^{<44536>}**Acts 5:36, 37;** *Eusebius*, Eccl. Hist. b. iv. c. 6. It is by the just judgment of God, that those who will not believe the truth of God shall be so given up as to believe the most absurd of lies. For an account of these false Christs, see **Clarke's notes on** "^{<41245>}**Matthew 24:5**".

Verse 44. How can ye believe, which receive honour, &c.] The grand obstacle to the salvation of the scribes and Pharisees was their *pride, vanity, and self-love*. They lived on each other's praise. If they had acknowledged Christ as the *only teacher*, they must have given up the good opinion of the multitude; and they chose rather to lose their souls than to forfeit their reputation among *men!* This is the ruin of millions. They would be religious, if religion and worldly honour were connected; but as the kingdom of Christ is not of this world, and their hearts and souls are wedded to the earth, they will not accept the salvation which is offered to them on these terms—*Deny thyself: take up thy cross, and follow ME*. It is no wonder that we never find persons making any progress in religion

who mix with the world, and in any respect regulate their conduct by its anti-Christian customs, maxims, and fashions.

From God only?] Or, *from the only God-παρα του μονου θεου*. Two of the ancient Slavonic versions read, *From the only begotten Son of God*.

Verse 45. Do not think that I will accuse you] You have accused me with a breach of the Sabbath, which accusation I have demonstrated to be false: I could, in return, accuse *you*, and substantiate the accusation, with the breach of the whole law; but this I need not do, for *Moses, in whom ye trust*, accuses you. You read his law, acknowledge you should obey it, and yet break it both in the letter and in the spirit. This law, therefore, accuses and condemns you. It was a maxim among the Jews that none could accuse them but Moses: the spirit of which seems to be, that only so pure and enlightened a legislator could find fault with such a noble and excellent people! For, notwithstanding their abominations, they supposed themselves the most excellent of mankind!

Verse 46. He wrote of me.] For instance, in reciting the prophecy of Jacob, ^{<01490>}**Genesis 49:10**. *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto him shall the gathering of the people be*. And in ^{<051818>}**Deuteronomy 18:18**: *I will raise them up a Prophet from among their brethren like unto thee; and I will put my words in his mouth, &c*. Confer this with ^{<40122>}**Acts 3:22**, and ^{<40137>}**Acts 7:37**. Besides, Moses pointed out the Messiah in a multitude of *symbols* and *figures*, which are found in the history of the patriarchs, the ceremonial laws, and especially in the whole *sacrificial* system. All these were well-defined, though shadowy representations of the birth, life, sufferings, death, and resurrection of the Saviour of the world. Add to this, Moses has given you certain marks to distinguish the *false* from the *true* prophet, ^{<0513013>}**Deuteronomy 13:1-3; 18:22**, which, if you apply to me, you will find that I am not a false but a true prophet of the Most High God.

Verse 47. But if ye believe not his writings, &c.] If you lay them not to heart-if you draw not those conclusions from them which their very letter, as well as their spirit, authorizes you to draw, *how shall ye believe my words*, against which ye have taken up the most ungrounded prejudice? It is no wonder that we find the Jews still in the gall of bitterness, and bond of iniquity: as they believe not *Moses* and the *prophets*, in reference to the *Messiah*, it is no marvel that they reject *Christ* and the *apostles*. Till they see and acknowledge, from the law and the prophets, that Christ must have

come, they will never believe the Gospel. St. Paul says, ^{<R1B15>}**2 Corinthians 3:15**, that *even until this day, when Moses (i.e. the law) is read, the VEIL is upon their hearts:-so that they see not to the end of that which is abolished: ^{<R1B13>}**2 Corinthians 3:13**. Nor will this veil be taken away, *till they turn* from worldly gain and atheism (which appears to be their general system) *to the Lord,* ^{<R1B16>}**2 Corinthians 3:16**; and then the light of the glory of God shall shine on them in the face (through the mediation and merits) of Jesus Christ.*

It appears that this discourse of our Lord had effectually confounded these Jews, for they went away without *replying*-a manifest proof they had *nothing* to say.

1. IN all periods of their history, the Jews were both an incredulous and disobedient people: perhaps it was on this ground that God first chose them to be keepers of his testimonies; for had they not had the most incontrovertible proofs that God did speak, they would neither have credited nor preserved his oracles.

Their incredulity is, therefore, no mean proof of the Divine authority of the law and the prophets. The apostles, who were all Jews, partook deeply of the same spirit, as various places in the Gospel prove; and, had not they had the fullest evidence of the divinity of their Master, they would not have *believed*, much less have sealed the truth with their blood. Thus their incredulity is a strong proof of the authenticity of the *Gospel*.

2. When a man, through prejudice, bigotry, or malevolence, is determined to disbelieve, both evidence and demonstration are lost upon him: he is incapable of conviction, because he is determined not to yield. This *was*, this *is*, the case with the Jews-there are facts before their eyes sufficient to convince and confound them; but they have made a covenant with unbelief, and therefore they continue blind, ignorant, and wicked; obstinately closing their eyes against the light; and thus the wrath of God is coming upon them to the very uttermost. But shall not a rebellious and wicked Christian be judged worthy of more punishment? Certainly: for he professes to believe that truth which is able to make him wise unto salvation, by faith in Jesus Christ. Reader, it is an awful thing to trifle with the Gospel!-the God of it is pure, jealous, and holy. Come unto him and implore forgiveness of thy past sins, that thou mayest have eternal life.

ST. JOHN

CHAPTER 6.

Jesus passes the sea of Tiberias, and a great multitude follow him, 1-4. He feeds five thousand with five loaves, and two fishes, 5-13. They acknowledge him to be the prophet that should come into the world, 14. They purpose to force him to become their king; and he withdraws from the multitude, 15. The disciples take ship, and go towards Capernaum, and are overtaken with a storm, 16-18. Christ comes to them, walking upon the water, 19-21. The people take boats and follow him, 22-24. He reproves their fleshly motives, 25-27. They profess a desire to be instructed, 28. Christ preaches to them, and shows them that he is the bread of life, and that they who reject him are without excuse, 29-40. They are offended, and cavil, 41, 42. He asserts and illustrates his foregoing discourse, 43-51. They again cavil, and Christ gives farther explanations, 52-59. Several of the disciples are stumbled at his assertion, that unless they ate his flesh and drank his blood they could not have life, 60. He shows them that his words are to be spiritually understood, 61-65. Several of them withdraw from him, 66. He questions the twelve, whether they also were disposed to forsake him, and Peter answers for the whole, 67-69. Christ exposes the perfidy of Judas, 70, 71.

NOTES ON CHAP. 6.

Verse 1. After these things] This is a sort of indefinite expression, from which we can gather nothing relative to the time in which these things happened. It refers no doubt to transactions in the *preceding* year.

Jesus went over the sea of Galilee] Or, as some translate the words, *by the side of the sea of Galilee*. From Luke, ~~<4910>~~ **Luke 9:10**, we learn that this was a desert place in the vicinity of Bethsaida. The sea of *Galilee*, *Genesaret*, and *Tiberias*, are the same in the New Testament with the sea of *Cinnereth* in the Old. *Tiberias* was a city in Galilee, situated on the western side of the lake. See Clarke on "~~<4912>~~ **John 6:22**".

Verse 2. They saw his miracles which he did] John does not mention these miracles; but Matthew details them, ~~<4912>~~ **Matthew 12:2-14:13**. John seems more intent on supplying the deficiencies of the other evangelists than in writing a connected history himself.

Verse 3. Went up into a mountain] This mountain must have been in the desert of Bethsaida, in the territories of Philip, tetrarch of Galilee. Our

Lord withdrew to this place for a little rest; for he and his disciples had been so thronged with the multitudes, continually coming and going, that they had not time to take necessary food. See ^{<41061>}Mark 6:31.

Verse 4. And the passover-was nigh.] This happened about ten or twelve days before the third passover which Christ celebrated after his baptism. *Calmet*. For a particular account of our Lord's *four* passovers see **Clarke's note on** "^{<40213>}John 2:13".

For thirty days before the Passover there were great preparations made by the Jews, but especially in the last nineteen days, in order to celebrate the feast with due solemnity. Lightfoot supposes that what is here related happened within the last *fifteen* days. See *Calmet's* opinion above.

Verse 5. Saw a great company] See this miracle explained at large on ^{<40143>}Matthew 14:13, &c.; ^{<41061>}Mark 6:31, &c.; ^{<40910>}Luke 9:10, &c.

In speaking of the passovers, and various other matters, it does not appear that John follows any strict *chronological* order.

From ^{<40615>}John 6:15, it appears that our Lord had come down from the mountain, and fed the multitudes in a plain at the foot of it.

Saith unto Philip] This, with what follows, to the end of {^{<40307>}John 6:7} the seventh verse, is not mentioned by any of the other evangelists.

Philip was probably the *provider* for the disciples, as *Judas* was the *treasurer*.

Whence shall we buy bread] Instead of *αγορασομεν*, *shall we buy*, I should read *αγορασωμεν*, *may we buy*, which is the reading of ABDEHLS, Mt. VB, and many others. As Philip was of *Bethsaida*, ^{<40144>}John 1:44; 12:21, he must have been much better acquainted with the country in which they then were than any other of the disciples.

Verse 6. This he said to prove him] To try his faith, and to see whether he and the other apostles had paid proper attention to the miracles which they had already seen him work; and to draw their attention more particularly to that which he was now about to perform. This is an observation of the evangelist himself, who often interweaves his own judgment with the facts he relates, which St. Matthew rarely ever does. The other evangelists say that, previously to this miracle, he continued to

instruct and heal the multitudes till it was near the close of the day.

<4044> **Matthew 14:14, 15;** <41634> **Mark 6:34, 35;** <43911> **Luke 9:11, 12.**

Verse 7. Two hundred pennyworth] This sum, rating the *denarius* at 7 3/4*d.*, would amount to 6*£.* 9*s.* 2*d.* of our money, and appears to have been more than our Lord and all his disciples were worth of this world's goods. See the notes on <41828> **Matthew 18:28.**

Verse 8. Andrew, Simon Peter's brother, saith] The other evangelists attribute this answer to the apostles in general. See the passages referred to above.

Verse 9. There is a lad here] παιδαριον, a *little boy*, or *servant*, probably one who carried the apostles' provisions, or who came on purpose to sell his bread and fish.

Five barley loaves] Barley scarcely bore one-third of the value of wheat in the east: see <44116> **Revelation 6:6.** That it was a very *mean* fare appears from <261319> **Ezekiel 13:19**, where the false prophetesses are said *to pollute the name of God for handfuls of barley*, i.e. for the meanest reward. And *Plutarch*, in *Apoph.* p. 174, speaking concerning the flight of *Artaxerxes Mnemon*, says he was reduced to such distress as to be obliged to *eat barley bread*. See *Kypke*. From this and other circumstances we may plainly perceive that the self-denying doctrine preached by Christ and his apostles was fully exemplified in their own manner of living.

Two small fishes] δυο οψαρια. The word of οψαριον signifies *whatever is eaten with bread*, to perfect the meal, or to make it easy of deglutition, or to help the digestion. There is no word in the English language for it, which is a great defect. The inhabitants of Scotland, and of the north and north-west of Ireland, use the word *kytshen*, by which they express what ever is eaten with bread or potatoes, as *flesh, fish, butter, milk, eggs, &c.*, no satisfactory etymology of which word I am able to offer. In the parallel places in the other three evangelists, instead of οψαρια, ιχθυαζ is used; so that the word evidently means *fish* in the text of St. John: see **Clarke on <43216> John 21:5**".

Verse 10. There was much grass in the place.] Perhaps newly *mown grass*, or *hay*, is meant, (so the Vulgate *fœnum*,) and this circumstance marks out more particularly that the *passover* was at hand. In Palestine the grass is ready for mowing in *March*; and this miracle seems to have been

wrought only a few days before the commencement of that festival: see ^{<300>}**John 6:4**.

Verse 11. Jesus took the loaves] See the notes on ^{<0149>}**Matthew 14:19-21**. As there were five loaves and five thousand people, so there was *one loaf* to every *thousand* men, independently of the women and children.

Verse 12. Gather up the fragments] “Great will be the punishment of those who waste the crumbs of food, scatter seed, and neglect the law.” *Synops Sohar*. Among the Jews the *hap peah*, or residue after a meal, was the property of the servitors.

Verse 14. This is of a truth that prophet] Spoken of, ^{<61815>}**Deuteronomy 18:15**, viz. the Messiah. How near were these people at this time to the kingdom of heaven!

Verse 15. Take him by force, to make him a king] The Jews had often suffered by famine in those times in which their enemies were permitted to prevail over them; but, finding that Jesus had such power as to multiply a few loaves to feed thousands, they took it for granted that while he was at their head no evil could possibly happen to them, and therefore were determined immediately to proclaim him king, and rid themselves at once of *Herod* and the *Romans*. Our Lord perceiving this, either by some words which they had dropped, or by his penetration of their hearts, retired before the project had been fully formed, or could be put into execution. It was not till a considerable time afterwards that even the *disciples* fully understood that his kingdom was not of this world.

Into a mountain] That on which he was with his disciples previously to his working this miracle: see ^{<300>}**John 6:3**.

St. Matthew, ^{<0142>}**Matthew 14:22, 23**, and Mark, ^{<4065>}**Mark 6:45, 46**, say that, before this, Jesus constrained his disciples to embark in the vessel, and go along the sea coast towards Capernaum, or Bethsaida—see here ^{<3067>}**John 6:17**, and the note on ^{<4065>}**Mark 6:45**; and that, after they were gone, he dismissed the multitudes, having, no doubt, given them such advices as the nature of the case required; after which he went into the mountain *to pray*.

Worldly wisdom would have said, “Declare thyself king: yield to the desires of the people: this will be the readiest way of converting the Jews.” No. Jesus must die for the sin of the world.—No man’s heart can be turned

to God by outward *pomp* or *splendour*-no saving change can be brought about by any *might* or any *power*, but by the *Spirit of the Lord of hosts*.

<8046> **Zechariah 4:6.**

Verse 17. Toward Capernaum.] St. Mark says, <4065> **Mark 6:45**, that our Lord commanded them to go along to Bethsaida; and in the course of the history we find they got neither to Bethsaida nor Capernaum, but landed in the country of *Genesaret*: <4043> **Matthew 14:34**. Our Lord seems to have desired them to go *either* to Bethsaida or Capernaum, which were only a very few miles distant, and on the same side of the sea. The reason why they could reach neither was the storm which the evangelists say rose at the time, and the wind being contrary: the storm being probably excited by the prince of the power of the air. Capernaum lay at the northern part of this sea, and they went along the Galilean or western coast, probably expecting Christ to come to them, on which account they might keep in close by the land. But there are great difficulties in fixing the places mentioned by the evangelists. By some writers Bethsaida and Capernaum are placed on opposite sides of this lake: by others on the same side. Sometimes when our translation speaks of *passing over* the sea, &c., a *coasting voyage* only is meant, as we find the disciples landing on the same side from which they had departed: see Clarke's note on "<4062> **John 6:22**".

Verse 19. Had rowed] Their vessel was a small one only, something of the boat kind: as to *sails*, if they had any, they could not now venture to carry them, because of the storm.

Five and twenty or thirty furlongs] Between three and four miles. The sea of Tiberias, on which they now were, was, according to Josephus, War, book iii. chap. 25, *forty* furlongs, or *five* miles in breadth; and *one hundred* and *forty* furlongs, or *eighteen* miles, in length. *Pliny*, lib. v. chap. 15, makes it about *six* miles broad, and *sixteen* long.

They see Jesus] See Clarke's notes on "<40425> **Matthew 14:25**", &c.

Verse 21. Immediately the ship was at the land] How far they were from the place at which they landed, when our Lord came to them, we know not. But the evangelist seems to speak of their *sudden* arrival there as extraordinary and miraculous.

Verse 22. The people which stood on the other side] ἑστηκως περαν της θαλασσης, *Standing by the sea side*. The people were not on the other side, i.e. in *Perea*, as our version states, but on that side where Bethsaida lay: see the notes on ^{<40425>}**Matthew 14:25, 34**, and on ^{<41065>}**Mark 6:45**. The Greek word, **περαν**, says Bishop *Pearce*, seems to signify in Scripture sometimes *on the side of*, and sometimes *on this side of*: see ^{<46801>}**Joshua 5:1**. and 1 Macc. 9:34. The Hebrew word **rba abar**, signifies *by the side*: ^{<12836>}**Exodus 28:26**, and is translated *on this side in* ^{<46049>}**Deuteronomy 4:29**. It has the same meaning in the Septuagint, ^{<46016>}**Deuteronomy 1:5; 3:8; 4:46**. **περαν**, says *Vorstius*, is the same with **παρα**, *near to*. This is evidently the meaning of the word in ^{<40415>}**Matthew 4:15**; as it appears, from what is said of the *land of Zabulon and Nephthali*, that by **περαν** is not meant *beyond*, but *by the side of*; because those two tribes inhabited the western side of Jordan, which was the side lying nearest to Judea and Galilee: see *Clarke* on “^{<401901>}**Matthew 19:1**”.

Verse 23. There came other boats] After Jesus and his disciples had departed.

From Tiberias] Herod Antipas built this city near the lake of Genesaret, in the best parts of Galilee, and called it *Tiberias*, in honour of *Tiberius*, the Roman emperor: see *Jos. Ant.* book xviii. chap. 2. sect. 3.

Verse 24. They also took shipping] That is, as many of them as could get accommodated with boats took them and thus got to Capernaum; but many others doubtless went thither on foot, as it is not at all likely that five or six thousand persons could get boats enow to carry them.

Verse 25. On the other side of the sea] That is, on the sea coast, to the northward of it, where Capernaum lies in the land of Genesaret: but see the note, on ^{<48617>}**John 6:17, 22**. It was in one of the synagogues of Capernaum that he delivered the following discourse: see ^{<4865>}**John 6:59**.

Verse 26. Ye seek me, not because ye saw, &c.] Though the miracle of the loaves was one of the most astonishing that ever was wrought upon earth; and though this people had, by the testimony of all their senses, the most convincing proof of its reality; yet we find many of them paid little attention to it, and regarded the omnipotent hand of God in it no farther than it went to satisfy the demands of their appetite! Most men are willing to receive temporal good from the hands of God; but there are few, very few, who are willing to receive spiritual blessings.

Verse 27. Labour not for the meat] That is, for that *only*, but *also for the bread*, &c. Our Lord wills every man to be active and diligent in that employment in which providence has placed him; but it is his will also that that employment, and all the concerns of life, should be subservient to the interest of his soul.

But for that meat, &c.] He who *labours* not, in the work of his salvation, is never likely to enter into the kingdom of God. Though our labour cannot *purchase* it, either in *whole* or in *part*, yet it is the *way* in which God chooses to give salvation; and he that will have heaven must *strive* for it. Every thing that can be possessed, except the salvation of God, is a *perishing* thing: this is its essential character: it can last to us no longer than the body lasts. But, when the earth and its produce are burnt up, this bread of Christ, his grace and salvation, will be found *remaining unto eternal life*. This is the portion after which an immortal spirit should seek.

Him hath God the Father sealed.] By this expression, our Lord points out the commission which, as the Messiah, he received from the Father, to be *prophet* and *priest* to an *ignorant, sinful* world. As a person who wishes to communicate his mind to another who is at a distance writes a letter, seals it with his own seal, and sends it directed to the person for whom it was written, so Christ, who lay in the bosom of the Father, came to *interpret* the Divine will to man, bearing the image, superscription, and seal of God, in the immaculate holiness of his nature, unsullied truth of his doctrine, and in the astonishing evidence of his miracles. But he came also as a *priest*, to make an atonement for sin; and the bread which nourishes unto eternal life, he tells us, ~~†††††~~ **John 6:51**, is his *body*, which he gives for the life of the world; and to this sacrifice of himself, the words, *him hath God the Father sealed*, seem especially to relate. It certainly was a custom, among nations contiguous to Judea, to set a *seal* upon the victim which was deemed proper for sacrifice. The following account of the method of providing white bulls among the Egyptians, for sacrifices to their god *Apis*, taken from HERODOTUS, *Euterpe*, b. ii. p. 117, casts much light upon this place. “They sacrifice white bulls to *Apis*; and for that reason make the following trial. If they find one black hair upon him, they consider him as unclean: that they may know this with certainty, the priest appointed for this purpose views every part of the animal, both standing and lying on the ground. After this, he draws out his tongue, to see if he be clean by certain signs: in the last place, he looks upon the hairs of his tail, that he may be sure they are as by nature they should be. If, after this search, the bull is

found unblemished, he signifies it by *tying a label to his horns*; then, having *applied wax, he seals it with his ring*, and they lead him away: for it is death to sacrifice one of these animals, *unless he have been marked with such a seal*.

The Jews could not be unacquainted with the rites and ceremonies of the Egyptian worship; and it is possible that such precautions as these were in use among themselves, especially as they were so strictly enjoined to have their sacrifices *without SPOT*, and *without blemish*. Infinite justice found Jesus Christ to be without spot or blemish, and therefore *sealed*, pointed out and accepted him, as a proper sacrifice and atonement for the sin of the whole world. Collate with this passage, ^{<80726>}**Hebrews 7:26-28**; ^{<80827>}**Ephesians 5:27**; ^{<60814>}**2 Peter 3:14**; and especially ^{<80913>}**Hebrews 9:13, 14**: *For if the blood of BULLS and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth-how much more shall the blood of Christ, who through the eternal Spirit offered himself WITHOUT SPOT to God, purge your consciences from dead works!* The rabbins talk much of the seal of God, which they suppose to be **tma emeth**, or truth; and that this is a representation of the *unoriginated* and *endless* perfections of God. This doctrine is just; but their method of proving it is not so satisfactory. **Aleph a**, say they, is the *first* letter of the alphabet; **mem m** the middle; and **tau t** the last: these three letters make **tma emeth**, TRUTH, because God is the *first*-there was none *before* him; he is the *middle*-none *mingles* with him; and he is the *last*-there can be none *after* him. *Hieros. Sanhed. fol. 18*. See also ^{<60118>}**1 Peter 1:18, 19**.

Verse 28. That we might work the works of God?] That is, Divine works, or such as God can approve.

Verse 29. This is the work of God, that ye believe] There is nothing you can be employed in more acceptable to God than in yielding to the evidence set before you, and acknowledging me as your Messiah and the *Saviour* of a lost world.

Verse 30. What sign] **τι σημειον**, *What miracle*; so the word is evidently used, ^{<60211>}**John 2:11, 23**, and in many other places.

That we may see, and believe thee] That, having *seen* the miracle, we may *believe* thee to be the promised Messiah. They had already seen the miracle of the five loaves, and did not believe; and it was impossible for

them to see any thing more descriptive of unlimited power and goodness. Even miracles themselves are lost on persons whose hearts are fixed on the perishing things of the world, and whose minds are filled with prejudice against the truth.

Verse 31. Our fathers did eat manna in the desert] Their argument seems to run thus: Thou hast, we grant, fed five thousand men with five loaves and two small fishes; but what is this in comparison of what Moses did in the desert, who for forty years fed more than a million of persons with bread from heaven: do something like this, and then we will believe in thee, as we have believed in Moses.

Verse 32. Moses gave you not that bread from heaven] Our Lord refutes the argument of the Jews, by proving: 1. That it was not Moses, but God, who gave the manna. 2. That this bread was not the *true* bread, but was merely a type of it. 3. That God had given them now a bread infinitely more excellent. 4. That himself is that heavenly nourishment of which he spake, and who was typified by the manna in the desert.

To show that himself was the true bread from heaven, he proves two things: 1. That his doctrine was the true nourishment of the soul, and that those who were to be put in possession of the blessings promised in it must come to God by faith. 2. That he would give his body for the life of the world: that as bread is the *staff* that supports the natural life of man, so the salvation procured by his death should be that by which the bodies and souls of believers should be preserved unto life eternal.

Verse 34. Lord, evermore give us this bread.] Either meaning, “Let the miracle of the manna be renewed, and continue among us for ever:” or, “Let that bread of which thou hast spoken, become our constant nourishment.” The Jews expected that, when the Messiah should come, he would give them all manner of delicacies, and, among the rest, manna, wine, and spicy oil. From the following extract, we may see where Mohammed got his Paradise. “Many affirm, says Rab. Mayemon, that the hope of Israel is this: That the Messiah shall come and raise the dead; and they shall be gathered together in the garden of Eden, and shall eat and drink and satiate themselves all the days of the world. There the houses shall be all builded with precious stones; the beds shall be made of silk; and the rivers shall flow with wine and spicy oil. He made manna to descend for them, in which was all manner of tastes; and every Israelite found in it what his palate was chiefly pleased with. If he desired fat in it, he had it. In

it, the young man tasted *bread*, the old man *honey*, and the children *oil*. So shall it be in the *world to come*, (i.e. the days of the Messiah.) He shall give Israel peace, and they shall sit down in the garden of Eden, and all nations shall behold their condition; as it is said, *My servants shall eat, but ye shall be hungry*, &c., ^{<3613>}**Isaiah 65:13.**” See *Lightfoot*.

Verse 35. I am the bread of life] That is, the bread which gives *life*, and preserves from *death*.

He that cometh to me] The person who receives my doctrine, and believes in me as the great atoning sacrifice, shall be perfectly satisfied, and never more feel misery of mind. All the guilt of his sins shall be blotted out, and his soul shall be purified unto God; and, being enabled to love him with all his heart, he shall rest, fully, supremely, and finally happy, in his God.

Verse 37. All that the Father giveth me] The neuter gender, $\pi\alpha\nu$, is probably used here for the masculine, $\pi\alpha\varsigma$.

Shall come to me] All that are *drawn* by the Father, ^{<3644>}**John 6:44**, i.e. all those who are *influenced* by his Spirit, and *yield* to those influences: for as many as are LED (not *driven* or *dragged*) by the Spirit of God, they are the children of God, ^{<3814>}**Romans 8:14**. God sent his prophets to proclaim his salvation to this people; and he accompanied their preaching with the influence of his Spirit. Those who yielded were saved: those who did not yield to these drawings were lost. This Spirit still continued to work and to allure; but the people being uncircumcised both in heart and ears, they always resisted the Holy Ghost; as their fathers did, so did they; ^{<4075>}**Acts 7:51**. And though Christ *would* have gathered them together, as a hen would her chickens under her wings, *yet they would not*. See **Clarke’s note on** “^{<4137>}**Matthew 23:37**”. Those who come at the call of God, he is represented here as *giving to Christ*, because it is through his blood alone that they can be saved. God, by his Spirit, convinces of sin, righteousness, and judgment; those who acknowledge their iniquity, and their need of salvation, he gives to Christ, i.e. points out unto them the Lamb of God, who takes away the sin of the world. Our Lord may here also refer to the *calling* of the *Gentiles*; for these, according to the ancient promise, ^{<9118>}**Psalms 2:8**, were given to Christ: and they, on the preaching of the Gospel, gladly came unto him. See ample proofs of this in the *Acts of the Apostles*.

I will in no wise cast out.] The words are exceedingly emphatical-ου μη εκβαλω εξω, *I will by no means thrust out of doors*; excellently rendered by Matthew of Erberg in his Italian Bible-*Io non cacciaro fuori*, I will not chase him out of the house. Our blessed Lord alludes to the case of a person in deep distress and poverty, who comes to a nobleman's house, in order to get relief: the person appears; and the owner, far from treating the poor man with asperity, welcomes, receives him kindly, and supplies his wants. So does Jesus. Newer did he reject the suit of a penitent, however grievous his crimes might have been. He is come to the *house of mercy*; he is lying at the threshold: the servants bid him come in-he obeys, and stands trembling, waiting for the appearing of the Master, doubtful whether he is to be received or rejected: the Master appears, and not only grants his suit, but receives him into the number of his *family*: he alleges his unfitness, his unworthiness, his guilt, his crimes, his ingratitude: no matter, all shall be blotted out through the blood of the Lamb, and he be put among the children, and *on none of these accounts shall he be put out of the house*. The Gentiles shall be as welcome as the Jews; and the invitation to them be as free, as full, and as hearty: they shall become his adopted children, and never be *cast out*, as the Jews have been. O thou God of love! how *able* and WILLING art thou to save the vilest of the vile, who come unto thee! Thou art not the God of the Jews only, thou art also the God of the Gentiles. *Rejoice, therefore, ye Gentiles, with his people*.

Verse 38. Not to do mine own will] I am come, not to act according to human motives, passions, or prejudices; but according to infinite wisdom, goodness, and mercy. Jewish passions and prejudices would reject publicans and sinners as those alluded to, and shut the gate of heaven against the Gentiles; but God's mercy receives them, and I am come to manifest that mercy to men.

Verse 39. I should lose nothing] It is the will of God that every soul who believes should continue in the faith, and have a resurrection unto life eternal. But he *wills* this *continuance* in salvation, without purposing to *force* the persons so to *continue*. God may *will* a thing *to be*, without *willing* that it *shall be*. Judas was given to Christ by the Father, ^{<B1712>}**John 17:12**. The Father willed that this Judas should continue in the faith, and have a resurrection unto life eternal: but Judas sinned and perished. Now it is evident that God *willed* that Judas *might be* saved, without *willing* that he *must be* saved infallibly and unconditionally. When a man is a worker together with the grace of God, he is saved; when he receives that grace of

God in vain, he is lost-not through a lack of *will* or *mercy* in God, but through lack of his *co-operation* with Divine grace. God saves no man as a *stock* or a *stone*, but as a reasonable being and free agent. "That which thou hast heard, thou mayest hold fast, and persevere in, if thou wilt," Says St. Augustin. *In eo quod audieras, et tenueras, perseverares, si velles.* Deuteronomy Correct. & Grat. c. 7. See *Calmet*.

Raise it up again at the last day] The Jews believed that the wicked should have no resurrection; and that the principle that led to the resurrection of the body, in the righteous, was the indwelling Spirit of God. This is positively asserted in the *Shir Hashirim Rabba*. See *Schoettgen*.

Verse 40. This is the will of him that sent me] Lest they should take a wrong meaning out of his words, as many have done since, he tells them that, far from any person being excluded from his mercy, it was the will of God that every one who saw him might believe and be saved. The *power*, without which they could not believe, he freely gave them; but the *use* of that power was their own. God gives the grace of repentance and faith to every man; but he neither repents nor believes for any man. Each must repent for his own sins, and believe in the Lord Jesus, through the grace given, or perish.

Verse 41. The Jews then murmured] Because the whole of his discourse event to prove that he was infinitely greater than Moses; and that he *alone* could give present peace and eternal glory to men.

Verse 44. Except the Father-draw him] But how is a man drawn? St. *Augustin* answers from the poet, *Trahit sua quemque voluptas*; a man is attracted by that which he delights in. Show green herbage to a sheep, he is drawn by it: show nuts to a child, and he is drawn by them. They run wherever the person runs who shows these things: they run after him, but they are not forced to follow; they run, through the desire they feel to get the things they delight in. So God draws man: he shows him his wants-he shows the Saviour whom he has provided for him: the man feels himself a lost sinner; and, through the desire which he finds to escape hell, and get to heaven, he comes unto Christ, that he may be justified by his blood. Unless God thus draw, no man will ever come to Christ; because none could, without this drawing, ever feel the need of a Saviour. See *August. Tract. 26, in Joan. and Calmet*.

Drawing, or *alluring*, not *dragging* is here to be understood. “He,” say the rabbins, “who desires to cleave to the holy and blessed God, God lays hold of him, and will not cast him off.” *Synops. Sohar.* p. 87. The best Greek writers use the verb in the same sense of *alluring*, *inciting*, &c.

Verse 45. It is written in the prophets] ^{<25413>} **Isaiah 54:13;** ^{<26134>} **Jeremiah 31:34.**

They shall be all taught of God.] This explains the preceding verse. God teaches a man to know himself, that, finding his need of salvation, he may flee to lay hold on the hope which his heavenly Father has set before him in the Gospel. God draws men by his *love*, and by showing them what his love has done for them. *Fear* repels, but *love* attracts. He who is ever preaching the terrors of the law, and representing God as a vindictive judge, will never bring sinners to him. They are *afraid* of this terrible God: but they *love* him, *who so loved the world* that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.

Verse 46. Not that any man hath seen the Father] He does not teach men by appearing *personally* before them, or by any other outward voice than that of his word and messengers; but he teaches by his *Spirit*. This teaching from God implies: 1. That they shall have *proper* instruction. 2. That they shall *comprehend* it; for, when God teaches, there is no delay in learning. And, 3. That this teaching should be by the *influence* of the *Holy Ghost* upon their minds.

He which is of God] That is, Christ alone: neither Moses nor any of the prophets had ever seen God: Jesus, who lay in the bosom of the Father, HE saw and revealed him, ^{<30118>} **John 1:18.**


Verse 47. Hath everlasting life.] He is entitled to this, on his believing me to be the Messiah, and trusting in me alone for salvation. Our blessed Lord recapitulates here what he had said in the preceding discourse. The person who is saved is, 1. drawn by the Father; 2. hears his instructions; 3. accepts the salvation offered; 4. is given to Christ Jesus, that he may be justified by faith; 5. is nourished by the bread of life; 6. perseveres in the faith; 7. is not lost, but is raised up at the last day; and 8. is made a partaker of eternal life.

Verse 48. I am that bread of life.] I alone afford, by my *doctrine* and *Spirit*, that *nourishment* by which the soul is saved unto life eternal.

Verse 49. Your fathers did eat manna-and are dead.] That bread neither preserved their bodies alive, nor entitled them to life eternal; but those who receive my salvation, shall not only be raised again in the last day, but shall inherit eternal life. It was an opinion of the Jews themselves that their fathers, who perished in the wilderness, should never have a resurrection. Our Lord takes them on their own ground: Ye acknowledge that your fathers who fell in the wilderness shall never have a resurrection; and yet they ate of the manna: therefore that manna is not the bread that preserves to everlasting life, according even to your own concession.

Verse 50. This is the bread, &c.] I am come for this very purpose, that men may believe in me, and have eternal life.

Verse 51. Is my flesh, which I will give, &c.] Our Lord explains his meaning more fully, in these words, than he had done before. Having spoken so much of the *bread* which *feeds* and *nourishes* the *soul*, and preserves from *death*, the attention of his hearers was fixed upon his words, which to them appeared inexplicable; and they desired to know what their meaning was. He then told them that the *bread* meant his *flesh*, (his *life*,) which he was about to give up; to save the life of the world. Here our Lord plainly declares that his death was to be a *vicarious sacrifice* and *atonement* for the sin of the world; and that, as no human life could be preserved unless there was *bread* (proper nourishment) received, so no soul could be saved but by the merit of his death. Reader, remember this: it is one of the weightiest, and one of the truest and most important sayings in the book of God.

Verse 52. How can this man give us his flesh to eat?] Our Lord removes this difficulty, and answers the question, in  **John 6:63.**

Verse 53. Except ye eat the flesh of the Son of man] Unless ye be made partakers of the blessings about to be purchased by my blood, passion, and violent death, ye cannot be saved. As a man must eat bread and flesh, in order to be nourished by them, so a man must receive the grace and Spirit of Christ, in order to his salvation. As *food* in a rich man's store does not nourish the poor man that needs it, unless it be given him, and he receive it into his stomach, so the whole fountain of mercy existing in the bosom of God, and uncommunicated, does not save a soul: he who is saved by it

must be made a *partaker* of it. Our Lord's meaning appears to be, that, unless they were made partakers of the grace of that atonement which he was about to make by his death, they could not possibly be saved. Bishop Pearce justly observes that the ideas of *eating* and *drinking* are here borrowed to express *partaking* of, and *sharing* in. Thus spiritual happiness on earth, and even in heaven, is expressed by *eating* and *drinking*; instances of which may be seen, ^{<4081>}**Matthew 8:11; 26:29**; ^{<2145>}**Luke 14:15; 22:30**; and ^{<4127>}**Revelation 2:17**. Those who were made partakers of the Holy Spirit are said by St. Paul, ^{<4123>}**1 Corinthians 12:13**, to be *made to drink into* (or *of*) *one Spirit*. This, indeed, was a very common mode of expression among the Jews.

Verse 54. Hath eternal life] This can never be understood of the sacrament of the Lord's supper. 1. Because this was not instituted till a year after; at the last Passover. 2. It cannot be said that those who do not receive that sacrament must perish everlastingly. 3. Nor can it be supposed that all those who do receive it are necessarily and eternally saved. On the contrary, St. Paul intimates that many who received it at Corinth perished, because they received it unworthily, not discerning the Lord's body: not distinguishing between it and a common meal; and not properly considering that sacrifice for sin, of which the sacrament of the Lord's supper was a type: see ^{<4133>}**1 Corinthians 11:30**.

Verse 55. My flesh is meat indeed, and my blood is drink indeed.] Or, rather, *My flesh is the true meat, &c.* In both clauses of this verse, instead of $\alpha\lambda\eta\theta\omega\varsigma$, the *adverb*, I read $\alpha\lambda\eta\theta\eta\varsigma$, the *adjective*, agreeing with $\beta\rho\omega\sigma\iota\varsigma$. This reading is supported by BCKLT, and twenty-one others; both the *Arabic*, *Coptic*, *Sahidic*, *Armenian*, two copies of the *Itala*, *Clement*, *Origen*, *Cyril*, *Chrysostom*, and *Damascenus*. Our Lord terms his flesh, the *true meat*, and his blood the *true drink*, because those who received the grace merited by his death would be really nourished and supported thereby unto eternal life. He calls himself the *true vine*, ^{<3150>}**John 15:1**, in exactly the same sense in which he calls himself the *true bread*, ^{<3162>}**John 6:32**, and the *true meat* and *drink* in this verse.

Verse 56. Dwelleth in me, and I in him.] Of all connections and unions, none is so intimate and complete as that which is effected by the digestion of aliments, because they are changed into the *very substance* of him who eats them; and this our Lord makes the model of that union which subsists between himself and genuine believers. He lives in them, and they in him;

for they are made partakers of the Divine nature: ~~610104~~ **2 Peter 1:4**. To this verse the following addition is made in the *Codex Bezae*, three copies of the *Itala*, and *Victorinus*. After these words—*dwelleth in me, and I in him*, they add, *as the Father in me, and I in the Father. Verily, verily, I say unto you, that unless ye receive the body of the Son of man as the bread of life, ye have not life in him*. This is a very remarkable addition, and is between thirteen and fourteen hundred years old.

Verse 57. So he that eateth me, even he shall live by me.] From which we learn that the union between Christ and his followers shall be similar to that which subsists between God and Christ.

Verse 59. In the synagogue-in Capernaum.] From ~~61036~~ **John 6:26**, to this verse, the evangelist gives us the discourse which our Lord preached in the synagogue, in which he was repeatedly interrupted by the Jews; but this gave him the fuller opportunity to proclaim the whole truth relative to his passion and death, to edify the disciples, and confute these gainsayers.

Verse 60. Many therefore of his disciples] So it appears that he had *many more* than the twelve, who constantly accompanied him.

This is a hard saying; who can hear it?] Who can digest such doctrine as this? It is intolerable: it is impracticable. There is a similar saving in *Euripides*, to the *σκληρος λογος* of the evangelist. *ποτερα θελεις σοι μαλθακα ψευδη λεγω, η σκληρῃ αληθη, φραζε;* *Tell me whether thou wouldst that I should speak unto thee, a SOFT LIE, or the HARSH TRUTH?* The wicked word of a lying world is in general better received than the holy word of the God of truth!

Verse 61. Jesus knew in himself] By giving them this proof that he knew their hearts he also proved that he was God; that he could not be deceived himself, and that it was impossible for him to deceive any; consequently, that the doctrine he taught them must be the truth of God.

Verse 62. If ye shall see the Son of man ascend] Ye need not be stumbled at what I say concerning eating my flesh and drinking my blood, for ye shall soon have the fullest proof that this is *figuratively* spoken, for I shall ascend with the same body with which I shall arise from the dead; therefore my flesh and blood, far from being *eaten* by men, shall not even be found among them.

Verse 63. It is the spirit that quickeneth] It is the spiritual sense only of my words that is to be attended to, and through which life is to be attained, ~~2~~² **Corinthians 3:6.** Such only as *eat* and *drink* what I have mentioned, in a *spiritual* sense, are to expect eternal life.

The flesh profiteth nothing] If ye could even eat my flesh and drink my blood, this would not avail for your salvation. These words contain a caution that the hearers should not understand his words in the strict *literal* sense, as if his body were really BREAD, and as if his flesh and blood were really to be *eaten* and *drank*.

The words that I speak] Or, *I have spoken*. Instead of **λαλω**, *I speak*, I read **λελαληκα**, *I have spoken*, on the authority of BCDKLT, thirteen others; the *Syriac*, all the *Arabic*, all the *Persic*, *Coptic*, *Æthiopic*, *Gothic*, *Slavonic*, *Vulgate*, all the *Itala*; *Origen*, *Eusebius*, *Athanasius*, *Basil*, *Cyril*, *Chrysostom*, *Tertullian*, *Ambrosias*, *Augustin*, *Gaudentius*, and *Vigilius Taps*. This is an important reading, and plainly shows that our Lord's words *here* do not refer to any *new point* of doctrine which he was then inculcating, but to what he *had* spoken concerning his being the living bread, and concerning the *eating of his flesh, and drinking of his blood*, in the preceding verses.

Are spirit, and they are life.] As my words are to be spiritually understood, so the life they promise is of a *spiritual* nature: see Bishop *Pearce*.

Verse 64. But there are some of you that believe not.] This is addressed to Judas, and to those disciples who left him: ~~John~~^{John} **6:66.**

And who should betray him] Or, *who would deliver him up*. Because he knew all things; he knew from the *first*, from Judas's call to the apostleship, and from eternity, (if the reader pleases,) who it was who *would* (not *should*) deliver him up into the hands of the Jews. *Should*, in the apprehension of most, implies *necessity* and *compulsion*; *would* implies that he was under the influence of his *own free will*, without necessity or constraint. The former takes away his guilt: for what a man is *irresistibly* compelled to do, by the supreme authority of God, he cannot avoid; and therefore to him no blame can attach: but Judas having acted through his *own free will*, abusing his power, and the grace he had received, he was guilty of the murder of an innocent man, and deserved the perdition to which he went.

Verse 65. Therefore said I unto you] ~~3054~~ **John 6:44.** see the note there.

Except it were given unto him] None can come at *first*, unless he be drawn by the Father; and none can *continue*, unless he continue under those sacred influences which God *gives* only to those who do not receive his first graces in vain. St. Augustin himself grants that it was the sole fault of these disciples that they did not believe, and were saved. *Quare non POTERANT credere, si a me quæretur, cito respondeo, quia NOLEBANT.* If I be asked why these *could not* believe, I immediately answer, because they WOULD NOT. *Aug. Tract. 53, in Joan.*

Verse 66. Many of his disciples went back] They no longer associated with him, nor professed to acknowledge him as the Messiah. None of these were of the *twelve*. Christ had many others who generally attended his ministry, and acknowledged him for the Messiah.

Verse 67. Will ye also go alway?] Or, *Do YE also desire, &c.* These words are very emphatical. Will YOU abandon me?-*you*, whom I have distinguished with innumerable marks of my affection-*you*, whom I have chosen out of the world to be my companions,-*you*, to whom I have revealed the secrets of the eternal world-*you*, who have been witnesses of all my miracles-*you*, whom I intend to seat with me on my throne in glory; will YOU go away? Reader, in what state art *thou*? Hast *thou gone back* from Christ, or art thou *going back*? Wilt *thou go*? *Thou*, whom he has redeemed by his blood-*thou*, whom he has upheld by his power, and fed by his providence-*thou*, into whose wounded soul he has poured the balm of pardoning mercy-*thou*, whom he has adopted into the heavenly family-*thou*, whom he has comforted in so many tribulations and adversities-*thou*, whose multiplied offences he has freely and fully pardoned; wilt *thou go away*?

Verse 68. Simon Peter answered] With his usual zeal and readiness, speaking in behalf of the whole, *To whom shall we go?* Where shall we find a more gracious master-a more powerful Redeemer-a more suitable Saviour? *Thou alone hast the words of eternal life.* None can teach the *doctrine* of salvation but thyself; and none can confer the gift of eternal life but thou alone. Reader, let me ask, whither art *thou going*? Has the world-the devil-the flesh-*the words of eternal life*? Art thou turning thy back upon God and Christ? For thy zealous services, what has Satan to give thee? Death! hell! and eternal misery! O stop! Cleave to Jesus; he will give thee that happiness which, in vain, thou seekest in the pleasures of sin.

Verse 69. We believe] On the authority of thy word; *and are sure-have known*, **εγνωκαμεν**, by the evidence of thy miracles, *that thou art the Christ*, the promised Messiah. [-Anglo-Saxon-] *And we belyfath and witen that thou eart Crist Godes Son. Anglo-Saxon.* How near is the mother to the daughter tongue!

Instead of *Christ the Son of the living God*, some excellent MSS., BCDL, and others, read **ο αγιος του θεου**, *the holy one of God*; and this reading Griesbach has received into the text, leaving out **του ζωντος**, *the living*. **χριστος**, and **αγιος** convey nearly the same meaning; but the Æthiopic, as usual, retains both. **του ζωντες** is omitted by BCDL, H, the *Coptic*, *Sahidic*, *Armenian*, later *Persic*, *Vulgate*, all the *Itala* but one, and by the *Anglo-Saxon*; which last Griesbach has not noticed.

Verse 70. Have not I chosen you twelve] Have I not, in an especial manner, called *you* to believe in my name, and chosen you to be my disciples and the propagators of my doctrine! *Nevertheless*, one of you is a *devil*, or *accuser*, enlisted on the side of Satan, who was a murderer from the beginning.

Verse 71. He spake of Judas-for he it was that should betray him] **ουτος γαρ ημελλεν αυτον παραδιδοναι**, *He who was about to deliver him up*. By referring to this matter so often, did not our blessed Lord intend to *warn* Judas? Was not the evil fully exposed to his view? And who dare say that it was *impossible* for him to avoid what he had so often been warned against? When the temptation did take place, and his heart, in purpose, had brought forth the sin, might he not have relented, fallen at his injured master's feet, acknowledge his black offense, and implored forgiveness? And surely his most merciful Lord would have freely pardoned him.

1. ON the subject of the disciples sailing off without Christ, and the storm that overtook them, it may be necessary to make a few observations, chiefly for the encouragement of the labourers in God's vineyard. It was the duty of the disciples to depart at the commandment of the Lord, though the storm was great, and the wind contrary. It was their duty to tug at the oar, expecting the appearing of their Lord and master. So it is the duty of the ministers of Christ to embark, and sail even into the sea of persecution and dangerous trial, in order to save souls. There may be darkness for a time-they must *row*. The waves may rise high-they must *row on*. The wind may be contrary-*still* they must *tug* at the *oar*. Jesus will appear, lay the

storm, and calm the sea, and they shall have souls for their hire. The vessel will get to land, and *speedily* too. There are particular times in which the Lord pours out his Spirit, and multitudes are *quickly* convinced and converted. "Alas!" says one, "I see no fruit of my labour; no return of my prayers and tears." Take *courage*, man; *tug on*; thou shalt not labour in vain, nor spend thy strength for nought. What he does thou knowest not now, but thou shalt know hereafter. Great grace, and great peace await thee; take courage, and *tug on*!

2. When a man forsakes the living God, and gives way to *avarice*, which appears to have been the case with Judas, he is fit for any thing in which Satan may choose to employ him. Beware of the *love of money*! The cursed lust of gold induced a disciple of Christ to betray his God: and has it not been the ruin of millions since? Few people love money merely for its own sake: they love it because it can provide them with the necessaries, conveniences, and comforts of life; those who have not God for their portion incessantly long after these things, and therefore are covetous. While a man watches unto prayer, and abides in the love of Christ Jesus the Lord, so long he is safe, for he is contented with the lot which God has given him in life. Reader, art thou like Judas (in his best state) put in *trust* for the *poor*, or for the *Church* of Christ. Do not covet; and take heed that thou *grudge* not; nor permit thy heart to be *hardened* by repeated *sights* and *tales* of wo. Thou art but a *steward*; act faithfully, and act affectionately. Because the ointment that prefigured the death of our Lord was not applied just as Judas would have it, he took offense; betrayed and sold his master; saw and wished to remedy his transgression; despaired and hanged himself. Behold the fruit of covetousness! To what excesses and miseries the love of money may lead, God alone can comprehend. If any man love the world, the love of the Father is not in him.

ST. JOHN

CHAPTER 7.

Jesus continues in Galilee, 1. He is desired to go to the feast of tabernacles, 2-5. His answer, 6-9. He goes up, and the Jews seek him at the feast, 10-13. He teaches in the temple, 14-24. The Jews are confounded by his preaching, 25-27. He continues to teach; they wish to slay him, 28-30. Many of the people believe on him, 31. The Pharisees murmur, and our Lord reasons with them, 32-36. His preaching on the last day of the feast, 37-39. The people are greatly divided in their opinions concerning him, 40-44. The officers, who were sent by the Pharisees to take him, return, and because they did not bring him, their employers are offended, 45-49. Nicodemus reasons with them, 50-53.

NOTES ON CHAP. 7.

Verse 1. After these things] St. John passes from the preceding discourse of our Lord, which he delivered a little before the *passover*, ~~<RBH>~~ **John 6:4**, to the *Feast of Tabernacles*, which happened six months after, and thus omits many things mentioned by the other evangelists, which our blessed Lord said and did during that time. He had already gone over Galilee four or five times; and he continued there, because he found that the hatred of the Jews was such that they would kill him if they could meet with him in Judea; and his time to suffer was not yet come.

For he would not walk in Jewry] Instead of this, some MSS., versions, and fathers read, *συγαρ ειχεν εξουσιαν*, *he had not authority*, or *liberty to walk*, &c. That is, he was no longer tolerated, and could not preach publicly in Judea, but at the risk of his life. He found greater scope for the exercise of his important ministry in Galilee than in Judea, as the chief priests, &c., were continually plotting his death.

Verse 2. Feast of tabernacles] This feast was celebrated on the fifteenth day of the month *Tisri*, answering to the last half of our September, and the first half of October. This month was the *seventh* of the *ecclesiastical*, and *first* of the *civil*, year. The feast took its name from the *tents* which were erected about the temple, in public places, in courts, and on the flat roofs of their houses, and in gardens; in which the Jews dwelt for *eight* days, in commemoration of the *forty* years during which their fathers dwelt in the

wilderness. It was one of the *three* solemn annual feasts in which all the males were obliged, by the law, to appear at Jerusalem.

This feast was celebrated in the following manner. All the people cut down branches of palm trees, willows, and myrtles, (and tied them together with gold and silver cords, or with ribbons,) which they carried with them all day, took them into their synagogues, and kept them by them while at prayers. On the other days of the feast they carried them with them into the temple and walked round the altar with them in their hands, singing, Hosanna! i.e. *Save, we beseech thee!*-the trumpets sounding on all sides. To this feast St. John seems to refer, ^{<66709>}**Revelation 7:9, 10**, where he represents the saints standing before the throne, *with palm branches in their hands*, singing, *Salvation to God*, &c. On the seventh day of the feast, they went seven times round the altar, and this was called *Hosanna rabba*, the *great Hosanna*. See Clarke's notes on "^{<42109>}**Matthew 21:9**". But the ceremony at which the Jews testified most joy was that of *pouring out the water*, which was done on the *eighth* day of the feast. A priest drew some water out of the pool *Siloam*, in a golden vessel, and brought it into the temple; and at the time of the morning sacrifice, while the members of the sacrifice were on the altar, he went up and poured this water mingled with wine upon it, the people all the while singing, with transports of joy, Isa. 12, especially ^{<23126>}**Isaiah 12:6**: *With joy shall ye draw water out of the wells of salvation*. To this part of the ceremony, our Lord appears to allude in ver. 37, of this chapter. See Clarke "^{<43757>}**John 7:37**".

During this feast many *sacrifices* were offered. On the first day, besides the ordinary sacrifices, they offered, as a burnt-offering, *thirteen* calves, *two* rams, and *fourteen* lambs with the offerings of flour and the libations of wine that were to accompany them. They offered also a goat for a sin-offering. On all the succeeding days they offered the same sacrifices, only abating *one* of the calves *each* day, so that when the *seventh* day came, they had but *seven* calves to offer. On the *eighth* day, which was kept with greater solemnity than the rest, they offered but *one* calf, *one* ram, and *seven* lambs, for a burnt-offering, and *one* goat for a sin-offering, with the usual offerings and libations. On this day, they also offered in the temple the *first fruits* of their latter crops, or of those things which come latest to maturity. During the feast, the 113th, 114th, 115th, 116th, 117th, 118th, and 119th Psalms were sung. *Leo of Modena* says that, though Moses appointed but *eight* days, yet custom and the devotion of the people have added a *ninth* to it, which is called *the joy of the law*, because that on

it they complete the reading of the Pentateuch. See *Calmet's Com.* and *Dict.*, and father *Lamy*. For the *law* relative to this institution, see ^{<1239>}**Leviticus 23:39, 40, &c.**, and the notes there; and ^{<1296>}**Numbers 29:16.** &c.

Verse 3. His brethren-said] It is generally supposed that these were the children of the *sisters* of his mother Mary; but some of the ancients have stated that Joseph had several children by a former wife. See the account of the evangelist prefixed to this Gospel. No solid proof can be alleged against this; nor can we pretend to say that these were not the children of Joseph and Mary. Our blessed Lord, it is true, was her *first born*, while she was yet a *virgin*; but no man can prove that he was her *last*. It is an article of faith, in the Popish Church, to believe in the *perpetual virginity* of Mary; and in this respect, without any reason, several *Protestants* seem to be *Papists*. However this may be, it is certain that the Hebrews gave the name of brethren to all the *relatives* of a particular family. See ^{<1312>}**Genesis 31:32, 46.**

That thy disciples also may see] That is, the disciples which he had made two years and six months before, at the Passover: ^{<1323>}**John 2:23.**

Verse 4. No man that doeth any thing in secret, &c.] They took it for granted that Christ was influenced by the same spirit which themselves felt; and that therefore he should use every opportunity of exhibiting himself to the public, that he might get into repute; and they hoped that a part of his honour would be reflected back upon themselves, as being his near relations. They seem to have said: "It is too little to employ thyself in working miracles in Galilee, in the country, and in small villages, among an ignorant and credulous people, from whom thou canst not get much credit: go to Jerusalem, the capital, and among the learned doctors, in the presence of the whole nation assembled at this feast, work thy miracles, and get thyself a name."

Verse 5. Neither did his brethren believe in him.] They did not receive him as the promised *Messiah*; but, having seen so many of his miracles, they could not but consider him as an eminent prophet. They supposed that, if he were the Messiah, he would wish to manifest himself as such to the world; and, because he did not do so, they did not believe that he was the salvation of Israel.

Verse 6. My time is not yet come] It is probable our Lord meant no more than this, that *he* had some business to transact before he could go to Jerusalem; but his brethren, having nothing to hinder *them* might set off immediately. Others think he speaks of his passion: My time of suffering is not yet come: as *ye* are still in friendship with the world, ye need not be under any apprehension of danger: ye may go when ye please. The first sense I think is the best.

Verse 7. The world cannot hate you] The Jews will not persecute you, because ye are in their sentiments and interests. Ye also expect a *worldly* Messiah.

But me it hateth] Because I condemn its injustice, its pride, its ambition, and its maxims, by my life and doctrine. It is very likely that the term *world* means here the *Jewish* people only: this is an acceptation in which **ὁ κόσμος** frequently occurs in this Gospel. See on John 17. { **John 17:1-26** }.

Verse 8. I go not up yet unto this feast] Porphyry accuses our blessed Lord of falsehood, because he said here, I will not go to this feast, and yet afterwards he went; and some interpreters have made more ado than was necessary, in order to reconcile this seeming contradiction. To me the whole seems very simple and plain. Our Lord did not say, *I will not go to this feast*; but merely, *I go not yet*, **οὐπω**, or am not *going*, i.e. at present; because, as he said **John 7:6**, and repeats here, *his time was not yet come*-he had other business to transact before he could go. And it is very likely that his business detained him in Galilee till the feast was half over: for we do not find him at Jerusalem till the middle of the feast, **John 7:14**, i.e. till the feast had been begun four days. He might also be unwilling to go at that time, there being such a great concourse of people on the road to Jerusalem, and his enemies might say that he had availed himself of this time and multitude in order to excite sedition.

Verse 10. But when his brethren were gone up] Having despatched his business, and the concourse of people being now past, *he went up also*.

Verse 11. Then the Jews sought him] By Jews here are to be understood the scribes, Pharisees, and *rulers* of the people, and not the inhabitants of the province of Judea. It appears, from the following verses, that many of the people were prejudiced in his favour, but they dared not to own it publicly for *fear of the Jews*, i.e. for fear of the *rulers* of the people.

Verse 12. Some said, He is a good man] The multitude were divided in their opinions concerning him: those who knew him best said, *He is a good man*. Those who spoke according to the character given him by the priests, &c., said, *Nay; but he deceiveth the people*. Those who spoke evil of him spoke *out*, because they had the *rulers on their side*; but those who spoke *good* of him were obliged to do it in *private*, because they feared these rulers. Calumny and slander are among the privileged orders; they stalk abroad with their thousand brazen mouths, and blast the reputation of the followers of God. Benevolence and candour are only on sufferance; and a *whisper in secret* is the most they are permitted to give in behalf of Christ and his followers, whose laws and maxims condemn a vicious world, and goad it to revenge.

Verse 14. The midst of the feast] Though the canons required him to be there on the *first* day, for the performance of a great variety of rites, yet, as these were in general the invention of their doctors, he might think it very proper neither to attend nor perform them.

Verse 15. How knoweth this man letters, having never learned?] The Jewish learning consisted in the knowledge of their own scriptures, and the traditions of their elders. In this learning our blessed Lord excelled. No person ever spoke with more grace and dignity, or knew better how to make a more proper use, or a happier application, of Jewish allegories and parables; because none ever penetrated the sense of the Scriptures as he did; none ever cited them more successfully, or ever showed their accomplishment in so complete and satisfactory a manner. As these branches of learning were taught at the Jewish schools, and our Lord had never attended there, they were astonished to find him excelling in that sort of learning, of which they themselves professed to be the sole teachers.

Verse 16. My doctrine is not mine] Our blessed Lord, in the character of Messiah, might as well say, *My doctrine is not mine*, as an ambassador might say, I speak not my own words, but his who sent me: and he speaks these words to draw the attention of the Jews from the teaching of man to the teaching of God; and to show them that *he* was the promised *Messiah*, the very person on whom, according to the prophet, (^{<231102>} **Isaiah 11:2.**) the Spirit of Jehovah—the Spirit of wisdom, counsel, understanding, might, and knowledge, should rest.

Verse 17. If any man wilt do his will, &c.] I will give you a sure rule by which ye may judge of my doctrine: If you really wish to do the will of

God, begin the practice of it; and take my doctrine, and apply it to all that you know God requires of man; and if you find one of my precepts contrary to the nature, perfections, and glory of God, or to the present or eternal *welfare* of *men*, then ye shall be at liberty to assert that my doctrine is human and erroneous, and God has not sent me. But if, on the contrary, ye find that the sum and substance of my preaching is, That men shall love God with all their heart, soul, mind, and strength, and their neighbour as themselves; and that this doctrine must bring glory to God in the highest, while it produces peace and good will among men; then acknowledge that God has visited you, and receive *me* as the *Messiah* promised to your fathers.

Verse 18. He that speaketh of himself, &c.] I will give you another rule, whereby you shall know whether I am from God or not: If I speak so as to procure my own glory, to gratify vanity, or to secure and promote my secular interests, then reject me as a deceiver and as a false prophet. But if I act only to promote the glory of God, to induce all men to love and obey *him*; if I propose nothing but what leads to the perfection of his law, and the accomplishment of its ordinances, you cannot help acknowledging me at least for a *true* prophet; and, if you add to this the proofs which I have given of my mission and power, you must acknowledge me as the mighty power of God, and the promised Messiah.

And no unrighteousness is in him.] Or, *there is no falsehood in him*: so the word **αδικια** should be translated here; and it is frequently used by the Septuagint for **רִקְוֹ** *sheker*, a *lie*, *falsehood*, &c. See in **Psalm 52:3; 119:29, 69, 104, 163; 144:8**. This is its meaning in **Romans 2:8**; where **αδικια**, *falsehood*, is put in opposition to **αληθεια**, *truth*.

Verse 19. Did not Moses give you the law, &c.] The scribes and Pharisees announced our Lord to the multitude as a deceiver; and they grounded their calumny on this, that he was not an exact observer of the law, for he had healed a man on the Sabbath day, **John 5:9, 10**; and consequently must be a false prophet. Now they insinuated, that the interests of religion required him to be put to death: 1. As a violator of the law; and, 2. as a false prophet and deceiver of the people. To destroy this evil reasoning, our Lord speaks in this wise: If I deserve death for curing a man on the Sabbath, and desiring him to carry home his bed, which you consider a violation of the law, you are more culpable than I am, for you circumcise a child on the Sabbath, which requires much more bustle, and is

of so much less use than what I have done to the infirm man. But, if you think you do not violate the law by circumcising a child on the Sabbath, how can you condemn me for having cured one of yourselves, who has been afflicted thirty and eight years? If you consider my conduct with the same eye with which you view your own, far from finding any thing criminal in it, you will see much reason to give glory to God. Why, therefore, go ye about to kill *me*, as a transgressor of the law, when not one of *yourselves* keeps it?

Verse 20. Thou hast a devil] The crowd, who made this answer, were not in the secret of the chief priests. They could not suppose that any person desired to put him to death for healing a diseased man; and therefore, in their brutish manner, they say, *Thou hast a demon*-thou art beside thyself, and slanderest the people, for none of them desires to put thee to death. The *Codex Cyprius* (K,) four others, and the margin of the later *Syriac*, attribute this answer *to the Jews*, i.e. those who were seeking his life. If the reading, therefore, of **οι ιουδαιοι**, *the Jews*, be received instead of **ο οχλος**, *the multitude*, it serves to show the malice of his enemies in a still stronger light: for, fearing lest their wish to put him to death might not be gratified, and that his teaching should prevail among the common people; to ruin his credit, and prevent his usefulness, they give out that he *was possessed by a demon*; and that, though he might be *pitied* as a miserable man, yet he must not be *attended to* as a teacher of righteousness. Malice and envy are ever active and indefatigable, leaving no stone unturned, no mean unused, that they may win the object of their resentment. See Clarke's note on "~~εβ725~~ John 7:26".

Verse 21. I have done one work] That of curing the impotent man, already referred to. See ~~εβ725~~ John 5:9.

And ye all marvel.] or, *ye all marvel because of this*. Some have **δια τουτο**, in connection with **θαυμαζετε**, which the common pointing makes the beginning of the next verse, and which, in our common version, is translated *therefore*; but this word conveys no meaning at all, in the connection in which it is thus placed. Proof of this construction *Kypke* gives from *Themistius*, *Strabo*, and *Ælian*. All the eminent critics are on the side of this arrangement of the words.

Verse 22. But of the fathers] That is, it came *from the patriarchs*. Circumcision was not, properly speaking, one of the laws of the Mosaic

institution, it having been given at first to Abraham, and continued among his posterity till the giving of the law: ^{<0170>}**Genesis 17:9, 10, &c.**

Ye-circumcise a man.] That is, a male child: for every male child was circumcised when *eight* days old; and if the eighth day after its birth happened to be a *Sabbath*, it was nevertheless circumcised, that the law might not be broken, which had enjoined the circumcision to take place at that time, ^{<0128>}**Leviticus 12:3.** From this and several other circumstances it is evident that the keeping of the Sabbath, even in the strictest sense of the word, ever admitted of the works of *necessity* and *mercy* to be done on it; and that those who did not perform such works on that day, when they had opportunity, were properly violators of *every law* founded on the principles of mercy and justice. If the Jews had said, Why didst thou not defer the healing of the sick man till the ensuing day? He might have well answered, Why do ye not defer the circumcising of your children to the ensuing day, when the eighth day happens to be a Sabbath?-which is a matter of infinitely less consequence than the restoration of this long-afflicted man.

Verse 23. Every whit whole] The law of circumcision required the removal of a small *portion* of flesh, which was considered a *blot* and *reproach* among the Hebrews, because it confounded them with the nations who were not in covenant with God. Christ, to this, opposes the *complete* cure of the infirm man, who was diseased throughout his whole body: if the one was permitted on the Sabbath day, for the reason already alleged, surely the other had stronger reasons to recommend it.

Some think that the original words, *ολον ανθρωπον*, should be translated, *the whole man*; and that the meaning is, that the blessed Saviour made him whole both in *body* and *soul*. This makes the miracle the greater, and shows still more forcibly the necessity of doing it without *delay*.

Battier ap. *Wets.* supposes that, instead of *ολον, χωλον* should be read-*I have made a MAIMED man whole*; but there is no countenance for this reading in any of the MSS;., versions, or fathers.

Verse 24. Judge not according to the appearance] Attend to the law, not merely in the *letter*, but in its *spirit* and *design*. Learn that the law which commands men to rest on the Sabbath day is subordinate to the law of mercy and love, which requires them to be ever active to promote God's glory in the comfort and salvation of their fellow creatures; and endeavour to judge of the merit or demerit of an action, not from the first impression

it may make upon your prejudices but from its *tendency*, and the motives of the person, as far as it is possible for you to acquaint yourselves with them; still believing the *best*, where you have no certain proof to the contrary.

Verse 26. That this is the very Christ?] In most of the common printed editions **αληθως** is found, the VERY Christ; but the word is wanting in BDKLTX, twenty-two others, several editions; all the *Arabic*, Wheelock's *Persic*, the *Coptic*, *Sahidic*, *Armenian*, *Slavonic*, *Vulgate*, and all the *Itala* but one, *Origen*, *Epiphanius*, *Cyril*, *Isidore*, *Pelusian*, and *Nonnus*. *Grotius*, *Mill*, *Bengel*, and *Griesbach*, decide against it. Bishop *Pearce* says, I am of opinion that this second **αληθως**, in this verse, should be omitted, it seeming quite unnecessary, if not inaccurate, when the words **αληθως εγνωσαν**, had just preceded it.

Calmet observes that the multitude which heard our Lord at this time was composed of three different classes of persons: 1. The rulers, priests, and Pharisees, declared enemies of Christ. 2. The inhabitants of Jerusalem, who knew the sentiments of their rulers concerning him. 3. The strangers, who from different quarters had come up to Jerusalem to the feast, and who heard Christ attentively, being ignorant of the designs of the rulers, &c., against him.

Our Lord addresses himself in this discourse principally to his enemies. The strange Jews were those who were *astonished* when Christ said, ^{<8772>}**John 7:20**, *that they sought to kill him*, having no such design themselves, and not knowing that others had. And the Jews of Jerusalem were those who, knowing the disposition of the rulers, and seeing Christ speak *openly*, no man attempting to seize him, addressed each other in the foregoing words, *Do the rulers know indeed that this is the Christ?* imagining that the chief priests, &c., had at last been convinced that Jesus was the Messiah.

Verse 27. No man knoweth whence he is.] The generality of the people knew very well that the Messiah was to be born in Bethlehem, in the city, and of the family, of David; see ^{<8742>}**John 7:42**. But, from Isaiah ^{<2578>}**Isaiah 53:8**, *Who shall declare his generation?* they probably thought that there should be something so peculiarly mysterious in his birth, or in the manner of his appearing, that no person could fully understand. Had they considered his miraculous conception, they would have felt their minds relieved on this point. The Jews thought that the Messiah, after his birth, would hide himself for some considerable time; and that when he began to

preach no man should know where he had been hidden, and whence he had come. The rabbins have the following proverb: Three things come *unexpectedly*: 1. A thing found by *chance*. 2. The *sting* of a scorpion: and, 3. The *Messiah*. It was probably in reference to the above that the people said, *No man knoweth whence he is*. However, they might have spoken this of his *parents*. We know that the Messiah is to be born in *Bethlehem*, of the *family of David*; but no man can know his *parents*: therefore they rejected him: ~~406~~ **John 6:42**, Is not this Jesus, the son of Joseph, whose *father and mother we know*?

Verse 28. Ye both know me, and ye know whence I am] Perhaps they should be read interrogatively: *Do ye both know me, and know whence I am?* Our Lord takes them up on their own profession, and argues from it. Since you have got so much information concerning me, add this to it, to make it complete; viz. that *I am not come of myself*; am no self-created or self-authorized prophet; I came from God:-the testimony of John the Baptist, the descent of the Holy Ghost, the voice from heaven, the purity and excellence of my doctrine, and the multitude of my miracles, sufficiently attest this. Now, God is *true* who has borne testimony to me; but *ye know him not*, therefore it is that this testimony is disregarded.

Verse 29. But I know him: for I am from him] Instead of εἰμι, *I am*, some editions, the *Syriac Hieros.* read εἰμι, *I came*, according to the *Attics*. *Nonnus* confirms this reading by paraphrasing the word by εληλυθα, *I came*. As the difference between the two words lies only in the *accents*, and as these are not found in ancient MSS., it is uncertain which way the word was understood by them: nor is the matter of much moment; both words amount nearly to the same meaning and εἰμι, *I came*, seems too refined.

Verse 31. Will he do more miracles] It was the belief of the Jews, and they founded it upon ~~235~~ **Isaiah 35:5**, that, when the Messiah came, he would do all kinds of miracles; and, in order that they might have the fullest proof of the Divine mission of Christ, it had pleased God to cause miracles to cease for between *four* and *five* hundred years, and that John the Baptist himself had not wrought any. His miracles, therefore, were a full proof of his Divine mission.

Verse 32. The people murmured such things] The people began to be convinced that he was the Messiah; and this being generally *whispered*

about, the Pharisees, &c., thought it high time to put him to death, lest the people should believe on him; therefore they *sent officers to take him*.

Verse 33. Yet a little while am I with you] As he knew that the Pharisees had designed to take and put him to death, and that in about *six months* from this time, as some conjecture, he should be crucified, he took the present opportunity of giving this information to the common people, who were best disposed towards him, that they might lay their hearts to his teaching, and profit by it, while they had the privilege of enjoying it.

The word *αυτοις*, *to them*, in the beginning of this verse, is wanting in BDEGHLMS, more than eighty others, both the *Syriac*, later *Persic*, *Coptic*, *Sahidic*, *Armenian*, *Gothic*, *Slavonic*, *Saxon*, most copies of the *Vulgate* and the *Itala*. It is omitted also by *Euthymius*, *Theophylact*, *Augustin*, and *Bede*. Our Lord did not speak these words to the officers who came to apprehend him, as *αυτοις* here implies, but to the common people, merely to show that he was not ignorant of the designs of the Pharisees, though they had not yet been able to put them into practice.

Verse 34. Ye shall seek me, and shall not find me] When the Roman armies come against you, you will vainly seek for a deliverer. But ye shall be cut off in your sins, because ye did not believe in me; and *where I am*-in the kingdom of glory, *ye cannot come*; for nothing that is unholy shall enter into the new Jerusalem. In this, and the thirty-sixth verse, *ειμι*, *I am*, is read by several *ειμι*, *I came*, as in the twenty-ninth verse; and in these two last places the *Æthiopic*, *Arabic*, three copies of the *Itala*, *Nonnus*, and *Theophylact*, agree. **See Clarke's note on "~~4372~~ John 7:29"**.

Verse 35. The dispersed among the Gentiles] Or *Greeks*. By the *dispersed*, are meant here the *Jews* who were scattered through various parts of that empire which Alexander the Great had founded, in Greece, Syria, Egypt, and Asia Minor, where the Greek language was used, and where the Jewish Scriptures in the Greek version of the Septuagint were read. Others suppose that the *Gentiles* themselves are meant-others, that the *ten tribes* which had been long lost are here intended.

Verse 37. In the last day, that great day of the feast] This was the *eighth* day, and was called the *great day*, because of certain *traditional* observances, and not on account of any excellence which it derived from the original institution. On the seven days they professed to offer sacrifices for the seventy nations of the earth, but on the *eighth* day they offered

sacrifices for Israel; therefore the *eighth* day was more highly esteemed than any of the others. It is probably to this that the evangelist refers when he calls the last day the *great* day of the feast. See the account of the feast of *tabernacles*, in the note on ^{<R7D>}**John 7:2**. It was probably when they went to draw water from the pool *Siloam*, and while they were pouring it out at the foot of the altar, that our Lord spoke these words; for, as that ceremony pointed out the gracious influences of the Holy Spirit, our Lord, who was the fountain whence it was to proceed, called the people to *himself*, that, by believing on him, they might be made partakers of that inestimable benefit.

Verse 38. He that believeth on me, as the Scripture hath said] He who receives me as the Messiah, according to what the Scripture has said concerning me; my person, birth, conduct, preaching, and miracles, being compared with what is written there as ascertaining the true Messiah. *Out of his belly*-from his *heart* and *soul*; for in his soul shall this Spirit dwell.

Living water.] As a *true spring* is ever supplied with water from the *great deep*, with which it has communication, so shall the soul of the genuine believer be supplied with light, life, love, and liberty, and all the other graces of the indwelling Spirit, from the indwelling Christ. The Jews frequently compare the gifts and influences of the Holy Spirit to water in general-to *rain, fountains, wells, rivers, &c., &c.* The Scriptures abound in this metaphor. ^{<197B>}**Psalm 36:8, 9;** ^{<341B>}**Isaiah 44:3, 4;** ^{<312B>}**Joel 2:23.**

Verse 39. Was not yet given] **δεδομενον**, given is added by the *Codex Vaticanus*, (B.) the *Syriac*, all the *Persic*, later *Syriac* with an asterisk, three copies of the *Slavonic*, *Vulgate*, and all the *Itala* but three; and several of the primitive fathers. The word seems necessary to the completion of the sense.

Certain measures of the Holy Spirit had been vouchsafed from the beginning of the world to believers and unbelievers: but that *abundant effusion* of his graces spoken of by Joel, ^{<312B>}**Joel 2:28**, which peculiarly characterized the Gospel times, was not granted till after the ascension of Christ: 1. Because this Spirit in its plenitude was to come in consequence of his atonement; and therefore could not come till *after his crucifixion*. 2. It was to supply the place of Christ to his disciples and to all true believers; and therefore it was not necessary till after the removal of his bodily presence from among them. See our Lord's own words, ^{<6146>}**John 14:16-18, 26; 15:26; 16:7-15.**

Verse 40. Of a truth this is the Prophet.] The great *prophet*, or *teacher*, spoken of by Moses, ^{<61815>}**Deuteronomy 18:15**, which they improperly distinguished from the *Messiah*, ^{<43741>}**John 7:41**. Some no doubt knew that by the prophet, the Messiah was meant; but others seem to have thought that one of the ancient prophets should be raised from the dead, and precede the appearing of the Messiah.

Verse 41. Shall Christ come out of Galilee?] As the prophets had declared that the Messiah was to come from the *tribe of Judah*, and from the *family of David*, and should be born in the *city of Bethlehem*, these Jews, imagining that Christ had been born in *Galilee*, concluded that he could not be the Messiah. Had they examined the matter a little farther, they would have found that he had his birth exactly as the prophets had foretold; but, for want of this necessary examination, they continued in unbelief, and rejected the Lord that bought them. Many still lose their souls nearly in the same way. They suffer themselves to be led away by *common report*, and become prejudiced against the truth, refuse to give it a fair hearing, or to examine for themselves. It is on this ground that deign and irreligion have established themselves, and still maintain their posts.

Verse 42. Where David was?] That is, where he was born, ^{<01610>}**1 Samuel 16:1, 4**, and where he was before he became king in Israel.

Verse 43. There was a division] σχισμα, a *schism*; they were divided in sentiment, and separated into parties. This is the true notion of *schism*.

Verse 44. Would have taken him] Or, *they wished to seize him*. And this they would have done, and destroyed him too at that time, had they been *unanimous*; but their being *divided* in opinion, ^{<03743>}**John 7:43**, was the cause, under God, why his life was at that time preserved. How true are the words of the prophet: *The wrath of man shall praise thee; and the remainder thereof thou wilt restrain!* ^{<07610>}**Psalm 76:10**.

Verse 45. Then came the officers] They had followed him for several days, seeking for a proper opportunity to seize on him, when they might fix some charge of sedition, &c., upon him; but the more they listened, the more they were convinced of his innocence, purity, and consummate wisdom.

Verse 46. Never man spake like this man.] Though these officers had gone on the *errand* of their masters, they had not entered into their spirit.

They were sent to apprehend a seditious man, and a false prophet. They came where Jesus taught; they found him to be a different person to the description they received from their masters, and therefore did not attempt to touch or molest him. No doubt they expected when they told their employers the truth, that they would have commended them, and acknowledged their own mistake: but these simple people were not in the secret of their masters' malice. They heard, they felt, that no man ever spoke with so much grace, power, majesty, and eloquence. They had never heard a discourse so affecting and persuasive. So Jesus still speaks to all who are simple of heart. He speaks pardon-he speaks holiness-he speaks salvation to all who have ears to hear. No man ever did or *can* speak as he does. He teaches THE TRUTH, the *whole* TRUTH, and nothing but the TRUTH.

Verse 48. Have any of the rulers-believed on him?] Very few. But is this a proof that he is not of God? No, truly. If he were of the *world*, the world would *love* its own. The religion of Christ has been in general rejected by the rulers of this world. A life of mortification, self-denial, and humility, does not comport with the views of those who *will* have their portion in this life. It has ever been a mark of the truth of God that the great, the mighty, and the wise have in general rejected it. They are too much occupied with *this* world to attend to the concerns of the *next*.

Verse 49. This people] ὁ ὄχλος, *This rabble*. The common people were treated by the Pharisees with the most sovereign contempt: they were termed **xrah μ** [*am ha-arets, people of the earth*; and were not thought worthy to have a resurrection to eternal life. *Wagenseil* and *Schoettgen* have given many proofs of the contempt in which the common people were held by the Pharisees. Those who were disciples of any of the rabbins were considered as being in a much better state. When they *paid* well, they purchased their masters' good opinion.

Verse 50. Nicodemus-being one of them] That is, a Pharisee, and a ruler of the Jews: see **Clarke on “~~John~~ John 3:1”**.

Verse 51. Doth our law judge any man] τὸν ἀνθρώπον, *the man*, i.e. who is *accused*. Perhaps Nicodemus did not refer so much to any thing in the law of Moses, as to what was commonly practiced among them. Josephus says, Ant. b. xiv. c. 9. s. 3, *That the law has forbidden any man to be put to death, though wicked, unless he be first condemned to die by the Sanhedrin*. It was probably to this law, which is not expressly

mentioned in the five books of Moses, that Nicodemus here alludes. See laws relative to this point, ^{<6178>}**Deuteronomy 17:8**, &c.; ^{<61915>}**Deuteronomy 19:15**.

Verse 52. Art thou also of Galilee?] They knew very well that he was not; but they spoke this by way of reproach. As if they had said, thou art no better than he is, as thou takest his part. Many of the Galileans had believed on him, Which the Jews considered to be a reproach. Art thou his disciple, as the Galileans are?

Search, and look] Examine the Scriptures, search the public registers, and thou wilt see that out of Galilee there ariseth no prophet. Neither the *Messiah*, nor any other *prophet*, has ever proceeded from Galilee, nor ever can. This conclusion, says Calmet, was false and impertinent: false, because *Jonah* was of *Gathheper*, in Galilee: see ^{<121425>}**2 Kings 14:25**, compared with ^{<61913>}**Joshua 19:13**. The Prophet *Nahum* was also a *Galilean*, for he was of the tribe of *Simeon*; and some suppose that *Malachi* was of the same place. The conclusion was false, because there not having been a prophet from any particular place was no argument that there never could be one, as the place had not been proscribed.

Verse 53. And every man went, &c.] The authority and influence of Nicodemus, in this case, was so great that the Sanhedrin broke up without being able to conclude any thing. As the feast was now ended, they were not obliged to continue any longer in or about Jerusalem; and therefore all returned to their respective dwellings.

This verse and the first eleven verses of the following chapter are wanting in several MSS. Some of those which retain the paragraph mark it with obelisks, as a proof of spuriousness. Those which do retain it have it with such a variety of reading as is no where else found in the sacred writings. Professor Griesbach leaves the whole paragraph in the text with notes of doubtfulness. Most of the modern critics consider it as resting on no solid authority.

The following in the left-hand column, is a literal translation of the whole as it stands in the *Codex Bezae*. That on the right is a *connected* view of it from other manuscripts.

~~<4075>~~ **John 7:53; 8:1-11.**

From the Codex Bezae.	From <i>other</i> MSS.
<4075> John 7:53. And every one went to his own house.	53. And every one went away to his own people. (τα ιδια αυτου) <i>Al.</i> place.
<4080> John 8:1. And Jesus went to the mount of Olives.	1. And Jesus went out to the mount of Olives.
2. But he came again early into the temple, and all the people came unto him.	2. But very early in the morning Jesus came again into the temple, and all the people came; and having sat down he taught them.
3. And the scribes and Pharisees brought a woman unto him, taken in sin; and, setting her in the midst,	3. And the chief priests and the Pharisees bring unto him a woman taken in adultery; and, having set her in the midst,
4. The priests say unto him, tempting him, that they might have an accusation against him, Teacher, this woman was taken committing adultery, in the very act:	4. They spoke, tempting <i>him</i> , Teacher, we found this one committing adultery, in the very act:
5. Now Moses, in the law, gave orders to stone such: but what dost thou say now?	5. And in the law Moses commanded us to stone such: What dost thou say concerning her?
6. But Jesus, having stooped down, wrote with his finger upon the ground.	6. But this they spoke tempting <i>him</i> , that they might find an accusation against him: but he, knowing it, stooped down, (<i>Al.</i> bowed down,) and wrote with his finger upon the ground, seeming as if he did not hear. (<i>Al.</i> pretending.)
7. But as they continued asking he lifted up himself, and said unto them, Let him who is without sin among you first cast a stone at her.	7. But as they continued asking him, having looked up, he saith, Let him who is without sin among you, first cast a stone at her.
8. And stooping down again, he wrote with his finger upon the ground.	8. And stooping down again, he wrote with his finger upon the ground. (the sins of every one of them.)
9. And each of the of Jews went out, beginning from the oldest, so that all went out: and he was left alone, the woman being in the midst.	9. And each one of them went out, (<i>Al.</i> and hearing these things they departed one by one,) beginning from the oldest; and Jesus was left alone, and the woman in the midst of them.

10. And Jesus lifting up himself, said to the woman, Where are they? Hath no one condemned thee?	10. Jesus therefore looking up, saw her, and said, Woman, where are thy accusers? Hath no one condemned thee?
11. Then she said unto him, No one, sir. Then he said, Neither do I condemn thee; go, and from this time sin no more.	11. Then she said, No one, sir. And Jesus said, Neither will I judge thee; go away, and henceforth sin no more.

See the notes on this account in the following chapter.

ST. JOHN

CHAPTER 8.

The story of the woman taken in adultery, 1-11. Jesus declares himself the light of the world, 12. The Pharisees cavil, 13. Jesus answers, and shows his authority, 14-20. He delivers a second discourse, in which he convicts them of sin, and foretells their dying in it, because of their unbelief, 21-24. They question him; he answers, and foretells his own death, 25-29. Many believe on him, in consequence of this last discourse, 30. To whom he gives suitable advice, 31, 32. The Jews again cavil, and plead the nobility and advantages of their birth, 33. Jesus shows the vanity of their pretensions, and the wickedness of their hearts, 34-47. They blaspheme, and Christ convicts and reproves them, and asserts his Divine nature, 48-58. They attempt to stone him, 59.

NOTES ON CHAP. 8.

Verse 3. A woman taken in adultery] Some of the popish writers say that her name was *Susanna*; that she was espoused to an old decrepid man, named *Manasseh*; that she died a saint in Spain, whither she had followed St. *James*. These accounts the judicious Calmet properly terms *fables*.

It is allowed that adultery was exceedingly common at this time, so common that they had ceased to put the law in force against it. The waters of jealousy were no longer drunk, the culprits or those suspected of this crime, being so very numerous; and the men who were guilty themselves dared not try their suspected wives, as it was believed the waters would have no evil effect upon the wife, if the husband himself had been criminal. See the whole of the process on the waters of jealousy in the notes on ^{<00514>}**Numbers 5:14**, &c.; and see at the end of chap. 18. See Clarke ^{<6180>}“**John 18:40**”.

Verse 5. That such should be stoned] It is not strictly true that Moses ordered adultery in general to be punished by *stoning*. The law simply says that *the adulterer and the adulteress shall be put to death.* ^{<6310>}**Leviticus 20:10**; ^{<6222>}**Deuteronomy 22:22**. The rabbins say they were *strangled*. This they affirm was the ordinary mode of punishment, where the species of death was not marked in the law, If the person guilty of an act of this kind had been *betrothed*, but not married, she was to be *stoned*: ^{<6223>}**Deuteronomy 22:23**. But if she was the daughter of a priest, she was to be *burned alive*: ^{<6169>}**Leviticus 16:9**. It appears, from ^{<6168>}**Ezekiel 16:38**,

40, that adulteresses in the time of that prophet were stoned, and pierced with a sword.

Selden and *Fagius* suppose that this woman's case was the same with that mentioned, ^(K2223) **Deuteronomy 22:23**. *If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city, and lie with her; then ye shall stone them with stones that they die, the damsel because she cried not, and the man because he hath humbled his neighbours wife. As the Pharisees spoke of stoning the woman, it is possible this was her case; and some suppose that the apparent indulgence with which our Lord treated her insinuates that she had suffered some sort of violence, though not entirely innocent. Therefore he said, I do not condemn thee, i.e. to death, because violence had been used. Sin no more. Nevertheless thou art in certain respects guilty; thou mightest have made more resistance.*

Verse 6. That they might have to accuse him.] Had our Lord condemned the woman to death, they might have accused him to Pilate, as arrogating to himself the power of life and death, which the Romans had taken away from the Jews; besides, the Roman laws did not condemn an adulteress to be put to death. On the other hand, if he had said she should not be put to death, they might have represented him to the people as one who decided contrary to the law, and favoured the crime of which the woman was accused.

With his finger wrote] Several MSS. add *their sins who accused her, and the sins of all men*. There are many idle conjectures concerning *what* our Lord wrote on the ground, several of which may be seen in *Calmet*.

We never find that Christ wrote any thing before or after this; and what he wrote at this time we know not. On this the pious *Quesnel* makes the following reflections:-

“1. Since Jesus Christ never wrote but once that we hear of in his whole life; 2. since he did it only in the dust; 3. since it was only to avoid condemning a sinner; and, 4. since he would not have that which he wrote so much as known; let men learn from hence never to write but when it is necessary or useful; to do it with humility and modesty; and to do it on a principle of charity. How widely does Christ differ from men! He writes his Divine thoughts in the dust: they wish to have theirs cut in marble, and engraved on brass.” Schools for children are frequently held under trees in

Bengal, and the children who are beginning to learn *write the letters* of the *alphabet* in the *dust*. This saves pen, ink, and paper. WARD.

Verse 7. He that is without sin] ἀναμαρτητος, meaning the same kind of sin, adultery, fornication, &c. Kypke has largely proved that the verb ἀμαρτανειν is used in this sense by the best Greek writers.

Let him first cast a stone at her.] Or, *upon her*, ἐπ' αὐτη. The Jewish method of stoning, according to the rabbins, was as follows: The culprit, half naked, the hands tied behind the back, was placed on a scaffold, ten or twelve feet high; the witnesses, who stood with her, pushed her off with great force: if she was killed by the fall there was nothing farther done; but, if she was not, one of the witnesses took up a very large stone, and dashed it upon her breast, which generally was the *coup de grace*, or finishing stroke. This mode of punishment seems referred to, ^{<1214>}Matthew 21:44. However, this procedure does not appear to have been always attended to. See ^{<1346>}Leviticus 24:16, and ver. 59 of this chapter. { ^{<1389>}John 8:59 }

Verse 9. Being convicted by their own conscience] So it is likely they were all guilty of similar crimes. *Their own* is not in the original, and is needless: *being convicted by conscience* is expressive enough.

Beginning at the eldest even unto the last] ἀπο των πρεσβυτερων εως των εσχατων, *from the most honourable to those of the least repute*. In this sense the words are undoubtedly to be understood.

The woman standing in the midst.] But if they *all* went out, how could she be in the midst? It is not said that *all the people* whom our Lord had been instructing went out, but only her *accusers*: see ^{<1389>}John 8:2. The rest undoubtedly continued with their teacher.

Verse 11. Neither do I condemn thee] Bishop Pearce says: "It would have been strange if Jesus, when he was not a *magistrate*, and had not the *witnesses* before him to examine them, and when she had not been tried and condemned by the law and legal judges, should have taken upon him to condemn her. This being the case, it appears why Jesus avoided giving an answer to the question of the scribes and Pharisees, and also how little reason there is to conclude from hence that Christ seems in this case not enough to have *discouraged* adultery, though he called it a *sin*. And yet this opinion took place so early among the Christians, that the reading of this story was industriously avoided, in the lessons recited out of the

Gospels, in the public service of the churches; as if Jesus's saying, *I do not condemn thee*, had given too much countenance to women guilty of that crime. In consequence of this, as it was never read in the churches, and is now not to be found in any of the *Evangelistaria*, and as it was probably marked in the MSS. as a portion not to be read there, this whole story, from ~~4380~~ **John 8:1-11**, inclusive, came, in length of time, to be left out in some MSS., though in the greater part it is still remaining." Thus far the judicious and learned bishop. How the passage stands in all the MSS. hitherto collated may be seen in Wetstein and Griesbach. After weighing what has been adduced in favour of its authenticity, and seriously considering its state in the MSS., as exhibited in the *Var. Lect.* of Griesbach, I must confess, the evidence in its favour does not appear to me to be striking. Yet I by no means would have it expunged from the text. Its absence from many MSS., and the confused manner in which it appears in others, may be readily accounted for on the principles laid down by Bishop *Pearce* above. It may however be necessary to observe, that a very perfect connection subsists between ~~4372~~ **John 7:52** and ~~4382~~ **John 8:12**-all the intermediate verses having been omitted by MSS. of the first antiquity and authority. In some MSS. it is found at the end of this Gospel; in others a vacant place is left in this chapter; and in others it is placed after the 21st chapter of Luke. See at the end of this chapter. {~~4385~~ **John 8:59**}

Verse 12. Then spake Jesus again unto them] Allowing the story about the woman taken in adultery to be authentic, and to stand here in its proper place, we may consider that our Lord, having begun to teach the people in the temple, was interrupted by the introduction of this woman by the scribes and Pharisees; and now, having dismissed them and the woman also, he resumes his discourse.

I am the light of the world] The fountain whence an intellectual light and spiritual understanding proceed: without me all is darkness, misery, and death. The Divine Being was, by the rabbins denominated, *The light of the world*. So in *Bamidbar Rabba*: "The Israelites said to God, O Lord of the universe, thou commandest us to light lamps to thee, yet thou art THE LIGHT OF THE WORLD: and with thee the light dwelleth." Our Lord, therefore, assumes here a well known character of the Supreme Being; and with this we find the Jews were greatly offended.

Shall not walk in darkness] He shall be saved from ignorance, infidelity, and sin. If he follow me, become my disciple, and believe on my name, he

shall have my Spirit to bear witness with his, that he is a child of God. He shall have the light of life—such a *light* as brings and supports *life*. The *sun*, the fountain of *light*, is also the fountain of *life*: by his vivifying influences, all things live—neither animal nor vegetative life could exist, were it not for his influence. Jesus, the Sun of righteousness, ^{<3042>}**Malachi 4:2**, is the fountain of all spiritual and eternal LIFE. *His light* brings *life* with it, and they who walk in his *light* live in his *life*. This sentiment is beautifully expressed and illustrated in the following inimitable verse (all *monosyllables* except one word) of that second Spenser, *Phineas Fletcher*. Speaking of the conversion of a soul to God, he says:-

“New LIGHT new LOVE, new LOVE new LIFE hath bred; A LIFE
that *lives* by LOVE, and *loves* by LIGHT: A LOVE to him, to whom
all LOVES are wed; A LIGHT, to whom the *sun* is *darkest* night:
Eye’s LIGHT, *heart’s* LOVE, *soul’s* only LIFE he is: LIFE,
soul, love, heart, LIGHT, *eye,* and all are his: He *eye,* LIGHT,
heart, LOVE, *soul;* He all my joy and bliss.”

PURPLE ISLAND, Can. I. v. 7.

Some suppose our Lord alludes to the custom of lighting *lamps* or *torches*, on the first day of the feast of tabernacles. But as these words seem to have been spoken the day *after* that last and great day of the feast, mentioned ^{<3075>}**John 7:37**, they may rather be considered as referring to the following custom: It has already been observed, that the Jews added a *ninth* day to this feast, which day they termed, *The feast of joy for the law*; and on that day they were accustomed to take all the sacred books out of the chest where they had been deposited, and put a *lighted candle* in their place, in allusion to ^{<1023>}**Proverbs 6:23**: *For the commandment is a LAMP (or CANDLE) and the law is life*: or to ^{<199105>}**Psalms 119:105**: *Thy word is a LAMP unto my feet, and a LIGHT unto my path*. If this custom existed in the time of our Lord, it is most likely that it is to *it* he here alludes; as it must have happened about the same time in which these words were spoken. See Buxtorf. Synagog. Jud. c. xxi.

As the Messiah was frequently spoken of by the prophets under the emblem of *light*, see ^{<23101>}**Isaiah 60:1; 49:6; 9:2**, the Pharisees must at once perceive that he intended to recommend himself to the people as the Messiah, when he said, *I am the light of the world*.

The rabbins think that the Messiah is intended in ~~Gen~~**Genesis 1:8**, *And God said, Let there be light, and there was light.* “From this we may learn that the holy and blessed God saw the light of the Messiah and his works before the world was created; and reserved it for the Messiah, and his generation, under the throne of his glory. Satan said to the holy and blessed God, For whom dost thou reserve that light which is under the throne of thy glory? God answered: For him who shall subdue thee, and overwhelm thee with confusion. Satan rejoined, Lord of the universe, show that person to me! God said, Come and see him. When he saw him, he was greatly agitated, and fell upon his face, saying, Truly this is the Messiah, who shall cast me and idolaters into hell.” *Yalcut Rubeni*, fol. 6. This is a very remarkable saying; and, as it might have existed in the time of our Lord, to it he might have alluded in the verse before us. The thing itself is true: the Messiah is the light of the world, and by him Satan’s empire of idolatry is destroyed in the world, and the kingdom of light and life established. See several similar testimonies in *Schoettgen*.

Verse 13. Thou bearest record] As if they had said, Dost thou imagine that we shall believe thee, in a matter so important, on thy bare assertion? Had these people attended to the teaching and miracles of Christ, they would have seen that his pretensions to the Messiahship were supported by the most irrefragable testimony.

Verse 14. I know whence I came] I came from God, and am going to God, and can neither do nor say any thing but what leads to and glorifies him.

Verse 15. Ye judge after the flesh] Because I appear in the form of *man*, judging from this appearance, ye think I am but a *mere man*-pay attention to my *teaching* and *miracles*, and ye shall then see that nothing less than infinite wisdom and unlimited power could teach and do what I have taught and performed. Our Lord speaks here exactly in the character of an ambassador. Such a person does not bring a *second* with him to vouch his truth; his *credentials* from his king ascertain his character: he represents the king’s person. So our Lord represents the Father as bearing witness with him. The *miracles* which he wrought were the proof from heaven that he was the promised Messiah: these were the great seal of all his pretensions.

Verse 19. Ye neither know me, &c.] Ye know neither the Messiah, nor the God that sent him.

If ye had known me] If ye had received my teaching, ye would have got such an acquaintance with the nature and attributes of God as ye never could have had, and never can have any other way. That is a true saying, *No man hath seen God at any time: the only begotten Son, who lay in the bosom of the Father. he hath DECLARED him.* The nature and perfections of God never can be properly known, but in the light of the Gospel of Jesus Christ. It is worthy of remark that, in all this discourse, our blessed Lord ever speaks of the Father and himself as two distinct persons. Therefore, the Father is not the Son, nor the Son the Father, as some persons vainly imagine; though it is plain enough that the completest unity and equality subsists between them.

Verse 20. The treasury] Lightfoot observes, from the rabbins, that the treasury was in what was called the *court of the women*-that there were thirteen chests in it; in the *thirteenth* only the women were permitted to put their offerings. Probably the other *twelve* were placed there in reference to the *twelve* tribes; each perhaps inscribed with the name of one of Jacob's *twelve* sons.

It seems that our Lord sometimes sat in this court to teach the people. See ^{<1124>}**Mark 12:41**, &c.

His hour was not yet come.] The time was not arrived, in which he had determined to give himself up into the hands of his crucifiers.

Verse 21. Then said Jesus again unto them] He had said the same things to them the day before. See ^{<4073>}**John 7:34**.

Ye shall seek me] When your calamities come upon you, ye shall in vain seek for the help of the Messiah, whom ye now reject, and whom ye shall shortly crucify.

Verse 22. Will he kill himself?] They now understood that he spoke concerning his death; but before, ^{<4075>}**John 7:35**, they thought he spoke of going to some of the Grecian provinces, to preach to the dispersed Jews.

Verse 23. Ye are from beneath] Ye are capable of murder, and of self-murder too, because ye have nothing of God in you. Ye are altogether *earthly, sensual, and devilish*. They verified this character in murdering the Lord Jesus; and many of them afterwards, to escape famine, &c., *put an end* to their own lives.

Verse 25. Who art thou?] This marks the indignation of the Pharisees-as if they had said: Who art thou that takest upon thee to deal out threatenings in this manner against us?

Jesus saith unto them, Even the same that I said unto you from the beginning.] Rather, *Just what I have already told you*, i.e. that *I am the light of the world*-the Christ-the Saviour of mankind. There are a variety of renderings for this verse among the critics. Some consider **την αρχην** (which makes the principal difficulty in the text) as the answer of our Lord. *Who art thou?* I am **την αρχην**, *the chief, the supreme*; and have therefore a right to judge, and to execute judgment. But if our Lord had intended to convey this meaning, he would doubtless have said **η αρχη**, or **ο αρχων**, and not **την αρχην**, in the accusative case. This mode of reading appears to have been followed by the *Vulgate*, some copies of the *Itala*, and some of the *fathers*; but this construction can never be reconciled to the Greek text. Others take **την αρχην** as an *adverb*, in which sense it is repeatedly used by the best Greek writers; and, connecting the 25th with the 26th verse, they translate thus: *I have indeed, as I ASSURE you, many things to say of you, and to condemn in you*. See *Wakefield*. *Raphelius* takes up the words nearly in the same way, and defends his mode of exposition with much critical learning; and to him I refer the reader. I have given it that meaning which I thought the most simple and plain, should any departure from our own version be thought necessary: both convey a good and consistent sense.

Verse 26. I have many things to say and to judge of you] Or, *to speak and to condemn*, &c. I could speedily expose all your iniquities-your pride and ambition, your hypocrisy and irreligion, your hatred to the light, and your malice against the truth, together with the present obstinate unbelief of your hearts, and show that these are the reasons why I say you will die in your sins; but these will appear in their true light: when, after you have crucified me, the judgments of God shall descend upon and consume you.

He that sent me is true] Whatever he hath spoken of you by the prophets shall surely come to pass; his word cannot fail.

Verse 28. When ye have lifted up] When ye have crucified me, and thus filled up the measure of your iniquities, ye shall know that I am the *Christ*, by the signs that shall follow; and ye shall know that what I spoke is true, by the judgments that shall follow. *To be lifted up*, is a common mode of expression, among the Jewish writers, for *to die*, or *to be killed*.

Verse 29. The Father hath not left me alone] Though ye shalt have power to put me to death, yet this shall not be because he hath abandoned me. No-he is ever with me, because I do that which pleaseth him; and it is his pleasure that I should lay down my life for the salvation of the world. Does not our Lord allude to the following scriptures?-Sacrifice and offering thou didst not desire; my ears hast thou opened: (or, a body hast thou prepared me: ^{<8106>}**Hebrews 10:5**;) then said I, Lo, I come: this is written in the volume of the book concerning me. I delight to do thy will, O my God! Thy law is in my heart. ^{<9406>}**Psalm 40:6-8**.

Verse 30. As he spake these words, many believed on him.] The same sun that hardens the clay softens the wax. This discourse, which proved the savour of death unto death to the *obstinate* Pharisees, became the savour of life unto life to many of the simple-hearted people.

Verse 31. If ye continue in my word] Or, *in this doctrine of mine*. It is not enough to *receive* God's truth-we must *retain* and *walk* in it. And it is only when we receive the truth, love it, keep it, and walk in it, that we are the genuine disciples of Christ.

Verse 32. Ye shall know the truth] Shall have a constant *experimental knowledge* of its power and efficacy.

And the truth shall make you free.] It was a maxim of the Jews, "That no man was free, but he who exercised himself in the meditation of the law." No man is truly free, but he in whose heart the power of sin is destroyed, and who has received the Spirit of adoption, through which he cries, Abba! Father! See ^{<4815>}**Romans 8:15**. The *bondage* of *sin* is the most grievous bondage; and *freedom* from its guilt and influence is the greatest *liberty*.

Verse 33. They answered] That is, the other Jews who had not believed-the carping, cavilling Pharisees already mentioned; for the words cannot be spoken of the simple people who had already believed. See ^{<4830>}**John 8:30**.

Were never in bondage to any man] This assertion was not only false, but it was ridiculous in the extreme; seeing their whole history, sacred and profane, is full of recitals of their servitude in *Egypt*, in *Chaldea*, under the *Persians*, under the *Macedonians*, and under the *Romans*. But those who are not under the influence of the truth of God will speak and act according

to the influence of the spirit of falsehood and error. If the words are to be restrained to themselves alone, they may be understood thus: We are Abraham's seed: and *we* were never in bondage. Both these propositions had a faint shadow of *truth*.

Verse 34. Whosoever committeth sin is the servant of sin.] Or, **δουλος εστι**, &c., *is the slave of sin*. This was the slavery of which Christ spoke; and deliverance from it, was the *liberty* which he promised.

Verse 35. And the servant abideth not in the house] Or, rather, *Now the slave abided not in the family*. As if Jesus had said: And now that I am speaking of a *slave*, I will add one thing more, viz. a slave has no *right* to any part of the *inheritance* in the family to which he belongs; but the *son*, the *legitimate* son, has a right. He can make any servant of the family free, though no slave can. He can divide or bestow the inheritance as he pleases. Our Lord seems here to refer to the sending away of Ishmael, mentioned, ^{<01210>}**Genesis 21:10-14**. Only those who are genuine children can inherit the estate. If *sons*, then *heirs*: heirs of God, and joint heirs with Christ: ^{<8021>}**Galatians 4:21-31**; ^{<5087>}**Romans 8:17**; and see Bishop Pearce's Paraphrase.

Verse 37. My word hath no place in you.] Or, *this doctrine of mine hath no place to you*. Ye *hear* the truths of God, but ye do not *heed* them: the word of life has no influence over you; and how can it, when you seek to kill me because I proclaim this truth to you?

It is a dismal omen when a person is *regardless* of the truth of God: it is more so to be *provoked* against it: but to *persecute* and endeavour to *destroy* those who preach it is the last degree of perverseness and obduracy. The word of God requires a heart which is *empty*. A heart filled with earthly projects, carnal interests ambition, thoughts of raising a fortune, and with the love of the superfluities and pleasures of life, is not fit to receive the seed of the kingdom. When a man shuts his heart against it by his passions, he at the same time opens it to all sorts of crimes.
QUESNEL.

From what is here said, it is manifest, says Dr. Lightfoot, that the whole tendency of our Saviour's discourse is to show the Jews, that they are the seed of that serpent which was to bruise the heel of the Messiah: else what could that mean, ^{<3084>}**John 8:44**: *Ye are of your father the devil, i.e. ye are the seed of the serpent*.

Verse 38. I speak that which I have seen] I speak nothing but that unchangeable, eternal truth which I have received from the bosom of God.

Ye do that which ye have seen] Instead of *εωρακατε*, *ye have seen*, I think we should read *ηκουσατε*, *ye have heard*, on the authority of BCKL, fifteen others; *Coptic, Æthiopic, Armenian*, later *Syriac* in the margin, *Gothic*, one copy of the *Itala*; *Origen, Cyril, and Chrysostom*. This reading, says Bishop Pearce, (who has adopted it,) seems preferable to the other, because it could not be said, with the same propriety, that the Jews had *seen* any thing with their father the devil, as it could that Jesus had *seen* with his.

Jesus *saw* the Father, for he was the WORD that was with God from eternity. The Jews did not *see*, they only *felt* and *heard*, their father the devil. It is the interest of Satan to keep himself out of sight, and to work in the dark.

Verse 39. If ye were Abraham's children] *Griesbach* reads *εστε*, *ye are*, instead of *ητε*, *ye were*, on the authority of BDL, *Vulgate*, four copies of the *Itala*; *Origen* and *Augustin*.

Ye would do the works of Abraham.] As the son has the nature of his father in him, and naturally imitates him, so, if ye were the children of Abraham, ye would imitate him in his faith, obedience, and uprightness; but this ye do not, for ye seek to kill me-ye are watching for an opportunity to destroy me, merely because I tell you the truth: Abraham never did any thing like this; therefore, you have no spiritual relationship to *him*.

Verse 41. Ye do the deeds of your father.] You have certainly another father than Abraham-one who has instilled his own malignant nature into you; and, as ye seek to murder me for telling you the truth, ye must be the offspring of him who was a murderer from the beginning, and stood not in the truth, ~~εβη~~ **John 8:44.**

We be not born of fornication] We are not a mixed, spurious breed-our tribes and families have been kept distinct-we are descended from Abraham by his legal wife Sarah; and we are no *idolaters*.

We have one Father, even God.] In the spiritual sense of *father* and *son*, we are not a spurious, that is, an *idolatrous* race; because we acknowledge none as our spiritual father, and worship none as such, but the true God. See Bishop *Pearce*.

Verse 42. If God were your Father, ye would love me] I came from God, and it would be absurd to suppose that you would persecute me if you were under the influence of God. The children of the same father should not murder each other.

Verse 43. Why do ye not understand my speech?] την λαλιαν την εμην, *This my mode of speaking*-when illustrating spiritual by natural things: **λαλια** refers to the manner of speaking; **λογος**, to the matter or subject on which he spoke. For **λαλιαν**, the *Codex Beza* had originally **αληθειαν**: *why do ye not acknowledge this TRUTH of mine?* A few other MSS. agree in this reading.

Because ye cannot hear my word.] That is, ye cannot bear my doctrine: it comes too close to you; it searches your hearts, detects your hypocrisy, and exposes your iniquitous intentions and designs; and as ye are determined not to leave your sins, so ye are purposed not to hear my doctrine.

Verse 44. Ye are of your father the devil] Ye are the seed of the old serpent. See Clarke on “**John 8:37**”.

The lusts of your father] Like father like son. What Satan desires, ye desire; because ye are filled with his nature. Awful state of unregenerate men! They have the nearest alliance to Satan; they partake of his nature and have in them the same principles and propensities which characterize the very nature and essence of the devil! Reader, canst thou rest in this state? Apply to God, through Christ, that thou mayest be born again.

He was a murderer from the beginning] It was through him that Adam transgressed; in consequence of which *death* entered into the world, and slew him and all his posterity. This was the sentiment of the Jews themselves. In *Sohar Kadash*, the wicked are called, “The children of the old serpent, who slew Adam and all his descendants.” See *Schoettgen*.

Abode not in the truth] *He stood not in the truth*-was once in a state of glorious felicity, but fell from it; and, being deprived of all good himself, he could not endure that others should enjoy any; therefore by his lies he deceived Eve, and brought her, her husband, and, through them, their posterity, into his own condemnation.

He speaketh of his own] **εκ των ιδιων λαλει**, *He speaketh of his own offspring*, or, *from his own disposition*, for he is the father and fountain of

all error and falsity; and all who are deceived by him, and partake of his disposition, *falsity* and *cruelty*, are his offspring, *for he is a liar, and the father of it-καὶ ὁ πατήρ αὐτοῦ*-literally, *his father also*. There is considerable difficulty in this verse. The *Cainites*, and the *Archontites*, mentioned by Epiphanius, read it thus: “Ye are the children of your father the devil, because he is a liar, and *his father was a liar*. He was a man-slayer, and he did not remain in the truth. When he speaketh, he speaketh a lie of his own, (*progenitors* understood,) because his father also was a liar.” The consequences which the above heretics drew from this verse were the following. They said that the father of the Jews was a demon; that he also had a demon for his father; and that he had a demon for his father, &c. The *Archontites* maintained that Cain had a demon for his father, the spirit which our Lord speaks of here; and that the Jews proceeded from the race of Cain.

Grotius, supposing that the devil who tempted Eve was not the *prince* of devils, but rather a *subordinate* one, seems to think he may be understood here, *he is a liar, and his father also*, which is the literal translation of the latter clause of the text, *ὡς καὶ ὁ πατήρ αὐτοῦ*, as it has been read by many of the primitive fathers.

Mr. Wakefield, by changing *το*, before *ψευδος*, into *τις*, gives the text the following translation:—“The devil is your father, and ye willingly perform the lusts of your father. He was a man-slayer from the first, and continued not in the truth, because there is no truth in him. When ANY ONE speaketh a lie, he speaketh according to his own kindred: for his father also is a liar.” Our own translation, that refers *πατήρ αὐτοῦ* to *ψευδος*, a *lie*, and not to *ψευστης*, a *liar*, is probably the most correct.

Verse 46. Which of you convinceth me of sin?] Do you pretend to reject the truths which I announce, because my life does not correspond to the doctrines I have taught? But can any of you prove me guilty of any fault? You have maliciously watched all my steps; have you seen the smallest matter to reprove, in any part of my conduct?

But it is probable that *αμαρτια*, *sin*, is put here in opposition to *αληθεια*, *truth*, in the same verse, and then it should be rendered *falsehood*. The very best Greek writers use the word in the same sense: this, KYPKE proves by quotations from *Polybius*, *Lucian*, *Dionysius Halicarnassensis*, *Plutarch*, *Thucydides*, and *Hippocrates*. RAPHELIUS adds a pertinent quotation from *Herodotus*, and shows that the purest Latin writers have

used the word *peccatum*, sin, in the sense of *error* or *falsehood*. See Clarke's note on "^{0113B}Genesis 13:13".

Verse 47. He that is of God] Meaning probably himself: he who came from God, or was born of God-heareth the words of God-has the constant inspiration of his Spirit, speaks nothing but truth, and cannot possibly err.

Verse 48. Thou art a Samaritan] This was the same, among them, as *heretic*, or *schismatic*, among us. This is the only time in which the Jews gave our Lord this title of reproach; and they probably grounded it on his having preached among them, and lodged in their villages. See the account in ^{009B}John 4:39, 40; but Samaritan, among them, meant a person unworthy of any credit.

Hast a devil?] Art possessed by an evil spirit; and art, in consequence, deranged.

Verse 49. I have not a devil] The first part of the charge was too futile: if taken literally, it was both absurd and impossible; they did not believe it themselves, and therefore our Lord does not stop a moment to refute it; but he answers to the second with the utmost meekness and conclusiveness: *I honour God*. This is what no demon can do, nor any man who is under such influence.

Verse 50. I seek not mine own glory] Another proof that I am not influenced by any spirit but that which proceeds from God. But there is *one that seeketh*-i.e. my glory-and *judgeth*-will punish you for your determined obstinacy and iniquity.

Verse 51. Shall never see death.] As Moses promised a long life, with abundance of temporal blessings, to those who should keep his statutes and ordinances, so he who keeps my doctrine shall not only have a long life, but shall never see death-he shall never come under the power of the death of the soul, but shall live eternally with me in glory.

Verse 54. Your God] Many MSS. and most of the versions read $\eta\mu\omega\nu$, *our*, instead of $\upsilon\mu\omega\nu$. The variation is of very little consequence. They called God their God, while enemies to him both in their spirit and conduct.

Verse 56. Abraham rejoiced to see my day] Or, *he earnestly desired to see my day*; $\eta\gamma\alpha\lambda\lambda\iota\alpha\sigma\alpha\tau\omicron$, from $\alpha\gamma\alpha\nu$, *very much*, and $\alpha\lambda\lambda\omicron\mu\alpha\iota$, *I leap*-his soul leaped forward in earnest hope and strong expectation that he

might see the incarnation of Jesus Christ. The metaphor appears to be taken from a person who, desiring to see a long-expected friend who is *coming, runs forward*, now and then *jumping up* to see if he can discover him. There is a saying very like this in *Sohar Numer* fol. 61: “Abraham rejoiced because he could know, and perceive, and cleave to the *Divine NAME*.” The Divine name is **why Yehovah**; and by this they simply mean God himself.

And he saw it] Not only in the first promise, ^{<01015>}**Genesis 3:15**, for the other patriarchs saw this as well as he; and not only in that promise which was made particularly to himself, ^{<01237>}**Genesis 12:7; 22:18**, (compared with ^{<81616>}**Galatians 3:16**), that the Messiah should spring from his family; but he saw this day especially when Jehovah appeared to him in a *human form*, ^{<01182>}**Genesis 18:2, 17**, which many suppose to have been a manifestation of the Lord Jesus.

Verse 57. Thou art not yet fifty years old] Some MSS. read *forty*. The age of our blessed Lord has never been properly determined. Some of the primitive fathers believed that he was *fifty* years old when he was crucified; but their foundation, which is no other than these words of the Jews, is but a very uncertain one. Calmet thinks that our Lord was at this time about *thirty-four years* and *ten months* old, and that he was crucified about the middle of his *thirty-sixth* year; and asserts that the vulgar era is *three years* too late. On the other hand, some allow him to have been but *thirty-one* years old, and that his ministry had lasted but *one* year. Many opinions on this subject, which are scarcely worthy of being copied, may be found in Calmet.

Verse 58. Before Abraham was, I am.] The following is a literal translation of Calmet’s note on this passage:—“I am from all eternity. I have existed before all ages. You consider in me only the person who speaks to you, and who has appeared to you within a particular time. But besides this human nature, which ye think ye know, there is in me a Divine and eternal nature. Both, united, subsist together in my person. Abraham knew how to distinguish them. He adored me as his God; and desired me as his Saviour. He has seen me in my eternity, and he predicted my coming into the world.”

On the same verse Bishop *Pearce* speaks as follows:—“What Jesus here says relates (I think) to his existence antecedent to Abraham’s days, and not to

his having been *the Christ* appointed and foretold before that time; for, if Jesus had meant this, the answer I apprehend would not have been a pertinent one. He might have been appointed and foretold for *the Christ*; but if he had not had an existence *before* Abraham's days, neither could he have *seen Abraham*, (as, according to our English translation, the Jews suppose him to have said,) nor could Abraham have *seen him*, as I suppose the Jews understood him to have said in the preceding verse, to which words of the Jews the words of Jesus here are intended as an answer."

Verse 59. Then took they up stones, &c.] It appears that the Jews understood him as asserting his *Godhead*; and, supposing him to be a blasphemer, they proceeded to *stone him*, according to the law.

<B346> **Leviticus 24:16.**

But Jesus hid himself] In all probability he rendered himself *invisible*-though some will have it that he conveyed himself away from those Jews who were his enemies, by mixing himself with the many who believed on him, (<B330> **John 8:30, 31,**) and who, we may suppose, favoured his escape. Pearce.

But where did they find the stones, Christ and they being in the temple? It is answered: 1st. It is probable, as the buildings of the temple had not been yet completed, there might have been many stones near the place; or, 2dly. They might have gone out so the outer courts for them; and, before their return, our Lord had escaped. See *Lightfoot* and *Calmet*.

Going through the midst of them, and so passed by.] These words are wanting in the *Codex Bezae*, and in several editions and versions. *Erasmus*, *Grotius*, *Beza*, *Pearce*, and *Griesbach*, think them not genuine. The latter has left them out of the text. But, notwithstanding what these critics have said, the words seem necessary to explain the *manner* of our Lord's escape. 1st. *He hid himself*, by becoming invisible; and then, 2dly. *He passed through the midst of them*, and thus got clear away from the place. See a similar escape mentioned, <B330> **Luke 4:30**, and the note there.

THE subjects of this chapter are both uncommon and of vast importance.

1. The case of the woman taken in adultery, when properly and candidly considered, is both intelligible and edifying. It is likely that the accusation was well founded; and that the scribes and Pharisees endeavoured maliciously to serve themselves of the fact, to embroil our Lord with the

civil power, or ruin his moral reputation. Our Lord was no magistrate, and therefore could not, with any propriety, give judgment in the case; had he done it, it must have been considered an invasion of the rights and office of the civil magistrate, and would have afforded them ground for a process against him. On the other hand, had he acquitted the woman, he might have been considered, not only as setting aside the law of Moses, but as being indulgent to a crime of great moral turpitude, and the report of this must have ruined his moral character. He disappointed this malice by refusing to enter into the case; and overwhelmed his adversaries with confusion, by unmasking their hearts, and pointing out their private abominations. It is generally supposed that our Lord *acquitted* the woman: this is incorrect; he neither *acquitted* nor *condemned* her: he did not enter at all juridically into the business. His saying, *Neither do I condemn thee*, was no more than a simple declaration that he would not concern himself with the matter—that being the office of the chief magistrate; but, as a preacher of *righteousness*, he exhorted her to *abandon her evil practices*, lest the punishment, which she was now likely to escape, should be inflicted on her for a repetition of her transgression.

2. In several places in this chapter, our Lord shows his intimate *union* with the Father, both in *will*, *doctrine*, and *deed*; and though he never speaks so as to *confound* the *persons*, yet he evidently shows that such was the indivisible unity, subsisting between the Father and the Son, that what the one witnessed, the other witnessed; what the one did, the other did; and that he who saw the one necessarily saw the other.

3. The *original* state of *Satan* is here pointed out—he *abode not in the truth*, ✠ **John 8:44**. Therefore he was once *in the truth*, in righteousness and true holiness—and he fell from that truth into *sin* and *falsehood*, so that he became the *father of lies* and the *first murderer*. Our Lord confirms here the Mosaic account of the fall of man, and shows that this fall was brought about by his lies, and that these lies issued in the murder or destruction both of the body and soul of man.

4. The *patience and meekness* exercised by our Lord, towards his most fell and unrelenting enemies, are worthy the especial regard of all those who are persecuted for righteousness.—When he was reviled, he reviled not again. As the searcher of hearts, he simply *declared their state*, ✠ **John 8:44**, in order to their conviction and conversion: not to have done so, would have been to *betray* their souls. In this part of his conduct we find

two grand virtues united, which are rarely associated in man, MEEKNESS and FIDELITY-*patience* to bear all insults and personal injuries; and *boldness*, is the face of persecution and death, *to declare the truth*. The *meek man* generally leaves the sinner *unreproved*: the *bold and zealous man* often betrays a want of due *self-management*, and reproves sin in a *spirit* which prevents the reproof from reaching the heart. In this respect also, our blessed Lord has left us an example, that we should follow his steps. Let him that readeth understand.

ST. JOHN

CHAPTER 9.

Account of the man who was born blind, 1-5. Christ heals him, 6, 7. The man is questioned by his neighbours, 8-12. He is brought to the Pharisees, who question him, 13-17, and then his parents, 18-23. They again interrogate the man, who, vindicating the conduct of Christ, is excommunicated by them, 24-34. Jesus, hearing of the conduct of the Pharisees, afterwards finds the man, and reveals himself to him, 35-38. He passes sentence on the obduracy and blindness of the Pharisees, 39-41.

NOTES ON CHAP. 9.

Verse 1. And as Jesus passed by] This chapter is a continuation of the preceding, and therefore the word *Jesus* is not in the Greek text: it begins simply thus—*And passing along*, **καὶ παρὰγων**, &c. Having left the temple, where the Jews were going to stone him, (~~808~~ **John 8:59**), it is probable our Lord went, according to his custom, to the mount of Olives. The next day, which was the Sabbath, (~~809~~ **John 9:14**), he met a man who had been born blind, sitting in some public place, and asking alms from those who passed by, (~~810~~ **John 9:8**).

Verse 2. Who did sin, this man, or his parents] The doctrine of the transmigration of souls appears to have been an article in the creed of the Pharisees, and it was pretty general both among the Greeks and the Asiatics. The *Pythagoreans* believed the souls of men were sent into other bodies for the punishment of some sin which they had committed in a *pre-existent* state. This seems to have been the foundation of the disciples question to our Lord. Did this man sin in a *pre-existent state*, that he is punished in this body with blindness? Or, did his parents commit some sin, for which they are thus plagued in their offspring?

Most of the *Asiatic* nations have believed in the doctrine of transmigration. The *Hindoos* still hold it; and profess to tell precisely the *sin* which the person committed in another body, by the *afflictions* which he endures in this: they profess also to tell the cures for these. For instance, they say the *headache* is a punishment for having, in a former state, spoken *irreverently* to *father* or *mother*. *Madness* is a punishment for having been *disobedient* to father or mother, or to one's spiritual guide. The *epilepsy* is a

punishment for having, in a former state, administered *poison* to any one at the command of his master. *Pain in the eyes* is a punishment for having, in another body, *coveted another man's wife*. *Blindness* is a punishment for having *killed his mother*: but this person they say, before his *new birth*, will suffer many years' torment in hell. See many curious particulars relative to this in the AYEEN AKBERY, vol. iii. p. 168-175; and in the Institutes of Menu, chap. xi. Inst. 48-53.

The Jewish rabbins have had the same belief from the very remotest antiquity. *Origen* cites an apocryphal book of the Hebrews, in which the patriarch Jacob is made to speak thus: *I am an angel of God; one of the first order of spirits. Men call me Jacob, but my true name, which God has given me, is Israel: Orat. Joseph.* apud ORIG. Many of the Jewish doctors have believed that the souls of *Adam, Abraham, and Phineas*, have successively animated the great men of their nation. *Philo* says that *the air is full of spirits, and that some, through their natural propensity, join themselves to bodies; and that others have an aversion from such a union.* See several other things relative to this point in his treatises, *Deuteronomy Plant. Næ-Deuteronomy Gigantibus-Deuteronomy Confus. Ling.-Deuteronomy Somniis, &c.*; and see *Calmet*, where he is pretty largely quoted.

The Hindoos believe that the most of their misfortunes arise out of the sins of a *former birth*; and, in moments of grief not unfrequently break out into exclamations like the following:—"Ah! in a former birth how many sins must I have committed, that I am thus afflicted!" "I am now suffering for the sins of a former birth; and the sins that I am now committing are to fill me with misery in a following birth. There is no end to my sufferings!"

Josephus, Ant. b. xvii. c. 1, s. 3, and War, b. ii. c. 8, s. 14, gives an account of the doctrine of the Pharisees on this subject. He intimates that the souls of those only who were *pious* were permitted to reanimate human bodies, and this was rather by way of *reward* than *punishment*; and that the souls of the vicious are put into eternal prisons, where they are continually tormented, and out of which they can never escape. But it is very likely that Josephus has not told the *whole truth* here; and that the doctrine of the Pharisees on this subject was nearly the same with that of the Papists on *purgatory*. Those who are very wicked go irrecoverably to hell; but those who are not so have the privilege of expiating their venial sins in purgatory. Thus, probably, is the Pharisean doctrine of the transmigration to be

understood. Those who were comparatively pious went into other bodies, for the expiation of any remaining guilt which had not been removed previously to a *sudden* or *premature* death, after which they were fully prepared for paradise; but others who had been incorrigibly wicked were sent at once into hell, without ever being offered the privilege of *amendment*, or *escape*. For the reasons which may be collected above, much as I reverence Bishop Pearce, I cannot agree with his note on this passage, where he says that the words of the disciples should be thus understood:-Who did sin? This man, that he *is* blind? or his parents, that he *was born* so? He thinks it probable that the disciples did *not know* that the man was born blind: if he was, then it was for some sin of his *parents*-if he was not *born* so, then this blindness *came* unto him as a punishment for some crime of *his own*. It may be just necessary to say, that some of the rabbins believed *that it was possible for an infant to sin in the womb, and to be punished with some bodily infirmity in consequence*. See several examples in *Lightfoot* on this place.

Verse 3. Neither hath this man sinned, nor his parents] That is, the blindness of this person is not occasioned by any sin of his own, nor of his parents, but has happened in the ordinary course of Divine providence, and shall now become the instrument of salvation to *his* soul, edification to *others*, and glory to GOD. Many of the Jews thought that marks on the body were proofs of sin in the soul. From a like persuasion, probably arose that proverb among our northern neighbours-*Mark him whom God marks*.

Verse 4. While it is day] Though I plainly perceive that the cure of this man will draw down upon me the malice of the Jewish rulers, yet I must accomplish the work for which I came into the world while it is day-while the term of this life of mine shall last. It was about six months after this that our Lord was crucified. It is very likely that the day was now declining, and night coming on; and he took occasion from this circumstance to introduce the elegant metaphor immediately following. By this we are taught that no opportunity for doing good should be omitted-DAY representing the *opportunity*: NIGHT, the loss of that *opportunity*.

Verse 5. I am the light of the world.] Like the *sun*, it is my business to dispense *light* and *heat* every where; and to neglect no opportunity that may offer to enlighten and save the bodies and souls of men. See ~~EBSD~~ **John 8:12.**

Verse 6. Anointed the eyes of the blind man] It would be difficult to find out the reason which induced our Lord to act thus. It is certain, this procedure can never be supposed to have been any likely *medical* means to restore sight to a man who was *born blind*; this action, therefore, had no tendency to assist the miracle. If his eye-lids had been only so gummed together that they needed nothing but to be suppled and well washed, it is not likely that this could possibly have been omitted from his birth until now. The Jews believed that there was some virtue in spittle to cure the diseases of the eye; but then they always accompanied this with some *charm*. Our Lord might make clay with the spittle to show that no charms or spells were used, and to draw their attention more particularly to the miracle which he was about to work. Perhaps the best lesson we can learn from this is: That God will do his own work in *his own way*; and, to hide pride from man, will often accomplish the most beneficial *ends* by *means* not only *simple* or *despicable* in themselves, but by such also as appear entirely *contrary*, in their nature and operation, to the end proposed to be effected by them.

Verse 7. Siloam] Called also *Shiloah*, *Silos*, or *Siloa*, was a fountain under the walls of Jerusalem, towards the east, between the city and the brook *Kidron*. *Calmet* thinks that this was the same with *En-rogel*, or the *fuller's fountain*, which is mentioned in ^{<061507>}**Joshua 15:7; 18:16**; in ^{<101717>}**2 Samuel 17:17**; and in ^{<101009>}**1 Kings 1:9**. Its waters were collected in a great reservoir for the use of the city; and a stream from it supplied the pool of Bethesda.

By interpretation, SENT.] From the Hebrew **j l v** *shalach*, *he sent*: either because it was looked upon as a gift *sent* from God, for the use of the city; or because its waters were *directed* or *sent* by canals or pipes, into different quarters, for the same purpose. Some think there is an allusion here to ^{<040910>}**Genesis 49:10**; that this fountain was a *type* of *Shiloh*, the Christ, the *SENT of God*; and that it was to direct the man's mind to the accomplishment of the above prophecy that our Lord sent him to this fountain. This supposition does not appear very solid. The Turks have this fountain still in great veneration, and think the waters of it are good for diseases of the eyes. Lightfoot says that the spring of Siloam discharged itself by a double stream into a twofold pool-the upper was called **j wl yv** *shiloach*-the lower, **j l v** *shelach*; the one signifying **απεσταλμενος**, *sent*, the latter, **κωδιων** *fleeces*; and that our Lord marked this point so

particularly, to inform the blind man that it was not to Shelach, but to Shiloach, that he must go to wash his eyes. These two pools seem to be referred to in ²³⁷²³ **Isaiah 7:23; 22:9.**

Verse 8. That he was blind] ὅτι τυφλος ην: but, instead of this, **προσαιτης**, when he begged, or was a beggar, is the reading of ABC*DKL, seven others, both the Syriac, both the Arabic, later Persic, Coptic, Æthiopic, Armenian, Sahidic, Gothic, Slavonic, Vulgate, eight copies of the Itala, and some of the primitive fathers. This is in all probability the true reading, and is received by Griesbach into the text.

Beggars in all countries have a language peculiar to themselves. The language of the Jewish beggars was the following: **yk ybz** *Deserve something by me*-Give me something that God may reward you. **Ĕm rg ykz yn ykr** *O ye tender-hearted, do yourselves good by me.* Another form, which seems to have been used by such as had formerly been in better circumstances, was this: **aga hm yb I ktsa agywh hm yk yks** *Look back and see what I have been; look upon me now, and see what I am.* See *Lightfoot*.

Verse 9. Some said, This is he] This miracle was not wrought in private-nor before a few persons-nor was it lightly credited. Those who knew him before were divided in their opinion concerning him: not whether the man who sat there begging was blind before-for this was known to all; nor, whether the person now before them saw clearly-for this was now notorious; but whether *this was the person* who was born blind, and who used in a particular place to sit begging.

Others said, He is like him] This was very natural: for certainly the restoration of his sight must have given him a very different appearance to what he had before.

Verse 11. A man that is called Jesus] The whole of this relation is simple and artless in the highest degree. The blind man had never *seen* Jesus, but he had *heard* of his name-he *felt* that he had put something on his eyes, which he afterwards found to be *clay*-but how this was made he could not tell, because he could *not see* Jesus when he did it; therefore he does not say, *he made clay of spittle*-but simply, *he made clay, and spread it upon my eyes.* Where a multitude of incidents must necessarily come into review, *imposture* and *falsehood* generally *commit themselves*, as it is termed; but,

however numerous the *circumstances* may be in a relation of fact, simple *truth* is never embarrassed.

Verse 12. Where is he?] They had designed to seize and deliver him up to the Sanhedrin, as a violator of the law, because he had done this on the Sabbath day.

Verse 13. They brought to the Pharisees] These had the chief rule, and determined all controversies among the people; in every case of religion, their judgment was final: the people, now fully convinced that the man had been cured, brought him to the Pharisees, that they might determine *how* this was done, and whether it had been done *legally*.

Verse 14. It was the Sabbath] Some of the ancient rabbins taught, and they have been followed by some moderns, not much better skilled in physic than themselves, that the *saliva* is a cure for several disorders of the eyes; but the former held this to be contrary to the law, if applied on the Sabbath. See LIGHTFOOT'S *Hor. Talm.*

Verse 16. This man is not of God] He can neither be the *Messiah*, nor a *prophet*, for he has broken the Sabbath. The Jews always argued falsely on this principle. The law relative to the observation of the Sabbath never forbade any work but what was of the *servile* and *unnecessary* kind. Works of *necessity* and *mercy* never could be forbidden on that day by him whose *name* is *mercy*, and whose *nature* is *love*; for the Sabbath was made for man, and not man for the Sabbath; were it *otherwise*, the Sabbath would be rather a *curse* than a *blessing*.

How can a man that is a sinner, &c.] They knew very well that though magicians and impostors might do things apparently miraculous, yet nothing *really good* could be performed by them. We might have safely defied all the magicians in Egypt, who are said to have been so successful in imitating some of the miracles of Moses, to have opened the eyes of one blind man, or to have done any essential *good* either to the body or to the soul.

And there was a division among them.] σχισμα, *a schism*, a decided difference of opinion, which caused a separation of the assembly.

Verse 17. He is a prophet.] They had intended to lay snares for the poor man, that, getting him to acknowledge Christ for the Messiah, they might put him out of the synagogue, ⁴⁰²²John 9:22, or put him to death, that

such a witness to the Divine power of Christ might not appear against them. But, as the *mercy* of God had given him his *sight*, so the *wisdom* of God taught him how to escape the snares laid for his ruin. *On all thy glory there shall be a defense*, says the prophet, ^{<3005>}**Isaiah 4:5**. When God gives any particular mercy or grace, he sends *power* to *preserve* it, and *wisdom* to *improve* it. The man said, *He is a prophet*. Now, according to a Jewish maxim, *a prophet might dispense with the observation of the Sabbath*. See *Grotius*. If they allow that Jesus was a *prophet*, then, even in their sense, he might break the law of the Sabbath, and be guiltless: or, if they did not allow him to be a prophet, they must account for the miracle some other way than by the power of God; as from Satan or his agents no good can proceed-to do this it was impossible. So the wisdom of God taught the poor man to give them such an answer as put them into a complete dilemma, from which they could not possibly extricate themselves.

Verse 18. But the Jews did not believe] All the subterfuge they could use was simply to sin against their conscience, by asserting that the man *had not been blind*; but out of this subterfuge they were soon driven by the testimony of the parents, who, if tried farther on this subject, might have produced as witness, not only the whole neighbourhood, but nearly the whole city: for it appears the man got his bread by *publicly begging*, ^{<3008>}**John 9:8**.

That he had been blind, and received his sight] This clause is omitted in some MSS., probably because similar words occur immediately after. There is, however, no evidence against it, sufficient to exclude it from the text.

Verse 21. He is of age] ἡλικίαν εχει, literally, *he has stature*, i.e. he is a full-grown man; and in this sense the phrase is used by the best Greek writers. See *Kypke* and *Raphelius*. *Mature age* was fixed among the Jews at *thirty* years.

Verse 22. Put out of the synagogue.] That is, *excommunicated*-separated from all religious connection with those who worshipped God. This was the *lesser* kind of excommunication among the Jews and was termed *nidui*. The *cherem*, or *anathema*, was not used against the followers of Christ till after the resurrection.

Verse 24. Give God the praise] Having called the man a *second* time, they proceeded to deal with him in the most solemn manner; and therefore

they put him to his *oath*; for the words above were the form of an oath, proposed by the chief magistrate to those who were to give evidence to any particular fact, or to attest any thing, as produced by or belonging to the Lord. See ^{<03719>}**Joshua 7:19**; ^{<0006>}**1 Samuel 6:5**, and ^{<21718>}**Luke 17:18**. But, while they solemnly put him to his oath, they endeavoured to put their own words in his mouth, viz. *he is a sinner*-a pretender to the prophetic character, and a transgressor of the law of God:-assert this, or you will not please us.

Verse 25. Whereas I was blind, now I see.] He pays no attention to their cavils, nor to their perversion of justice; but, in the simplicity of his heart, speaks *to the fact*, of the reality of which he was ready to give them the most substantial evidence.

Verse 27. I have told you already] So he did, ^{<0915>}**John 9:15**. *And did ye not hear? Ye certainly did. Why then do you wish to hear it again?* Is it because ye wish to become his disciples? The poor man continued steady in his testimony; and, by putting this question to them, he knew he should soon put an end to the debate.

Verse 28. Then they reviled him] ελοιδορησαν. *Eustathius* derives λαιδορια from λογος, *a word*, and δορυ, *a spear*:-they spoke *cutting, piercing* words. Solomon talks of some who *spoke like the piercings of a sword*, ^{<01218>}**Proverbs 12:18**. And the psalmist speaks of *words that are like drawn swords*, ^{<0521>}**Psalms 55:21**, words which show that the person who speaks them has his heart full of murderous intentions; and that, if he had the same power with a sword as he has with his tongue, he would destroy him whom he thus reproaches.

We are Moses' disciples.] By this they meant that they were genuine *Pharisees*; for they did not allow the *Sadducees* to be disciples of Moses.

Verse 29. We know not from whence he is.] As if they had said: We have the fullest assurance that the commission of Moses was Divine; but we have no proof that this man has such a commission: and should we leave Moses, and attach ourselves to this stranger? No.

Verse 30. Why herein is a marvellous thing] As if he had said, *This is wonderful indeed!* Is it possible that such persons as you are, whose business it is to distinguish good from evil, and who pretend to know a true from a false prophet, cannot decide in a case so plain? Has not the man

opened my eyes? Is not the miracle known to all the town; and could any one do it who was not endued with the power of God?

Verse 31. God heareth not sinners] I believe the word **αμαρτωλων** signifies *heathens*, or persons not proselyted to the Jewish religion; and therefore it is put in opposition to **θεοσεβης**, *a worshipper of the true God*. See the note on ^{<4175>}**Luke 7:37**. But in what sense may it be said, following our common version, that *God heareth not sinners*? When they regard iniquity in their heart-when they wish to be saved, and yet abide in their sins-when they will not separate themselves from the workers and works of iniquity. In all these cases, *God heareth not sinners*.

Verse 32. Since the world began] **εκ του αιωνος**, *From the age*-probably meaning from the commencement of time. Neither Moses nor the prophets have ever opened the eyes of a man who was born blind: if this person then were not the best of beings, would God grant him a privilege which he has hitherto denied to his choicest favourites?

Opened the eyes of one that was born blind.] It will readily appear that our Lord performed no surgical operation in this cure: the man was born blind, and he was restored to sight by the power of God; the simple means used could have had no effect in the cure; the miracle is therefore complete. That there are cases, in which a person who was born blind may be restored to sight by *surgical means*, we know: but no such means were used by Christ: and it is worthy of remark that, from the foundation of the world, no person *born blind* has been restored to sight, even by surgical operation, till about the year of our Lord, 1728; when the celebrated Dr. Cheselden, by couching the eyes of a young man, 14 years of age, who had been born blind, restored him to perfect soundness. This was the effect of well directed surgery: that performed by Christ was a miracle.

Verse 33. If this man were not of God, &c.] A very just conclusion: God is the fountain of all good: all good must proceed from him, and no good can be done but through him; if this person were not commissioned by the good God, he could not perform such beneficent miracles as these.

Verse 34. Thou wast altogether born in sins] Thou hast not only been a vile wretch in some other pre-existent state, but thy parents also have been grossly iniquitous; therefore thou and they are punished by this blindness: Thou wast altogether born in sins-thou art no other than a sinful lump of

deformity, and utterly unfit to have any connection with those who worship God.

And they cast him out.] They immediately *excommunicated* him, as the *margin* properly reads—drove him from their assembly with disdain, and forbade his farther appearing in the worship of God. Thus a simple man, guided by the Spirit of truth, and continuing steady in his testimony, utterly confounded the most eminent Jewish doctors. When they had no longer either reason or argument to oppose to him, as a proof of their discomfiture and a monument of their reproach and shame, they had recourse to the *secular arm*, and thus silenced by political power a person whom they had neither *reason* nor *religion* to withstand. They have had since many followers in their crimes. A false religion, supported by the state, has, by *fire* and *sword* silenced those whose *truth* in the end annihilated the system of their opponents.

Verse 35. Dost thou believe on the Son of God?] This was the same with, *Dost thou believe on the Messiah?* for these two characters were inseparable; see ^{<B013>}**John 1:34, 49; 10:36;** ^{<0166>}**Matthew 16:16;** ^{<1001>}**Mark 1:1.**

Verse 36. Who is he, Lord?] it is very likely that the blind man did not know that it was Jesus the Christ who now spoke to him; for it is evident he had never seen him before this time; and he might now see him without knowing that he was the person by whom he was cured, till our Lord made that discovery of himself, mentioned in the following verse.

Verse 38. And he said, Lord, I believe.] That is, I believe thou art *the Messiah*; and, to give the fullest proof of the sincerity of his faith, he fell down before and adored him. Never having seen Jesus before, but simply knowing that a person of that name had opened his eyes, he had only considered him as a holy man and a prophet; but now that he sees and hears him he is convinced of his divinity, and glorifies him as his Saviour. We may hear much of Jesus, but can never know his glories and excellencies till he has discovered himself to our hearts by his own Spirit; then we *believe on him*, trust him with our souls, and *trust in him* for our salvation. The word **κυριε** has two meanings: it signifies *Lord*, or Sovereign Ruler, and *Sir*, a title of civil respect. In the latter sense it seems evidently used in the 36th verse, { ^{<B036>}**John 9:36** } because the poor man did not then know that Jesus was the *Messiah*; in the former sense it is used in this verse—*now* the healed man knew the quality of his benefactor.

Verse 39. For judgment I am come] I am come to manifest and execute the just judgment of God: 1. By giving *sight* to the *blind*, and *light* to the *Gentiles* who sit in darkness. 2. By removing the true light from those who, pretending to make a proper use of it, only abuse the mercy of God. In a word, *salvation* shall be taken away from the *Jews*, because they *reject* it; and the *kingdom of God* shall be given to the *Gentiles*.

Verse 40. Are we blind also?] These Pharisees understood Christ as speaking of blindness in a *spiritual* sense, and wished to know if he considered *them* in that state.

Verse 41. If ye were blind] If ye had not had sufficient opportunities to have acquainted yourselves with my Divine nature, by the unparalleled miracles which I have wrought before you? and the holy doctrine which I have preached, then your rejecting me could not be imputed to you as sin; but because ye say, *we see*-we are perfectly capable of judging between a true and false prophet, and can from the Scriptures point out the *Messiah* by his works-on this account you are guilty, and your sin is of no *common* nature, *it remaineth*, i.e. it shall not be expiated: as ye have rejected the Lord from being your deliverer, so the Lord has rejected you from being his people. When the Scripture speaks of *sin remaining*, it is always put in opposition to *pardon*; for *pardon* is termed the *taking away of sin*, ^{<3012>}**John 1:29;** ^{<19315>}**Psalm 32:5.** And this is the proper import of the phrase, **αφεσις των αμαρτιων**, which occurs so frequently in the sacred writings.

1. THE history of the man who was born blind and cured by our Lord is, in every point of view, instructive. His *simplicity*, his *courage*, his *constancy*, and his *gratitude* are all so many subjects worthy of attention and emulation. He certainly confessed the truth at the most imminent risk of his life; and therefore, as *Stephen* was the first *martyr* for Christianity, this man was the first *confessor*. The *power* and *influence* of TRUTH, in supporting its *friends* and confounding its *adversaries*, are well exemplified in him; and not less so, that providence of God by which he was preserved from the malice of these bad men. The whole story is related with inimitable simplicity, and cannot be read by the most cold-hearted without extorting the exclamation, *How forcible are right words?*

2. It has already been remarked that, since the world began, there is no evidence that any man born blind was ever restored to sight by surgical means, till the days of Mr. Cheselden, who was a celebrated surgeon at St.

Thomas's Hospital, London. For though, even before the Christian æra, there is reason to believe that both the Greek and Roman physicians performed operations to remove blindness occasioned by the cataract, yet we know of none of these ever attempted on the eyes of those who had been born blind, much less of any such persons being restored to sight. The cure before us must have been wholly miraculous-no appropriate means were used to effect it. What was done had rather a tendency to prevent and destroy sight than to help or restore it. The blindness in question was probably occasioned by a morbid structure of the organs of sight; and our Lord, by his sovereign power, instantaneously restored them to perfect soundness, without the intervention of any healing process. In this case there could be neither deception nor collusion.

ST. JOHN

CHAPTER 10.

Christ speaks the parable of the sheepfold, 1-6. Proclaims himself the door of the sheepfold, 7-10, and the good shepherd who lays down his life for the sheep, 11-18. The Jews are again divided, and some revile and some vindicate our Lord, 19-21. His discourse with the Jews at the temple, on the feast of dedication, 22-29. Having asserted that he was one with the Father, the Jews attempt to stone him, 30, 31. He vindicates his conduct, and appeals to his works, 32-38. They strive to apprehend him; he escapes, and retires beyond Jordan, 39, 40. Many resort to and believe on him there, 41, 42.

NOTES ON CHAP. 10.

Verse 1. Verily, verily, &c.] From ^{<B106>}John 10:6, we learn that this is a *parable*, i.e. a representation of heavenly things through the medium of earthly things. Some think our Lord delivered this discourse immediately after that mentioned in the preceding chapter; others think it was spoken not less than three months after. The former, says Bishop Pearce, was spoken at *the feast of tabernacles*, see chap. 7, or about the end of September, and this at the feast of *dedication*, or in December. See ^{<B102>}John 10:22.

Christ, says Calmet, having declared himself to be the *light of the world*, which should blind some while it illuminated others, ^{<B041>}John 9:41, continues his discourse, and, under the similitude of a *shepherd* and his *flock*, shows that he was about to form his Church of Jews and Gentiles, and that into it he would admit none but those who heard his voice. The unbelieving and presumptuous Jews, who despised his doctrine, are the sheep which *hear not the voice of the shepherd*: the proud and self-sufficient Pharisees are those who imagine they *see clearly* while they are *blind*. The *blind* who become illuminated are the *Gentiles* and *Jews* who turn from their sins and believe in Jesus.

The light of the world, the good shepherd, and the door which leads into the sheepfold, are all to be understood as meaning *Jesus Christ*; the *hireling shepherds*, the *wilfully blind*; the *murderers* and *robbers* are the *false Christs, false prophets, scribes, Pharisees, wicked hireling priests,*

and *ungodly ministers* of all sorts, whether among primitive Jews or modern Christians.

Our Lord introduces this discourse in a most solemn manner, *Verily, verily!*-Amen, amen!*-it is true, it is true!*-a Hebraism for, This is a most important and interesting truth; a truth of the utmost concern to mankind. At all times our Lord speaks what is infallibly true; but when he delivers any truths with this particular asseveration, it is either, 1. Because they are of greater importance; or, 2. because the mind of man is more averse from them; or, 3. because the small number of those who will practise them may render them incredible. *Quesnel.*

He that entereth not by the door] Christ assures us, ^{<B107>}**John 10:7**, that he is *the door*; whoever, therefore, enters not by Jesus Christ into the pastoral office, is no other than a thief and a robber in the sheepfold. And he enters not by Jesus Christ who *enters* with a prospect of any other interest besides that of Christ and his people. Ambition, avarice, love of ease, a desire to enjoy the conveniences of life, to be distinguished from the crowd, to promote the interests of one's family, and even the sole design of providing against want-these are all ways by which *thieves and robbers enter into the Church*. And whoever enters by any of these ways, or by simony, craft, solicitation, &c. deserves no better name. Acting through motives of self-interest, and with the desire of providing for himself and his family, are innocent, yea, laudable, in a secular business; but to enter into the ministerial office through motives of this kind is highly criminal before God.

Verse 2. He that entereth in by the door] Observe here the marks, qualities, and duties of a good pastor; The *first* mark is, that he has a lawful entrance into the ministry by the internal call of Christ, namely, by an impulse proceeding from his Spirit, upon considerations which respect only his glory, and upon motives which aim at nothing but the good of his Church, the salvation of souls, the doing the will of God, and the sacrificing himself entirely to his service, and to that of the meanest of his flock.

Verse 3. To him the porter openeth] Sir Isaac Newton observes that our Lord being near the temple, where sheep were kept in folds to be sold for sacrifices, spoke many things parabolically of sheep, of their shepherds, and of the door to the sheepfold; and discovers that he alluded to the sheepfolds which were to be hired in the market place, by speaking of such

folds as a thief could not enter by the door, nor the shepherd himself open, but a porter opened to the shepherd. In the porter opening the door to the true shepherd, we may discover the *second* mark of a true minister-his labour is crowned with *success*. The Holy Spirit *opens* his way into the hearts of his hearers, and he becomes the instrument of their salvation. See <small>SIOAB</small> **Colossians 4:3;** <small>GRI2</small> **2 Corinthians 2:12;** <small>KID9</small> **1 Corinthians 16:9;** <small>GAB8</small> **Revelation 3:8.**

The sheep hear his voice] A *third* mark of a good shepherd is that he speaks so as to *instruct* the people-*the sheep hear HIS voice*; he does not take the *fat* and the *fleece*, and leave another *hireling* on less pay to do the work of the pastoral office. No: himself preaches Christ Jesus the Lord, and in that simplicity too, that is best calculated to instruct the common people. A man who preaches in such a language as the people cannot comprehend may do for a stage-player or a mountebank, but not for a minister of Christ.

He calleth his own sheep by name] A *fourth* mark of a good pastor is that he is well acquainted with his flock; he knows them by name-he takes care to acquaint himself with the spiritual states of all those that are entrusted to him. He speaks to them concerning their souls, and thus getting a thorough knowledge of their state he is the better qualified to profit them by his public ministrations. He who has not a proper acquaintance with the Church of Christ, can never by his preaching build it up in its most holy faith.

And leadeth them out.] A *fifth* mark of a good shepherd is, he *leads* the flock, does not *lord* it over God's heritage; nor attempts by any *rigorous discipline* not founded on the Gospel of Christ, to *drive* men *into* the way of life; nor drive them *out* of it, which many do, by a severity which is a disgrace to the *mild* Gospel of the God of peace and love.

He leads them out of themselves to Christ, *out* of the follies, diversions, and amusements of the world, into the path of Christian holiness: in a word, he leads them, by those gentle yet powerful persuasions that flow from a heart full of the word and love of Christ, into the kingdom and glory of his God.

Verse 4. He goeth before them] A *sixth* mark of a true pastor is, he gives them a good example: he not only *preaches*, but he *lives*, the truth of the Gospel; he enters into the depths of the salvation of God; and, having thus

explored the path, he knows how to lead those who are entrusted to his care into the fulness of the blessings of the Gospel of peace. He who does not endeavour to realize in his own soul the truths which he preaches to others will soon be as salt without its savour; his preaching cannot be accompanied with that unction which alone can make it acceptable and profitable to those whose hearts are right with God. The minister who is in this state of salvation *the sheep*, genuine Christians, *will follow, for they know his voice*. It was the custom in the eastern countries for the shepherd to go at the head of his sheep, and they *followed* him from pasture to pasture. I have seen many hundreds of sheep thus following their shepherd on the extensive downs in the western parts of England.

Verse 5. And a stranger will they not follow] That is, a man who, pretending to be a shepherd of the flock of God, is a *stranger* to that salvation which he professes to preach. His mode of preaching soon proves, to those whose hearts are acquainted with the truths of God, that he is a stranger to them; and therefore, knowing him to have got into the fold in an improper way, they consider him a thief, a robber, and a murderer; and who can blame them if they wholly desert his ministry? There are preachers of this kind among all classes.

Verse 7. I am the door of the sheep.] It is through me only that a man can have a lawful entrance into the ministry; and it is through me alone that mankind can be saved. Instead of, *I am the door*, the *Sahidic* version reads, *I am the shepherd*; but this reading is found in no other version, nor in any MS. It is evidently a mistake of the scribe.

Verse 8. All that ever came before me] Or, as some translate, *all that came instead of me*, *προ εμου*, i.e. all that came as *the Christ*, or Messiah, such as *Theudas*, and *Judas the Gaulonite*, who are mentioned, ~~4136~~ **Acts 5:36, 37**; and who were indeed no other than *thieves*, plundering the country wherever they came; and *murderers*, not only slaying the simple people who resisted them, but leading the multitudes of their followers to the slaughter.

But our Lord probably refers to the *scribes and Pharisees*, who pretended to show the way of salvation to the people—who in fact stole into the fold, and clothed themselves with the fleece, and devoured the sheep.

The words, *προ εμου*, *before me*, are wanting in EGMS, Mt. BKV, seventy others; *Syriac*, *Persic*, *Syriac Hieros.*, *Gothic*, *Saxon*, *Vulgate*,

eleven copies of the *Itala*; Basil, Cyril, Chrysostom, Theophylact, Euthymius, Augustin, and some others. Griesbach has left them in the text with a note of doubtfulness. The reason why these words are wanting in so many respectable MSS., versions, and fathers, is probably that given by Theophylact, who says that the Manicheans inferred from these words that all the Jewish prophets were impostors. But our Lord has borne sufficient testimony to *their* inspiration in a variety of places. κλεπτης, and ληστης, the thief and the robber, should be properly distinguished; one takes by *cunning* and *stealth*; the other *openly* and by *violence*. It would not be difficult to find bad ministers who answer to both these characters. Tithes have been often enforced and collected in a most exceptionable manner, and in a most disgraceful spirit.

The reflection of pious Quesnel on this verse is well worth attention. A pastor ought to remember that whoever boasts of being the *way* of salvation, and the *gate* of heaven, shows himself to be a *thief* and an *impostor*; and though few are arrived at this degree of folly, yet there are many who rely too much upon their own *talents*, *eloquence*, and *labours*, as if the salvation of the sheep depended necessarily thereon: in which respect they are always *robbers*, since they rob the grace of Christ of the glory of saving the sheep. God often puts such pastors to shame, by not opening the hearts of the people to receive their word: while he blesses those who are humble, in causing them to be heard with attention, and accompanying their preaching with an unction which converts and saves souls. Let every man know that in this respect his *sufficiency* and *success* are of the Lord.

Verse 9. I am the door: by me if any man enter, &c.] Those who come for salvation to God, through Christ, *shall* obtain it: *he shall be saved*-he shall have his sins blotted out, his soul purified, and himself preserved unto eternal life. This the scribes and Pharisees could neither promise nor impart.

Go in and out] This phrase, in the style of the Hebrews, points out all the actions of a man's life, and the liberty he has of acting, or not acting. A good shepherd conducts his flock to the fields where good pasturage is to be found; watches over them while there, and brings them back again and secures them in the fold. So he that is taught and called of God feeds the flock of Christ with those truths of his word of grace which nourish them unto eternal life; and God blesses together both the shepherd and the

sheep, so that *going out* and *coming in* they find pasture: every occurrence is made useful to *them*; and all things work together for their good.

Verse 10. But for to steal, and to kill, and to destroy] Those who enter into the priesthood that they may enjoy the revenues of the Church, are the basest and vilest of thieves and murderers. Their ungodly conduct is a snare to the simple, and the occasion of much scandal to the cause of Christ. Their doctrine is deadly; they are not commissioned by Christ, and therefore they cannot profit the people. Their character is well pointed out by the Prophet Ezekiel, ^{<3610>}**Ezekiel 34:2**, &c. *Wo be to the shepherds of Israel, that do feed themselves! Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed: but ye feed not the flock, &c.* How can worldly-minded, hireling, fox-hunting, and card-playing priests read these words of the Lord, without trembling to the centre of their souls! Wo to those parents who bring up their children merely for Church honours and emoluments! Suppose a person have all the Church's revenues, if he have God's *wo*, how miserable is his portion! Let none apply this censure to any one class of preachers, exclusively.

That they might have life] My doctrine tends to life, because it is the true doctrine—that of the false and bad shepherds tends to death, because it neither comes from nor can lead to that God who is the *fountain of life*.

Might have it more abundantly.] That they might have an *abundance*, meaning either of *life*, or of *all necessary good things*; greater felicity than ever was enjoyed under any period of the Mosaic dispensation; and it is certain that Christians have enjoyed greater blessings and privileges than were ever possessed by the Jews, even in the promised land. If **περισσόν** be considered the accusative fem. Attic, agreeing with **ζωήν**, (see *Parkhurst*.) then it signifies *more abundant life*; that is, *eternal life*; or spiritual blessings much greater than had ever yet been communicated to man, preparing for a glorious *immortality*. Jesus is come that men may have *abundance*; abundance of grace, peace, love, life, and salvation. Blessed be Jesus.

Verse 11. I am the good shepherd] Whose character is the very reverse of that which has already been described. In ^{<33107>}**John 10:7, 9**, our Lord had called himself *the door of the sheep*, as being the *sole way* to glory, and *entrance* into eternal life; here he changes the thought, and calls himself *the shepherd*, because of what he was to do for them that believe in him, in order to prepare them for eternal glory.

Giveth his life for the sheep.] That is, gives up his soul as a sacrifice to save them from eternal death.

Some will have the phrase here only to mean *hazarding his life* in order to protect others; but the 15th, 17th, and 18th verses, {^{<B1015>} **John 10:15, 17, 18,**} as well as the whole tenor of the new covenant, sufficiently prove that the first sense is that in which our Lord's words should be understood.

Verse 12. But he that is a hireling] Or, as my old MS. Bible reads it, *the marchaunt*, he who makes *merchandise* of men's souls; bartering them, and his own too, for filthy lucre. Let not the reader apply this, or any of the preceding censures, to any particular *class* or *order* of men: every religious party may have a hireling priest, or minister; and where the provision is the greatest there the danger is most.

Whose own the sheep are not] A hireling priest, who has never been the instrument of bringing souls to God, will not abide with them in the time of danger or persecution. They are not the produce of his labour, faith, and prayers: he has no other interest in their welfare than that which comes from the fleece and the fat. The hireling counts the sheep his *own*, no longer than they are *profitable to him*; the good shepherd looks upon them as his, so long as he can be profitable to *them*.

Among the ancient Jews some kept their own flocks, others *hired* shepherds to keep them for them. And every *owner* must naturally have felt more interest in the preservation of his flock than the *hireling* could possibly feel.

Verse 14. I-know my sheep] I know, **τα εμα**, them that are mine: I *know* their hearts, their wishes, their purposes, their circumstances; and I *approve* of them; for in this sense the word *to know* is often taken in the Scriptures. Homer represents the goatherds as being so well acquainted with their *own*, though mixed with others, as easily to distinguish them.

τους δ, ὡς αιπολια πλατέ αιγων αιπολοι ανδρες
ρεία διακρινωσιν, επει κε νομω μιγεωσιν.

Iliad. 2. 474.

“As goat-herds separate their numerous flocks
With ease, though fed promiscuous.”

And am known of mine.] They *know* me as their father, protector, and Saviour; they *acknowledge* me and my truth before the world; and they *approve* of me, my word, my ordinances, and my people, and manifest this by their attachment to me, and their zeal for my glory. The first clause of the 15th verse should be joined to the fourteenth. { <B104> **John 10:14-15** }

Verse 16. Other sheep I have] The *Gentiles* and Samaritans. As if our Lord had said, Do not imagine that I shall lay down my life for the Jews, *exclusively* of all other people; no: I shall die also for the Gentiles; for *by the grace*, the merciful design and loving purpose of God, I am to taste death for every man, <B109> **Hebrews 2:9**; and, though they are not of *this fold* now, those among them that believe shall be *united* with the believing Jews, and made one fold under one shepherd, <B123> **Ephesians 2:13-17**.

The original word, *αυλη*, which is here translated *fold*, dignifies properly a *court*. It is probable that our blessed Lord was now standing in what was termed the *inner court*, or *court of the people*, in the temple, see <B102> **John 10:23**; and that he referred to the *outer court*, or *court of the Gentiles*, because the Gentiles who were proselytes of the gate were permitted to worship in that place; but only those who were *circumcised* were permitted to come into the *inner court*, over the entrance of which were written, in large characters of gold, these words, *Let no uncircumcised person enter here!* Our Lord therefore might at this time have *pointed out* to the worshippers in that court, when he spoke these words, and the people would at once perceive that he meant the *Gentiles*.

Verse 17. Therefore doth my Father love me] As I shall be shortly crucified by you, do not imagine that I am abandoned by my heavenly Father, and therefore fall thus into your hands. The *Father loveth me* particularly on this account, because I am going *to lay down my life* for the life of the world. Again, do not suppose that I shall be put to death by your rulers, because I have not strength to resist them. I LAY DOWN *my life* voluntarily and cheerfully; no one can *take it* away from me, see <B108> **John 10:18**; and I shall give you the fullest proof of my supreme power by raising, in three days, that very crucified, wounded body from the grave.

Verse 18. I have power] Or, *authority*, *εξουσιαν*. Our Lord speaks of himself here as *man*, or the *Messiah*, as being God's messenger, and sent upon earth to fulfil the Divine will, in dying and rising again for the salvation of men.

This commandment have I received] That is, I act according to the Divine commandment in executing these things, and giving you this information.

Verse 19. There was a division] σχισμα, *a schism, a rent*. They were divided in their opinions; one part received the light, and the other resisted it.

Again] There was a dissension of this kind before among the same people; see ^{ⒺⒹⒾⒸ} **John 9:16**.

Verse 20. He hath a devil, and is mad] So, then, a *demoniac* and a *madman* were not exactly the same in the apprehension of the Jews; no more than the *effect* is the same with the *cause* which produces it. Some will have it that, when the Jews told our Lord that he had a *demon*, they meant no more than that he was *deranged*; but here these matters are evidently distinguished. They believed him to be possessed by a *demon*, who *deranged* his faculties, and that he must have been a wicked man, and a deceiver, thus to be put under the power of such a spirit.

Verse 21. These are not the words of him that hath a devil.] If he were *deranged* by an *unclean spirit*, his words would bear a similitude to the spirit that produced them; but these are words of *deep sense, soberness, and piety*: besides, could a demoniac open the eyes of blind men? “This is not the work of a demon. Now we have seen that this man has restored a man who was born blind. Therefore it is demonstrably evident that he is neither a *madman* nor a *demoniac*.”

Behold the usage which the blessed Lord received from his creatures! And behold with what meekness and gentleness he conducts himself!—not a word of impatience proceeds from his lips; nor a look of contempt or indignation is seen in his face. And what was he doing to merit all this? Why, he was instructing the ignorant, and telling the wretched that he was just going to die to save their souls! Amazing love of God, and ingratitude and obduracy of men! Let not the disciple suppose that, in this respect, he shall be above his master. When a minister of Christ has done his utmost to do good to his fellow creatures, let him not be surprised if he meet with nothing from many but reproaches and persecutions for his pains. The grand point is to take Jesus for an example of suffering, and to be armed with the same mind. It appears that the words spoken by the friendly Jews prevailed; and that the others were obliged to abandon the field.

Verse 22. The feast of the dedication] This was a feast instituted by *Judas Maccabeus*, in commemoration of his purifying the temple after it had been defiled by *Antiochus Epiphanes*. This feast began on the twenty-fifth of the month *Cisleu*, (which answers to the eighteenth of our December,) and continued for eight days. When Antiochus had heard that the Jews had made great rejoicings, on account of a report that had been spread of his death, he hastened out of Egypt to Jerusalem, took the city by storm, and slew of the inhabitants in three days *forty thousand persons*; and *forty thousand* more he sold for *slaves* to the neighbouring nations. Not contented with this, he sacrificed a great *sow* on the altar of burnt offerings; and, broth being made by his command of some of the flesh, he sprinkled it all over the temple, that he might defile it to the uttermost. See Prideaux's Connection, vol. iii. p. 236, edit. 1725. After this, the whole of the temple service seems to have been suspended for *three years*, great dilapidations having taken place also in various parts of the buildings: see 1 Macc. 4:36, &c. As *Judas Maccabæus* not only restored the temple service, and cleansed it from pollution, &c., but also *repaired* the ruins of it, the feast was called **τα εγκαινια**, the *renovation*.

It was winter.] χειμων ην, or, it was *stormy* or *rainy weather*. And this is the reason, probably, why our Lord is represented as walking in Solomon's porch, or portico, ^{<B102>}**John 10:23**. Though it certainly was in *winter* when this feast was held, yet it does not appear that the word above refers so much to the *time* of the year as to the *state* of the *weather*. Indeed, there was no occasion to add *it was winter*, when the feast of the dedication was mentioned, because every body knew that, as that feast was held on the twenty-fifth of the month *Cisleu*, it was in the winter season.

John has here omitted all that Jesus did from the time when he left Jerusalem, after the *feast of tabernacles* in *September* was ended, until the *feast of the dedication* in the *December* following: and he did it probably because he found that the other evangelists had given an account of what our Lord did in the interval. St. Luke relates what our Lord did on his way from Galilee to Jerusalem, to this feast, ^{<A171>}**Luke 17:11-37; 18:1-14**. Observe, likewise, that this time here mentioned was the *fourth* time (according to John's account) that Jesus went up to the *feasts* at Jerusalem in about a year: for, *first*, he went up to the feast of the *passover*, ^{<A13>}**John 2:13**; *next* to the feast of *pentecost*, as it seems to have been, ^{<A101>}**John 5:1**; *then* to the feast of *tabernacles*, ^{<A102>}**John 7:2, 10**; and, *lastly*, to the feast of the *passover* in which he was crucified. John seems purposely to have

pointed out his presence in Jerusalem at these *four* feasts, because all the other evangelists have omitted the mention of every one of them. See Bishop *Pearce*; and see **Clarke's note on "[John 5:1](#)"**.

Verse 23. Solomon's porch.] By what we find in Josephus, Ant. b. xx. c. 8, s. 7, a portico built by Solomon, on the east side of the outer court of the temple, was left standing by Herod, when he rebuilt the temple. This portico was four hundred cubits long, and was left standing, probably, because of its grandeur and beauty. But when Agrippa came to Jerusalem, a few years before the destruction of the city by the Romans, and about eighty years after Herod had begun his building, (till which time what Herod had begun was not completed,) the Jews solicited Agrippa to repair this portico at his own expense, using for argument, not only that the building was growing ruinous, but that otherwise *eighteen thousand* workmen, who had all of them, until then, been employed in carrying on the works of the temple, would be all at once deprived of a livelihood.

Verse 24. How long dost thou make us to doubt?] Or, *How long dost thou kill us with suspense?* *εὼς ποτε την ψυχην ημων αριεις*, literally, *How long wilt thou take away our life?* Mr. *Markland* would read *αιωρεις* for *αριεις*, which amounts nearly to the same sense with the above. The Jews asked this question through extreme perfidiousness: they wished to get him to declare himself king of the Jews, that they might accuse him to the Roman governor; and by it they insolently insinuated that all the proofs he had hitherto given them of his Divine mission were good for nothing.

Verse 25. I told you, &c.] That is, I told you before what I tell you now again, *that the works which I do, bear testimony to me.* I have told you that *I am the light of the world: the Son of God: the good shepherd:* that I am come to *save-to give life-to give liberty-to redeem* you: that, in order to this, I must *die*, and *rise* again; and that I am absolute *master* of my *life*, and of my *death*. Have you not noticed my *omniscience*, in searching and discovering the very secrets of your hearts? Have you not seen my *omnipotence* in the miracles which I have wrought? Have not all these been sufficient to convince you?-and yet ye will not believe!-See the works which bore testimony to him, as the Messiah, enumerated, [Matthew 11:5](#).

Verse 26. Ye are not of my sheep] Ye have not the disposition of those who come unto me to be instructed and saved: see what follows.

Verse 27. My sheep hear my voice] But ye *will* not hear:-*my sheep follow me*; but ye will neither follow nor acknowledge me. Any person who reads without prejudice may easily see, that our Lord does not at all insinuate that these persons *could not* believe, because God had made it *impossible* to them; but simply because they *did not hear and follow Christ*, which the whole of our blessed Lord's discourse proves that *they might have done*. The sheep of Christ are not those who are included in any eternal decree, to the *exclusion of others* from the yearnings of the bowels of eternal mercy; but they are those who *hear, believe in, follow, and obey the Saviour* of the world.

Verse 28. They shall never perish] Why? Because they *hear* my voice, and *follow* me; therefore I *know*, I approve of and love them, and *give them eternal life*. They who *continue* to hear Christ's voice, and to follow him, shall never perish. They give themselves up to God-believe so on Jesus that he *lives in their hearts: God hath given unto them eternal life, and this life is in his Son; and he that hath the Son hath life,* ^{<151>} **1 John 5:11, 12.** Now it is evident that only those who have Christ living in and governing their souls, so that they possess the mind that was in him, are *his sheep-are those that shall never perish*, because they have this eternal life abiding in them: therefore to talk of a man's being *one of the elect*-one that shall never perish-one who shall have eternal life-who shall never be plucked out of the hand of God, &c., while he lives in sin, has no Christ in his heart, has either *never received* or *fallen away* from the *grace* of God, is as contrary to common sense as it is to the nature and testimonies of the Most High. Final perseverance implies final faithfulness-he that endures to the end shall be saved-he that is faithful unto death shall have a crown of life. And will any man attempt to say that he who does *not endure* to the end, and *is unfaithful*, shall ever enter into life?

Verse 29. My Father-is greater than all] More powerful than all the united energies of men and demons. He who loves God must be happy; and he who fears him need fear nothing on this side eternity.

Verse 30. I and my Father are one.] If Jesus Christ were not God, could he have said these words without being guilty of blasphemy? It is worthy of remark that Christ does not say, *I and MY Father*, which *my* our translation very improperly supplies, and which in this place would have conveyed a widely different meaning: for then it would imply that the *human* nature of Christ, of which *alone*, I conceive, God is ever said to be the Father in

Scripture, was *equal to the Most High*: but he says, speaking then *as God over all, I and THE Father*, **εγω και ο πατηρ εν εσμεν**-the Creator of all things, the Judge of all men, the Father of the spirits of all flesh-*are ONE, ONE in nature, ONE in all the attributes of Godhead, and ONE in all the operations of those attributes*: and so it is evident the Jews understood him. See ^{<4371>}**John 17:11, 22**.

Verse 31. The Jews took up stones] To stone him as a blasphemer, ^{<4344>}**Leviticus 24:14-16**, because he said he was *one with God*. The evangelist adds the word *again*, because they had attempted to do this *before*, see ^{<4089>}**John 8:59**; but it seems they were prevented from doing this now by the following discourse.

Verse 32. Many good works have I showed you] I have healed your sick, delivered those of you who were possessed from the power of demons; I have fed multitudes of your poor, and I have taught you in all places, at all times, without expense, with patience; and is this my reward?

To *show good works* or *good things* is a Hebraism, which signifies to *do* them *really*, to *give* good things *liberally*. The phrase is similar to the following: *Who will SHOW us any good?* ^{<49016>}**Psalm 4:6**; i.e. who shall *give* us good things. *SHOW us thy mercy*, ^{<4987>}**Psalm 85:7**; i.e. *give* us to *feel* the effects of thy mercy. *Thou hast SHOWED thy people hard things*, ^{<49018>}**Psalm 60:3**; i.e. thou hast *treated* them with *rigour*. *Thou hast SHOWED me great and sore troubles*, ^{<49713>}**Psalm 71:20**; i.e. thou hast *exposed* me to terrible hardships.

Verse 33. But for blasphemy] I have elsewhere shown that the original word, **βλασφημειν**, when applied to men, signifies *to speak injuriously* of their persons, character, connections, &c.; but when applied to God it signifies *to speak impiously*, i.e. contrary to his nature, perfections, the wisdom of his providence, or goodness of his works.

Thou, being a man] That is, only a man-*makest thyself God*. When Christ said before, ^{<45103>}**John 10:30**, *I and the Father are one*, had the Jews understood him (as many called Christians profess to do) as only saying he had a *unity of sentiments* with the Father, they would not have attempted to treat him for this as a blasphemer; because in this sense Abraham, Isaac, Moses, David, and all the prophets, were *one* with God. But what irritated them so much was that they understood him as speaking of a *unity of nature*. Therefore they say here, *thou makest thyself God*; which word they

understood, not in a figurative, metaphorical, or improper sense, but in the most literal meaning of the term.

Verse 34. Is it not written in your law] The words which our Lord quotes are taken from ^{<19316>}**Psalm 82:6**, which shows that, under the word *law*, our Lord comprised the Jewish *sacred writings* in general. See also ^{<31234>}**John 12:34; 15:25**.

Ye are gods?] That is, *judges*, who are called **μυηι a elohim**. That judges are here meant appears from ^{<19312>}**Psalm 82:2**, &c., and also from what follows here. And this is probably the only place where the word **μυηι a** is applied to any but the true God. See *Parkhurst* under the root **ηι a**.

Verse 35. Unto whom the word of God came] Bishop Pearce thinks that “the word **λογος**, here, is put for **λογος κρισεως**, *the word or matter of judgment*, as in ^{<141906>}**2 Chronicles 19:6**, where Jehoshaphat, setting up judges in the land of Judah, says: *Take heed what ye do: judge not for men, but for the Lord, who is with you in judgment-λογοι της κρισεως*, *in the words or matters of judgment*, -SEPT., which is nearly according to the Hebrew to **cpvm rbdb** *bedebar mishpat*, *in the word or matter of judgment*. In ^{<19117>}**Deuteronomy 1:17**, when a charge is given to the judges that they should not be *afraid of the face of man*, this reason is given: *for the judgment is God’s*. Hence it appears probable that **λογος** is here used for **λογος κρισεως**: and it is called **λογος θεου**, because it is *the judgment* that properly belongs to *God*, and which they who give it on earth give only as acting in the stead of *God*. A way of speaking very like to this is found in ^{<38413>}**Hebrews 4:13**, where the writer says, **προς ον ημιν ο λογος**, *with whom we have to do*, i.e. by whom we are to be judged.”

But the words **λογος θεου** may be here understood for the *order, commission, or command of God*; and so it properly signifies, ^{<11192>}**Luke 3:2**; and in this sense it is found often employed in the Old Testament. When it is there said that *the word of the Lord came*, &c., it means, *God gave an order, commission, &c.*, to such a person, to *declare* or *do* such and such things.

And the scripture cannot be broken] **αυθηναι**, *dissolved*, rendered of none effect, i.e. it cannot be gainsayed or set aside; every man must believe this, because it is the declaration of *God*. If those were termed gods who were only *earthly magistrates, fallible mortals*, and had no *particular*

influence of the *Divine Spirit*; and that they are termed gods is evident from that scripture which cannot be gainsayed; what greater reason then have I to say, *I am the Son of God*, and *one with God*, when, as *Messiah*, I have been *consecrated*, sent into the world, to instruct and save men; and when, as *God*, I have wrought miracles which could be performed by no power less than that of omnipotence?

Verse 37. If I do not the works, &c.] I desire you to believe only on the evidence of my works: if I do not do such works as God only can perform, then believe me not.

Verse 38. Believe the works] Though ye do not now credit what I have said to you, yet consider my works, and then ye will see that these works prove that *I am in the Father and the Father in me*; and, consequently, that *I and the Father are one*. This seems to be the force of our Lord's argument; and every man must see and feel that it is conclusive. There was no possibility of weakening the force of this reasoning but by asserting that these miracles were not wrought by the power of God; and then they must have *proved* that not only *a man*, but *a bad man*, such as they said Jesus was, could work these miracles. As this was impossible, then the argument of Christ had a complete triumph.

Verse 39. They sought again to take him] They could not reply to his *arguments* but by *stones*. The evidence of the truth could not be resisted; and they endeavoured to destroy the person who spoke it. Truth may confound the obstinately wicked, but it does not convert them; and it is a just judgment of God, to leave those to perish in their gainsayings who *obstinately continue* to gainsay and disbelieve.

But he escaped] In such a way as we know not, for the evangelist has not specified the manner of it.

Verse 40. Beyond Jordan] Rather, *to the side of Jordan*, not *beyond* it. See Clarke's note on "~~40:22~~John 6:22", and see Clarke "~~40:19~~Matthew 19:1".

Where John at first baptized] That is, at *Bethabara*: see ~~40:28~~John 1:28. Afterwards, John baptized at *Aënon*: ~~40:23~~John 3:23.

Verse 42. Many believed on him there.] The people believed on him: 1. because of the *testimony* of *John the Baptist* whom they knew to be a good and a wise man, and a prophet of the Lord; and they knew he could neither

deceive nor be deceived in this matter; and, 2. they believed because of the *miracles* which they saw Jesus work. These fully proved that *all that John had said of him was true*. The scribes and Pharisees with all their science could not draw a conclusion so just. *Truth* and *common sense* are often on the side of the *common people*, whom the insolently wise, the unsanctifiedly learned, and the tyrannically powerful sometimes disingenuously brand with the epithets of *mob* and *swinish multitude*.

1. THIS and the preceding chapter contain two remarkable discomfitures of the Jewish doctors. In the former they were confounded by the testimony of a plain uneducated man, simply appealing to the various circumstances of a matter of fact, at which they cavilled, and which they endeavoured to decry. In this chapter the wise are taken in their own craftiness: the Pharisees are confounded by that wisdom which is from above, speaking of and manifesting the deep things of God. Sometimes God himself stops the mouths of gainsayers; at other times he makes the simplest of his followers too mighty for the most learned among the doctors. Ancient and modern martyrologies of the people of God abound with proofs of both these facts. And the persecutions of the Protestants by the Papists in the reign of Queen Mary afford a very large proportion of proofs. In these the mighty power of God, and the prevalence of truth, were gloriously apparent. Both the word of God and the Protestant cause were nobly illustrated by those transactions. May that abomination that maketh desolate never more sit in the holy place!

2. It must be remarked, by every serious reader, that our Lord *did* frequently speak of himself to the Jews, as being not only *sent of God* as their Messiah, but as being *one* with him. And it is as evident that in *this* sense the priests and Pharisees understood him; and it was because they would not credit this that they accused him of *blasphemy*. Now, if our Lord was not the person they understood him to state himself to be, he had the fairest opportunity, from their strong remonstrances, to correct their misapprehension of his words, if they really had mistaken his meaning-but this he never attempts. He rather strengthens his assertions in his consequent discourses with them; which, had not his positions been true, he could not have done, even as an *honest man*. He not only asserted himself to be equal with God, but wished them to believe it to be true; and he amply confirmed this heavenly doctrine by the miracles he wrought.

ST. JOHN

CHAPTER 11.

Account of the sickness of Lazarus, 1. His sisters Martha and Mary send for Christ, 2. Our Lord's discourse with his disciples on this sickness and consequent death, 3-16. He arrives at Bethany four days after the burying of Lazarus, 17, 18. Martha meets Christ-their conversation, 19-27. She returns and Mary goes out to meet him, in great distress, 28-33. Christ comes to the grave-his conversation there, 34-42. He raises Lazarus from the dead, 43-46. The priests and Pharisees, hearing of this, hold a council, and plot his destruction, 47, 48. The remarkable prophecy of Caiaphas, and the consequent proceedings of the Jews, 49-53. Jesus withdraws into a city called Ephraim, 54. They lay wait for him at the passover, 55-67.

NOTES ON CHAP. 11.

Verse 1. Lazarus, of Bethany] St. John, who seldom relates any thing but what the other evangelists have omitted, does not tell us what gave rise to that familiar acquaintance and friendship that subsisted between our Lord and this family. It is surprising that the other evangelists have omitted so remarkable an account as this is, in which some of the finest traits in our Lord's character are exhibited. The conjecture of *Grotius* has a good deal of weight. He thinks that the other three evangelists wrote their histories during the life of Lazarus; and that they did not mention him for fear of exciting the malice of the Jews against him. And indeed we find, from ^{<B1210>}**John 12:10**, that they sought to put Lazarus to death also, that our Lord might not have one monument of his power and goodness remaining in the land. Probably both Lazarus and his sisters were dead before St. John wrote. *Bethany* was situated at the foot of the mount of Olives, about two miles from Jerusalem. Bishop *Pearce* observes that "there is a large gap in John's history of Christ in this place. What is mentioned in the preceding chapter passed at the feast of the dedication, ^{<B1022>}**John 10:22**, about the middle of our December; and this miracle of raising Lazarus from the dead seems to have been wrought but a little before the following passover, in the end of March, at which time Jesus was crucified, as may (he thinks) be gathered from verses 54 and 55 of this chapter, { ^{<B1154>}**John 11:54, 55** }, and from ^{<B1129>}**John 12:9**." John has, therefore, according to the bishop's calculation, omitted to mention the several miracles which our

Lord wrought for above *three months* after the things mentioned in the preceding chapter.

Calmet says, Christ left Jerusalem the day after the dedication took place, which was the 18th of December. He event then to *Bethabara*, where he continued preaching and his disciples baptizing. About the middle of the following January Lazarus fell sick: Christ did not leave *Bethabara* till after the death of Lazarus, which happened about the 18th of the same month.

Bishop *Newcome* supposes that our Lord might have stayed about a *month* at *Bethabara*.

The harmonists and chronologists differ much in fixing dates, and ascertaining times. In cases of this nature, I believe men may innocently guess as well as they can; but they should *assert* nothing.

Verse 2. It was that Mary which anointed] There is much disagreement between learned men relative to the two anointings of our Lord, and the persons who performed these acts. The various conjectures concerning these points the reader will find in the notes on ^{<4137>}**Matthew 26:7**, &c., but particularly at the end of that chapter. See **Clarke** “^{<4157>}**Matthew 26:75**”

Dr. Lightfoot inquires, Why should Bethany be called the town of Martha and Mary, and not of Lazarus? And he thinks the reason is, that Martha and Mary had been well known by that *anointing* of our Lord, which is mentioned ^{<4175>}**Luke 7:37**; (see the note there;) but the name of Lazarus had not been mentioned till now, there being no transaction by which he could properly be brought into view. He therefore thinks that the *aorist* **αλειψασα**, which we translate *anointed*, should have its full force, and be translated, who *had formerly anointed*; and this he thinks to have been the reason of that familiarity which subsisted between our Lord and this family; and, on this ground, they could confidently send for our Lord when Lazarus fell sick. This seems a very reasonable conjecture; and it is very likely that the familiarity arose out of the anointing.

Others think that the anointing of which the evangelist speaks is that mentioned ^{<8121>}**John 12:1**, &c., and which happened about six days before the passover. St. John, therefore, is supposed to *anticipate* the account, because it served more particularly to designate the person of whom he was speaking.

Verse 3. He whom thou lovest is sick.] Nothing could be more *simple*, nor more *modest*, than this prayer: they do not say, Come and heal him: or, Command the disease to depart even where thou art, and it will obey thee:-they content themselves with simply stating the case, and using an *indirect* but a most *forcible* argument, to induce our Lord to show forth his power and goodness:-*He is sick*, and *thou lovest him*; therefore thou canst neither abandon *him*, nor *us*.

Verse 4. This sickness is not unto death] Not to final privation of life at this time; but a temporary death shall be now permitted, that the glory of God may appear in the miracle of his resurrection. It is very likely that this verse contains the message which Christ sent back, by the person whom the afflicted sisters had sent to him; and this, no doubt, served much to strengthen their confidence, though their faith must have been greatly exercised by the *death* of their brother: for when this took place, though they buried him, yet they believed, even then, probably on the ground of this message, that Jesus might raise him from the dead. See ^{<B12>}**John 11:22**.

Verse 5. Now Jesus loved Martha, and her sister, and Lazarus.]

Therefore his staying *two days longer* in Bethabara was not through lack of affection for this distressed family, but merely that he might have a more favourable opportunity of proving to them *how much* he loved them. Christ never denies a *less* favour, but in order to confer a *greater*. God's *delays*, in answering prayers offered to him by persons in distress, are often proofs of his purpose to confer some great kindness, and they are also proofs that his wisdom finds it necessary to permit an *increase* of the affliction, that his goodness may be more conspicuous in its removal.

Verse 8. The Jews of late sought to stone thee] It was but a few weeks before that they were going to stone him in the temple, on the day of the feast of the dedication, ^{<B10B>}**John 10:31**.

Verse 9. Are there not twelve hours in the day?] The Jews, as well as most other nations, divided the day, from sun-rising to sun-setting, into twelve equal parts; but these parts, or hours, were longer or shorter, according to the different seasons of the year. See Clarke's note on ^{<B13>}**John 1:39**".

Our Lord alludes to the case of a traveller, who has to walk the whole day: the day points out the time of life-the *night* that of *death*. He has already

used the same mode of speech, ^{<600>}**John 9:4**: *I must work the works of him that sent me, while it is day: the night cometh when no man can work.* Here he refers to what the apostles had just said—*The Jews were but just now going to stone thee.* Are there not, said he, *twelve hours in the day?* I have not travelled these twelve hours yet—my last hour is not yet come; and the Jews, with all their malice and hatred, shall not be able to bring it a moment sooner than God has purposed. I am immortal till my work is done; and this, that I am now going to Bethany to perform, is a part of it. When all is completed, then *their hour*, and that of the power of darkness, shall commence. See ^{<625>}**Luke 22:53.**

If any man walk in the day, he stumbleth not] A traveller should use the *day* to walk in, and not the *night*. During the day he has the *sun, the light of this world*: he sees his way, and does not stumble: but, if he walk in the *night*, he stumbleth, *because there is no light in it*, ^{<6110>}**John 11:10**; i.e. there is no *sun* above the horizon. The words *εν αυτω*, ^{<6110>}**John 11:10**, refer not to the man, but to the *world*, the sun, its light, not being above the horizon. Life is the time to fulfil the will of God, and to prepare for glory. Jesus is the light of the world; he that walks in his Spirit, and by his direction, cannot stumble—cannot fall into sin, nor be surprised by an unexpected death. But he who walks in the *night*, in the darkness of his own heart, and according to the maxims of this dark world, *he* stumbles—falls into sin, and at last falls into hell. Reader! do not dream of walking to heaven in the night of thy death. God has given thee the warning: receive it, and begin to live to him, and for eternity.

Verse 11. Lazarus sleepeth] It was very common among the Jews to express *death* by *sleep*; and the expression, *falling asleep—sleeping with their fathers, &c.*, were in great use among them. The Hebrews probably used this form of speech to signify their belief in the *immortality* of the *soul*, and the *resurrection* of the *body*.

It is certain that our Lord received no intimation of Lazarus's death from any person, and that he knew it through that power by which he knows all things.

Verse 12. If he sleep, he shall do well.] That is, *if he sleep only, &c.* Though the word *sleep* frequently meant death, (see ^{<4076>}**Acts 7:60**; ^{<613>}**1 Corinthians 11:30; 15:18, 20,**) yet, as it was an ambiguous term, the disciples appear here to have mistaken its meaning. Because, in certain acute disorders, the composing the patient to rest was a favourable sign;

therefore the words, *If he sleep, he shall do well, or recover*, became a proverbial forth of speech among the Jews. In most diseases, sleep is a very favourable prognostic: hence that saying of Menander:-

Ὕπνος δε πασης εστιν υγεια νοσου.

Sleep is a remedy for every disease. See *Grotius* here. The meaning of the disciples seems to have been this: There can be no need for thee to go into Judea to awake our friend Lazarus; he will awake time enough, and his very sleep is a presage of his recovery: therefore do not hazard thy life by going.

Verse 15. I am glad for your sakes that I was not there] “I tell you plainly, Lazarus is dead: and I am glad I was not there-if I had been, I should have been prevailed on to have healed him almost as soon as he fell sick, and I should not have had so striking an occasion to manifest the glory of God to you, and to establish you in the faith.” It was a miracle to *discover* that Lazarus was dead, as no person had come to announce it. It was a *greater* miracle to *raise a dead man* than to *cure a sick man*. And it was a *still greater* miracle, to raise one that was *three* or *four days* buried, and in whose body *putrefaction* might have begun to take place, than to raise one that was but *newly* dead. See ^{<8113>}**John 11:39**.

Verse 16. Thomas, which is called Didymus] *Thomas*, or **μωατ** *Thaom*, was his *Hebrew* name, and signifies a *twin*-one who had a brother or a sister born with him at the same time: *Didymus*, **διδυμος**, is a literal translation of the *Hebrew* word into *Greek*. In ^{<01224>}**Genesis 25:24**, *Esau* and *Jacob* are called **μυμωτ** *thomeem*, *twins*; *Septuag.* **διδυμα**, from **διδυμος**, a *twin*-from the *Anglo-Saxon* [A.S.], *to double*.

Let us also go, that we may die with him.] That is, “Seeing we cannot dissuade our Lord from going, and his death is likely to be the inevitable consequence, let us give him the fullest proof we can of our love, by going and suffering death with him.” Some think *Thomas* spoke these words *peevishly*, and that they should be translated thus, *Must we also go, and expose ourselves to destruction with him?* which is as much as to say: “If he will obstinately go and risk his life in so imminent a danger, let us act with more prudence and caution.” But I think the first sense is to be preferred. When a matter is spoken which concerns the moral character of a person, and which may be understood in a good and a bad sense, that sense which is most favourable to the person should certainly be adopted.

This is taking things by the best handle, and both justice and mercy require it. The conduct of most men widely differs from this: of such an old proverb says, “They feed like the *flies*-pass over all a man’s *whole* parts, to light upon his *sores*.”

Verse 17. He had lain in the grave four days already.] Our Lord probably left *Bethabara* the day, or the day after, Lazarus died. He came to *Bethany* three days after; and it appears that Lazarus had been buried about four days, and consequently that he had been put in the grave the day or day after he died. Though it was the Jewish custom to embalm their dead, yet we find, from ^{<4113>}**John 11:39**, that he had not been embalmed; and God wisely ordered this, that the miracle might appear the more striking.

Verse 18. Fifteen furlongs] About two miles: for the Jewish miles contained about seven furlongs and a half. So *Lightfoot*, and the *margin*.

Verse 19. Many of the Jews came] Bethany being so nigh to Jerusalem, many of the relatives and friends of the family came, according to the Jewish custom, to mourn with the afflicted sisters. Mourning, among the Jews, lasted about *thirty* days: the *three* first days were termed days of *weeping*: then followed *seven* of lamentation. During the *three* days, the mourner did no servile work; and, if any one saluted him, he did not return the salutation. During the *seven* days, he did no servile work, except in private-lay with his bed on the floor-did not put on his sandals-did not wash nor anoint himself-had his head covered-and neither read in the *law*, the *Mishnah*, nor the *Talmud*. All the *thirty* days he continued unshaven, wore no white or new clothes, and did not sew up the rents which he had made in his garments. See *Lightfoot*, and see Clarke on “^{<4113>}**John 11:31**”.

Verse 20. Martha-went and met him] Some suppose she was the eldest of the two sisters-she seems to have had the management of the house. See ^{<2104>}**Luke 10:40**.

Mary sat still in the house.] It is likely that by this circumstance the evangelist intended to convey the idea of her sorrow and distress; because anciently afflicted persons were accustomed to put themselves in this posture, as expressive of their distress; their grief having rendered them as it were immovable. See ^{<1508>}**Ezra 9:3, 4**; ^{<16104>}**Nehemiah 1:4**; ^{<1970>}**Psalms 137:1**; ^{<2370>}**Isaiah 47:1**; ^{<4017>}**Luke 1:79**; and ^{<17761>}**Matthew 27:61**.

Verse 21. If thou hadst been here, my brother had not died.] Mary said the same words to him a little after, ^{<B113>}**John 11:32**, which proves that these sisters had not a complete knowledge of the omnipotence of Christ: they thought he could cure at hand, but not at a distance; or they thought that it was because he did *not know* of their brother's indisposition that he permitted him to die. In either of these cases it plainly appears they had not a proper notion of his *divinity*; and indeed the following verse proves that they considered him in no other light than that of a prophet. Query- Was it not proper that Christ should, in general, as much as might be, hide the knowledge of his divinity from those with whom he ordinarily *lodged*? Had they known him fully, would not the *reverence* and *awe* connected with such a knowledge have overwhelmed them?

Verse 22. I know, that even now] She durst not ask so great a favour in direct terms; she only intimated modestly that she knew he could do it.

Verse 23. Thy brother shall rise again.] That is, directly; for it was by raising him immediately from the dead that he intended to comfort her.

Verse 24. I know that he shall rise again in the resurrection] The doctrine of the *resurrection of the dead* was then commonly received; and though it was our Lord who fully *exemplified* it by his own resurrection, yet the opinion was common, not only among God's people, but among all those who believed in the God of Israel. The Jewish writings after the captivity are full of this doctrine. See 2 Macc. 7:9, 14, 23, 36; 12:43; 14:46; Wisd. 5:1, 7, 17; 6:6, 7. See also *Josephus* and the *Targums*, *passim*.

Verse 25. I am the resurrection, and the life] Thou sayest that thy brother shall rise again in the resurrection at the last day; but by whom shall he arise if not by ME, who am the author of the resurrection, and the source of life? And is it not as easy for me to raise him *now* as to raise him *then*? Thus our blessed Lord raises her hope, animates her faith, and teaches her that he was not a mere man, but the essential principle and author of existence.

Though he were dead] Every man who has believed or shall believe in me, though his believing shall not prevent him from dying a natural death, yet his body shall be re-animated, and he shall live with me in an eternal glory. And every one who is *now* dead, dead to God, dead in trespasses

and sins, if he believe in me, trust on me as his sole Saviour, *he shall live*, shall be quickened by my Spirit, and live a life of faith, working by love.

Verse 26. Shall never die.] Or, *Shall not die for ever*. Though he die a temporal death, he shall not continue under its power for ever; but shall have a resurrection to life eternal.

Believest thou this?] God has determined to work in the behalf of men only in proportion to their *faith* in him: it was necessary, therefore, that these persons should be well instructed concerning his nature, that they might find no obstacles to their faith. These sisters had considered him only as a prophet hitherto; and it was necessary that they should now be farther instructed, that, as God was to exert himself, they might believe that God was there.

Verse 27. Yea, Lord: I believe] *πεπιστευκα*, *I have believed*. Either meaning that she had believed this for some time past, or that, since he began to teach her, her faith had been considerable increased; but verbs *preter*, in Greek, are often used to signify the *present*. Martha here acknowledges Christ for the Messiah promised to their fathers; but her faith goes no farther; and, having received some hope of her brother's present resurrection, she waited for no farther instruction, but ran to call her sister.

Verse 28. The Master is come] This was the appellation which he had in the family; and from these words it appears that Christ had inquired for Mary, desiring to have her present, that he might strengthen her faith, previously to his raising her brother.

Verse 30. Jesus was not yet come into the town] As the Jewish burying places were without their cities and villages, it appears that the place where our Saviour was, when Martha met him, was not far from the place where Lazarus was buried. See Clarke's note on "[43712](#) Luke 7:12".

Verse 31. She goeth unto the grave to weep there.] It appears that it was the custom for the nearest relatives of the deceased to go at times, during the three days of weeping, accompanied by their friends and neighbours, to mourn near the graves of the deceased. They supposed that the spirit hovered about the place where the body was laid for *three* days, to see whether it might be again permitted to enter, but, when it saw the face change, it knew that all hope was now past. It was on this ground that the

seven days of lamentation succeeded the *three days of weeping*, because all hope was now taken away. They had traditions that, in the course of *three days*, persons who had died were raised again to life. See *Lightfoot*.

Mr. Ward says: "I once saw some *Mussulman women*, near Calcutta, lying on the new-made grave of a relation, weeping bitterly. In this manner the Mussulman females weep and strew flowers over the graves of relations, at the expiration of *four days*, and *forty days*, after the *interment*."

Verse 33. He groaned in the spirit, &c.] Here the blessed Jesus shows himself to be *truly man*; and a man, too, who, notwithstanding his amazing dignity and excellence, did not feel it beneath him to sympathize with the distressed, and weep with those who wept. After this example of our Lord, shall we say that it is weakness, folly, and sin to weep for the loss of relatives? He who says so, and can act in a similar case to the above according to his *own doctrine*, is a reproach to the name of *man*. Such apathy never came from God: it is generally a bad scion, implanted in a nature miserably depraved, deriving its nourishment from a perverted spirit or a hardened heart; though in some cases it is the effect of an erroneous, ascetic mode of discipline.

It is abolishing one of the finest traits in our Lord's human character to say that he wept and mourned here because of sin and its consequences. No: Jesus had *humanity* in its perfection, and humanity unadulterated is *generous* and *sympathetic*. A particular friend of Jesus was dead; and, as his friend, the affectionate soul of Christ was troubled, and he mingled his sacred tears with those of the afflicted relatives. Behold the *man*, in his deep, heart-felt trouble, and in his flowing tears! But when he says, *Lazarus, come forth!* behold the GOD! and the God too of infinite clemency, love, and power. Can such a Jesus refuse to comfort the distressed, or save the lost? Can *he* restrain his mercies from the penitent soul, or refuse to hear the yearnings of his own bowels? Can such a character be inattentive to the welfare of his creatures? Here is *God* manifested in the *flesh!* living in human nature, feeling for the distressed, and suffering for the lost! Reader! ask thy soul, ask thy heart, ask the bowels of thy compassions, if thou hast any, could this Jesus unconditionally *reprobate* from eternity any soul of man? Thou answerest, NO! God repeats, NO! Universal nature re-echoes, NO! and the tears and blood of Jesus eternally say, NO!

Verse 35. Jesus wept.] The least verse in the Bible, yet inferior to none. Some of the *ruthless* ancients, improperly styled *fathers* of the Church, thought that weeping was a degradation of the character of Christ; and therefore, according to the testimony of *Epiphanius*, Anchorat. c. 13, razed out of the Gospel of St. Luke the place (~~2194~~ **Luke 19:41**) where Christ is said to have wept over Jerusalem.

Verse 36. Behold how he loved him!] And when *we* see him pouring out his blood and life upon the cross for mankind, we may with exultation and joy cry out, *Behold how he hath loved US!*

Verse 37. Could not this man, which opened the eyes, &c.] Through the maliciousness of their hearts, these Jews considered the tears of Jesus as a proof of his weakness. We may suppose them to have spoken thus: “If he loved him so well, why did he not heal him? And if he could have healed him, why did he not do it, seeing he testifies so much sorrow at his death? Let none hereafter vaunt the miracle of the blind man’s cure; if he had been capable of doing that, he would not have permitted his friend to die.” Thus will men *reason*, or rather *madden*, concerning the works and providence of God; till, by his farther miracles of *mercy* or *judgment*, he *converts* or *confounds* them.

Verse 38. It was a cave, &c.] It is likely that several of the Jewish burying-places were made in the sides of rocks; some were probably dug down like a well from the upper surface, and then hollowed under into niches, and a flat stone, laid down upon the top, would serve for a door. Yet, from what the evangelist says, there seems to have been something peculiar in the formation of this tomb. It might have been a natural grotto, or dug in the side of a rock or hill, and the lower part of the door level with the ground, or how could Lazarus have come forth, as he is said to have done, ~~6144~~ **John 11:44**?

Verse 39. Take ye away the stone.] He desired to convince all those who were at the place, and especially those who took away the stone, that Lazarus was not only *dead*, but that *putrescency* had already taken place, that it might not be afterwards said that Lazarus had only fallen into a lethargy; but that the greatness of the miracle might be fully evinced.

He stinketh] The body is in a state of putrefaction. The Greek word οζω signifies simply *to smell*, whether the scent be *good* or *bad*; but the circumstances of the case sufficiently show that the latter is its meaning

here. Our translators might have omitted the uncouth term in the common text; but they chose literally to follow the Anglo-Saxon, [A.S.], and it would be now useless to attempt any change, as the common reading would perpetually recur, and cause all attempts at mending to sound even worse than that in the text.

For he hath been dead four days.] τεταρταλιος γαρ εστι, *This is the fourth day*, i.e. since his interment. Christ himself was buried on the same day on which he was crucified, see ^{<B19>}**John 19:42**, and it is likely that Lazarus was buried also on the same day on which he died. **See Clarke on** “^{<B117>}**John 11:17**”.

Verse 40. If thou wouldest believe, &c.] So it appears that it is *faith* alone that interests the miraculous and saving power of God in behalf of men. Instead of δοξαν, *the glory*, one MS. reads δυναμιν, *the miraculous power*.

Verse 41. Where the dead was laid.] These words are wanting in BC*DL, *three* others; *Syriac, Persic, Arabic, Sahidic, Æthiopic, Armenian, Vulgate, Saxon*, and in all the *Itala*. *Griesbach* leaves them out of the text.

Father, I thank thee] As it was a common opinion that great miracles might be wrought by the power and in the name of the devil, Jesus lifted up his eyes to *heaven*, and invoked the supreme God before these unbelieving Jews, that they might see that it was by his power, and by his only, that this miracle was done; that every hinderance to this people's faith might be completely taken out of the way, and that their faith might stand, not in the wisdom of man, but in the power of the Most High. On this account our Lord says, *he spoke because of the multitude*, that they might see there was no diabolic influence here, and that God in his mercy had visited his people.

Verse 43. He cried with a loud voice] In ^{<B25>}**John 5:25**, our Lord had said, *that the time was coming, in which the dead should hear the voice of the Son of God, and live*. He now fulfils that prediction, and *cries aloud*, that the people may take notice, and see that even death is subject to the sovereign command of Christ.

Jesus Christ, says Quesnel, omitted nothing to save this dead person: he underwent the fatigue of a *journey*, he *wept*, he *prayed*, he *groaned*, he

cried with a loud voice, and commanded the dead to *come forth*. What ought not a minister to do in order to raise a soul, and especially a soul long dead in trespasses and sins!

Verse 44. Bound hand and foot with grave-clothes] *Swathed about with rollers-κείριας*, from *κείρω*, *I cut*. These were long slips of linen a few inches in breadth, with which the body and limbs of the dead were swathed, and especially those who were embalmed, that the aromatics might be kept in contact with the flesh. But as it is evident that Lazarus had not been embalmed, it is probable that his limbs were not swathed *together*, as is the constant case with those who are embalmed, but *separately*, so that he could come out of the tomb at the command of Christ, though he could not walk *freely* till the rollers were taken away. But some will have it that he was swathed exactly like a *mummy*, and that his coming out in that state was *another miracle*. But there is no need of multiplying miracles in this case: there was *one* wrought which was a most sovereign proof of the unlimited power and goodness of God. Several of the primitive fathers have adduced this resurrection of Lazarus as the *model, type, proof, and pledge* of the general resurrection of the dead.

Loose him, and let him go.] He would have the disciples and those who were at hand take part in this business, that the fullest conviction might rest on every person's mind concerning the reality of what was wrought. He whom the grace of Christ converts and restores to life comes forth, at his call, from the dark, dismal grave of sin, in which his soul has long been buried: he walks, according to the command of Christ, in newness of life; and gives, by the holiness of his conduct, the fullest proof to all his acquaintance that he is alive from the dead.

Verse 45. Many of the Jews-believed on him.] They saw that the miracle was incontestable; and they were determined to resist the truth no longer. Their friendly visit to these distressed sisters became the means of their conversion. How true is the saying of the wise man, *It is better to go to the house of mourning than to the house of feasting!* ^{<2070>} **Ecclesiastes 7:2.** God never permits men to do any thing, through a principle of kindness to others, without making it instrumental of good to themselves. *He that watereth shall be watered also himself,* ^{<20125>} **Proverbs 11:25.** Therefore, let no man withhold good, while it is in the power of his hand to do it.

^{<2027>} **Proverbs 3:27.**

Verse 46. But some of them went their ways] Astonishing! Some that had seen even this miracle steeled their hearts against it; and not only so, but conspired the destruction of this most humane, amiable, and glorious Saviour! Those who *obstinately* resist the truth of God are capable of every thing that is base, perfidious, and cruel.

Verse 47. Then gathered the chief priests and the Pharisees a council] The Pharisees, as such, had no power to assemble councils; and therefore only those are meant who were scribes or elders of the people, in conjunction with *Annas* and his son-in-law *Caiaphas*, who were the *high priests* here mentioned. See ^{<B1813>}**John 18:13, 24.**

What do we?] This last miracle was so clear, plain, and incontestable, that they were driven now to their wit's end. Their own spies had come and borne testimony of it. They told them what they had seen, and on *their* word, as being in league with themselves against Jesus, they could confidently rely.

Verse 48. All men will believe on him] If we permit him to work but a few more miracles like these two last (the cure of the blind man, and the resurrection of Lazarus) he will be universally acknowledged for the Messiah; the people will proclaim him king; and the Romans, who can suffer no government here but their own, will be so irritated that they will send their armies against us, and destroy our temple, and utterly dissolve our civil and ecclesiastical existence. Thus, under the pretense of the public good, these men of blood hide their hatred against Christ, and resolve to put him to death. To get the people on their side, they must give the alarm of destruction to the nation: if this man be permitted to live, *we shall be all destroyed!* Their former weapons will not now avail. On the subject of keeping the Sabbath, they had been already confounded; and his last miracles were so incontestable that they could no longer cry out, *He is a deceiver.*

Both our place and nation.] Literally, *this place*, **τον τοπον**: but that the *temple* only is understood is dear from ^{<40613>}**Acts 6:13, 14;** 2 Macc. 1:14; 2:18; 3:18; 5:16, 17; 10:7; where it is uniformly called *the place*, or *the holy place*, because they considered it the most glorious and excellent place in the world. When men act in opposition to God's counsel, the very evils which they expect thereby to avoid will come upon them. They said, If we do not put Jesus to death, the Romans will destroy both our temple and nation. Now, it was because they put him to death that the Romans

burnt and razed their temple to the ground, and put a final period to their political existence. See ^{<1217>}Matthew 22:7; and the notes on chap. 24.

Verse 49. Caiaphas being the high priest that same year] By the law of Moses, ^{<1215>}Exodus 40:15, the office of high priest was *for life*, and the son of Aaron's race always succeeded his father, But at this time the high priesthood was almost *annual*: the Romans and Herod put down and raised up *whom* they pleased, and *when* they pleased, without attending to any other rule than merely that the person put in this office should be of the *sacerdotal* race. According to Josephus, Ant. xviii. c. 3, the proper name of this person was *Joseph*, and *Caiaphas* was his surname. He possessed the high priesthood for eight or nine years, and was deposed by Vitellius, governor of Judea. See Clarke on "^{<1212>}Luke 3:2".

Ye know nothing] Of the perilous state in which ye stand.

Verse 50. Nor consider] Ye talk more at *random* than according to *reason*, and the exigencies of the case. There is a various reading here in some MSS. that should be noticed. Instead of οὐδε διαλογίζεσθε, which we translate, *ye do not consider*, and which properly conveys the idea of *conferring*, or *talking together*, οὐδε λογίζεσθε, neither *do ye reason* or *consider rightly*, is the reading of ABDL, three others, and some of the primitive fathers. Griesbach, by placing it in his inner margin, shows that he thinks it bids fair to be the true reading. Dr. White thinks that this reading is equal, and probably preferable, to that in the text: *Lectio æqualis, forsitan præferenda receptæ*.

That one man should die for the people] In saying these remarkable words, Caiaphas had no other intention than merely to state that it was better to put Jesus to death than to expose the whole nation to ruin on his account. His maxim was, it is better to sacrifice *one man* than a *whole nation*. In politics nothing could be more just than this; but there are two words to be spoken to it: First, The religion of God says, *we must not do evil that good may come*: ^{<1218>}Romans 3:8. Secondly, It is not certain that Christ will be acknowledged as *king* by all the people; nor that he will make any *insurrection* against the Romans; nor that the Romans will, on his account, *ruin* the temple, the city, and the nation. This Caiaphas should have considered. A person should be always sure of his *premises* before he attempts to draw any *conclusion* from them. See Calmet. This saying was proverbial among the Jews: see several instances of it in *Schoettgen*.

Verse 51. This spake he not of himself] Wicked and worthless as he was, God so guided his tongue that, contrary to his intention, he pronounced a prophecy of the death of Jesus Christ.

I have already remarked that the doctrine of a *vicarious atonement* had gained, long before this time, universal credit in the world. Words similar to these of Caiaphas are, by the prince of all the Roman poets, put in the mouth of *Neptune*, when promising *Venus* that the fleet of *Æneas* should be preserved, and his whole crew should be saved, *one* only excepted, whose death he speaks of in these remarkable words:-

“Unum pro multis dabitur caput.”

“One life shall fall, that many may be saved.”

Which victim the poet informs us was *Palinurus*, the pilot of *Æneas*'s own ship, who was precipitated into the deep by a *Divine* influence. See *VIRG. Æn.* v. l. 815, &c.

There was no necessity for the poet to have introduced this account. It was no historic fact, nor indeed does it tend to decorate the poem. It even pains the reader's mind; for, after suffering so much in the sufferings of the pious hero and his crew, he is at once relieved by the interposition of a god, who promises to allay the storm, disperse the clouds, preserve the fleet, and the lives of the men; but, *one must perish!* The reader is again distressed, and the book ominously closes with the death of the generous *Palinurus*, who strove to the last to be faithful to his trust, and to preserve the life of his master and his friend. Why then did the poet introduce this? Merely, as it appears to me, to have the opportunity of showing in a few words his *religious creed*, on one of the most important doctrines in the world; and which the *sacrificial* system of Jews and Gentiles proves that all the nations of the earth credited.

As Caiaphas was high priest, his opinion was of most weight with the council; therefore God put these words in *his* mouth rather than into the mouth of any other of its members. It was a maxim among the Jews that no prophet ever knew the purport of his own prophecy, *Moses* and *Isaiah* excepted. They were in general *organs* by which God chose to speak.

Verse 52. And not for that nation only, &c.] These, and the preceding words in ^{<B15>}**John 11:51**, are John's explication of what was *prophetic* in the words of Caiaphas: as if John had said, He is indeed to die for the sins

of the Jewish nation, but not for theirs alone, but for the sins of the whole world: see his own words afterwards, ^{<6100>}**1 John 2:1, 2.**

Gather together in one] That he should *collect into one* body;-form one Church out of the Jewish and Gentile believers.

Children of God that were scattered abroad.] Probably John only meant the *Jews* who were dispersed among all nations since the conquest of Judea by the Romans; and these are called the *dispersed*, ^{<4075>}**John 7:35**, and ^{<5000>}**James 1:1**; and it is because he refers to these only, that he terms them here, *the children of God*, which was an ancient character of the Jewish people: see ^{<6536>}**Deuteronomy 32:5**; ^{<3406>}**Isaiah 43:6; 45:11**; ^{<4300>}**Jeremiah 32:1**. Taking his words in this sense, then his meaning is this: that Christ was to die, not only for the then inhabitants of Judea, but for all the Jewish race wheresoever scattered; and that the consequence would be, that they should be all collected from their various dispersions, and made one body. This comports with the predictions of St. Paul: ^{<6100>}**Romans 11:1-32**. This probably is the sense of the passage; and though, according to this interpretation, the apostle may seem to confine the benefits of Christ's death to the *Jewish* people only, yet we find from the passage already quoted from his first epistle, that his views of this subject were afterwards very much extended; and that he saw that Jesus Christ was not only a propitiation for their sins (the Jews) but for the sins of the whole world: see his 1st epistle, chap. 2. ver. 2. {^{<6100>}**1 John 2:2**} All the truths of the Gospel were not revealed at *once*, even to the apostles themselves.

Verse 53. They took counsel together] **συμβουλευσαντο**, they were of *one accord* in the business, and had *fully made up their minds* on the subject; and they waited only for a proper opportunity to put him to death.

Verse 54. Walked no more openly] **παρησια**, He did not go as before through the cities and villages, teaching, preaching, and healing the sick.

Near to the wilderness] Some MSS. add, of *Samphourein*, or *Samphourim*, or *Sapfurim*.

A city chilled Ephraim] Various written in the MSS., *Ephraim*, *Ephrem*, *Ephram*, and *Ephratha*. This was a little village, situated in the neighbourhood of *Bethel*; for the scripture, ^{<4439>}**2 Chronicles 13:19**, and Josephus, War, b. iv. c. 8. s. 9, join them both together. Many believe that this city or village was the same with that mentioned, 1 Macc. 5:46; 2

Macc. 12:27. Joshua gave it to the tribe of Judah, ^{<615D>}**Joshua 15:9**; and Eusebius and Jerome say it was about twenty miles north of Jerusalem.

And there continued] *Calmet* says, following *Toynard*, that he stayed there two months, from the 24th of January till the 24th of March.

Verse 55. The Jews' passover was nigh at hand] It is not necessary to suppose that this verse has any particular connection with the preceding. Most chronologists agree that our Lord spent at least *two* months in Ephraim. This was the last passover which our Lord attended; and it was at this one that he suffered death for the salvation of a lost world. As the passover was nigh, many of the inhabitants of Ephraim and its neighbourhood went up to Jerusalem, some time (perhaps seven or eight days, for so much time was required to purify those who had touched the dead) before the feast, that they might purify themselves, and not eat the passover otherwise than prescribed in the law. Many of the country people, in the time of Hezekiah, committed a trespass by not attending to this: see ^{<480IS>}**2 Chronicles 30:18, 19**. Those mentioned in the text wished to avoid this inconvenience.

Verse 56. Then sought they for Jesus] Probably those of *Ephraim*, in whose company Christ is supposed to have departed for the feast, but, having stayed behind, perhaps at Jericho, or its vicinity, the others had not missed him till they came to the temple, and then inquired among each other whether he would not attend the feast. Or the persons mentioned in the text might have been the agents of the high priest, &c., and hearing that Christ had been at Ephraim, came and inquired among the people that came from that quarter, whether Jesus would not attend the festival, knowing that he was punctual in his attendance on all the Jewish solemnities.

Verse 57. Had given a commandment] Had given order; *εντολην*, *positive order*, or *injunction*, and perhaps with a grievous *penalty*, that no one should keep the place of his residence a secret. This was their hour, and the power of darkness; and now they are fully determined to take away his life. The order here spoken of was given in consequence of the determination of the council, mentioned ^{<81148>}**John 11:48-53**.

CHRIST'S sympathy and tenderness, one of the principal subjects in this chapter, have already been particularly noted on ^{<81133>}**John 11:33**. His eternal power and Godhead are sufficiently manifested in the resurrection

of Lazarus. The whole chapter abounds with great and important truths, delivered in language the most impressive and edifying. In the whole of our Lord's conduct in the affair of Lazarus and his sisters, we find majesty, humanity, friendship, and sublime devotion, blended in the most intimate manner, and illustrating each other by their respective splendour and excellence. In every act, in every word, we see GOD manifested in the FLESH:-Man in all the amiableness and charities of his nature; GOD in the plenitude of his power and goodness. How sublime is the lesson of instruction conveyed by the words, *Jesus wept!* The heart that feels them not must be in the *gall of bitterness*, and *bond of iniquity*, and consequently lost to every generous feeling.

On the quotation from Virgil, on the 50th verse, a learned friend has sent me the following lines.

My dear Sir,-I have observed that in one part of your Commentary you quote these words of Virgil, *Unum pro multis dabitur caput*; and you are of opinion that Virgil here recognizes the doctrine of atonement. There is a passage in Lucan where this doctrine is exhibited more clearly and fully. It is in the *second* book, v. 306. Cato, in a speech to Brutus, declares his intention of fighting under the standard of Pompey, and then expresses the following sentiment:-

*O utinam, cœlique Deis Erebiq̄ue liberet,
Hoc caput in cunctas damnatum exponere pœnas!
Devotum hostiles Decium pressere catervæ:
Me geminæ figant acies, me barbara telis*

*Rheni turba petat: cunctis ego pervius hastis
Excipiam medius totius vulnera belli.
Hic redimat sanguis populos: hac cœde luatur,
Quidquid Romani meruerunt pendere mores.*

*O, were the gods contented with my fall,
If Cato's life could answer for you all,
Like the devoted Decius would I go,
To force from either side the mortal blow,
And for my country's sake wish to be thought her foe.*

*To me, ye Romans, all your rage confine,
 To me, ye nations from the barbarous Rhine,
 Let all the wounds this war shall make be mine.
 Open my vital streams, and let them run;
 O, let the purple sacrifice atone,
 For all the ills offending Rome hath done! — ROWE.*

A little after, v. 377, Lucan portrays the character of Cato with a very masterly hand; but he applies expressions to a mortal which are applicable to Christ alone.

*Uni quippe vacat, studiisque odiisque carenti,
 Humanum lugere genus.*

*The golden mean unchanging to pursue;
 Constant to keep the purposed end in view;
 Religiously to follow nature's laws;
 And die with pleasure in his country's cause,
 To think he was not for himself design'd,
 But born to be of use to all mankind.
 ROWE.*

ST. JOHN

CHAPTER 12.

Jesus sups at the house of Lazarus, and Mary anoints his feet, 1-3. Judas Iscariot finds fault, and reproves her, 4-6. Jesus vindicates Mary and reproves Judas, 7, 8. The chief priests consult to put Lazarus to death, because that through him many believed on Jesus, 9-11. He enters Jerusalem in triumph; the people meet him, and the Pharisees are troubled, 12-19. Greeks inquire after Jesus, 20-22. Our Lord's discourse on the subject, 23-26. Speaks of his passion, and is answered by a voice from heaven, 27, 28. The people are astonished at the voice, and Jesus explains it to them, and foretells his death, 29-33. They question him concerning the perpetuity of the Messiah, and he instructs them, 34-36. Many believe not; and in them the saying of Isaiah is fulfilled, 37-41. Some of the chief rulers believe, but are afraid to confess him, 42, 43. He proclaims himself the light of the world, and shows the danger of rejecting his words, 44-50.

NOTES ON CHAP. 12.

Verse 1. Six days before the Passover] Reckoning the day of the Passover to be the last of the six. Our Lord came on our Sabbath, the first day of the Jewish week, to Bethany, where he supped; and on the next day he made his public entry into Jerusalem: ^{<43121>}**John 12:12**. Calmet thinks that this was about two months after the resurrection of Lazarus, on the 9th of Nisan, (March 29,) in the thirty-sixth year of our Lord's age. It has been observed before—that Calmet adds *three* years to the common account.

Verse 3. Then took Mary a pound of ointment] See Clarke's note on ^{<4037>}**Matthew 26:7**"; see also Clarke ^{<4143>}**Mark 14:3**". It does not seem the most likely that this was the same transaction with that mentioned above. Some think that this was, notwithstanding *that* before is said to have been at the house of Simon the leper. The arguments, *pro* and *con*, are largely stated in the notes at the end of Mt. 26, see Clarke ^{<4075>}**Matthew 26:75**". to which I beg leave to refer the reader.

Verse 5. Three hundred pence] Or *denarii*: about 9£. 13s. 9d. of our money; reckoning the denarius at 7 3/4d. One of my MSS. of the *Vulgate* (a MS. of the 14th century) reads, *cccc denarii*.

Verse 6. Not that HE cared for the poor] There should be a particular emphasis laid on the word *he*, as the evangelist studies to show the most determined detestation to his conduct.

And bare what was put therein.] Or rather, as some eminent critics contend, *And stole what was put in it.* This seems the proper meaning of **εβασταζεν**; and in this sense it is used, ^{<4015>}**John 20:15:** *If thou hast STOLEN him away-ει συ εβαστασας αυτον.* In the same sense the word is used by Josephus, Ant. b. xii. c. 5, s 4; where speaking of the pillage of the temple by Antiochus, he says, **τα σκευη του θεου βαστασαι,** *He carried off,* or **STOLE,** *also the vessels of the Lord.* See also Ant. b. viii. c. 2, s. 2, where the harlot says before Solomon, concerning her child, **βαστασασα δε τουμον εκ των γονατων προς αυτην μεταφερει-***She STOLE away my child out of my bosom, and removed it to herself.* And *Ibid.* b. ix. c. 4, s. 5, speaking of the ten lepers that went into the Syrian camp, he says, finding the Syrians fled, *They entered into the camp, and ate, and drank; and, having STOLEN away (εβαστασαν) garments, and much gold, they hid them without the camp.* See the objections to this translation answered by *Kypke*, and the translation itself vindicated. See also *Pearce* in loc., *Wakefield, Toup.* Em. ad *Suid.* p. iii. p. 203. If *stealing* were not intended by the evangelist, the word itself must be considered as superfluous; for, when we are told that he had the *bag*, we need not be informed that he had what was *in* it. But the apostle says he was a *thief*; and because he was a thief, and had the common *purse* in his power, therefore he *stole* as much as he conveniently could, without subjecting himself to detection. And, as he saw that the death of Christ was at hand, he wished to secure a provision for himself, before he left the company of the apostles. I see that several copies of the old *Itala* version understood the word in this sense, and therefore have translated the word by *auferebat, exportabat-took away, carried away.* Jerome, who professed to *mend* this version, has in this place (as well as in many others) *marred* is, by rendering **εβασταζεν**, by *portabat.*

The **γλωσσοκομον**, which we translate *bag*, meant originally the little box, or sheath, in which the tongues or reeds used for *pipes* were carried; and thus it is interpreted by *Pollux* in his *Onomasticon*; and this is agreeable to the etymology of the word. The Greek word is used in Hebrew letters by the Talmudists to signify a *purse, scrip, chest, coffer,* &c. As our Lord and his disciples lived on charity, a bag or scrip was

provided to carry those pious donations by which they were supported. And Judas was steward and treasurer to this holy company.

Verse 7. Let her alone: against the day of my burying hath she kept this.] Several MSS. and versions read thus: -*αφεξ αυτην, ινα εις την ημεραντου ενταφιασμου μου τηρηση*-*Let her alone, THAT she may keep it to the day of my embalming.* This is the reading of BDLQ, four others, *Arabic, Coptic, Æthiopic, Armenian,* later *Syriac* in the margin, *Slavonic, Vulgate,* all the *Itala* but one; *Nonnus, Ambrosius, Gaudentius, and Augustin.* This reading, which has the approbation of *Mill, Bengel, Griesbach, Pearce,* and others, intimates that only a *part* of the ointment was then used, and that the rest was kept till the time that the women came to embalm the body of Jesus: ^{<4240>}**Luke 24:1.** See the notes on ^{<4052>}**Matthew 26:12, 13.**

Verse 9. Much people of the Jews] John, who was a *Galilean,* often gives the title of *Jews* to those who were inhabitants of Jerusalem.

Verse 10. Consulted that they might put Lazarus also to death.] As long as he lived they saw an incontestable proof of the Divine power of Christ; therefore they wished to put him to death, because many of the Jews, who came to see him through curiosity, became converts to Christ through his testimony. How blind were these men not to perceive that he who had raised him, after he had been dead four days, could raise him again though they had slain him a thousand times?

Verse 12. On the next day] On what we call *Monday.*

Verse 13. Took branches] See Clarke on ^{<4210>}**Matthew 21:1**", &c., and ^{<4110>}**Mark 11:1-6,** where this transaction is largely explained.

Verse 16. Then remembered they, &c.] After the ascension of Christ, the disciples saw the meaning of many prophecies which referred to Christ, and applied them to him, which they had not fully comprehended before. Indeed it is only in the light of the new covenant, that the old is to be fully understood.

Verse 17. When he called] It appears that these people, who had seen him raise Lazarus from the dead, were publishing abroad the miracle, which increased the popularity of Christ, and the envy of the Pharisees.

Verse 19. Ye prevail nothing] Either by your *threatening* or *excommunications*.

The world is gone after him.] The whole mass of the people are becoming his disciples. This is a very common form of expression among the Jews, and simply answers to the French, *tout le monde*, and to the English, *every body*-the bulk of the people. Many MSS., versions, and fathers, add *ολος*, *the WHOLE world*. As our Lord's converts were rapidly increasing, the Pharisees thought it necessary to execute without delay what they had purposed at their first council. See ~~<B115>~~ **John 11:53**.

Verse 20. Certain Greeks] There are three opinions concerning these: 1. That they were *proselytes* of the *gate* or *covenant*, who came up to worship the true God at this feast. 2. That they were *real Jews*, who lived in Grecian provinces, and spoke the Greek language. 3. That they were *mere Gentiles*, who never knew the true God: and hearing of the fame of the temple, or the miracles of our Lord, came to offer sacrifices to Jehovah, and to worship him according to the manner of the people of that land. This was not an unfrequent case: many of the Gentiles, Romans, and others, were in the habit of sending sacrifices to the temple at Jerusalem. Of these opinions the reader may choose; but the first seems best founded.

Verse 21. The same came therefore to Philip] Some suppose that these Gentiles were of *Phœnicia* or *Syria*, or perhaps inhabitants of *Decapolis*, near to the lake of *Gennesareth* and *Bethsaida*; and therefore they addressed themselves to Philip, who was of the latter city, and probably known to them. The later *Syriac* calls them *Arameans* or *Syrians*. The *Vulgate*, and several copies of the *Itala*, call them *Gentiles*.

Sir, we would see Jesus.] We have heard much concerning him, and we wish to see the person of whom we have heard such strange things. The final salvation of the soul often originates, under God, in a principle of simple *curiosity*. Many have only wished to see or hear a man who speaks much of Jesus, his miracles, and his mercies; and in hearing have felt the powers of the world to come, and have become genuine converts to the truths of the Gospel.

Verse 22. Andrew and Philip tell Jesus.] How pleasing to God is this union, when the ministers of his Gospel agree and unite together to bring souls to Christ. But where *self-love* prevails, and the *honour* that comes from God is not sought, this union never exists. *Bigotry* often ruins every

generous sentiment among the different denominations of the people of God.

Verse 23. **The hour is come, that the Son of man, &c.]** The time is just at hand in which the Gospel shall be preached to all nations, the middle wall of partition broken down, and Jews and Gentiles united in one fold. But this could not be till after his death and resurrection, as the succeeding verse teaches. The *disciples* were the first fruits of the *Jews*; these *Greeks*, the first fruits of the *Gentiles*.

Verse 24. **Except a corn of wheat fall into the ground and die]** Our Lord compares *himself* to a *grain* of wheat; his *death*, to a grain sown and *decomposed* in the ground; his *resurrection*, to the *blade* which springs up from the dead grain; which grain, thus dying, brings forth an abundance of fruit. I must die to be glorified; and, unless I am glorified, I can not establish a glorious Church of Jews and Gentiles upon earth. In comparing himself thus to a grain of wheat, our Lord shows us:-

1. The *cause* of his death-the order of God, who had rated the redemption of the world at this price; as in nature he had attached the *multiplication* of the corn to the *death* or *decomposition* of the *grain*.

2. The *end* of his death-the redemption of a lost world; the justification, sanctification, and glorification of men: as the multiplication of the corn is the end for which the grain is sown and dies.

3. The *mystery* of his death, which we must credit without being able fully to comprehend, as we believe the *dead grain* multiplies itself, and we are nourished by that multiplication, without being able to comprehend how it is done. The greatest philosopher that ever existed could not tell how one grain became thirty, sixty, a hundred, or a thousand-how it vegetated in the earth-how earth, air, and water, its component parts, could assume such a form and consistence, emit such odours, or produce such tastes. Nor can the wisest man on earth tell how the *bodies* of *animals* are *nourished* by this produce of the ground; how wheat, for instance, is *assimilated* to the very nature of the bodies that receive it, and how it becomes *flesh* and *blood*, *nerves*, *sinews*, *bones*, &c. All we can say is, the thing *is* so; and it has pleased God that it *should be* so, and not otherwise. So there are many things in the person, death, and sacrifice of Christ, which we can neither explain nor comprehend. All we should say here is, It is by this means that the world was redeemed-through this sacrifice men are saved: it has

pleased God that it should be *so*, and not otherwise. Some say: “Our Lord spoke this according to the philosophy of those days, which was by no means correct.” But, I would ask, has ever a more correct philosophy on this point appeared? Is it not a physical truth that the whole *body* of the grain *dies*, is converted into *fine earth*, which forms the first nourishment of the embryo plant, and prepares it to receive a grosser support from the surrounding soil; and that nothing lives but the *germ*, which was included in this body, and which must die also, if it did not receive, from the death or putrefaction of the body of the grain, nourishment, so as to enable it to unfold itself? Though the body of our Lord died, there was still the *germ*, the quickening power of the Divinity, which re-animated that body, and stamped the atonement with infinite merit. Thus the merit was *multiplied*; and, through the death of that *one* person, the man Christ Jesus united to the eternal WORD, salvation was procured for the *whole* world. Never was a simile more appropriate, nor an illustration more happy or successful.

Verse 25. He that loveth his life] See Clarke on “~~<40103>~~Matthew 10:39”; and see Clarke “~~<2143>~~Luke 14:26”. I am about to give up my life for the salvation of men; but I shall speedily receive it back with everlasting honour, by my resurrection from the dead. In this I should be imitated by my disciples, who should, when called to it, lay down their lives for the truth; and, if they do, they shall receive them again with everlasting honour.

Verse 26. If any man serve me] Christ is a *master* in a twofold sense: 1. To *instruct* men. 2. To *employ* and *appoint* them their work. He who wishes to *serve* Christ must become: 1. His *disciple* or *scholar*, that he may be *taught*: 2. His *servant*, that he may be *employed* by and *obey* his master. To such a person a twofold promise is given: 1. He shall be *with Christ*, in eternal fellowship with him; and 2. He shall be *honoured by the Lord*: he shall have an abundant *recompense* in glory; but how great, eye hath not seen, ear heard, nor hath it entered into the heart of man to conceive.

How similar to this is the saying of *Creeshna* (an *incarnation* of the supreme *God*, according to the *Hindoo* theology) to his disciple *Arjoon*! “If one whose ways were ever so evil *serve me alone*, he soon becometh of a virtuous spirit, is as respectable as the just man, and obtaineth eternal happiness. Consider this world as a finite and joyless place, and *serve me*. Be of my *mind*, my *servant*, my *adorer*, and bow down before *me*. *Unite thy soul unto me*, make me thy *asylum*, and *thou shalt go unto me*.” And

again: "I am extremely dear to the wise man, and he is dear to me-I esteem the wise man even as myself, because his devout spirit dependeth upon me alone as his ultimate resource." *Bhagvat Geeta*, pp. 71 and 82.

The rabbins have an extravagant saying, viz. "God is more concerned for the honour of the just man than for his own."

Verse 27. Now is my soul troubled] Our blessed Lord took upon him our *weaknesses*, that he might sanctify them to *us*. As a man he was *troubled* at the prospect of a *violent* death. Nature *abhors death*: God has implanted that abhorrence in nature, that it might become a principle of self preservation; and it is to this that we owe all that *prudence* and *caution* by which we avoid danger. When we see Jesus working miracles which demonstrate his omnipotence, we should be led to conclude that he was not *man* were it not for such passages as these. The reader must ever remember that it was essentially necessary that he should be *man*; for, without being such, he could not have *died* for the sin of the world.

And what shall I say? Father, save me from this hour] ΚΑΙ ΤΙ ΕΙΠΩ ΠΑΤΕΡ, ΣΩΣΟΝ ΜΕ ΕΚ ΤΗΣ ΩΡΑΣ ΤΑΥΤΗΣ, which may be paraphrased thus: *And why should I say, Father, save me from this hour? when for this cause I am come to this hour.* The common version makes our blessed Lord *contradict* himself here, by not attending to the proper punctuation of the passage, and by translating the particle *τι* *what*, instead of *why* or *how*. The sense of our Lord's words is this: "When a man feels a fear of a sudden or violent death, it is natural to him to cry out, Father, save me from this death! for he hopes that the glory of God and his welfare may be accomplished some other way, less dreadful to his nature: but why should I say so, seeing for this very purpose, that I might die this violent death for the sins of mankind, I am come into the world, and have almost arrived at the hour of my crucifixion."

Verse 28. Father, glorify thy name.] By the *name* of God is to be understood *himself*, in all his attributes: his wisdom, truth, mercy, justice, holiness, &c., which were all more abundantly glorified by Christ's death and resurrection, (i.e. shown forth in their own excellence,) than they had ever been before. Christ teaches here a lesson of submission to the Divine will. Do with me what thou wilt, so that glory may redound to thy name. Some MSS. read, *Father, glorify my name*: others, *glorify thy Son*.

Then came there a voice from heaven, &c.] The following is a literal translation of Calmet's note on this passage, which he has taken from Chrysostom, Theodoret, Theophylact, and others: "I have accomplished my eternal designs on thee. I have sent thee into the world to make an atonement for the sin of the world, and to satisfy my offended justice. I will finish my work. Thou shalt shed thy blood upon the cross. My glory is interested in the consummation of thy sacrifice. But, in procuring my own glory, I shall procure thine. Thy life and thy death glorify me: I have glorified thee by the miracles which have accompanied thy mission; and I will continue to glorify thee at thy death, by unexampled prodigies, and thy resurrection shall be the completion of thy glory and of thy elevation."

Christ was glorified: 1st. By the prodigies which happened at his *death*. 2. In his *resurrection*. 3. In his *ascension*, and sitting at the right hand of God. 4. In the *descent* of the *Holy Ghost* on the apostles. and 5. In the astonishing *success* with which the Gospel was accompanied, and by which the kingdom of Christ has been established in the world. ~~<1214>~~ **2 Corinthians 2:14.**

Verse 29. The people-said that it thundered: others-an angel spake to him.] Bishop *Pearce* says, Probably there was thunder as well as a voice, as in ~~<121916>~~ **Exodus 19:16, 17**, and some persons, who were at a small distance, might hear the thunder without hearing the voice; while others heard the voice too; and these last said, "An angel hath spoken to him."

Wetstein supposes that the *voice* was in the language then in use among the Jews; which the Greeks, not understanding, took for *thunder*; the others, the Jews, who did understand it, said it was the voice of an angel. In ~~<6601>~~ **Revelation 6:1**, the voice of one of the living creatures is compared to *thunder*; and in ~~<6603>~~ **Revelation 10:3**, the voice of an angel is compared to *seven thunders*. The voice mentioned was probably *very loud*, which some heard *distinctly*, others *indistinctly*; hence the *variety* of opinion.

Verse 30. This voice came not because of me, but for your sakes.] Probably meaning those *Greeks* who had been brought to him by Philip and Andrew. The Jews had frequent opportunities of seeing his miracles, and of being convinced that he was the Messiah; but these Greeks, who were to be a first fruits of the *Gentiles*, had never any such opportunity. For their sakes, therefore, to confirm them in the faith, this miraculous voice appears to have come from heaven.

Verse 31. Now is the judgment of this world] The judgment spoken of in this place is applied by some to the punishment which was about to fall on the Jewish people for rejecting Christ. And the ruler or prince, ο αρχων, of this world, is understood to be *Satan*, who had blinded the eyes of the Jews, and hardened their hearts, that they might not believe on the Son of God; but his kingdom, not only among the Jews, but in all the world, was about to be destroyed by the abolition of idolatry and the vocation of the Gentiles.

The epithet μιλων [h rc *sar ha-olam*, prince of this world, is repeatedly applied to the devil, or to *Samael*, who is termed the *angel of death*. The Jews fabled that, into the hands of this *chief*, God had delivered all the nations of the earth, except the Israelites. See *Lightfoot*. The words are understood by others as addressed to these believing *Greeks*, and to have the following meaning, which is extremely different from the other. “In a short time (four or five days afterwards) ye shall see what sort of a *judgment* this world passes. *I*, who am its *ruler* and *prince*, shall be *cast out*, shall be condemned by my own creatures, as an impious and wicked person. But do not be discouraged: though I be lifted up on the cross, and die like a malefactor, nevertheless I will draw all men unto myself. The Gospel of Christ crucified shall be the grand agent, in the hand of the Most High, of the conversion and salvation of a ruined world.” But see on <3143> **John 14:30; 16:11.**

Verse 32. I-will draw all men unto me.] After I shall have died and risen again, by the preaching of my word and the influence of my *Spirit*, I shall attract and illuminate both Jews and Gentiles. It was one of the peculiar characteristics of the Messiah, that unto him should the *gathering of the people be*, <014910> **Genesis 49:10.** And probably our Lord refers to the prophecy, <231110> **Isaiah 11:10**, which peculiarly belonged to the *Gentiles*: “There shall be a root of Jesse which shall stand for an ENSIGN of the people, to it shall the GENTILES seek, and his rest shall be glorious.” There is an allusion here to the *ensigns* or *colours* of commanders of regiments, elevated on high places, on long poles, that the people might see where the pavilion of their general was, and so flock to his standard.

Instead of παντας, the *Codex Bezae*, another, several versions, and many of the fathers, read παντα, *all men*, or *all things*: so the Anglo-Saxon, [A.S.], *I will draw all things to myself*. But παντα may be here the accusative singular, and signify *all men*.

The ancients fabled that Jupiter had a *chain of gold*, which he could at any time let down from heaven, and by it *draw the earth and all its inhabitants to himself*. See a fine passage to this effect in *Homer*, *Iliad* viii. ver. 18-27.

Εἶδ' ἄγε πειρησασθε θεοί, ἵνα εἰδετέ πάντες,
Σειρήν χρυσεῖην ἐξ οὐρανοθεν κρεμασαντῆς
Πάντες δ' ἐξαπτεσθε θεοί, πασαι τε θεαῖναι. κ. τ. λ.

*“Now prove me: let ye down the golden chain
From heaven, and pull at its inferior links,
Both goddesses and gods: but me your king,
Supreme in wisdom, ye shall never draw*

*To earth from heaven, strive with me as ye may.
But I, if willing to exert my power,
The earth itself, itself the sea, and you,
Will lift with ease together, and will wind*

*The chain around the spiry summit sharp
Of the Olympian, that all things upheaved
Shall hang in the mid heaven. So much am I,
Alone, superior both to gods and men.*

COWPER.

By this *chain* the poets pointed out the *union* between heaven and earth; or, in other words, the *government* of the universe by the extensive *chain* of *causes* and *effects*. It was termed *golden*, to point out, not only the *beneficence* of the Divine Providence, but also that infinite *philanthropy* of God by which he *influences* and by which he *attracts* all mankind to himself. It was possibly in allusion to this that our Lord spoke the above words. Should it be objected that it is inconsistent with the *gravity* of the subject, and the *dignity* of our Lord, to allude to the fable of a heathen poet, I answer: 1. The moral is excellent, and, applied to this purpose, expresses beautifully our Lord’s gracious design in dying for the world, viz. That men might be *united* to himself, and *drawn up into heaven*. 2. It is no more inconsistent with the *gravity* of the subject, and his *dignity*, for our blessed Lord to allude to *Homer*, than it was for St. Paul to quote *Aratus* and *Cleanthes*, ^{<4178>} **Acts 17:28**, and *Epimenides*, ^{<5012>} **Titus 1:12**; for he spoke by the same Spirit.

So *justice* was sometimes represented under the emblem of a *golden chain*, and in some cases such a chain was constructed, one end attached to the emperor’s apartment, and the other hanging within reach; that if any person

were oppressed he might come and lay hold on the chain, and by shaking it give the king notice that he was oppressed, and thus claim protection from the fountain of justice and power. In the *Jehangeer Nameh*, a curious account of this kind is given, which is as follows. The first order which *Jehangeer* issued on his accession to the throne (which was A.H. 1014, answering to A.D. 1605) was for the construction of the GOLDEN CHAIN of *Justice*. It was made of pure gold, and measured thirty yards in length, consisting of sixty links, and weighing, in the whole, *four* Hindostany *maunds* (about four hundred pounds avoirdupois.) One end of the chain was suspended from the royal bastion of the fortress of Agra, and the other fastened in the ground near the side of the river. The intention of this was, that if the officers of the courts of law were partial in their decisions, or dilatory in the administration of justice, the injured parties might come themselves to this chain, and, making a noise by shaking the links of it, give notice that they were waiting to represent their grievances to his majesty. Hist. of Hindostan, p. 96, *Calcutta*, 1788. Such a *communication, prayer* and *faith* establish between the most just and most merciful GOD, and the wretched and *oppressed* children of men. “And I, if I be lifted up from the earth, will draw all men unto me.” *O thou that hearest prayer, unto thee shall all flesh come!* ^{<1968D>} **Psalm 65:2.**

Verse 34. We have heard out of the law] That is, out of the sacred writings. The words here are quoted from ^{<1980D>} **Psalm 110:4;** but the Jews called every part of the sacred writings by the name, *The Law*, in opposition to the words or sayings of the scribes. **See Clarke on** ^{<310B>} **John 10:34”.**

That Christ abideth for ever] There was no part of the law nor of the Scripture that said the Messiah *should not die*; but there are several passages that say as expressly as they can that Christ must die, and die for the sin of the world too. See especially ^{<2530I>} **Isaiah 53:1, &c.;** ^{<2702B>} **Daniel 9:24, 27.** But as there were several passages that spoke of the *perpetuity* of his reign, as ^{<2307>} **Isaiah 9:7;** ^{<2672S>} **Ezekiel 37:25;** ^{<2707B>} **Daniel 7:14,** they probably confounded the one with the other, and thus drew the conclusion, The Messiah cannot die; for the Scripture hath said, his throne, kingdom, and reign shall be eternal. The prophets, as well as the evangelists and apostles, speak sometimes of the *Divine*, sometimes of the *human* nature of Christ: when they speak of the former, they show forth its glory, excellence, omnipotence, omniscience, and eternity; when they speak of the latter, they show forth its humiliations, afflictions, sufferings, and death.

And those who do not make the proper distinction between the two natures of Christ, the *human* and the *Divine*, will ever make blunders as well as the Jews. It is only on the ground of *two natures* in Christ that the Scriptures which speak of him, either in the Old or New Testament, can be possibly understood. No position in the Gospel is plainer than this, *God* was manifest in the *flesh*.

Verse 35. Yet a little while is the light with you.] In answer to their objection, our Lord compares himself to a light, which was about to disappear for a short time, and afterwards to shine forth with more abundant lustre; but not to their comfort, if they continued to reject its present beamings. He exhorts them to follow this light while it was among them. The Christ shall abide for ever, it is true; but he will not always be *visible*. When he shall depart from you, ye shall be left in the thickest darkness; in impenitence and hardness of heart. Then shall ye wish to see one of the days of the Son of man, and shall not see it, ^{<2172>}**Luke 17:22.** Then shall ye seek me, but shall not find me, ^{<2073>}**John 7:34.** For the kingdom of God shall be taken from *you*, and given to the *Gentiles*, ^{<2143>}**Matthew 21:43.** If ye believe not in me *now*, ye shall *then* wish ye had done it, when wishing shall be for ever fruitless.

Instead of $\mu\epsilon\theta\ \upsilon\mu\omega\nu$, *with you*, $\epsilon\nu\ \upsilon\mu\iota\nu$, *among you*, is the reading of BDL, *seventeen* others; *Coptic, Gothic, Slavonic, Vulgate, Itala; Cyril, Nonnus, and Victorinus.* Griesbach has received it into the text. The meaning of both is nearly the same.

Lest darkness come upon you] Ye have a good part of your journey yet to go: ye cannot travel safely but in the daylight—that light is almost gone—run, that the darkness overtake you not, or in it ye shall stumble, fall, and perish!

Reader, is thy journey near an end? There may be but a very little time remaining to thee. O, run, fly to Christ, lest the darkness of death overtake thee, before thy soul have found redemption in his blood!

Verse 36. Children of light] Let the light, the truth of Christ, so dwell in and work by you that ye may be all light in the Lord: that as truly as a child is the produce of his own parent, and partakes of *his* nature, so ye may be children of the light, having nothing in you but *truth* and *righteousness*.

Did hide himself from them.] Either by rendering himself *invisible*, or by suddenly mingling with the crowd, so that they could not perceive him. See ~~4085~~ **John 8:59**. Probably it means no more than that he withdrew from them, and went to Bethany, as was his custom a little before his crucifixion; and concealed himself there during the night, and taught publicly every day in the temple. It was in the night season that they endeavoured to seize upon him, in the absence of the multitude.

Verse 37. Yet they believed not on him] Though the miracles were wrought for this very purpose, that they might believe in Christ, and escape the coming wrath, and every evidence given that Jesus was the Messiah, yet they did not believe; but they were blinded by their passions, and obstinately hardened their hearts against the truth.

Verse 38. That the saying of Esaias] Or, *Thus the word of Isaiah was fulfilled*. So I think *ὅτι* (commonly rendered *that*) should be translated. For it certainly does not mean the *end* the Pharisees had in view by not believing; nor the *end* which the prophet had in view in predicting the incredulity of the Jews; but simply, such a thing was spoken by the prophet, concerning the Jews of his own time, and it had its literal fulfilment in those of our Lord's time.

Our report] The testimony of the prophets, concerning the *person, office, sufferings, death, and sacrifice* of the Messiah. See ~~2350~~ **Isaiah 53:1, &c.**

The arm of the Lord] The power, strength, and miracles of Christ.

Verse 39. Therefore they could not believe] Why? Because they did not believe the report of the prophets concerning Christ; therefore they credited not the miracles which he wrought as a proof that he was the person foretold by the prophets, and promised to their fathers. Having thus resisted the report of the prophets, and the evidence of Christ's own miracles, God gave them up to the darkness and hardness of their own hearts, so that they continued to reject every overture of Divine mercy; and God refused to *heal* their national wound, but, on the contrary, commissioned the Romans against them, so that their political existence was totally destroyed.

The prophecy of Isaiah was neither the *cause* nor the *motive* of their unbelief: it was a simple prediction, which imposed no necessity on them to resist the offers of mercy. They might have believed, notwithstanding the

prediction, for such kinds of prophecies always include a tacit condition; they may believe, if they properly use the light and power which God has given them. Such prophecies also are of a general application—they will always suit somebody, for in every age persons will be found who resist the grace and Spirit of God like these disobedient Jews. However, it appears that this prediction belonged especially to these rejecters and crucifiers of Christ; and if the prophecy was infallible in its execution, with respect to them, it was not because of the *prediction* that they continued in unbelief, but because of their own voluntary obstinacy; and God foreseeing this, foretold it by the prophet. Should I say that, *they could not believe*, means, *they would not believe*, I should perhaps offend a generation of his children; and yet I am pretty certain the words should be so understood. However, that I may put myself under cover from all suspicion of perverting the meaning of a text which seems to some to be spoken in favour of that awful doctrine of *unconditional reprobation*, the very father of it shall interpret the text for me. Thus then saith St. AUGUSTIN: *Quare autem non POTERANT, si a me quærat, cito respondeo; Quia NOLEBANT: MALAM quippe eorum VOLUNTATEM prævidit Deus, et per prophetam prænuñciavit.* “If I be asked why they **COULD** not believe? I immediately answer, Because **THEY WOULD NOT**. And God, having foreseen their **BAD WILL**, foretold it by the prophet.” *Aug. Tract. 53, in Joan.*

Verse 40. And I should heal them.] This verse is taken from ^{<2369>}**Isaiah 6:9**, and, perhaps, refers more to the judgments that should fall upon them as a nation, which God was determined should not be averted, than it does to their eternal state. To suppose that the text meant that God was unwilling that they should turn unto him, lest he should be obliged to save them, is an insupportable blasphemy.

Verse 41. When he saw his glory] ^{<2369>}**Isaiah 6:1**, &c. *I saw Jehovah, said the prophet, sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; and one cried unto another, and said, Holy, holy, holy, is Jehovah, God of hosts; the whole earth shall be full of his glory!* It appears evident, from this passage, that the glory which the prophet saw was the glory of Jehovah: John, therefore, saying here that it was the glory of Jesus, shows that he considered Jesus to be Jehovah. See Bishop *Pearce*. Two MSS. and a few versions have **θεου**, and **του θεου αυτου**, *the glory of God, or of his God.*

Verse 42. Among the chief rulers-many believed on him] We only know the names of two of them, *Nicodemus*, and *Joseph of Arimathea*.

But-they did not confess him] Or *it*: they were as yet weak in the faith, and could not bear the reproach of the cross of Christ. Besides, the principal rulers had determined to excommunicate every person who acknowledged Christ for the Messiah; see ^{<4092>}**John 9:22**.

Verse 43. They loved the praise of men] *δοξᾶν*, the *glory* or *honour* that cometh from men.

How common are these four obstacles of faith! says Quesnel: 1. Too great a regard to men. 2. Riches and temporal advantages. 3. The fear of disgrace. 4. The love of the praise of men. Abundance of persons persuade themselves that they love God more than the world, till some trying occasion fully convinces them of their mistake. It is a very great misfortune for a person not to know himself but by his falls; but it is the greatest of all not to rise again after he has fallen. This is generally occasioned by the *love* of the *praise of men*, because in their account it is more shameful to rise again than it was to fall at first.

Verse 44. Jesus cried and said] This is our Lord's concluding discourse to this wicked people: probably this and the following verses should be understood as a part of the discourse which was left off at the 36th verse. { ^{<4123>}**John 12:36**}

Jesus cried-he spoke these words *aloud*, and showed his *earnest* desire for their salvation.

Believeth not on me, (only,) but on him that sent me.] Here he asserts again his indivisible unity with the Father:-he who believes on the Son believes on the Father: he who hath seen the Son hath seen the Father: he who honours the Son honours the Father. Though it was for asserting this (his oneness with God) that they were going to crucify him, yet he retracts nothing of what he had spoken, but strongly reasserts it, in the very jaws of death!

Verse 46. I am come a light into the world] Probably referring to what his forerunner had said, ^{<4005>}**John 1:5**. Before the coming of this Saviour, this sun of righteousness, into the world, all was darkness: at his rising the darkness is dispersed; but it only profits those whose eyes are open to

receive the rays of this sun of righteousness. See on ^{<B016>}John 1:5; 3:19; 8:12; 9:5.

Verse 47. And believe not] και μη φυλαξη, *And keep them not*, is the reading of ABL, seven others; Syriac, Wheelock's Persian, two of the Arabic, Coptic, Sahidic, Æthiopic, Armenian, later Syriac, Vulgate, six of the Itala, and some of the fathers.

A man must *hear* the words of Christ in order to *believe* them; and he must *believe*, in order to *keep* them; and he must *keep* them in order to his *salvation*.

I judge him not] I need not do it: the words of Moses and the prophets judge and condemn him. See the notes on ^{<B017>}John 3:17; 5:45.

Verse 48. The word that I have spoken-shall judge him] Ye shall be judged according to my doctrine: the maxims which ye have heard from my mouth shall be those on which ye shall be tried in the great day; and ye shall be condemned or acquitted according as ye have believed or obeyed them, or according as ye have despised and violated them, See this proved, ^{<B035>}Matthew 25:35, &c.

Verse 49. For I have not spoken of myself] I have not spoken for my secular interest: I have not aimed at making any gain of you: I have not set up myself as your teachers in general do, to be supported by my disciples, and to be credited on my own testimony. I have taught you, not the things of *men*, but the deep, everlasting truths of God. As *his* envoy, I came to you; and his *truth* only I proclaim.

Gave me a commandment] Or, *commission*. So I understand the original word, εντολη. Christ, as the Messiah, received his *commission* from God; *what he should command*-every thing that related to the formation and establishment of the Christian institution: *and what he should speak*-all his private conversations with his disciples or others, he, as man, commanded and spoke through the constant inspiration of the Holy Spirit.

Verse 50. I know that this commandment is life everlasting] These words of our Lord are similar to that saying in St. John's first epistle, ^{<A51>}1 John 5:11, 12. *This is the record, that God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life.* God's *commandment* or *commission* is, Preach salvation to a lost world, and give thyself a ransom for all; and whosoever believeth on thee shall not perish,

but have everlasting life. Every word of Christ, properly credited, and carefully applied, leads to peace and happiness here, and to glory hereafter. What an amiable view of the Gospel of the grace of God does this give us? It is a *system of eternal life*, Divinely calculated to answer every important purpose to *dying, miserable* man. This sacred truth Jesus witnessed with his last breath. He began his public ministry proclaiming *the kingdom of God*; and he now finishes it by asserting that the whole *commission* is *eternal life*; and, having attested this, he went out of the temple, and retired to Bethany.

THE *public* work of our Lord was now done; and the remnant of his time, previously to his crucifixion, he spent in teaching his disciples-instructing them in the nature of his kingdom, his intercession, and the mission of the Holy Spirit; and in that heavenly life which all true believers live with the *Father*, through faith in the *Son*, by the operation of the *Holy Ghost*. Many persons are liberal in their condemnation of the Jews, because *they did not believe on the Son of God*; and doubtless their unbelief has merited and received the most signal punishment. But those who condemn them do not reflect that they are probably committing the same sort of transgression, in circumstances which heighten the iniquity of their sin. Will it avail any man, that he has believed that Christ has come in the flesh to destroy the works of the devil, who does not come unto him that he may have life, but continues to live under the power and guilt of sin? Paradoxical as it may seem, it is nevertheless possible, for a man to credit the *four evangelists*, and yet live and die an *infidel*, as far as his own salvation is concerned. Reader, it is possible to hold the truth in unrighteousness. Pray to God that this may not be thy condemnation. For a farther improvement of the principal subjects of this chapter, see the notes on verses 24, 32, and 39.

{ ~~<B124>~~ **John 12:24, 32, 39** }

ST. JOHN

CHAPTER 13.

Christ washes the feet of his disciples, and gives them instructions concerting humility and charity, 1-17. He tells them that one of themselves will betray him, 18-20. The disciples doubting of whom he spoke, Peter desires John to ask him, 21-25. Jesus shows that it is Judas Iscariot, 26. Satan enters into Judas, and he rises up and leaves the company, 27-30. Christ shows his approaching death, and commands his disciples to love one another, 31-35. Peter, professing strong attachment to Christ, is informed of his denial. 36-38.

NOTES ON CHAP. 13.

Verse 1. Now before the feast of the passover, when Jesus knew, &c.] Or, as some translate, *Now Jesus having known, before the feast of the passover, that his hour was come, &c.* The supper mentioned in ^{<B13D>}**John 13:2** is supposed to have been that on the Thursday evening, when the feast of the passover began; and though, in our common translation, this passage seems to place the supper *before* that feast, yet, according to the amended translation, what is here said is consistent with what we read in the other evangelists. See ^{<A06D>}**Matthew 26:2**; ^{<B12D>}**John 12:1**.

Having loved his own] His disciples.

Which were in the world] Who were to continue longer in its troubles and difficulties.

He loved them unto the end.] Continued his fervent affection towards them to his latest breath, and gave them that convincing proof of it which is mentioned ^{<B13B>}**John 13:5**. That the disciples alone are meant here every man must see.

Verse 2. And supper being ended] Rather, **δειπνου γενομενου**, *while supper was preparing*. To support this new translation of the words, it may be remarked that, from ^{<B13B>}**John 13:26, 30**, it appears that the supper was *not* then *ended*: nay, it is probable that it was not then *begun*; because the washing of feet (^{<B13B>}**John 13:5**) was usually practised by the Jews *before* they entered upon their meals, as may be gathered from ^{<A074B>}**Luke 7:44**, and from the reason of the custom. I think that John wrote, not **γενομενου**, but **γινομενου**, as in BL. *Cant.* and *Origen*, which latter

reading is approved by several eminent critics, and should be translated as above. By the *supper* I suppose to be meant, not only the *eating* of it, but the *preparing* and *dressing* of it, and doing all things necessary previously to the eating of it. The devil had, before this time of the supper, put it into Judas's heart to betray his Master. See ^{<10514>}**Matthew 26:14**, &c.; ^{<11410>}**Mark 14:10, 11**; and ^{<12218>}**Luke 22:3**, &c. See also Bishop *Pearce*, from whose judicious commentary the preceding notes are principally taken.

Calmet observes that John, designing only to supply what was omitted by the other evangelists, passes over all the transactions of the Tuesday, Wednesday, and Thursday, before the passion, and at once goes from Monday evening to Thursday evening. It is remarkable that St. John says nothing about the institution of the holy sacrament, which Matthew, ^{<10526>}**Matthew 26:26**, &c., Mark, ^{<11422>}**Mark 14:22**, &c., and Luke, ^{<12219>}**Luke 22:19**, &c., describe so particularly. No other reason can be assigned for this than that he found it completely done by the others, and that he only designed to supply their defects.

The devil having now put it into the heart] Judas formed his plot six days before this, on occasion of what happened at the house of Simon the leper: see ^{<10514>}**Matthew 26:14**. *Calmet*.

Verse 3. Knowing that the Father had given, &c.] Our Lord, seeing himself almost at the end of his race, and being about to leave his apostles, thought it necessary to leave them a lesson of humility exemplified by himself, to deliver them from the bad influence of those false ideas which they formed concerning the nature of his kingdom. On all occasions previously to this, the disciples had shown too much attachment to worldly honours and dignities: if this ambition had not been removed, the consequences of it would have been dreadful in the establishment of the religion of Christ; as after his death, it would have divided and infallibly dispersed them. It was necessary therefore to restrain this dangerous passion, and to confirm by a remarkable example what he had so often told them,—that true greatness consisted in the depth of humility, and that those who were the willing servants of all should be the highest in the account of God.

Verse 4. He riseth from supper] Not from *eating*, as Bishop *Pearce* has well observed, but from his place at table; probably the dishes were not as yet laid down, though the guests were seated. According to the custom of

the Jews and other Asiatics, this washing must have taken place before the supper. See Clarke on “<B13D>John 13:2”.

Laid aside his garments] That is, his *gown* or upper coat, with the *girdle* wherewith it was girded close to his *tunic* or under coat; and, instead of this girdle, he tied a *towel* about him: 1. that he might appear in the character of a *servant*; and 2. that he might have it in readiness to dry their feet after he had washed them.

Verse 5. Poureth water into a bason, &c.] This was the office of the meanest slaves. When David sent to Abigail, to inform her that he had chosen her for wife, she arose and said: *Behold, let thy handmaid be a SERVANT, to WASH the FEET of the SERVANTS of my lord,* <O254> **1 Samuel 25:41**. Some of the ancients have supposed that our Lord began with washing the feet of *Judas*, to inspire him with sentiments of compunction and remorse, to melt him down with kindness, and to show all his disciples how they should act towards their enemies. Dr. Lightfoot supposes he washed the feet of Peter, James, and John only; but this is not likely: the verb *αρχεσθαι* in the sacred writings, signifies, not only to commence, but to finish an act, <4010> **Acts 1:1**; and in the Septuagint, <0103B> **Genesis 2:3**. There is every reason to believe that he washed the feet of all the twelve. See Clarke on “<B13D>John 13:9”.

Verse 6. Lord, dost THOU wash MY feet?] Every word here is exceedingly emphatic. Peter had often seen the great humility of his Lord, but never saw his condescension so particularly marked as in this instance.

Verse 7. What I do thou knowest not now, &c.] As if our Lord had said, Permit me to do it now, and I will shortly explain to you the nature of this action, and my motives for doing it.

Thou shalt know hereafter.] *μετα ταυτα*, after this business is finished. And so we find he explained the whole to them, as soon as he had finished the washing: see <B13D> **John 13:12-17**. I cannot think that this refers to any particular instruction received on this head after the day of pentecost, as some have conjectured.

Verse 8. If I wash thee not, thou hast no part with me.] Thou canst not be my disciple unless I wash thee. It is certain Christ did not mean to exclude him from the apostolic office, if he should persist, through the deepest reverence for his Master, to refuse to let him wash his *feet*: this act

of his was emblematical of something spiritual; of something that concerned the salvation of Peter; and without which washing he could neither be an apostle or be finally saved; therefore our Lord said, *If I wash thee not, thou hast no part with me*. There is a mystical washing by the blood of Christ, ^{<3010>}**1 John 1:7**; and by his Spirit, ^{<4061>}**1 Corinthians 6:11**; ^{<4016>}**Titus 3:5, 6**. It was the common custom of our Lord to pass from sensible and temporal things to those which were spiritual and eternal; and to take occasion from every thing that presented itself, to instruct his disciples, and to raise their souls to God. If the discourse was of *bread, water, leaven, father, mother, riches, &c.*, he immediately changed the literal sense, and under the figure of these things, spoke of matters altogether spiritual and Divine. I have met with many good persons who have attempted to imitate our blessed Lord in this, but I never knew one to succeed in it. The reason is, it requires not only *very deep piety*, but *sound sense*, together with an *accurate knowledge* of the *nature and properties* of the subjects which, in this way, the person wishes to illustrate; and very few can be found who have such deep, philosophical knowledge as such cases require. The large folio which a good-intentioned man printed on the *metaphors* is, alas! a standing proof how little mere piety can do in matters of this kind, where the *sciences*, and especially *practical philosophy*, are totally wanting. Jesus Christ was a consummate philosopher: every subject appears grand and noble in his hands. See an ample proof in the preceding chapter, ^{<8124>}**John 12:24**.

Verse 9. Lord, not my feet only, &c.] It appears that Peter entered into our Lord's meaning, and saw that this was emblematical of a spiritual cleansing: therefore he wishes to be completely washed.

Verse 10. He that is washed] That is, he who has been in the bath, as probably all the apostles had lately been, in order to prepare themselves the better for the paschal solemnity; for on that occasion, it was the custom of the Jews to bathe twice.

Needeth not save to wash his feet] To cleanse them from any dirt or dust that might have adhered to them, in consequence of walking from the bath to the place of supper. The washing, therefore, of the *feet* of such persons was all that was necessary, previously to their sitting down to table; The Hindoos walk home from bathing *barefoot*, and, on entering the house *wash their feet again*. To this custom our Lord evidently alludes.

If these last words of our Lord had any spiritual reference, it is not easy to say what it was. A common opinion is the following: *He who is washed*-who is justified through the blood of the Lamb, *needeth only to wash his feet*-to regulate all his affections and desires; and to get, by faith, his conscience cleansed from any *fresh guilt*, which he may have contracted since his justification.

Ye are clean, but not all] *Eleven* of you are upright and sincere; the *twelfth* is a traitor. So it appears he had washed the feet of all the twelve; but as no external ablutions can purify a hypocrite or a traitor, therefore Judas still remained unclean.

Verse 12. Know ye what I have done] Our Lord had told Peter, in the presence of the rest, ^{<B137>}**John 13:7**, that he should *afterwards* know what was the intent and meaning of this washing; and now he begins to fulfil his promise; therefore I think it more likely that he gives a *command*, here, than asks a *question*, as he knew himself that they did not comprehend his design. On this account **γινωσκετε** might be translated in the *imperative* mood, CONSIDER *what I have done*.

Verse 13. Ye call me Master and Lord] ὁ διδασκαλος και ο κυριος, similar to **ybr** *Rabbi*, and **rm** *Mar*, titles very common among the Jewish doctors, as may be seen in *Schoettgen*. This double title was not given except to the most accredited teachers, **γρwmw ybr** *Rabbi vemore*, my master, my lord!

Verse 14. Ye also ought to wash one another feet.] That is, ye should be ready, after my example, to condescend to all the weakness of your brethren; to be willing to do the meanest offices for them, and to prefer the least of them in honour to yourselves.

Verse 16. The servant is not greater than his lord] Christ has ennobled the acts of humility by practising them himself. The true glory of a Christian consists in being, in his measure, as humble as his Lord.

Neither he that is sent] ουδε αποστολος *Nor an apostle*. As I think these words were intended for the suppression of all worldly ambition and lordly conduct in the *apostles* and their *successors* in the ministry, therefore I think the original word **αποστολος**, should be translated *apostle*, rather than *he that is sent*, because the former rendering ascertains and determines the meaning better.

Verse 17. If ye know these things, happy, &c.] True *happiness* consists in the *knowledge* of God, and in *obedience* to him. A man is not happy because he *knows* much; but because he receives much of the Divine nature, and is, in all his conduct, conformed to the Divine will. “They who have *read* many books (says *Menu*) are more exalted than such as have *seldom* studied; they who *retain* what they have read, than *forgetful* readers; they who *fully understand*, than such as only *remember*; and they who *perform* their *known duty*, than such as barely *know* it. *Sacred knowledge* and *devotedness* to God are the means by which a man can arrive at *beatitude*.” See *Institutes* of MENU, c. xii. Inst. 103, 104. For a *heathen* this saying is very remarkable.

Verse 18. I speak not of you all] This is a continuation of that discourse which was left off at the tenth verse. The preceding verses may be read in a parenthesis.

I know whom I have chosen] I am not deceived in my choice; I perfectly foresaw every thing that has happened, or can happen. I have chosen Judas, not as a wicked man, nor that he should become such; but I plainly foresaw that he would abuse my bounty, give way to iniquity, deliver me into the hands of my enemies, and bring ruin upon himself.

That the scripture may be fulfilled] Or, *thus the scripture is fulfilled*. Christ applies to Judas what David had said of his rebellious son Absalom, ^{<0100>}**Psalm 41:9**, who was one of the most express emblems of this traitor. See on ^{<0128>}**John 12:38, 39**.

He that eateth bread with me] That is, he who was in habits of the utmost intimacy with me.

Hath lifted up his heel] An allusion to a restive, ill-natured horse, that sometimes kicks even the person who feeds and takes care of him.

Verse 19. That-ye may believe] These frequent predictions of his death, so circumstantial in themselves, had the most direct tendency to confirm the disciples, not only in the belief of his being the Messiah, but also in that of his omniscience.

Verse 20. He that received whomsoever I send] See similar words, ^{<0100>}**Matthew 10:40**, &c. Our Lord spoke this to comfort his disciples: he showed them that, although they should be rejected by many, they would

be received by several; and that whoever received them should reap the utmost benefit by it.

Verse 21. Was troubled in spirit.] See Clarke's note on "^{<B113>}John 11:33".

And testified] Spoke with great earnestness.

Shall betray me.] παραδωσει με, *Will deliver me up.* Judas had already *betrayed* our blessed Lord, and he was now on the point of *delivering him up* into the hands of the chief priests. By all these warnings, did not our Lord intend that *Judas* should be benefited?-that he should repent of his iniquity, and turn and find mercy?

Verse 22. Looked one on another doubting of whom he spake.] See the notes on ^{<B131>}Matthew 26:20-25. Every one but Judas, conscious of his own innocence, looked about upon all the rest, wondering who in that company could be such a traitor! Even Judas himself is not suspected. Is not this a proof that his general conduct had been such as to subject him to no suspicion?

Verse 23. Now there was leaning on Jesus' bosom] The Jews of those days, at their suppers, reclined, supported by their left arm, on couches placed round the table, as the Greeks and Romans did. On each couch there were two or three persons; and the head of one of them came near to the bosom of him who reclined above him on the same couch. The person here mentioned was John, the writer of this history, who, being more tenderly loved by Christ than the rest, had always that place at table which was nearest to his Lord.

Verse 25. He then lying on Jesus' breast] επιπεσων, laying his head against the breast of Christ, in a loving, respectful manner. As the expressions in the text are different here from those in the preceding verse, it shows that John altered his position at table, in order to ask the question which Peter suggested, which he probably did by *whispering* to our Lord; for, from ^{<B132>}John 13:28, we may learn that the other disciples had not heard what John said; and it is likely that the following words-*It is he to whom I shall give the morsel when I have dipped it*, were *whispered* back by Christ to John.

Verse 26. And when he had dipped the sop] Dr. Lightfoot observes that it was no unusual thing to dip a sop and give it to any person; and it is

probable that the rest of the disciples considered it as given to Judas that he might hurry to do some work on which he wished to employ him, and not wait to finish his supper in a regular manner. They did not hear the question that John asked, nor our Lord's answer; but they no doubt heard the words, That thou doest do quickly-and might understand them as above.

Verse 27. Satan entered into him.] He had entered into him *before*, and now he enters *again*, to strengthen him in his purpose of delivering up his Master. But the *morsel* was not the *cause* of this entering in; the giving of it only marks the time in which the devil confirmed Judas in his traitorous purpose. Some have thought that this morsel was the sacrament of the Lord's Supper: but this is an utter mistake.

That thou doest, do quickly.] As if he had said: "Thou art past all counsel; thou hast filled up the measure of thy iniquity, and hast wholly abandoned thyself to Satan; I will not *force* thee to turn from thy purpose, and without this thou *wilt not*. Thy designs are all known to me; what thou art determined to do, and I to permit, do directly; delay not, I am ready."

Verse 29. Buy those things that we have need of against the feast] *Calmet's observation here has weight so it.* "The disciples who thought that our Lord had said this to Judas, knew well that on the day of the passover there was neither buying nor selling in Jerusalem. This, therefore, did not happen on the paschal evening; for the feast, according to the common opinion, must have begun the preceding evening, and Jesus have eaten the passover with his disciples the night before his death; but it appears to me, by the whole text of St. John, that the passover did not begin till the time in which our Lord expired upon the cross. It was then that they were sacrificing the paschal lambs in the temple. It is therefore probable that the apostles believed that Judas went to purchase a lamb, and the other necessary things for the evening, and for the day of the Passover." On this subject the reader is requested to consult the observations at the end of Mt. 26, where the subject is considered at large. See Clarke "⁴⁰⁷⁵Matthew 26:75"

Give something to the poor.] It is well known that our Lord and his disciples lived on *public charity*; and yet they gave *alms* out of what they had thus received. From this we learn that even those who live on charity themselves are expected to divide a little with those who are in deeper distress and want.

Verse 30. He-went immediately out: and it was night.] He set off to Jerusalem from Bethany, which was about two miles distant; and, under the *conduct* of the *prince* of darkness, and in the *time* of darkness, he did this *work* of darkness.

Verse 31. Now is the Son of man glorified] νυν εδοξασθη, *Hath been glorified*. Now it fully appears that I am the person appointed to redeem a lost world by my blood. I *have* already *been glorified* by this appointment, and am about to be farther *glorified* by my death, resurrection, and ascension.

Verse 32. And shall straightway glorify him.] Or, *glorify him*, ευθως, *immediately*; “he did, not only in the miracles wrought at his death, but also in that remarkable case mentioned, ^{<B1816>}**John 18:6**, when the whole crowd that came to seize him were driven back with a *word* of his mouth, and fell to the ground.

Verse 33. Little children] Or, rather, *beloved children*. τεκνια, a word frequently used by this apostle in his epistles. It is an expression which implies great tenderness and affection, and such as a fond mother uses to her most beloved babes. Now that Judas was gone out, he could use this epithet without any restriction of meaning.

Yet a little while] The end of my life is at hand; Judas is gone to consummate his treason; I have but a few hours to be with you, and you shall be by and by scattered.

Ye shall seek me] For a few days ye shall feel great distress because of my absence.

Whither I go, ye cannot come] Your time is not up. The Jews shall die in their sins, *martyrs* to their *infidelity*; but ye shall die in the *truth*, martyrs for your *Lord*.

Verse 34. A new commandment I give unto you] In what sense are we to understand that this was a *new* commandment? *Thou shalt love thy neighbour as thyself*, was a positive precept of the law, ^{<B1918>}**Leviticus 19:18**, and it is the very same that Christ repeats here; how then was it *new*? Our Lord answers this question, *Even AS I have loved you*. Now Christ *more* than fulfilled the Mosaic precept; he not only loved his neighbour *AS himself*, but he loved him *MORE* than *himself*, for he laid down his life for men. In this he calls upon the disciples to imitate him; to

be ready on all occasions to lay down their lives for each other. This was, strictly, a *new* commandment: no system of morality ever prescribed any thing so pure and disinterested as this. Our blessed Lord has outdone all the moral systems in the universe in two words: 1. Love your enemies; 2. Lay down your lives for each other.

Verse 35. By this shall all men know, &c.] From this time forward, this mutual and disinterested love shall become the essential and distinctive mark of all my disciples. When they love one another with pure hearts, fervently, even unto death, then shall it fully appear that they are disciples of that person who laid down his life for his sheep, and who became, by dying, a ransom for all.

The disciples of different teachers were known by their habits, or some particular creed or rite, or point of austerity, which they had adopted; but the disciples of Christ were known by this love which they bore to each other. The primitive Christians were particularly known by this among the Gentiles. *Tertullian*, in his *Apology*, gives us their very words: *Vide, inquit, ut se diligunt; et pro alterutro mori parati sunt*. “See, said they, how they love one another, and are ready to lay down their lives for each other.”

Verse 36. Thou canst not follow me now] Thou hast not faith strong enough to die for me, nor is thy work yet done; but hereafter thou shalt suffer for my sake, and die in defence of my truth. See ^{<42118>}**John 21:18**.

Verse 37. Why cannot I follow thee now?] Peter probably thought that our Lord intended to go some long journey, which would necessarily subject him to many inconveniences and fatigue; and he felt quite disposed to follow him in this supposed journey, at all hazards. He saw no reason, because he did not see our Lord’s meaning, why he could not follow him now.

I will lay down my life for thy sake.] Poor Peter! thou wast sincere, but thou didst not know thy own strength. Thou wast at this time *willing* to die, but when the time came wast not *able*. Christ must first die for Peter, before Peter can die for him. Let no man think he can do any thing good, without the immediate assistance of God. Peter’s denial should be an eternal warning to all self-confident persons: though there be *sincerity* and *good will* at the bottom, yet in the trial these cannot perform that office

which belongs to the power of God. We should *will*, and then look to God for *power* to execute: without him we can do nothing.

Verse 38. The cock shall not crow, &c.] See Clarke on “~~4064~~ Matthew 26:34”. Dr. Lightfoot has very properly remarked that we must not understand these words, as if the cock should not crow at all before Peter had thrice denied his Master; but we must understand them thus: “The cock shall not have *finished* his crowing before thou wilt thrice deny me. When the time was near, the very night in which this was to happen, Christ said, This very night the cock shall not crow his second time, &c. But here, *two days* before that time, he says, *the cock shall not crow*; that is, shall not have done his crowing. The Jews, and some other nations, divided the cock-crowing into the *first*, the *second*, and the *third* times.”

1. ON peters denial of our Lord much has been written: by one class he has been incautiously excused, and by another rashly censured. Peter was self-confident, but he was certainly sincere, and, had he trusted more in God and less in himself, he would not have miscarried. He did not look to his Maker for strength, and therefore he fell. He was surprised, and found unarmed. It is a well-known fact that circumstances have occurred in which persons of the most bold, intrepid, and adventurous minds have proved mere cowards, and acted to their own disgrace and ruin. Facts of this kind occur in the naval and military history of this and every other country. No man is master of himself at all times; therefore prudence and caution should ever be united to courage. Peter had courage, but he had not caution: he felt a powerful and determined *will*; but the trial was above his *own* strength, and he did not look to God for power from on high. He was warned by this miscarriage, but he dearly bought his experience. Let him that readeth understand.

2. A fact which occurs in the English Martyrology will serve to illustrate the history of Peter’s denial and fall. In the reign of Queen Mary, when the Papists of this kingdom burned all the Protestants they could convict of denying the doctrine of transubstantiation, a poor man who had received the truth in theory, but had not as yet felt its power, was convicted and sentenced by their bloody tribunal to be burned alive. While they were drawing him to the place of execution, he was very pensive and melancholy; and when he came within sight of the stake, &c., he was overpowered with fear and terror, and exclaimed, O! I can’t burn! I can’t burn! Some of the attending priests, supposing that he wished to recant,

spoke to him to that effect. The poor man still believed the truth-felt no disposition to deny it-but did not feel such an evidence of his Maker's approbation in his own soul as could enable him to burn for it! He continued in great agony, feeling all the bitterness of death, and calling on God to reveal himself through the Son of his love. While thus engaged, God broke in upon his soul and he was filled with peace and joy in believing. He then clapped his hands, and exclaimed with a powerful voice, I can burn! I can burn! He was bound to the stake, and burned gloriously, triumphing in God through whom he had received the atonement. This was a case in point. The man was convinced of the truth, and was *willing* to burn for the truth; but had not as yet *power*, because he had not yet received an evidence of his acceptance with God. He pleaded for this with strong crying and tears, and God answered him to the joy of his soul; and then he was as *able* as he was *willing* to go to prison and to death. Without the power and consolation of the Spirit of God, who could be a martyr, even for Divine truth? We see now plainly how the case lies: no man is expected to do a supernatural work by his own strength; if left to that, in a case of this kind, his failure must be inevitable. But, in all spiritual matters, assistance is to be sought from God; he that seeks shall find, and he that finds Divine strength shall be equal to the task he is called to fulfil. Peter was incautious and off his guard: the trial came-he looked not for power from on high, and he fell: not merely because he was weak-not because God withheld the necessary assistance-but because he did not depend on and seek it. In no part of this business can Peter be *excused*-he is every where *blamable*, and yet, through the whole, an object of *pity*.

ST. JOHN

CHAPTER 14.

Christ comforts his disciples, on the event of his removal from them, by the consideration of his going to prepare a place for them in heaven, 1-4. Thomas questions him concerning the way to the Father, and is answered, 5-7. Philip proposes a difficulty, and Christ shows that he and the Father are one; that he is Mediator between God and man; and that whatsoever is asked in his name shall be obtained, 8-14. He promises them the Holy Spirit as the Comforter and Spirit of truth, 15-18. Shows them that he is shortly to leave them, and that those who love him should be loved of the Father, 19-21. Jude asks a question, how Christ is to manifest himself to the disciples, and not to the Jews? 22. Christ answers, and shows that the manifestation is to be made to those who love God, and to them the Holy Spirit is to be an infallible teacher, 23-26. He bequeaths his peace to them, and fortifies them against discouragements, 27-29. Foretells his approaching death, 30, 31.

NOTES ON CHAP. 14.

Verse 1. Let not your heart be troubled] After having answered St. Peter's question, he addresses himself again to his disciples, and tells them not to be afflicted at his leaving them, nor to lose courage because of what he said concerning Peter's denying him; that if they reposed their confidence in God, he would protect them; and that, howsoever they might see him treated, they should believe in him more firmly, as his sufferings, death, and resurrection should be to them the most positive proof of his being the Messiah, the Saviour of the world.

Ye believe in God, believe also in me.] It is best to read both the verbs in the imperative mood:-Place your confidence in God, and in me as the Mediator between God and man, ^{<B1412>}**John 14:12-14**; and expect the utmost support from God; but expect it all through me. The disciples began to lose all hope of a secular kingdom, and were discouraged in consequence: Christ promises them a spiritual and heavenly inheritance, and thus lifts up their drooping hearts.

Verse 2. In my Fathers house, &c.] The kingdom of glory.

Many mansions] Though I have said before that whither I am going ye cannot come *now*, yet do not think that we shall be for ever separated. I am going to that state of glory where there is not only a place of supreme

eminence for myself, but also places for all my disciples;-*various degrees of glory*, suited to the *various capacities* and *attainments* of my followers.

Our Lord alludes here to the *temple*, which was called the *house of God*, in the precincts of which there were a great number of chambers, ^{<11005>}**1 Kings 6:5**; ^{<15829>}**Ezra 8:29**; ^{<24810>}**Jeremiah 35:2, 4; 36:10**.

If-not-I would have told you.] If your places were not prepared in the kingdom of God, I would not have permitted you to have indulged a vain hope concerning future blessedness.

Verse 3. And if I go] And when I shall have gone and prepared a place for you-opened the kingdom of an eternal glory for your reception, and for the reception of all that shall die in the faith, *I will come again*, after my resurrection, and give you the fullest assurances of this state of blessedness; and confirm you in the faith, by my grace and the effusion of my Spirit. Dr. Lightfoot thinks, and with great probability too, that there is an allusion here to ^{<04103>}**Numbers 10:33**: *And the ark of the Lord went before them to search out a resting place for them.*

Verse 4. And whither I go ye know] I have told you this so often and so plainly that ye must certainly have comprehended what I have said.

Verse 5. Lord, we know not] Thomas, perhaps, thought that our Lord only spoke of his going some distance from the place where he then was.

Verse 6. I am the WAY] That leads so the Father:-the TRUTH that teaches the knowledge of God, and directs in the way:-the LIFE that animates all those who seek and serve him, and which is to be enjoyed eternally at the end of the way.

Christ is the WAY: 1. By his *doctrine*, ^{<03068>}**John 6:68**. 2. By his *example*, ^{<01021>}**1 Peter 2:21**. 3. By his *sacrifice*, ^{<83008>}**Hebrews 9:8, 9**. 4. By his *Spirit*, ^{<31613>}**John 16:13**.

He is the TRUTH: 1. In opposition to all *false* religions. 2. To the *Mosaic law*, which was only the *shadow*, not the *truth* or *substance*, of the good things which were to come. And 3. In respect to all the promises of God, ^{<47012>}**2 Corinthians 1:20**.

He is the LIFE, both in grace and glory; the life that not only saves from death, but destroys it.

No man cometh unto the Father] By any other doctrine, by any other merit, or by any other intercession than mine.

Verse 7. If ye had known me, ye should have known my Father]

Because I and the Father are ONE, ^{<6100>}John 10:30. Or, if ye had properly examined the intention and design of the law, ye would have been convinced that it referred to me; and that all that I have done and instituted was according to the design and intention of the Father, as expressed in that law.

Verse 8. Show us the Father] As if he had said, We have seen and adored *thee*, and our happiness will be complete if thou show us the Father. The demand of Philip was similar to that made by Moses, ^{<02318>}Exodus 33:18.

He wished to see the glory of God. In Peter, James, or John, this would have been inexcusable; but Philip had not seen the *transfiguration* on the mount. The Jewish history is full of the *manifestations* which God made of himself, and especially when he gave the law. As Christ was introducing a new law, Philip wished to have an additional *manifestation* of God.

Verse 9. He that hath seen me hath seen the Father] Could any *creature* say these words? Do they not evidently imply that Christ declared himself to his disciples to be the everlasting God?

Verse 10. I am in the Father, and the Father in me?] We are essentially one; and those who have seen *me* have seen *him* who sent me.

He doeth the works.] We are not only *one* in *nature*, but *one* also in *operation*. The works which I have done bear witness of the infinite perfection of my nature. Such miracles as I have wrought could only be performed by unlimited power.

Verse 12. And greater works than these] The miracles which I have wrought could not have been wrought but by the omnipotence of God; but that omnipotence can work *greater*. And those who believe on my name shall, through my almighty power, be enabled to work *greater* miracles than those which I have ordinarily wrought. An impostor might seduce the people by false miracles; but he could not make his power and cunning pass to all those who were seduced by him: but *I* will give you this proof of the divinity of my mission and the truth of my doctrine.

Perhaps the *greater works* refer to the immense multitudes that were brought to God by the ministry of the apostles. By the apostles was the

doctrine of Christ spread far and wide; while Christ confined his ministry chiefly to the precincts of Judea. It is certainly the greatest miracle of Divine grace to convert the obstinate, wicked heart of man from sin to holiness. This was done in numberless cases by the disciples, who were endued with power from on high, while proclaiming remission of sins through faith in his blood.

Some account for the greater works thus: 1. The very *shadow* of Peter healed the diseased, ^{<44515>}Acts 5:15. 2. Diseases were cured, and demons cast out, by applying to the persons *handkerchiefs* and *aprons* that had before touched the body of Paul, ^{<44912>}Acts 19:12. 3. By the *word* of Peter, Ananias and Sapphira were *struck dead*, ^{<44815>}Acts 5:5, 9, 10. 4. Elymas the sorcerer was *struck blind* by the *word* of Paul, ^{<44311>}Acts 13:11. 5. Christ only preached in *Judea*, and in the *language* only of that country; but the apostles preached through the most of the then known *world*, and in *all* the *languages* of all countries. But let it be remarked that all this was done by the power of Christ; and I think it still more natural to attribute the *greater works* to the greater number of conversions made under the apostles' ministry. The reason which our Lord gives for this is worthy of deep attention:-

Because I go unto my Father.] Where I shall be an *Intercessor* for you, that:-

Verse 13. Whatsoever ye shall ask in my name] To enable you to perform these miracles, and to convert souls, may be granted you. Besides, by going unto the Father, I shall receive the Holy Spirit, and send down his abundant influences into the hearts of those who believe.

Verse 15. If ye love me, keep my commandments.] Do not be afflicted at the thought of my being separated from you: the most solid proof ye can give of your attachment to and affection for me is to keep my commandments. This I shall receive as a greater proof of your affection than your tears.

Verse 16. I will pray the Father] After having made an atonement for the sin of the world, I will become the *Mediator* between God and man; and through my *mediation* and *intercession* shall all the blessings of grace and glory be acquired.

Another Comforter] The word *παρακλητος* signifies not only a *comforter*, but also an *advocate*, a *defender* of a cause, a *counsellor*, *patron*, *mediator*. Christ is thus termed, ^{<B101>}**1 John 2:1**, where the common translation renders the word *advocate*. Christ is thus called, because he is represented as *transacting the concerns* of our souls with God; and for this cause, he tells us, he goes unto the Father, ^{<B142>}**John 14:12**. The Holy Spirit is thus called, because he transacts the cause of God and Christ with us, *explains* to us the nature and importance of the great atonement, shows the necessity of it, *counsels* us to receive it, *instructs* us how to lay hold on it, *vindicates* our claim to it, and makes *intercessions* in us with unutterable groanings. As Christ acted with his disciples while he sojourned with them, so the Holy Ghost acts with those who believe in his name.

For ever] As the death and atonement of Christ will be necessary to man till the conclusion of the world, so the office of the Holy Spirit must be continued among men till the end of time: therefore says Christ, *he shall continue with you for ever*, teaching, comforting, advising, defending, and interceding for you and for all my followers to the end of time.

Verse 17. The Spirit of truth] The Spirit, or Holy Ghost, whose essential office is to manifest, vindicate, and apply *the truth*. The Gospel of Christ may be thus called, because it exposes *falsity*, removes *error*, and teaches the *knowledge* of the *true God*-shows the way to him, *saves* from *vanity* and *illusive hopes*, and establishes *solid happiness* in the souls of those who believe.

The world cannot receive] By the *world*, St. John means those who are influenced only by the desire of the flesh, the desire of the eye, and the pride of life, ^{<B116>}**1 John 2:16**. Now these cannot receive the Spirit of the truth, because they *see him not*, have no spiritual discernment, attend to nothing but the dictates of their corrupt passions and affections, and will admit of no influence but what can be an object of their *senses*. Hence all the deign and irreligion in the world. God, in the operation of his hands, and in the influences of his Spirit, is found every where except in the perverted passions of men. In these alone do men of corrupt minds seek him; here *only* he is *not* to be found, and therefore they become infidels and atheists.

But ye know him] Ye have *already* received a measure of the truth, and ye believe in this Spirit. Probably our Lord refers to the knowledge which

they should afterwards attain: in this sense the passage has been understood by the *Vulgate*, *Nonnus*, and two copies of the *Itala*, which read, *Ye SHALL know him*.

For he dwelleth with you] Or, as the *Æthiopic*, *Vulgate*, *Nonnus*, and six copies of the *Itala* read, *he shall dwell with you*, (see above;) and this, it is very evident, is the meaning of the evangelist, who not unfrequently uses the *present* for the *future* tense. It is certain the Holy Spirit was not yet given to the disciples so as to *dwell* in them; this St. John himself assures us, ^{<4173>}**John 7:39**. And it is evidently of that Spirit and its influences, which was not given till the day of pentecost, that our Lord here speaks.

Verse 18. I will not leave you comfortless] Literally, *orphans*. The original word *ορφανος*, is by some derived from *ορφνος*, *obscure*, *dark*, because, says *Mintert*, an *orphan* (one deprived of father and mother) is little esteemed, neglected, and is obliged to wander about in obscurity and darkness. Others derive it from the Hebrew *ārj charaph*, to *strip* or *make bare*, *despoil*, because such a child is *destitute* of *comfort*, *direction*, and *support*, and is a *prey* to *misery* and *disease*, to *sin* and to *death*.

The disciples of a particular teacher among the Hebrews called him *father*; his *scholars* were called his *children*, and, on his *death*, were considered as *orphans*. Christ calls his disciples *children*, *beloved children*, ^{<4133>}**John 13:33**; and, now that he is about to be removed from them by death, he assures them that they shall not be left *fatherless*, or without a teacher; for in a little time he should *come again*, (rise from the dead,) and, after his ascension, they should be made partakers of that Spirit which would be their comforter, advocate, teacher, and guide for ever.

Verse 19. Because I live] As surely as I shall rise from the dead, so shall ye. My resurrection shall be the *proof* and *pledge* of yours. And *because I live* a life of *intercession* for you at the right hand of God, ye shall *live* a life of *grace* and *peace* here, and a life of *glory* hereafter.

Verse 20. That I am in my Father] After my resurrection, ye shall be more fully convinced of this important truth, that *I and the Father are ONE*; for I will live in you by the energy of my Spirit, and ye shall live in me by faith, love, and obedience.

Verse 21. He it is that loveth me] See Clarke on “^{<4145>}**John 14:15**”.

And will manifest myself to him.] All my faithful disciples shall see me after my resurrection; and I will manifest my power and goodness to all those who believe in and obey me, even to the end of the world.

Verse 22. Judas] The same as *Thaddeus* and *Lebbeus*, the brother of James, and author of what is called the *epistle of Jude*.

How is it] Or, *how can it be-τι γεγρονεν*, what is to happen?-on what account is it? Judas, who was probably thinking that the kingdom of Christ should extend over all the earth, wonders how this can be, and yet Christ manifest himself only to his disciples and not to the world, ^{<31419>}**John 14:19**. To this our Lord, in a more express manner than he had done before answers:-

Verse 23. If a man] Not only my present disciples, but all those who shall believe on me through *their* word, or that of their successors:

Love me] Receive me as his Saviour, and get the love of God shed abroad in his heart by the Holy Ghost:

He will keep my words] Observe all my sayings, and have his affections and conduct regulated by my Spirit and doctrine:

My Father will love him] Call him his *child*; support, defend, and preserve him as such.

And we will come unto him] God the Father, through his Son, will continue to pour out his choicest blessings upon his head and upon his heart:

And make our abode with him.] Will make his heart our temple, where God, the Father, Son, and Spirit, shall rest, receive homage, and dwell to eternity. Thus will *I manifest myself* to the believing, loving, obedient disciple, and *not to the world*, who will not receive the Spirit of the truth.

Verse 24. He that loveth me not, &c.] Hence we learn that the man who is not *obedient* to the testimonies of Christ does not *love* him; and the Spirit of this truth has said, He who loves not the Lord Jesus Christ, let him be accursed, ^{<6162>}**1 Corinthians 16:22**.

Verse 26. He shall teach you all things] If in the things which I have already spoken to you, there appear to you any obscurity, the Holy Spirit, the Advocate, Counsellor, and Instructor, will take away all your doubts,

free you from all embarrassment, and give you a perfect understanding in all things: and this Spirit ye shall shortly receive.

And bring all things to your remembrance] Here Christ promises them that inspiration of the Holy Spirit which enabled them not only to give a *true* history of his life and death, but also gave them the most perfect *recollection* of all the words which he had spoken to them, so that they have been able to transmit to posterity the identical words which Jesus uttered in his sermons, and in his different discourses with them, the Jews, and others.

Verse 27. Peace I leave with you] The Jewish form of *salutation* and *benediction*. A wish of peace among them is thus to be understood: *May you prosper in body and soul, and enjoy every earthly and heavenly good!* For the meaning of this word, see ~~Ⓜ~~ **Matthew 5:9**.

My peace I give unto you] Such tranquillity of soul, such uninterrupted happiness of mind, such everlasting friendship with God as I enjoy, may ye all enjoy! And such blessedness I *bequeath* unto you: it is my *last*, my *best*, my *dying* legacy.

Not as the world giveth] Not as the Jews, in empty wishes: not as the people of the world, in empty compliments. Their salutations and benedictions are generally matters of custom and polite ceremony, given without *desire* or *design*; but I *mean what I say*; what I wish you, that I will give you. To his followers Jesus *gives* peace, *procures* it, *preserves* it, and *establishes* it. He is the *author*, *prince*, *promoter*, and *keeper* of peace.

Neither let it be afraid.] μηδε δειλιατω, Let not your heart *shrink back* through *fear* of any *approaching evil*. This is the proper meaning of the word. In a few hours ye will be most powerfully assaulted; but stand firm:-the evil will only fall upon *me*; and this evil will result in your comfort and salvation, and in the redemption of a lost world.

Verse 28. I go away] To the Father by my death:

And come again unto you.] By my resurrection.

Ye would rejoice] Because, as the *Messiah*, I am going to receive a kingdom, and power, and glory, for ever. Therefore as my friends ye should rejoice in my elevation, though for a while it may put you to the pain of being separated from me: besides, I am going that I may send you

the Holy Spirit, which shall fill you with the fulness of God: on your *own account*, therefore, ye should have rejoiced and not mourned.

My Father is greater than I.] In ^{<B1424>}**John 14:24**, Christ tells his disciples that the Father had *sent* him: i.e. in his quality of *Messiah*, he was *sent* by the Father to instruct, and to save mankind. Now, as the *sender* is *greater* than the *sent*, ^{<B1316>}**John 13:16**, so in this sense is the *Father* greater than the *Son*; and in this sense was the passage understood by *Origen*, *Jerome*, *Novatian*, and *Vigilius*, who read the text thus: *The Father, ο πεμψας, who sent me, is greater than I*. It certainly requires very little argument, and no sophistry, to reconcile this saying with the most orthodox notion of the Godhead of Christ; as he is repeatedly speaking of his *Divine* and of his *human* nature. Of the *former* he says, *I and the Father are one*, ^{<B1030>}**John 10:30**; and of the *latter* he states, with the same truth, *The Father is greater than I*.

Verse 29. I have told you before it come to pass] Lest my death should be a stumbling-block to you, I have spoken of it beforehand, and showed you the necessity of it, that when it happens ye may believe, that as I could predict it so clearly, and so circumstantially, so all the good which I have promised shall be the result may be confidently expected by you; and that your sorrow, if not entirely removed, may at least be much mitigated.

Verse 30. The prince of this world] *τουτου*, *of this*, is omitted by ABDEGHKLMs, Mt. BH, one hundred others; both the *Syriac*, later *Persic*, all the *Arabic*, and several of the primitive fathers. I rather think the omission of the pronoun makes the sense more *general*; for, had he said *THIS world*, the words might have been restrained to the *Jewish state*, or to the *Roman government*. But who is the person called here the *prince of the world*?

1. Mr. Wakefield thinks that Christ speaks here of himself, as he does in ^{<B1231>}**John 12:31**, (see the note there,) and translates this verse and the following thus: *For the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me*. On which he observes that our Lord speaks of what he *shall be*, when he *comes again*, and not of what he *then* was: compare ^{<B1418>}**John 14:18**; ^{<B1616>}**John 16:16; 17:2**; ^{<B2818>}**Matthew 28:18**; ^{<B1030>}**Philippians 2:9**. And how often does he speak of himself, as *the Son of man*, in the *third person*! See his vindication of this translation in the third vol. of his New Testament.

2. Others think that our Lord refers to the *Roman government, the ruler of the world*, who, by its *deputy, Pilate*, was going to judge him, but who should *find nothing* (εὐρησῆι οὐδέν, which is the reading found in some excellent MSS. and versions, and is followed by almost all the primitive fathers,) as a just cause of death in him—nothing in the whole of his conduct which was in the least reprehensible; and this indeed Pilate witnessed in the most solemn manner. See ^{<41838>}**John 18:38; 19:4, 12;** see also ^{<42304>}**Luke 23:4**, &c., and ^{<40724>}**Matthew 27:24**.

3. But the most general opinion is that *Satan* is meant, who is called the *prince of the power of the air*, ^{<49010>}**Ephesians 2:2;** and who is supposed to be the same that is called *the god of this world*, ^{<47004>}**2 Corinthians 4:4;** and who at his last and most desperate trial, the agony in the garden, should be convinced that there was *nothing of his nature* in Christ, nothing that would coincide with his solicitations, and that he should find himself completely foiled in all his attacks, and plainly foresee the impending ruin of his kingdom. It is very difficult to ascertain the real meaning here: of the different opinions proposed above, the reader must take that which he deems the most likely.

Verse 31. Arise, let us go hence.] Calmet supposes that Christ, having rendered thanks to God, and sung the usual hymn, ^{<40530>}**Matthew 26:30;** ^{<41126>}**Mark 14:26;** rose from the table, left the city, and went towards the *garden of Olives*, or *garden of Gethsemane*, on the road to which, a part of the following discourse was delivered. It was now about midnight, and the moon was almost full, it being the 14th day of her age, about the time in which the Jewish passover was to be slain.

THE reader should carefully note the conduct of our Lord. He goes to die as a SACRIFICE, out of *love* to mankind, in *obedience* to the Divine will, and with unshaken *courage*. All *our* actions should be formed on this plan. They should have the *love* of God and man for their *principle* and *motive*; his *glory* for their *end*; and his *will* for their *rule*. He who lives and acts thus shall live for ever. Amen.

ST. JOHN

CHAPTER 15.

The union of Jesus Christ with his followers, represented by the parable of a vine and its branches, 1-11. He exhorts them to mutual love, 12. Calls them his friends, and promises to lay down his life for them, 13-15. Appoints them their work, and promises them success in it, 16. Renews the exhortation to mutual love, 17, and foretells the opposition they would meet with from the world, 18-21. The sin of the Jews in rejecting Christ, 22-25. The Holy Spirit is promised as a witness for Christ, and the Comforter of the disciples, 26, 27.

NOTES ON CHAP. 15.

Verse 1. I am the true vine] Perhaps the vines which they met with, on their road from Bethany to Gethsemane, might have given rise to this discourse. Some of the disciples were probably making remarks on the different kinds of them, and our Lord took the opportunity of improving the conversation, according to his usual manner, to the instruction of their souls. He might here term himself the *true vine*, or *vine* of the *right sort*, in opposition to the *wild* and *barren vine*. Some MSS. and several of the fathers read the verse thus: *I am the true vine, ye are the branches, and my Father is the husbandman*. Some think that, as this discourse followed the celebration of the Eucharist, our Lord took occasion from the *fruit of the vine*, used in that ordinance, to introduce this similitude.

Verse 2. Every branch in me] I stand in the same relation to my followers, and they to me, as the vine to the branches, and the branches to the vine.

He taketh away] As the vine-dresser will remove every unfruitful branch from the vine, so will my Father remove every unfruitful member from my mystical body—such as Judas, the unbelieving Jews, the apostatizing disciples, and all false and merely *nominal* Christians, who are attached to the vine by faith in the word and Divine mission of Christ, while they live not in his life and Spirit, and bring forth no fruit to the glory of God; and also every branch which has been in him by true faith—such as have given way to iniquity, and made shipwreck of their faith and of their good conscience: all these he *taketh away*.

He purgeth it] *He pruneth.* The branch which bears not fruit, the husbandman **αρει αυτο**, *taketh IT away*; but the branch that beareth fruit, **καθαιρει αυτο**, *he taketh away FROM it*, i.e. he prunes away excrescences, and removes every thing that might hinder its increasing fruitfulness. The verb **καθαιρω**; from **κατα**, *intens.* and **αιρω**, *I take away*, signifies ordinarily to *cleanse, purge, purify*, but is certainly to be taken in the sense of *pruning, or cutting off*, in this text, as the verb *purgare* is used by HORACE, *Epist. lib. i. ep. vii. v. 51.*

Cultello proprios purgantem leniter unguet.

“Composedly PARING his own nails with a penknife.”

He who brings forth fruit to God’s glory, according to his light and power, will have the hinderances taken away from his heart; for his very thoughts shall be cleansed by the inspiration of the Holy Ghost.

Verse 3. Now ye are clean] **καθαροι εστε**, *Ye are pruned.* As our Lord has not changed the metaphor, it would be wrong to change the expression.

Through the word] **δια τον λογον**, *Through that word-that doctrine of holiness which I have incessantly preached unto you, and which ye have received.* Perhaps our Lord more immediately refers here to the words which he had spoken concerning Judas, ^{<4132>}**John 13:21-30**, in consequence of which Judas went out and finished his bargain with the chief priests; he being gone off, the body of the apostles was purified; and thus he might say, *Now ye are clean through the word which I have spoken unto you.*

Verse 4. Abide in me] Hold fast faith and a good conscience; and let no trials turn you aside from the truth. *And I will abide in you-ye shall receive every help and influence from me that your souls can require, in order to preserve and save them to eternal life.*

These two things are absolutely necessary to our salvation: 1. That we continue closely *united* to Christ by faith and love, and live in and to him. 2. That we continually *receive* from him the power to do good; for as the branch, however good in itself, cannot bear fruit from itself, through its own juice, which it has already derived from the tree, and can be no longer supported than it continues in union with the parent stock, neither can ye, unless ye abide in me. As the branch partakes of the nature of the tree, is

nourished by its juice, and lives by its life, so ye must be made partakers of my Divine nature, be wise in my wisdom, powerful in my might, and pure through my holiness.

Verse 5. Without me ye can do nothing.] *χωρις εμου ου δυνασθε ποιειν ουδεν*-*Separated from me, ye can do nothing at all.* God can do without man, but man cannot do without God. Following the metaphor of our Lord, it would be just as possible to do any good without him, as for a branch to live, thrive, and bring forth fruit, while cut off from that tree from which it not only derives its juices, but its very existence also.

Nearly similar to this saying of our Lord, is that of *Creeshna* (the incarnate God of the Hindoos) to his disciple *Arjoon*: “God is the *gift* of charity; God is the *offering*; God is the *fire* of the altar; by God the *sacrifice* is performed; and God is to be obtained by him who maketh God alone the object of his works.” And again: “I am the *sacrifice*; I am the *worship*; I am the *spices*; I am the *invocation*; I am the *fire*; and I am the *victim*. I am the *Father* and *Mother* of this world, and the *Preserver*. I am the *Holy One*, worthy to be known; the *mystic figure* OM; (see on ^{<B014>}**John 1:14**); I am the *journey* of the good; the *Comforter*; the *Creator*; the *Witness*; the *resting-place*; the *asylum*, and the *Friend*. *I am the place of all things*; and the inexhaustible seed of nature; I am sunshine, and I am rain; I now draw in, and now let forth.” See *Bhagvat Geeta*, pp. 54 and 80. Could such sentiments as these ever come from any other source than Divine revelation? There is a saying in *Theophilus* very similar to one of those above: *θεος ου χωρειται, αλλα αυτος εστι τοπος των ολων*.-God is not comprehended, but he *is the place of all things*.

Verse 6. If a man abide not in me] Our Lord in the plainest manner intimates that a person may as truly be united to him as the branch is to the tree that produces it, and yet be afterwards cut off and cast into the fire; *because he has not brought forth fruit to the glory of his God*. No man can cut off a branch from a tree to which that branch was *never united*: it is absurd, and contrary to the letter and spirit of the metaphor, to talk of being *seemingly* in Christ-because this means nothing. If there was only a *seeming* union, there could be only a *seeming excision*: so the matter is just where it began; nothing is done on either side, and nothing said to any purpose.

He is cast forth] Observe, that person who abides not in Christ, in a believing loving, obedient spirit, is-1. *Cut off* from Jesus, having no longer

any right or title to him or to his salvation. 2. He is *withered*-deprived of all the influences of God's grace and Spirit; loses all his heavenly unction; becomes indifferent, cold, and dead to every holy and spiritual word and work. 3. He is *gathered*-becomes (through the judgment of God) again united with backsliders like himself and other workers of iniquity; and, being abandoned to his own heart and Satan, he is, 4. *Cast into the fire*-separated from God's people, from God himself, and from the glory of his power. And, 5. *He is burned*-is eternally tormented with the devil and his angels, and with all those who have lived and died in their iniquity. Reader! pray God that this may never be thy portion.

Verse 7. If ye abide in me, &c.] "Those," says Creeshna, "whose understandings are in him, (God,) whose souls are in him, whose confidence is in him, whose asylum is in him, are by the inspired wisdom purified from all their offenses, and go from whence they shall never return." Geeta, p. 59.

Observe, in order to have influence with God, we must-1. Be united to Christ-*if ye abide in me*. 2. That in order to be preserved in this union, we must have our lives regulated by the doctrine of Christ-*and my words abide in you*. 3. That to profit by this union and doctrine, we must *pray-ye shall ask*. 4. That every heavenly blessing shall be given to those who continue in this union, with a loving, obedient, praying spirit-*ye shall ask what ye will, &c.*

Verse 8. Herein is my Father glorified] Or, *honoured*. It is the honour of the husbandman to have good, strong, vigorous vines, plentifully laden with fruit: so it is the honour of God to have strong, vigorous, holy children, entirely freed from sin, and perfectly filled with his love.

Verse 10. If ye keep my commandments, &c.] Hence we learn that it is impossible to retain a sense of God's pardoning love, without continuing in the obedience of faith.

Verse 11. That my joy may remain in you] That the joy which I now feel, on account of your steady, affectionate attachment to me, may be lasting, I give you both warnings and directions, that ye may abide in the faith.

That your joy might be full.] Or, *complete-πληρωθη, filled up*: a metaphor taken from a vessel, into which water or any other thing is

poured, till it is full to the brim. The religion of Christ expels *all misery* from the hearts of those who receive it in its fulness. It was to drive wretchedness out of the world that Jesus came into it.

Bishop Pearce, by joining *εν εμοι* to *χαρα*, and not to *μεινη*, translates the verse thus: *These things have I spoken, that my joy in you may remain*-which is according to the meaning given to the first clause.

Verse 12. That ye love one another] See Clarke on “~~εβρα~~ John 13:34”.

So deeply was thus commandment engraved on the heart of this evangelist that St. Jerome says, lib. iii. c. 6, Com. ad *Galat.*, that in his extreme old age, when he used to be carried to the public assemblies of the believers, his constant saying was, *Little children, love one another*. His disciples, wearied at last with the constant repetition of the same words, asked him, Why he constantly said the same thing? “Because (said he) it is the commandment of the Lord, and the observation of it *alone* is sufficient.” *Quia præceptum Domini est, et, si solum fiat, sufficit.*

Verse 13. That a man lay down his life for his friends.] No man can carry his love for his friend farther than this: for, when he gives up his life, he gives up all that he has. This proof of my love for you I shall give in a few hours; and the doctrine which I recommend to you I am just going to exemplify myself. There are several remarkable cases, in heathen antiquity, where one friend offered his life for another. The two following will not stand dishonourably even in the book of God; became every thing *loving* and *pure*, in *heathen*, *Jew*, or *Christian*, must come from the God of love and purity.

When Cyrus had made war on the king of *Armenia*, and had taken him, his wife, and children, with *Tigranes* his son, and *his* wife, prisoners; treating with the old king concerning his ransom, he said, How much money wilt thou give me to have thy wife again? All that I have, replied the king. And how much wilt thou advance to enjoy thy children again? All that I can produce, answered the king. By reckoning thus, said Cyrus, you prize these at twice as much as you possess. Then, turning to *Tigranes*, he said, How much wilt thou give as a ransom, that thou mayest have thy wife? (Now *Tigranes* had been but lately married, *και υπερφιλων την γυναικα*, and loved his wife exceedingly.) He answered, I will indeed, O Cyrus, *και της ψυχης πριαιμην*, ransom her even with MY LIFE, that she may be no longer in thralldom. See XENOPH. *Cyrop.* lib. iii. c. 2.

The second example, which is too long to be inserted, is that affecting account of the friendship of *Nisus* and *Euryalus*, given by *Virgil*, in the ninth book of the *Æneis*. These two friends, leagued together, had slain many of the Rutulians in a night attack: at last Euryalus was taken prisoner. Nisus, concealed in a thicket, slew several of the enemy's chiefs with his javelins: Volscens, their general, not seeing the hand by which his officers were slain, determines to wreak his vengeance upon his prisoner. Nisus, seeing his friend about to be transfixed with the sword, rushing out of the wood where he lay hidden, suddenly cries:-

*ME! ME! adsum qui FECI! in ME convertite ferrum,
O Rutuli! MEA fraus omnis:-nihil ISTE-nec ausus,
Nec potuit-Cælum hoc, et conscia sidera testor!
TANTUM infelicem NIMIUM DILEXIT AMICUM.
ÆN. lib. ix. l. 427, &c.*

*“ME! ME! he cried, turn all your swords alone
On ME!-the fact confess'd, the fault my own.
HE neither could, nor durst, the guiltless youth;
Ye moon and stars, bear witness to the truth!
His only crime (if friendship can offend)
Is too much love to his unhappy friend.”
DRYDEN.*

Those who understand the beautiful original will at once perceive that the *earnestness, confusion, disorder, impatience, and burning love* of the FRIEND, are poorly imitated in the above *tame* translation.

The friendship of David and Jonathan is well known: the latter cheerfully gave up his crown to his friend, though himself was every way worthy to wear it. But when all these instances of rare friendship and affection are seen, read, and admired, let the affected reader turn his astonished eyes to Jesus, pouring out his blood, not for his *friends*, but for his ENEMIES; and, in the agonies of death, making supplication for his murderers, with, *Father, forgive them, for they know not what they do!*-and then let him help exclaiming, if he can,

*“O Lamb of God, was ever pain,
Was ever LOVE like THINE!”*

Verse 15. Henceforth I call you not servants] Which he at least indirectly had done, ^{<41316>}John 13:16, ^{<41024>}Matthew 10:24, 25, ^{<421710>}Luke 17:10.

I have called you friends] I have admitted you into a state of the most intimate fellowship with myself; and have made known unto you whatsoever I have heard from the Father, which, in your present circumstances, it was necessary for you to be instructed in.

Verse 16. Ye have not chosen me] Ye have not elected me as your Teacher: I have called you to be my disciples; witnesses and depositories of the truth. It was customary among the Jews for every person to choose his own teacher.

And ordained you] Rather, *I have appointed you*: the word is **εθηκα**, I have PUT or *placed you*, i.e. in the vine.

Theodorus Mopsuensis, as quoted by Wetstein, observes that **εθηκα** is here used for **εφυτευσα**; (I have planted;) “and, in saying this, our Lord still makes use of the metaphor of the vine; as if he had said: I have not only *planted* you, but I have given you the greatest benefits, causing your branches to extend every where through the habitable world.”

The first ministers of the Gospel were the *choice* of Jesus Christ; no wonder, then, that they were so *successful*. Those whom men have since sent, without the appointment of God, have done no good. The choice should still continue with God, who, knowing the heart, knows best who is most proper for the Gospel ministry.

To be a genuine preacher of the Gospel, a man must-1. Be *chosen* of God to the work. 2. He must be *placed* in the *true vine*-united to Christ by faith. 3. He must not think to lead an idle life, but *labour*. 4. He must not wait till work be brought to him, but he must *go* and seek it. 5. He must labour so as to bring *forth fruit*, i.e. to get souls converted to the Lord. 6. He must refer all his fruit to *God*, who gave him the power to labour, and blessed him in his work. 7. He must take care to water what he has planted, that his *fruit may remain*-that the souls whom he has gathered in be not scattered from the flock. 8. He must continue instant in prayer, that his labours may be accompanied with the presence and blessing of God-*Whatsoever ye shall ASK*. 9. He must consider Jesus Christ as the great *Mediator* between God and man, proclaim his salvation, and pray *in his name*.-*Whatsoever ye shall ask of the Father in my name, &c*. See *Quesnel*.

Verse 18. If the world hate you] As the followers of Christ were to be exposed to the hatred of the world, it was no small consolation to them to know that that hatred would be only in proportion to their faith and holiness; and that, consequently, instead of being troubled at the prospect of persecution, they should rejoice, because that should always be a proof to them that they were in the very path in which Jesus himself had trod. Dr. *Lardner* thinks that *πρωτον* is a substantive, or at least an adjective used substantively, and this clause of the text should be translated thus: *If the world hate you, know that it hated me, your CHIEF*. It is no wonder that the world should hate you, when it hated me, your *Lord* and *Master*, whose lips were without guile, and whose conduct was irreproachable. See the doctor's vindication of this translation, *WORKS*, vol. i. p. 306.

Verse 19. Ye are not of the world-therefore, &c.] On this very account, because ye do not join in fellowship with those who know not God, therefore they hate you. How true is that saying:-

*“The laws of Christ condemn a vicious world,
And goad it to revenge!” — GAMBOLD.*

Verse 20. If they have kept my saying] Or, *doctrine*. Whosoever acknowledges *me* for *the Christ* will acknowledge *you* for my *ministers*.

Some translate the passage thus: *If they have WATCHED my sayings*, i.e. with an intent to accuse me for something which I have said, *they will WATCH yours also*: therefore be on your guard. *παρατηρειν* has this sense, as we have had occasion to observe before; and perhaps *τηρειν* has the same sense *here*, as it is much more agreeable to the context.

Verse 21. Because they know not him that sent me.] This is the foundation of all religious persecution: those who are guilty of it, whether in Church or state, know nothing about God. If God *tolerates* a worship which professes to have him for its object, and which does not disturb the quiet or peace of society, no man has the smallest right to meddle with it; and he that does fights against God. His letting it pass is at least a tacit command that all should treat it as he has done.

Verse 22. But now they have no cloke for their sin.] They are without *excuse*. See the *margin*, and see *Clarke's note on “~~John 9:41~~”*. Christ had done such works as demonstrated him to be the Messiah-yet they rejected him: here lay their sin; and this sin, and the punishment to which it

exposed them, still remain; for they still continue to reject the Lord that bought them.

Verse 25. Written in their law] See Clarke on “^{<3103>}John 10:34”. These words are taken from ^{<1950>}Psalm 69:4. This psalm is applied to Christ, ^{<3127>}John 2:17; 19:28; to the vengeance of God against Judea, ^{<4021>}Acts 1:20. The psalm seems entirely prophetic of Christ. His deep *abasement* is referred to, ^{<1962>}Psalm 69:2-5; his *prayer* for his *disciples* and *followers*, ^{<1966>}Psalm 69:6; that for himself, in the *garden of Gethsemane*, ^{<19915>}Psalm 69:15-19; his *crucifixion*, ^{<19621>}Psalm 69:20-22; the *vengeance* of God against the *Jews*, from ^{<19623>}Psalm 69:23-29; the glorious manner in which he *gets out* of all his *sufferings*, ^{<19630>}Psalm 69:30; the *abolition* of the *Mosaic rites* and *ceremonies*, ^{<19631>}Psalm 69:31, compared with ^{<23613>}Isaiah 66:3; and, finally, the *establishment* of the *Gospel* through the whole world, in ^{<19633>}Psalm 69:33 and following verses. The reader will do well to consult the psalm before he proceeds.

Verse 26. But when the Comforter is come] See Clarke on “^{<3146>}John 14:16”.

Verses 26. - 27. He shall testify and ye also shall bear witness] He shall bear his testimony in your souls, and ye shall bear this testimony to the world. And so they did, by their miracles, their preaching, their writings, their lives, and by their deaths. Our Lord appears to reason thus: In every respect the unbelief of the Jews is inexcusable. They believe not my doctrine, notwithstanding its purity and holiness. They believe not in the Father who sent me, notwithstanding I have confirmed my mission by the most astonishing miracles. One thing only remains now to be done, i.e. to send them the Holy Spirit, to convince them of sin, righteousness, and judgment; and this he shall do, not only by his influence upon their hearts, but also by your words: and when they shall have resisted this Spirit, then the cup of their iniquity shall be filled up, and wrath shall come upon them to the uttermost.

BUT in what sense can it be said that Christ wrought more miracles than any other had done, ^{<3152>}John 15:24?-for Elijah and Elisha raised the dead; cured diseases; and made fire to come down from heaven. Did Christ do *greater* miracles than Moses did in Egypt-at the Red Sea-at the rock of Horeb, and at the rock of Kadesh? Did Christ do greater miracles than Joshua did, in the destruction of Jericho-in the passage of Jordan-in

causing the sun and moon to stand still? To all this it may be answered, Christ's miracles were *greater*: 1. As to their *number*. 2. As to their *utility*-they were wrought to *comfort* the distressed, and to *save* the lost. 3. Christ wrought all his miracles by his *own power* alone; and they wrought theirs through his power only. 4. Christ wrought his numerous miracles in the space of three or four years, and in the presence of the same people; and the others mere wrought from time to time in different centuries.

Some critics have confined the whole of this chapter to the apostles of our Lord, and the work of propagating Christianity to which they had been called. The whole comment of *Rosenmuller* on this chapter proceeds on this plan; and at once shows how nugatory it is. What learned labour has there been in the world, to banish the *spirit* of Christianity from the earth, while the *letter* was professed to be scrupulously regarded! 1. The spiritual union spoken of by Christ is not merely necessary for his primitive disciples, but also for all who would be Christians on earth, and beatified spirits in heaven. 2. The brotherly love here inculcated is the duty and interest of every Christian soul on the face of the earth. 3. The necessity of adorning the Christian profession, by bringing forth corresponding fruits, is the duty of all who name the name of the Lord Jesus. 4. The appointment to, and preparation for, the work of the sacred ministry, must ever be primarily with Christ: for those who have no higher authority than that which they derive from man are never likely to be useful in Christianizing the world. 5. The persecution to which the apostles were exposed has been the common lot of Christians from the foundation of Christianity. 6. The consolations and influences of Christ's Spirit have not been the exclusive privileges of the apostles; they are the birthright of all the sons and daughters of God.

ST. JOHN

CHAPTER 16.

Christ warns his disciples, and foretells the persecutions they should receive from the Jews, 1-4. Foretells his death, and promises them the Comforter, 5-7. Points out his operations among the Jews, and in the world, 8-11. His peculiar influences on the souls of the disciples, 12-15. Speaks figuratively of his death and resurrection, at which his disciples are puzzled, 16-18. He explains and illustrates the whole by a similitude, 19-22. Shows himself to be the Mediator between God and man, and that all prayers must be put up in his name, 23-28. The disciples clearly comprehend his meaning and express their strong faith in him, 29, 30. He again foretells their persecution, and promises them his peace and support, 31-33.

NOTES ON CHAP. 16.

Verse 1. These things have I spoken] Particularly what is mentioned in the two last chapters.

Be offended.] *ἵνα μὴ σκανδαλισθητε*, *That ye should not be stumbled.* May not fall away from the faith, nor receive any injury to your souls, as that man does to his body who *stumbles*, or falls over a *stone*, or *block*, in the way which he has not discovered.

Verse 2. They shall put you out of the synagogues] They will *excommunicate* you, and consider you as execrable, and utterly unworthy to hold any commerce with God by religion; or with man by civil fellowship. See Clarke on “^{<4092>}John 9:22”. In these excommunications they were spoiled of all their substance, see ^{<15108>}Ezra 10:8, and see also ^{<8104>}Hebrews 10:34, and deprived of their character, their influence, and every necessary of life. Though the Jewish people had the most humane laws, yet they were a most vindictive and cruel people.

That whosoever killeth you, &c.] This Paul found; for more than forty Jews bound themselves under a curse that they would neither eat nor drink till they had killed *him*, ^{<42312>}Acts 23:12, 13; and agreeably to this, it is said, in that Tract of the *Talmud* which is entitled *Bammidbar*, R. xxi. ad. *Num.* xxv. 13: “He who sheds the blood of the ungodly, is equal to him who brings an offering to God.” What the Zealots did is notorious in history. They butchered any person, in cold blood, who, they pretended to believe,

was an enemy to God, to the law, or to Moses; and thought *they* were fulfilling the will of God by these human sacrifices. We had the same kind of sacrifices here in the time of our Popish Queen Mary. May God ever save our state from the *Stuarts*!

Verse 3. Because they have not known the Father] See Clarke on “<B152>**John 15:25**”. Ignorance of the *benevolence* of GOD, and of the *philanthropy* of CHRIST, is the grand fountain whence all religious persecution and intolerance proceed.

Verse 4. At the beginning] I would not trouble you by speaking of these things pointedly at first, when I chose you to be my disciples, but have referred them to the present time, lest you should be discouraged; and now only declare them because it is absolutely necessary that you should be put upon your guard.

Verse 5. None of you asketh me, Whither goest thou?] In <B138>**John 13:3**, Peter had asked, *Lord, thither goest thou?*-and Thomas much the same in <B145>**John 14:5**, both of whom had received an answer. But now, at the time when Jesus was speaking this, none of them asked this question, because their hearts were filled with sorrow: <B166>**John 16:6**.

Verse 7. It is expedient-that I go away] In other places he had showed them the absolute necessity of his death for the salvation of men: see <A109>**Matthew 20:19; 26:2**; <A098>**Mark 9:31; 10:33**, <A094>**Luke 9:44; 18:32**. This he does not repeat here, but shows them that, by the order of God, the Holy Spirit cannot come to them, nor to the world, unless he first die; and consequently men cannot be saved but in this way.

Verse 8. He will reprove] ελεγξει, He will *demonstrate* these matters so *clearly* as to leave no doubt on the minds of those who are simple of heart; and so fully as to confound and shut the mouths of those who are gainsayers. See <A101>**Acts 2:1**, &c.

The world] The Jewish nation first, and afterwards the Gentile world; for his influences shall not be confined to one people, place, or time.

Verse 9. Of sin] Of the sin of the Jews in not receiving me as the Messiah, though my mission was accredited by the very miracles which the prophets foretold: see <A388>**Isaiah 35:3-6**. This was literally fulfilled on the day of pentecost, when the Spirit was given; for multitudes of Jews were then convinced of this sin, and converted to God. See <A137>**Acts 2:37**.

If we take this prediction of our Lord in a more general sense, then we may consider that it is one of the grand offices of the Holy Spirit *to convince of sin*, to show men what sin is, to demonstrate to them that they *are* sinners, and to show the necessity of an *atonement* for sin; and in this sense the phrase, **περι αμαρτιας**, may be understood, and in this sense it is used in multitudes of places in the Septuagint, but the words, *because they believe not in me*, restrict the meaning particularly to the *sin* of the *Jews* in rejecting Jesus as the Messiah.

Verse 10. Of righteousness] Of my *innocence* and *holiness*, because I go away to my Father; of which my resurrection from the dead, and my ascension to heaven, shall be complete proofs. Christ was treated by the Jews as an *impostor*; as a *magician*; as one *possessed by the devil*; as a *wicked person, seducer, and destroyer of the law*. His vindication from these charges he chiefly referred to the Holy Spirit, the *Advocate*, who, by his influences on the minds of the people, and by his eloquence and energy in the ministry of the apostles, convinced both the Jews and the Gentiles that the sentence of the Jewish rulers was *unjust and infamous*, and that the very person whom they had crucified was both *Lord and Christ-Lord*, the great governor of the universe; and *Christ*, the Lord's anointed, the promised *Messiah*. It was a matter of the utmost consequence to the Christian cause to have the *innocence and holiness* of its founder *demonstrated*, and the crime of the Jews in putting him to death made manifest to the world. This also has been literally fulfilled: the universe that has heard of him believes the righteousness and innocence of Jesus; and the Jews, his persecutors, are confounded and execrated throughout the habitable globe.

Verse 11. Of judgment] Of the false judgment of the Jews in condemning the Lord Jesus, who, as some think, is intended here by *the ruler of this world*: see ^{<6143>}**John 14:30**. Others think that *Satan* is meant whose usurped power over the world was now to be greatly restrained, and by and by totally destroyed: see ^{<6123>}**John 12:31**; ^{<51025>}**Colossians 2:15**; ^{<6115>}**Revelation 11:15; 12:10, 11**. Perhaps our Lord's meaning is, that as a most astonishing judgement, or punishment, was now about to fall upon the Jews, in consequence of their obstinate infidelity, the Holy Ghost, by the ministry of the apostles, should *demonstrate* that this judgment, severe as it might seem, was amply merited by this worst of all people; and may we not say that their continuance in the same crime sufficiently vindicates

the judgment of God, not only in its being poured out upon them at *first*, but in *continuing* to pursue them?

It is necessary to observe that it was one office of the Spirit to convince of a *judgment to come*; and this he did particularly by the apostles, in declaring that God had appointed a day in which he would judge the world by him whom he had appointed for that purpose: ^{<4173>}**Acts 17:31**. And we find that while Peter was asserting this doctrine at Cæsarea, ^{<4102>}**Acts 10:42**, the Holy Spirit was poured out on the Jews and the Gentiles which were present, ^{<4104>}**Acts 10:44**, &c., and many were converted unto the Lord.

One general exposition may be given of these three verses. The Holy Spirit will *convince the world of sin* committed, and guilt and condemnation thereby incurred. Of *righteousness*-of the necessity of being pardoned, and made righteous through the blood of the Lamb, who, after being offered up for sin, went to the Father, ever to appear in his presence as our intercessor: and of *judgment*-of the *great day* thereof, when none shall be able to stand but those whose *sins* are pardoned, and whose souls are made *righteous*. In all that our Lord says here, there seems to be an allusion to the office of an *advocate* in a cause, in a court of justice; who, by producing witnesses, and pleading upon the proof, *convicts* the *opposite* party of *sin*, *demonstrates* the *righteousness* of his client, and shows the necessity of passing *judgment* upon the accuser.

The faith of the Gospel discovers unto us *three* different states of man: it shows him: 1. Under *sin*, in which there is nothing but infidelity towards God, because there is no faith in Jesus Christ.

2. Under *grace*, in which sin is pardoned, and righteousness acquired by faith in Christ; who is gone to the Father to carry on, by his intercession, the great work of redemption.

3. In the *peace* and *glory* of *heaven*, where Christ will reign with his members; the devil, with his angels and servants, being banished into hell by the last *judgment*.

Thus, in the Christian revelation, we are made acquainted with *three* grand truths, which contain the sum and substance of all true religion.

The *first* is the general *corruption* of human nature, and the *reign* of sin till the coming of Christ.

The *second* is the *reparation* of our nature by the Lord Jesus, and the *reign of righteousness* by his grace: ~~ⲉⲛⲓ~~ **Romans 5:21.**

The *third* is the *condemnation* of sinners, and the total destruction of the kingdom of sin, and of all the power of the devil, by the last judgment.

Verse 12. Ye cannot bear them now.] In illustration of these three points, Christ had many things to say; but he found that his disciples could only bear general truths; yet, in saying what he did, he sowed the *seeds* of the whole system of theological knowledge, and heavenly wisdom, which the Holy Spirit of this truth afterwards *watered* and *ripened* into a glorious *harvest* of light and salvation, by the ministry of the apostles. Dr. Lightfoot supposes that the things which the apostles could not bear now were such as these: 1. The institution of the Christian Sabbath, and the abolition of the Jewish. 2. The rejection of the whole Jewish nation, at the very time in which they expected to be set up and established for ever. 3. The entire change of the whole Mosaic dispensation, and the bringing the Gentiles into the Church of God.

Verse 13. He will guide you] He will consider your feeble infant state; and, as a father leads his child by the hand, so will the Holy Spirit lead and guide you.

The *Vulgate*, and some copies of the *Itala*, read, *He will TEACH you all truth*; but this and *more* is implied in the word **οδηγησει**, *he will lead*; besides, this reading is not acknowledged by any *Greek MS.*

He shall not speak of himself] He shall teach nothing contrary to what I have taught you:

But whatsoever he shall hear] Of the Father and me, that *he shall speak*, and thus show the intimate consent between himself, the Father, and Christ. It is one conjoint testimony, in which the honour and glory of the holy Trinity, and man's salvation are equally concerned.

And he will show you things to come.] He will fully explain every thing that may now appear dark or difficult to you; will give you such a knowledge of *futurity* as shall, in all necessary cases, enable you to foretell future events; and shall supply every requisite truth, in order to make the new covenant revelation *complete* and *perfect*.

Verse 15. All things that the Father hath are mine] If Christ had not been equal to God, could he have said this without blasphemy?

And show it unto you.] As Christ is represented the *Ambassador* of the Father, so the Holy Spirit is represented the *ambassador* of the Son, coming vested with his authority, as the interpreter and executor of *his* will.

Verse 16. A little while] He had but a few hours to live.

And ye shall not see me] I shall be hidden from your view in the grave.

Again a little while] In three days after my death:

Ye shall see me] I will rise again, and show myself to you. Or, As I am going by my ascension to the Father, in a short time, ye shall see me personally no more; but in a little while I shall pour out my Spirit upon you, and others through your ministry; and ye shall see me *virtually* in the great and wonderful work which shall then take place in the hearts and lives of men.

This may also refer to his coming again to destroy the Jewish state, and also to judge the world; but how can this *latter* be said to be in a *little while*? Because a thousand years are but as a day in the sight of God:

<9904> **Psalm 90:4.**

Verse 18. What is this that he saith] They knew from what he had said that he was to die, but knew not what he meant by their seeing him again in a little time.

Verse 20. Ye shall weep and lament] To see me crucified and laid in the grave.

But the world shall rejoice] The chief priests, scribes, Pharisees, and persecuting Jews in general, will triumph, hoping that their bad cause is crowned with success.

But your sorrow shall be turned into joy.] When ye see me risen from the dead.

It is very evident that our Lord uses the word *world*, in several parts of this discourse of his, to signify the *unbelieving* and *rebellious Jews*.

Verse 21. For joy that a man is born] *ανθρωπος* is put here for a *human creature*, whether *male* or *female*; as *homo* among the Romans denoted either *man* or *woman*.

Verse 22. Your joy no man taketh from you.] Or, *shall take away*. Some excellent MSS. and versions read the verb in the *future* tense. Our Lord's meaning appears to have been this: that his resurrection should be so *completely demonstrated* to them, that they should never have a doubt concerning it; and consequently that their joy should be great and permanent, knowing that the atonement was made, the victory gained, and the kingdom of heaven opened to all believers. Therefore it is said, <400> **Acts 4:33**, *that with great power did the apostles give witness of the resurrection of the Lord Jesus*.

Verse 23. Ye shall ask me nothing.] Ye shall then be led, by that Spirit which guides into all truth, to consider *me* in the character of *Mediator* in the kingdom of God, and to address your prayers to the Father *in my name*-in the name of *Jesus the Saviour*, because I have died to *redeem* you-in the name of Christ the *Anointer*, because I have ascended to send down the gift of the *Holy Ghost*.

Verse 24. Hitherto have ye asked nothing in my name] Ye have not as yet considered me the great *Mediator* between God and man; but this is one of the truths which shall be *more fully revealed* to you by the Holy Spirit.

Ask] In my name; and *ye shall receive*-all the salvation ye thus request; the consequence of which shall be that *your joy shall be full*-ye shall be thoroughly *happy* in being made completely *holy*.

Verse 25. In Proverbs] That is, words which, besides their plain, literal meaning, have another, viz. a spiritual or figurative one. I have represented heavenly things to you through the medium of earthly.

The time cometh] viz. the interval from his resurrection to his ascension, which consisted of forty days, during which he instructed his disciples in the most sublime mysteries and truths of his kingdom. <400> **Acts 1:3**.

Verse 26. I say not unto you that I will pray the Father for you] I need not tell you that I will continue your intercessor: I have given you already so many proofs of my love that ye cannot possibly doubt this: besides, the Father himself needs no entreaty to do you good, for he *loves you*, and is

graciously disposed to save you to the uttermost, because *ye have loved me and believed in me as coming from God*, for the salvation of the world.

Verse 28. I came forth from the Father] With whom I existed from eternity in glory.

Am come into the world] By my incarnation.

I leave the world] By my death.

And go to the Father.] By my ascension. These four words contain the whole economy of the Gospel of man's salvation, and a consummate *abridgment* of the Christian faith. This gave the disciples a *key* to the whole of our Lord's discourse; and especially to that part, ^{<B1616>}**John 16:16**, that had so exceedingly embarrassed them, as appears by ^{<B1617>}**John 16:17, 18**.

Verse 29. Lo, now speakest thou plainly] The disciples received more light now, on the nature of Christ's person and office, than they had ever done before.

Verse 30. Now are we sure that thou knowest all things] Is not the following the meaning of the disciples? We believe that thou art not only the *Messiah who camest out from God*, but that thou art that *God* who *searchest the heart* and *triest the reins*, and *needest not to be asked* in order to make thee acquainted with the necessities of thy creatures; for thou perfectly knowest their wants, and art infinitely disposed to relieve them.

Verse 31. Do ye now believe?] And will ye continue to believe? Ye are now fully convinced; and will ye in the hour of trial retain your conviction, and prove faithful and steady?

Verse 32. The hour cometh] Ye shall shortly have need of all the faith ye profess: ye now believe me to be the *Omniscient*; but ye will find difficulty to maintain this faith when ye see me seized, condemned, and crucified as a malefactor. Yea, your faith will be then so shaken that ye shall run away, each striving to save himself at his *own home*, or among his *kindred*.

Verse 33. That in me ye might have peace.] I give you this warning as another proof that I know *all things*, and to the end that ye may look to me alone for peace and happiness. The peace of God is ever to be understood as including all possible blessedness-light, strength, comfort, support, a

sense of the Divine favour, unction of the Holy Spirit, purification of heart, &c., &c., and all these to be enjoyed *in Christ*.

In the world ye shall have tribulation] Or, as most of the very best MSS. read, *ἐχετε*, ye have-the tribulation is *at hand*; ye are just about to be plunged into it.

But be of good cheer] Do not despond on account of what I have said: the world shall not be able to overcome you, how severely soever it may try you.

I have overcome the world.] I am just now going by my death to put it and its god to the rout.

My apparent *weakness* shall be my *victory*; my *ignominy* shall be my *glory*; and the victory which the world, the devil, and my adversaries in general, shall appear to gain over me, shall be their own lasting defeat, and my eternal triumph.-*Fear not!*

Luther writing to *Philip Melancthon*, quotes this verse, and adds these remarkable words: "Such a saying as this is worthy to be carried from Rome to Jerusalem upon one's knees."

ONE of the grand subjects in this chapter, the *mediation of Christ*, is but little understood by most Christians. Christ having made an atonement for the sin of the world, has ascended to the right hand of the Father, and there he appears in the presence of God for us. In approaching the throne of grace, we keep Jesus as our sacrificial victim, continually in view: our prayers should be directed *through* him to the Father; and, under the conviction that his passion and death have purchased every possible blessing for us, we should, with humble confidence, ask the blessings we need; and, as in him the Father is ever well pleased, we should most confidently expect the blessings he has purchased. We may consider, also, that his appearance before the throne, in his sacrificial character, constitutes the great principle of mediation or intercession. He has taken our nature into heaven; in that he appears before the throne: this, without a voice, speaks loudly for the sinful race of Adam, for whom it was assumed, and on whose account it was sacrificed. On these grounds every penitent and every believing soul may ask and receive, and their joy be complete. By the *sacrifice* of Christ we approach God; through the *mediation* of Christ God comes down to man.

ST. JOHN

CHAPTER 17.

Christ prays the Father to glorify him, 1. In what eternal life consists, 2-3. Shows that he has glorified his Father, by fulfilling his will upon earth, and revealing him to the disciples, 4-8. Prays for them, that they may be preserved in unity and kept from evil, 9-16. Prays for their sanctification, 17-19. Prays also for those who should believe on him through their preaching, that they all might be brought into a state of unity, and finally brought to eternal glory, 20-26.

NOTES ON CHAP. 17.

Verse 1. These words spake Jesus] That is, what is related in the preceding chapters. We may consider our Lord as still moving on towards Gethsemane, not having yet passed the brook Cedron, ^{<B180>}**John 18:1.**

Our Lord, who was now going to act as *high priest* for the whole human race, imitates in his conduct that of the Jewish high priest on the great day of *expiation*; who, in order to offer up the grand atonement for the sins of the people:-

1. *Washed himself, and put on clean linen garments.* This Christ appears to have imitated, ^{<B130>}**John 13:4.** He laid aside his garments, girded himself with a towel, &c. There is no room to doubt that he and his disciples had been at the *bath* before: see ^{<B130>}**John 13:10.**

2. The high priest addressed a solemn *prayer* to God: 1. For *himself* this Christ imitates, ^{<B170>}**John 17:1-5.** 2. For the *sons of Aaron*: our Lord imitates this in praying for his *disciples*, ^{<B170>}**John 17:9-19.** 3. For all the people: our Lord appears to imitate this also in praying for his *Church*, all who should believe on him through the preaching of the apostles and their successors, ^{<B170>}**John 17:20-24.** After which he returns again to his disciples, ^{<B175>}**John 17:25, 26.** See CALMET'S Dict. under *Expiation*; and see La Grande Bible de M. MARTIN, *in loc.*

I. Our Lord's prayer for himself, ^{<B170>}**John 17:1-5.**

Father] Here our Lord addresses the whole Divine nature, as he is now performing his last acts in his state of humiliation.

Glorify thy Son] Cause him to be acknowledged as the promised Messiah by the Jewish people, and as the universal Saviour by the Gentile world; and let such proofs of his Godhead be given as shall serve to convince and instruct mankind.

That thy son also may glorify thee] That by dying he may magnify thy law and make it honourable, respected among men-show the strictness of thy justice, and the immaculate purity of thy nature.


Verse 2. As thou hast given him power] As the Messiah, Jesus Christ received from the Father *universal dominion*. All *flesh*, i.e. all the *human race*, was given unto him, that by one sacrifice of himself, he might reconcile them all to God; having by his grace tasted death for every man, ^{<800>}**Hebrews 2:9**. And this was according to the promise of the *universal inheritance* made to Christ, ^{<900>}**Psalm 2:8**, which was to be made up of the *heathen*, and the *uttermost parts of the land*, all the Jewish people. So that he got *all* from God, that he might give his life a ransom for the whole. See ^{<700>}**2 Corinthians 5:14, 15**; ^{<850>}**Romans 5:21**; ^{<400>}**1 Timothy 2:4, 6**.

That he should have eternal life, &c.] As all were delivered into his *power*, and he poured out his blood to redeem all, then the design of God is that all should have *eternal life*, because all are *given* for this purpose to Christ; and, that this end might be accomplished, he has become their sacrifice and atonement.

Verse 3. This is life eternal] The salvation purchased by Christ, and given to them who believe, is called *life*: 1. Because the life of man was *forfeited* to Divine justice; and the sacrifice of Christ redeemed him from that *death* to which he was exposed. 2. Because the souls of men were *dead* in trespasses and sins; and Christ *quickens* them by his *word* and *Spirit*. 3. Because men who are not saved by the grace of Christ do not *live*, they only *exist*, no good purpose of life being answered by them. But when they receive this salvation they *live*-answer all the Divine purposes, are *happy* in themselves, *useful* to each other, and bring *glory* to God. 4. *It is called eternal life* to show that it reaches *beyond* the limits of time, and that it necessarily implies-1. The *immortality* of the soul; 2. the *resurrection* of the body; and 3. that it is *never to end*, hence called **αἰωνίος ζῶν**, a *life ever living*; from **αἰ**, *always*, and **ων**, *being* or *existence*. And indeed no words can more forcibly convey the idea of *eternity* than these. It is called **η αἰωνίος ζῶν**, THAT *eternal life*, by way of eminence. There may be an

eternal existence without *blessedness*; but this is that eternal life with which *infinite happiness* is inseparably connected.

The only true God] The way to attain this eternal life is to acknowledge, worship, and obey, the one only true God, and to accept as teacher, sacrifice, and Saviour, the Lord Jesus, the one and only true Messiah. Bishop *Pearce*'s remark here is well worthy the reader's attention:-

“What is said here of the *only true God* seems said in opposition to the gods whom the heathens worshipped; not in opposition to Jesus Christ himself, who is called *the true God* by John, in  **1 John 5:20.**”

The words in this verse have been variously translated: 1. That they might acknowledge thee, and Jesus Christ whom thou hast sent, to be the only true God. 2. That they might acknowledge thee, the only true God, and Jesus, whom thou hast sent, to be the *Christ* or *Messiah*. 3. That they might acknowledge thee to be the only true God, and Jesus Christ to be him whom thou hast sent. And all these translations the original will bear. From all this we learn that the only way in which *eternal life* is to be attained is by acknowledging the true God, and the Divine mission of Jesus Christ, he being sent of God to redeem men by his blood, being the author of eternal salvation to all them that thus believe, and conscientiously keep his commandments.

A saying similar to this is found in the *Institutes of Menu*. *Brigoo*, the first emanated being who was produced from the mind of the supreme God, and who revealed the knowledge of his will to mankind, is represented as addressing the human race and saying: “Of all duties, the principal is to acquire from the *Upanishads* (their sacred writings) a *true knowledge* of *one supreme God*; that is the *most exalted* of sciences, because it ensures *eternal life*. For in the *knowledge* and *adoration* of *one God* all the *rules of good conduct* are fully comprised.” See *Institutes of Menu*, chap. xii. Inst. 85, 87.

Verse 4. I have glorified thee] Our Lord, considering himself as *already* sacrificed for the sin of the world, speaks of having *completed* the work which God had given him to do: and he looks forward to that time when, through the preaching of his Gospel, his sacrifice should be acknowledged, and the true God should be known and worshipped by the whole world.

Verse 5. Before the world was.] That is, from eternity, before there was any *creation*-so the phrase, and others similar to it, are taken in the sacred

writings; see <B172> **John 17:24**; <B902> **Psalms 90:2**; <B010> **Ephesians 1:4**. See <B010> **John 1:1**. Let the glory of my eternal divinity surround and penetrate my humanity, in its resurrection, ascension, and in the place which it is to occupy at thy right hand, far above all creatures, <B176> **Philippians 2:6, 9**.

II. Our Lord's prayer for his disciples, <B176> **John 17:6, 19**.

Verse 6. I have manifested thy name] **εφανερωσα**, I have brought it into *light*, and caused it to *shine* in itself, and to *illuminate* others. A *little* of the Divine nature was known by the *works of creation*; a *little more* was known by the *Mosaic revelation*: but the full *manifestation* of God, his nature, and his attributes, came only through the revelation of Christ.

The men which thou gavest me] That is, the *apostles*, who, having received this knowledge from Christ, were, by their preaching and writings, to spread it through the whole world.

Out of the world] From among the Jewish people; for in this sense is the word **κοσμος** to be understood in various parts of our Lord's last discourses.

Thing they were] Objects of thy *choice*; and *thou gavest them to me* from among this very unbelieving people, that they might be my disciples and the heralds of my salvation.

And they have kept thy word.] Though their countrymen have rejected it; and they have received me as thy well beloved Son in whom thou delightest.

Verse 8. I have given-them the words] I have delivered thy doctrine to them, so that they have had a pure teaching immediately from heaven: neither Jewish fables nor fictions of men have been mingled with it.

And have known surely] Are fully convinced and acknowledge that I am the promised Messiah, and that they are to look for none other; and that my mission and doctrine are all Divine, <B170> **John 17:7, 8**.

Verse 9. I pray not for the world] I am not yet come to that part of my intercession: see <B172> **John 17:20**. I am now wholly employed for my disciples, that they may be properly qualified to preach my salvation to the ends of the earth. Jesus here imitates the high priest, the second part of whose prayer, on the day of expiation, was for the *priests*, the *sons of Aaron*: see Clarke on "<B170> **John 17:1**". These words may also be

understood as applying to the rebellious Jews. God's wrath was about to descend upon them, and Christ prays that his own followers might be kept from the evil, ^{<431715>}**John 17:15**. But he does not thus pray for the *world*, the rebellious Jews, because the cup of their iniquity was full, and their judgment slumbered not.

Verse 10. I am glorified in them.] Christ speaks of the things which *were not*, but which *should* be, as though they *were*. He anticipates the glorifying of his name by the successful preaching of the apostles.

Verse 11. I am no more in the world] I am just going to leave the world, and therefore they shall stand in need of peculiar assistance and support. They have need of all the influence of my intercession, that they may be preserved in thy truth.

Keep through thine own name those whom thou hast given me]

Instead of **οὓς δεδωκας μοι**, THOSE *whom thou hast given me*, ABCEHLMS, Mt. BHV, and nearly one *hundred* others, read **ω**, which refers to the **τω ονοματι σου**, *thy name*, immediately preceding. The whole passage should be read thus: *Holy Father, keep them through thy own name WHICH thou hast given me, that they may be one, &c.* By the *name*, here, it is evident that the *doctrine* or *knowledge* of the true God is intended; as if our Lord had said, Keep them in that *doctrine* WHICH thou hast given me, that they may be one, &c. This reading is supported by the most ample evidence and indisputable authority. Griesbach has admitted it into the text, and Professor White in his **χρισσεως** says of it, *Lectio indubie genuina*, "It is, without doubt, the genuine reading."

That they may be ONE] That they, and all that believe through their word, (the doctrine which I have given them,) may be *one body*, united by one Spirit to me their living head. The union which Christ recommends here, and prays for, is so complete and glorious as to be fitly represented by that union which subsists between the *Father* and the *Son*.

Verse 12. I kept them in thy name] In thy doctrine and truth.

But the son of perdition] So we find that Judas, whom all account to have been *lost*, and whose case at best is extremely dubious, was first *given* by God to Christ? But why was he lost? Because, says St. *Augustin*, he *would* not be saved: and he farther adds, After the commission of his crime, he might have returned to God and have found mercy. Aug. Serm. 125; n.

5; Psa. cxlvi. n. 20; Ser. 352, n. 8; and in Psa. cviii. See *Calmet*, who remarks: Judas only became the *son of perdition* because of his wilful malice, his abuse of the grace and instructions of Christ, and was condemned through his own *avarice, perfidy, insensibility, and despair*. In behalf of the *mere possibility* of the salvation of Judas, see the observations at the end of Acts 1. See Clarke “^{<40126>}Acts 1:26”

Perdition or *destruction* is personified; and Judas is represented as being her *son*, i.e. one of the *worst* of men—one whose crime appears to have been an attempt to *destroy*, not only the *Saviour* of the world, but also the whole *human race*. And all this he was capable of through the *love of money*! How many of those who are termed *creditable persons* in the world have acted his crime over a thousand times! To Judas and to all his brethren, who sell God and their souls for money, and who frequently go out of this world by a violent voluntary death, we may apply those burning words of Mr. Blair, with very little alteration:

*“O cursed lust of gold! when for thy sake
The wretch throws up his interest in both worlds,
First hanged in this, then damned in that to come.”*

That the scripture might be fulfilled.] Or, *Thus the scripture is fulfilled:* see ^{<19410>}Psalm 41:9; 109:8; compared with ^{<40120>}Acts 1:20. Thus the traitorous conduct of Judas has been represented and illustrated by that of *Ahitophel*, and the rebellion of *Absalom* against his father *David*. Thus what was spoken concerning them was also fulfilled in Judas: to him therefore these scriptures are properly applied, though they were originally spoken concerning other traitors. Hence we plainly see that the treachery of Judas was not the effect of the prediction, for that related to a different case; but, as his was of the same nature with that of the others, to it the same scriptures were applicable.

Verse 13. My joy fulfilled in themselves.] See Clarke on “^{<81511>}John 15:11”.

Verse 14. I have given them thy word] Or, *thy doctrine-του λογον σου*. In this sense the word *λογος* is often used by St. John.

And the world hath hated them] The Jewish rulers, &c., have hated them.—Why? Because they received the doctrine of God, the science of salvation, and taught it to others. They knew Jesus to be the Messiah, and as such they proclaimed him: our Lord speaks prophetically of what was

about to take place. How terrible is the perversion of human nature! Men despise that which they should esteem, and endeavour to destroy that without which they must be *destroyed* themselves!

Verse 15. That thou shouldest take them out of the world] They must not yet leave the land of Judea: they had not as yet borne their testimony there, concerning Christ crucified and risen again from the dead. To take them away before this work was finished would not answer the gracious design of God.-1. Christ does not desire that his faithful apostles should *soon* die, and be taken to God. No: but that they may *live long, labour long*, and bring forth *much fruit*. 2. He does not intimate that they should *seclude* themselves from the world by going to the *desert*, or to the *cloisters*; but that they should continue *in* and *among* the world, that they may have the opportunity of recommending the salvation of God. 3. Christ only prays that *while* they are *in the world*, employed in the work of the ministry, they may be preserved from the influence, **του πονηρου**, of the *evil one*, the *devil*, who had lately entered into Judas, ^{<B17>}**John 13:27**, and who would endeavour to enter into *them*, ruin their souls, and destroy their work. A devil *without* can do no harm; but a devil *within* ruins all.

Verse 17. Sanctify them] ἁγιασον, from **α**, *negative*, and **γη**, *the earth*. This word has *two* meanings: 1. It signifies to *consecrate*, to *separate* from *earth* and *common use*, and to *devote* or *dedicate* to God and his service. 2. It signifies to *make holy* or *pure*. The prayer of Christ may be understood in *both* these senses. He prayed-1. That they might be fully *consecrated* to the work of the ministry, and *separated* from all *worldly* concerns. 2. That they might be *holy*, and *patterns* of all holiness to those to whom they announced the salvation of God. A minister who engages himself in *worldly* concerns is a reproach to the Gospel; and he who is *not saved* from his own *sins* can with a bad grace recommend salvation to *others*.

Through thy truth] It is not only *according* to the *truth* of God that ministers are to be set apart to the sacred work; but it is *from* that *truth*, and *according* to it, that they must preach to others. That doctrine which is not drawn from the *truth of God* can never save souls. God blesses no word but his own; because none is truth, without mixture of error, but that which has proceeded from himself. Our Lord still acts here in reference to the conduct of the high priest, to whom it belonged to *sanctify* the priests, the sons of Aaron: see Clarke on ^{<B170>}**John 17:1**".

Verse 18. As thou hast sent me-so have I also sent them] The apostles had the same commission which Christ had, considered as *man*-they were endued with the same Spirit, so that they could not err, and their word was accompanied with the same success.

Verse 19. I sanctify myself] I *consecrate* and *devote* myself to death-that I may thereby purchase eternal salvation for them. There seems to be here an allusion to the *entering* of the high priest into the holy of holies, when, having offered the sacrifice, he sprinkled the blood before the ark of the covenant. So Jesus entered into the holiest of all by his own blood, in order to obtain everlasting redemption for men: see ^{<891B>}**Hebrews 9:11-13**. The word, **αγιαζω**, to *consecrate* or *sanctify*, is used in the sense of *devoting* to death, in ^{<413B>}**Jeremiah 12:3**, both in the *Hebrew* and in the *Septuagint*: the Hebrew **vdq** signifies also to *sacrifice*.

III. Our Lord's prayer for his Church, and for all who would believe on his name, through the preaching of the apostles and their successors: see **Clarke on** "^{<817D>}**John 17:1**".

Verse 20. Neither pray I for these alone] This prayer extends itself through *all ages*, and takes in *every soul* that believes in the Lord Jesus.

And what is it that Christ asks in behalf of his followers? The greatest of blessings: *unity, peace, love, and eternal glory*.

Verse 21. That they all may be one] This prayer was literally answered to the *first* believers, who were all of *one heart* and of *one soul*: ^{<40E>}**Acts 4:32**. And why is it that believers are not in the same spirit now? Because they neither attend to the *example* nor to the *truth* of Christ.

That the world may believe] are have already seen that the word, **κοσμος**, *world*, is used in several parts of this last discourse of our Lord to signify the *Jewish people* only.

Christ will have all his members to be *one in spirit*-*one in rights* and *privileges*, and *one* in the *blessedness* of the future world.

Verse 22. And the glory which thou gavest me I have given them] That is, the power to work miracles, and to preach unadulterated truth, say some; but as our Lord is not here praying for the *disciples*, but for *all those who should believe on him through their word*, ^{<817D>}**John 17:20**, it is more natural to understand the passage thus. As Christ, according to his

human nature, is termed the *Son of God*, he may be understood as saying: “I have communicated to all those who believe, or shall believe in me, the glorious privilege of becoming *sons of God*; that, being all adopted children of the same Father, they may abide in *peace, love, and unity*.” For this reason it is said, ^{<SR21>}**Hebrews 2:11**, Christ is not ashamed to call them *brethren*. However, our Lord may here, as in several other places, be using the *past* for the *future*; and the words may therefore be understood of the glory which they were to share with him in *heaven*.

Verse 23. That the world may know] That the Jewish people first, and secondly the Gentiles, may acknowledge me as the *true Messiah*, and be saved unto life eternal.

Verse 24. That they may behold my glory] That they may *enjoy* eternal felicity with me in thy kingdom. So the word is used, ^{<RRB>}**John 3:3**; ^{<ORB>}**Matthew 5:8**. The design of Christ is, that all who *believe* should *love* and *obey, persevere* unto the end, and be eternally *united* to himself, and the ever blessed God, in the kingdom of glory.

Verse 25. The world hath not known thee] Has not acknowledged me. See on ^{<B11>}**John 1:11, 12**.

And these have known] Here our Lord, returning to the disciples, speaks: 1st. Of their having *received him* as the Messiah; 2dly. Of his *making the Father known* unto them; 3dly. Of his purpose to *continue* to influence them by the *Spirit of truth*, that they might be perfectly *united* to God, by an *indwelling Saviour* for ever.

Verse 26. I have declared unto them thy name, &c.] I have taught them the true doctrine.

And will declare it] This he did: 1st. By the conversations he had with his disciples *after* his resurrection, during the space of forty days. 2dly. By the Holy Spirit which was poured out upon them on the day of *pentecost*. And all these declarations Jesus Christ made, that the *love* of God, and Christ Jesus himself, might dwell in them; and thus they were to become a habitation for God through the eternal Spirit.

OUR Lord’s sermon, which he concluded by the prayer recorded in this chapter, begins at ^{<B13>}**John 13:13**, and is one of the most excellent that can be conceived. His sermon on the mount shows men what they should *do*, so as to please God: this sermon shows them *how* they are to do the

things prescribed in the other. In the *former* the reader sees a *strict morality* which he fears he shall never be able to perform: in *this*, he sees all things are possible to him who believes; for that very God who made him shall dwell in his heart, and enable him to do all that He pleases to employ him in. No man can properly understand the nature and design of the religion of Christ who does not enter into the spirit of the preceding discourse. Perhaps no part of our Lord's words has been less understood, or more perverted, than the seventeenth chapter of St. John. I have done what I could, in so small a compass, to make every thing plain, and to apply these words in that way in which I am satisfied he used them.

ST. JOHN

CHAPTER 18.

Jesus passes the brook Cedron, and goes to the garden of Gethsemane, 1. Judas, having betrayed him, comes to the place with a troop of men to take him, 2, 3. Jesus addresses them, and they fall to the ground, 4-6. He addresses them again, and Peter smites Malchus, 7-11. They seize him and lead him away to Caiaphas, 12-14. Peter follows to the palace of the high priest, 15-18. The high priest questions Christ concerning his doctrine, and Jesus answers, and is smitten, 19-23. Peter denies his Lord twice, 24-27. Jesus is led to the judgment hall, and Pilate and the Jews converse about him, 28-32. Pilate converses with Jesus, who informs him of the spiritual nature of his kingdom, 33-37. Pilate returns to the Jews, and declares Christ to be innocent, 38. He seeks to discharge him, and the Jews clamour for his condemnation, 39. 40.

NOTES ON CHAP. 18.

Verse 1. Over the brook Cedron] Having finished the prayer related in the preceding chapter, our Lord went straight to the garden of Gethsemane, ^{<4076>}**Matthew 26:36**, which was in the mount of Olives, eastward of Jerusalem. This mount was separated from the city by a very narrow valley, through the midst of which the brook Cedron ran: see 1 Macc. 12:37; *Joseph. War*, b. v. c. 2, s. 3. xii. 2. Cedron is a very small rivulet, about six or seven feet broad, nor is it constantly supplied with water, being dry all the year, except during the rains. It is mentioned in the Old Testament: ^{<101523>}**2 Samuel 15:23**; ^{<11513>}**1 Kings 15:13**; ^{<12304>}**2 Kings 23:4**. And it appears the evangelist only mentions it here to call to remembrance what happened to David, when he was driven from Jerusalem by his son Absalom, and he and his followers obliged to pass the brook Cedron on foot: see ^{<101523>}**2 Samuel 15:23**. All this was a very expressive figure of what happened now to this second David, by the treachery of one of his own disciples. This brook had its name probably from **rdq Kadar**, he was black; it being the place into which the blood of the sacrifices, and other filth of the city, ran. It was rather, says Lightfoot, the sink, or the common sewer, of the city, than a brook. Some copyists, mistaking **κεδρων** for Greek, have changed **του** into **των**, and thus have written **των κεδρων**, of cedars, instead of **του κεδρων**, the brook of Cedron: but this last is undoubtedly the genuine reading.

A garden] Gethsemane: see Clarke on “^{<4076>}Matthew 26:36”.

The Jewish grandees had their gardens and pleasure grounds without the city even in the mount of Olives. This is still a common custom among the Asiatics.

St. John mentions nothing of the agony in the garden; probably because he found it so amply related by all the other evangelists. As that account should come in here, the reader is desired to consult the notes on ^{<4076>}Matthew 26:36-47. See also ^{<4143>}Mark 14:30-36, and ^{<4224>}Luke 22:40-44.

Verse 2. Judas-knew the place] As many had come from different quarters to celebrate the passover at Jerusalem, it could not be an easy matter to find lodging in the city: Jesus therefore chose to pass the night in the garden with his disciples which, from this verse, and from ^{<4223>}Luke 22:39, we find was his frequent custom, though he often lodged in Bethany. But, as he had supped in the city this evening, Judas took it for granted that he had not gone to Bethany, and therefore was to be met with in the garden; and, having given this information to the priests, they gave him some soldiers and others that he might be the better enabled to seize and bring him away.

Verse 3. A band] τὴν σπειραν, *The band or troop*. Some think that the *spira* was the same as the Roman *cohort*, and was the *tenth* part of a *legion*, which consisted sometimes of 4200, and sometimes of 5000 foot. But *Raphelius*, on ^{<4177>}Matthew 27:27, has clearly proved, from *Polybius*, that the *spira* was no more than a *tenth* of the *fourth* part of a legion. And as the number of the legion was *uncertain*, and their divisions not at all *equal*, no person can tell how many the band or *spira* contained. See many curious particulars in *Raphelius* on this point, vol. i. p. 351, edit. 1747. This band was probably those *Roman soldiers* given by the governor for the defense of the temple; and the *officers* were those who belonged to the Sanhedrin.

With lanterns and torches] With these they had intended to search the corners and caverns, provided Christ had hidden himself; for they could not have needed them for any other purpose, it being now the fourteenth day of the moon's age, in the month Nisan, and consequently she appeared *full and bright*. The *weapons* mentioned here were probably no other than *clubs, staves*, and instruments of that kind, as we may gather from

~~<1055>~~ **Matthew 26:55**; ~~<1148>~~ **Mark 14:48**; ~~<1225>~~ **Luke 22:52**. The *swords* mentioned by the other evangelists were probably those of the *Roman soldiers*; the *clubs* and *staves* belonged to the chief priest's officers.

Verse 4. Jesus knowing all things, &c.] He had gone through all his preaching, working of miracles, and passion, and had nothing to do now but to offer up himself on the cross; he therefore went forth to meet them, to deliver himself up to death.

Verse 5. Jesus of Nazareth.] They did not say this till after Judas kissed Christ, which was the sign which he had agreed with the soldiers, &c., to give them, that they might know whom they were to seize: see ~~<1058>~~ **Matthew 26:48**. Though some harmonists place the *kiss* after what is spoken in the ninth verse.

Verse 6. They went backward, and fell to the ground.] None of the other evangelists mentions this very important circumstance. Our Lord chose to give them this proof of *his* infinite power, that they might know that *their* power could not prevail against him if he chose to exert his might, seeing that the very breath of his mouth confounded, drove back, and struck them down to the earth. Thus by the *blast* of God they might have perished, and by the *breath* of his nostrils they might have been consumed: ~~<1800>~~ **Job 4:9**.

Verse 8. Let these go their way] These words are rather words of *authority*, than words of *entreaty*. I *voluntarily* give myself up to you, but you must not molest one of these my disciples. At your peril injure them. Let them go about their business. I have already given you a sufficient proof of my power: I will not exert it in my own behalf, for I will lay down my life for the sheep; but I will not permit you to injure the least of *these*. It was certainly the supreme power of Christ that kept the soldiers and the mob from destroying all the disciples present, when Peter had given them such provocation, in cutting off the ear of Malchus. There were probably no other disciples with Christ than Peter, James, and John, at this time. see ~~<1057>~~ **Matthew 26:37**; ~~<1133>~~ **Mark 13:33**.

Verse 10. Having a sword] See Clarke's note on "~~<1226>~~ **Luke 22:36**".

Cut off his right ear.] He probably designed to have cloven his skull in two, but God turned it aside, and only permitted the ear to be taken off; and this he would not have suffered, but only that he might have the

opportunity of giving them a most striking proof of his Divinity in working an astonishing miracle on the occasion: see the notes on ^{<A051>}**Matthew 26:51-56**.

The other three evangelists mention this transaction; but neither give the name of *Peter* nor of *Malchus*, probably because both persons were *alive* when they wrote; but it is likely both had been long dead before St. John published his history.

Verse 11. The cup which my Father hath given me] The cup signifies, sometimes the lot of life, whether prosperous or adverse: here it signifies the final sufferings of Christ.

Verse 12. The captain] *χιλιαρχος*, The *chiliarch*, or *chief over one thousand men*-answering nearly to a *colonel* with us. See Clarke's note on "^{<A224>}**Luke 22:4**". He was probably the prefect or captain of the temple guard.

Verse 13. To Annas] This man must have had great authority in his nation: 1. Because he had been a long time high priest; 2. Because he had no less than five sons who successively enjoyed the dignity of the high priesthood; and, 3. Because his son-in-law *Caiaphas* was at this time in possession of that office. It is likely that *Annas* was chief of the *Sanhedrin*, and that it was to him in that office that Christ was *first* brought. Some think that *Annas* was still high priest, and that *Caiaphas* was only his *deputy*, though he did the principal part of the business, and that it is because of this that he is called high priest. But see the notes on ^{<A004>}**Matthew 2:4**, and ^{<A012>}**Luke 3:2**.

That same year.] The office was now no longer *during life* as formerly. See Clarke's note on "^{<A114>}**John 11:49**".

What is related in the 24th verse, {^{<A1824>}**John 18:24**}, *Now Annas had sent him bound to Caiaphas*, comes properly in after the 13th verse. {^{<A1813>}**John 18:13**} One of the Vienna MSS. adds this verse here; the later *Syriac* has it in the margin, and St. *Cyril* in the text. See the *margin*.

Verse 14. Caiaphas was he which gave counsel, &c.] Therefore he was an improper person to sit in judgment on Christ, whom he had *prejudged* and *precondemned*: see on ^{<A115>}**John 11:50-52**. But Christ must not be treated according to the rules of *justice*: if he had, he could not have been put to death.

Verse 15. And-another disciple] Not THAT *other disciple*, for the article is omitted by AD, *two* others; some *editions*; *Syriac, Persic, Gothic, and Nonnus*. So the *Vulgate* is to be understood. There are many conjectures who this disciple was: *Jerome, Chrysostom, Theophylact, Nonnus, Lyra, Erasmus, Piscator*, and others, say it was *John*. It is true John frequently mentions himself in the third person; but then he has always, *whom Jesus loved*, as in ^{<43123>}**John 13:23; 19:26; 21:7, 20**, except in ^{<43125>}**John 19:35**, where he has plainly pointed out himself as writer of this Gospel; but, in the place before us, he has mentioned no circumstance by which that disciple may be known to be John. To this may be added that John being not only a *Galilean*, but a fisherman by trade, it is not likely that he should have been known to the high priest, as it is here said of that disciple who followed Jesus with Peter. See Bishop *Pearce* and *Calmet*. The conjecture of Grotius is the most likely: viz. that it was the person at whose house Jesus had supped. St. Augustin, *Tract.* 113, speaks like a man of sound sense: We should not decide hastily, says he, on a subject concerning which the Scripture is silent.

Verse 17. The damsel that kept the door] *Cæzarius*, a writer quoted by *Calmet*, says this portress was named *Ballila*. It is worthy of remark that *women*, especially *old women*, were employed by the ancients as *porters*. In ^{<4046>}**2 Samuel 4:6**, both the Septuagint and *Vulgate* make a *woman* porter to *Ishbosheth*. ARISTOPHANES, in *Vespis*, v. 765, mentions them in the same office and calls them **σηκίς**, *Sekis*, which seems to signify a *common maid-servant*:-

᾿Οτι την θυραν ανεωξεν η σηκίς λαθρα.

And EURIPIDES, *Troad*. brings in *Hecuba*, complaining that she, who was wont to sit upon a throne, is now reduced to the miserable necessity of becoming a *porter*, or a nurse, in order to get a morsel of bread. And PLAUTUS, *Curcul.* Act. i. sc. 1, mentions an old woman who was keeper of the gate:-

Anus hic solet cubitare janitrix.

Why *they*, in preference to men, should be pitched upon for this office, I cannot conceive; but we find the usage was common in all ancient nations. See *Clarke's notes* on ^{<4169>}“**Matthew 26:69**”.

Verse 18. Servants and officers] These belonged to the chief priests, &c.; the Roman soldiers had probably been dismissed after having conducted Christ to Annas.

Verse 19. Asked Jesus of his disciples, and of his doctrine.] He probably asked him by what authority, or in virtue of what right, he collected disciples, formed a different sect, preached a new doctrine, and set himself up for a public reformer? As religion was interested in these things, the high priest was considered as being the proper judge. But all this, with what follows, was transacted by *night*, and this was contrary to established laws. For the *Talmud* states, Sanhed. c. iv. s. 1, that—"Criminal processes can neither commence nor terminate, but during the course of the *day*. If the person be acquitted, the sentence may be pronounced during that day; but, if he be condemned, the sentence cannot be pronounced till the next day. But no kind of judgment is to be executed, either on the eve of the Sabbath, or the eve of any festival." Nevertheless, to the lasting infamy of this people, Christ was judicially interrogated and condemned during the night; and on the night too of the passover, or, according to others, on the *eve* of that feast. Thus, as I have remarked before, all the forms of justice were insulted and outraged in the case of our Lord. In this his humiliation his judgment was taken away. See ~~4083~~ **Acts 8:33**.

Verse 20. I spake openly to the world] To every person in the land indiscriminately—to the people at large: the **τω κοσμου**, here, is tantamount to the French *tout le monde*, all the world, i.e. every person within reach. This is another proof that St. John uses the term *world* to mean the Jewish people only; for it is certain our Lord did not preach to the Gentiles. The answer of our Lord, mentioned in this and the following verse, is such as became a person conscious of his own innocence, and confident in the righteousness of his cause. I have taught in the temple, in the synagogues, in all the principal cities, towns, and villages, and through all the country. I have had no secret school. You and your emissaries have watched me every where. No doctrine has ever proceeded from my lips, but what was agreeable to the righteousness of the law and the purity of God. My disciples, when they have taught, have taught in the same way, and had the same witnesses. Ask those who have attended our public ministrations, and hear whether they can prove that I or my disciples have preached any false doctrines, have ever troubled society, or disturbed the state. Attend to the ordinary course of justice, call witnesses, let them make their depositions, and then proceed to judge according to the evidence brought before you.

Verse 22. One of the officers-struck Jesus] This was an outrage to all justice: for a prisoner, before he is condemned, is ever considered to be under the especial protection of justice; nor has any one a right to touch him, but according to the direction of the law. But it has been observed before that, if *justice* had been done to Christ, he could neither have suffered nor died.

Verse 24. Now Annas had sent him, &c.] It has been observed before that the proper place of this verse is immediately after the 13th; and, if it be allowed to stand here, it should be read in a parenthesis, and considered as a recapitulation of what had been before done.

Verse 27. And-the cock crew.] Peter denied our Lord *three* times:-

Peter's *first* denial.

I. This took place, when he was *without*, or *beneath*, in the hall of Caiaphas's house. He was not in the *higher* part where Christ stood before the high priest; but *without* that division of the hall, and in the lower part with the servants and officers, at the fire kindled in the midst of the hall, ^{<31816>}**John 18:16, 18;** and the girl who kept the door had entered into the hall, where she charged Peter.

Peter's *second* denial.

II. This was in a short time after the first, ^{<2258>}**Luke 22:58.** Having once denied his Master, he naturally retired from the place where his accuser was to the vestibule of the hall, ^{<10571>}**Matthew 26:71,** and it was the time of the first cock-crowing, or soon after midnight. After remaining here a short time, perhaps an hour, another girl sees him, and says to them who were standing by in the vestibule, that *he was one of them*. Peter, to avoid this charge, withdraws into the hall, and warms himself. The girl, and those to whom she had spoken, follow him; the communication between the two places being immediate. Here a *man* enforces the charge of the *girl*, according to Luke; and *others* urge it, according to St. John; and Peter denies Jesus vehemently.

Peter's *third* denial.

III. He was now in the *hall*, and also within sight of Jesus, though at such a distance from him that Jesus could not know what passed, but in a supernatural way. And, about an hour after his second denial, those who

stood by founded a *third* charge against him, on his being a *Galilean*, which St. Luke says, ^{<4229>}**Luke 22:59**, one in particular strongly affirmed; and which, according to John, ^{<41836>}**John 18:26**, was supported by one of Malchus's relations. This occasioned a more vehement denial than before, and immediately the cock crew the second time, which is eminently called **αλεκτοροφωνια**. The first denial may have been between our twelve and one; and the second between our two and three.

At the time of the *third* denial, ^{<42261>}**Luke 22:61** proves that Jesus was in the same room with Peter. We must farther observe that Matthew, ^{<41857>}**Matthew 26:57**, lays the scene of Peter's denials in the house of Caiaphas: whereas John, ^{<41815>}**John 18:15-23**, seems to intimate that these transactions took place in the house of Annas; but this difficulty arises from the injudicious insertion of the particle **ουν**, *therefore*, in ^{<41824>}**John 18:24**, which should be omitted, on the authority of ADES, Mt. BH, many others; besides some *versions*, and some of the primitive *fathers*. Griesbach has left it out of the text. See Bishop Newcome's Harm. notes, p. 48.

The time of Peter's denials happened during the space of the *third* Roman watch, or that division of the night, between twelve and three, which is called **αλεκτοροφωνια**, or *cock-crowing*, ^{<41335>}**Mark 13:35**. Concerning the nature and progress of Peter's denial, see the notes on ^{<41858>}**Matthew 26:58, 69-75**.

Verse 28. The hall of judgment] **εις το πραιτωριος**, *To the prætorium*. This was the house where Pilate lodged; hence called in our margin, *Pilate's house*. The prætorium is so called from being the dwelling-place of the *prætor*, or chief of the province. It was also the place where he held his court, and tried causes.

St. John has omitted all that passed in the house of Caiaphas—the accusations brought against Christ—the false witnesses—the insults which he received in the house of the high priest—and the assembling of the grand council, or Sanhedrin. These he found amply detailed by the other three evangelists; and for this reason it appears that he omitted them. John's is properly a supplementary Gospel.

Lest they should be defiled] The Jews considered even the *touch* of a Gentile as a legal defilement; and therefore would not venture into the prætorium, for fear of contracting some impurity, which would have

obliged them to separate themselves from all religious ordinances till the evening, ^{<B1510>}**Leviticus 15:10, 11, 19, 20.**

That they might eat the passover.] Some maintain that **το πασχα** here does not mean the paschal lamb, but the other sacrifices which were offered during the paschal solemnity—for this had been eaten the evening before; and that our Lord was crucified the day after the passover. Others have maintained that the paschal lamb is here meant; that this was the proper day for sacrificing it; that it was on the very hour in which it was offered that Christ expired on the cross; and that therefore our Lord did not eat the Paschal lamb this year, or that he ate it some hours before the common time. Bishop *Pearce* supposes that it was lawful for the Jews to eat the paschal lamb any time between the evening of Thursday and that of Friday. He conjectures too that this permission was necessary on account of the immense number of lambs which were to be killed for that purpose. When *Cestius* desired to know the number of the Jews, he asked the priests how he might accomplish his wish? They informed him that this might be known by the number of the lambs slain at the passover, as never less than *ten* partook of one lamb, though *twenty* might feast on it. On this mode of computation he found the lambs to be 256,500; **εικοσι πεντε μυριαδας ηριθμησαν, προς δε εξακισχιλια και πεντακοσια.** See Josephus, War, b. vi. c. 9. s. 3.

That Jesus ate a passover this last year of his life is sufficiently evident from ^{<A1617>}**Matthew 26:17-19;** ^{<A1412>}**Mark 14:12-18;** ^{<A2218>}**Luke 22:8-15;** and that he ate this passover some hours before the ordinary time, and was himself slain at that hour in which the paschal lamb was ordered by the law to be sacrificed, is highly probable, if not absolutely certain. **See Clarke's note on ^{<A1621>}Matthew 26:20**", and at the conclusion of the chapter, where the subject, and the different opinions on it, are largely considered. **See Clarke ^{<A1626>}Matthew 26:26**"

Verse 29. Pilate then went out] This was an act of condescension; but, as the Romans had confirmed to the Jews the free use of all their rites and ceremonies, the governor could not do less than comply with them in this matter. He went out to them, that they might not be obliged to come into the hall, and thus run the risk of being defiled.

Verse 30. If he were not a malefactor] So they did not wish to make Pilate the judge, but the executor of the sentence which they had already illegally passed.

Verse 31. It is not lawful for us to put any man to death] They might have judged Jesus according to their law, as Pilate bade them do; but they could only *excommunicate* or *scourge* him. They might have voted him worthy of death; but they could not put him to death, if any thing of a secular nature were charged against him. The power of life and death was in all probability taken from the Jews when *Archelaus*, king of Judea, was banished to Vienna, and Judea was made a Roman province; and this happened more than *fifty* years before the destruction of Jerusalem. But the Romans suffered *Herod*, mentioned ^{<4120>}**Acts 12:1**, &c., to exercise the power of life and death during his reign. See much on this point in *Calmet* and *Pearce*. After all, I think it probable that, though the power of life and death was taken away from the Jews, as far as it concerned affairs of state, yet it was continued to them in matters which were wholly of an ecclesiastical nature; and that they only applied thus to Pilate to persuade him that they were proceeding against Christ as an *enemy* of the *state*, and not as a transgressor of their own peculiar laws and customs. Hence, though they assert that he should die according to their law, *because he made himself the Son of God*, ^{<4197>}**John 19:7**, yet they lay peculiar stress on his being an enemy to the Roman government; and, when they found Pilate disposed to let him go, they asserted that if he did he was not Cæsar's friend, ^{<4182>}**John 18:12**. It was this that intimidated Pilate, and induced him to give him up, that they might crucify him. How they came to lose this power is accounted for in a different manner by Dr. *Lightfoot*. His observations are very curious, and are subjoined to the end of this chapter. See *Clarke* ^{<4184>}**John 18:40**"

Verse 32. That the saying of Jesus might be fulfilled] Or, *thus the word was fulfilled*. God permitted the Jews to lose the power of life and death, in the sense before stated, that according to the Roman laws, which punished sedition, &c., with the cross, Christ might be crucified, according to his own prediction: ^{<4123>}**John 12:32; 3:14**.

Verse 33. Art thou the king of the Jews?] St. Luke says, expressly, ^{<4232>}**Luke 23:2**, that when the Jews brought him to Pilate they began to accuse him as a rebel, who said he was king of the Jews, and forbade the people to pay tribute to Cæsar. It was in consequence of this accusation that Pilate asked the question mentioned in the text.

Verse 34. Sayest thou this thing of thyself] That is, Is it because my *enemies* thus accuse me, or because *thou* hast any suspicion of me, that thou askest this question?

Verse 35. Am I a Jew?] That is, I am not a Jew, and cannot judge whether thou art what is called the *Christ*, the *king of the Jews*. It is thy own countrymen, and their spiritual rulers, who delivered thee up to me with the above accusation.

What hast thou done?] If thou dost not profess thyself king over this people, and an enemy to Cæsar, what is it that thou hast done, for which they desire thy condemnation?

Verse 36. My kingdom is not of this world] It is purely spiritual and Divine. If it had been of a *secular* nature, then my servants would have contended—they would have opposed force with force, as the kingdoms of this world do in their wars; but as my kingdom as not of this world, therefore no resistance has been made. *Eusebius* relates, *Hist. Eccles.* lib. iii. c. 20, that “The relatives of our Lord were brought before Domitian, and interrogated whether they were of the family of David; and what sort the kingdom of Christ was, and where it would appear? They answered, that this kingdom was *neither of this world*, nor *of an earthly nature*; that it was altogether *heavenly* and *angelical*; and that it would not take place till the end of the world.”

Verse 37. Thou sayest] A common form of expression for, yes, it is so. I was born into the world that I might set up and maintain a spiritual government: but this government is established in and by truth. All that love truth, hear my voice and attend to the spiritual doctrines I preach. It is by *truth* alone that I influence the minds and govern the manners of my subjects.

Verse 38. What is truth] Among the sages of that time there were many opinions concerning *truth*; and some had even supposed that it was a thing utterly out of the reach of men. Pilate perhaps might have asked the question in a mocking way; and his not staying to get an answer indicated that he either despaired of getting a satisfactory one, or that he was indifferent about it. This is the case with thousands: they appear desirous of knowing the truth, but have not patience to wait in a proper way to receive an answer to their question.

I find in him no fault] Having asked the above question, and being convinced of our Lord's innocence, he went out to the Jews to testify his convictions and to deliver him, if possible, out of their hands.

Verse 39. But ye have a custom] Nothing relative to the origin or reason of this custom is known. Commentators have swam in an ocean of conjecture on this point. They have lost their labour, and made nothing out: see the notes on ^{<42715>}**Matthew 27:15**; ^{<42317>}**Luke 23:17**.

Verse 40. Barabbas was a robber] See ^{<42716>}**Matthew 27:16**.

The later *Syriac* has in the margin, **αρχιληστας**, a *chief robber*, a *captain of banditti*, and it is probable that this was the case. He was not only a person who lived by plunder, but shed the blood of many of those whom he and his *gang* robbed, and rose up against the Roman government, as we learn from ^{<42319>}**Luke 23:19**. There never existed a more perfidious, cruel, and murderous people than these Jews; and no wonder they preferred a *murderer* to the *Prince of peace*. Christ himself had said, If ye were of the world, the world would love its own. *Like cleaves to like*: hence we need not be surprised to find the *vilest* things still preferred to Christ, his kingdom, and his salvation.

1. IT is not easy to give the character of Pilate. From the manner of his conduct, we scarcely can tell when he is in jest or in earnest. He appears to have been fully convinced of the innocence of Christ; and that the Jews, through envy and malice, desired his destruction. On this ground he should have released him; but he was afraid to offend the Jews. He knew they were an uneasy, factious, and seditious people; and he was afraid to irritate them. *Fiat justitia, ruat cælum!* was no motto of his. For fear of the clamours of this bad people, he permitted all the forms and requisitions of justice to be outraged, and abandoned the most innocent Jesus to their rage and malice. In this case he knew *what was truth*, but did not follow its dictates; and he as hastily abandoned the author of it as he did the question he had asked concerning it. Pilate, it is true, was disposed to pity—the Jews were full of malice and cruelty. They both, however, joined in the murder of our Lord. The most that we can say for Pilate is, that he was disposed to justice, but was not inclined to hazard his comfort or safety in doing it. He was an easy, pliable man, who had no objection to do a right thing if it should cost him no trouble; but he felt no disposition to make any sacrifice, even in behalf of innocence, righteousness, and truth. In all the business

Pilate showed that he was not a *good man*; and the Jews proved that they were of their father, the devil. See ~~<41908>~~ **John 19:8**.

2. As Dr. Lightfoot has entered into a regular examination of *when* and *how* the Jews lost the power of life and death in criminal cases, it may be necessary to lay before the reader a copious abstract of his researches on this subject, founded on ~~<41831>~~ **John 18:31**.

“It cannot be denied that all capital judgment, or sentence upon life, had been taken from the Jews for above forty years before the destruction of *Jerusalem*, as they oftentimes themselves confess. But how came this to pass? It is commonly received that the *Romans*, at this time the *Jews*’ lords and masters, had taken from all their courts a power and capacity of judging the capital matters. Let us superadd a few things here. *Rabh Cahna saith, When R. Ismael bar Jose lay sick, they sent to him, saying, Pray, sir, tell us two or three things which thou didst once tell us in the name of thy Father. He saith to them, A hundred and fourscore years before the destruction of the temple, the wicked kingdom (the Roman empire) reigned over Israel, fourscore years before the destruction of the temple, they (the fathers of the Sanhedrin) determined about the uncleanness of the heathen land, and about glass vessels. Forty years before the destruction of the temple, the Sanhedrin removed and sat in the Taberne. What is the meaning of this tradition? Rabbi Isaac bar Abdimi saith, They did not judge judgments of mulcts. The gloss is, Those are the judgments about fining any that offered violence, that entice a maid, and the price of a servant. When, therefore, they did not sit in the room Gazith, they did not judge about these things, and so those judgments about mulcts or fines ceased. Avodoh Zarah. fol. 82. Here we have one part of their judiciary power lost; not taken away from them by the Romans, but falling of itself, as it were, out of the hands of the Sanhedrin. Nor did the Romans indeed take away their power of judging in capital matters; but they, by their own oscitancy, supine and unreasonable lenity, lost it themselves, for so the Gemara goes on: Rabh Hachman bar Isaac saith, Let him not say that they did not judge judgments of mulcts, for they did not judge capital judgments either. And whence comes this? When they saw that so many murders and homicides multiplied upon them that they could not well judge and call them to account, they said, It is better for us that we remove from place to place; for how can we otherwise (sitting here and not punishing them) not contract guilt upon ourselves?*”

“They thought themselves obliged to punish murderers while they sat in the room *Gazith*, for the place itself engaged them to it. They are the words of the Gemarists, upon which the gloss. *The room Gazith was half of it within, and half of it without, the holy place. The reason of which was, that it was requisite that the council should sit near the Divine Majesty. Hence it is that they say, Whoever constitutes an unfit judge is as if he planted a grove by the altar of the Lord, as it is written, Judges and officers shalt thou make thee; and it follows presently after, Thou shalt not plant thee a grove near the altar of the Lord thy God,*

Deuteronomy 16:18, 21. *They removed therefore from Gazith, and sat in the Taberne; now though the Taberne were upon the mountain of the temple, yet they did not sit so near the Divine Majesty there as they did when they sat in the room Gazith.*

“Let us now in order put the whole matter together.

“I. The Sanhedrin were most stupidly and unreasonably remiss in their punishment of capital offenders; going upon this reason especially, that they counted it so horrible a thing to put an Israelite to death. Forsooth, he is of the seed of *Abraham*, of the blood and stock of *Israel*, and you must have a care how you touch such a one!

“*R. Eliezer bar Simeon had laid hold on some thieves. R. Joshua bar Korchah sent to him, saying, O thou vinegar, the son of good wine! (i.e. O thou wicked son of a good father!) how long wilt thou deliver the people of God to the slaughter! He answered and said, I root the thorns out of the vineyard. To whom the other: Let the Lord of the vineyard come and root them out himself. Bava Mezhiah, fol. 83, 2.* It is worth noting, that the very *thieves* of *Israel* are the people of *God*; and they must not be touched by any man, but referred to the judgment of *God* himself!

“*When R. Ismael bar R. Jose was constituted a magistrate by the king, there happened some such thing to him; for Elias himself rebuked him, saying, How long wilt thou deliver over the people of God to slaughter! Ibid. fol. 64, 1.* Hence that which we alleged elsewhere: *The Sanhedrin that happens to sentence any one to death within the space of seven years, is termed a destroyer. R. Eliezer ben Azariah saith it is so, if they should but condemn one within seventy years. Maccoth, fol. 7, 1.*

“II. It is obvious to any one how this foolish remissness, and letting loose the reins of judgment, would soon increase the numbers of robbers,

murderers, and all kinds of wickedness; and indeed they did so abundantly multiply that the Sanhedrin neither could nor durst, as it ought, call the criminals to account. The law slept, while wickedness was in the height of its revels; and punitive justice was so out of countenance that as to uncertain murders they made no search, and against certain ones they framed no judgement. *Since the time that homicides multiplied, the beheading the heifer ceased.* Sotoh, fol. 47, 1. And in the place before quoted in *Avodah: When they saw the numbers of murderers so greatly increase that they could not sit in judgment upon them, they said, Let us remove, &c.*, fol. 8, 2. So in the case of adultery, which we also observed in our notes on ~~Exod~~ **John 8:3-11**. *Since the time that adultery so openly advanced, under the second temple, they left off trying the adulteress by the bitter water, &c. Mainaon. in Sotoh, cap. 3.*

“So that, we see, the liberty of judging in capital matters was no more taken from the *Jews* by the *Romans* than the beheading of the heifer, or the trial of the suspected wife by the bitter waters, was taken away by them, which no one will affirm. *It is a tradition of R. Chaia, from the day wherein the temple was destroyed, though the Sanhedrin ceased, yet the four kinds of death* (which were wont to be inflicted by the Sanhedrin) *did not cease. For he that had deserved to be stoned to death, either fell off from some house, or some wild beast tore and devoured him. He that had deserved burning, either fell into some fire, or some serpent bit him. He that had deserved to be slain* (i.e. with the sword) *was either delivered into the hands of some heathen king, or was murdered by robbers. He that had deserved strangling, was either drowned in some river, or choked by a squinancy.*

“This must be observed from the evangelists, that when they had Christ in examination in the palace of the high priest all night, in the morning the whole Sanhedrin met that they might pass sentence of death upon him. Where then was this that they met? Questionless in the room *Gazith*-at least if they adhered to their own rules and constitutions: *Thither they betook themselves sometimes upon urgent necessity.* The gloss before quoted excepts *only the case of murder*, with which, amongst all their false accusations, they never charged Christ.

“But, however, suppose it were granted that the great council met either in the Taberne, or some other place, (which yet agreed by no means with their own tradition,) did they deal truly, and as the matter really and indeed

was, with *Pilate*, when they tell him, *It is not lawful for us to put any man to death?* He had said to them, *Take ye him and judge him according to your laws.* We have indeed judged and condemned him, but we cannot put any one to death. Was this that they said in fact true? How came they then to stone the proto-martyr *Stephen*? How came they to stone Ben Sarda at Lydda? Hieros. Sanhed. fol. 25, 4. How came they to burn the priest's daughter alive that was taken in adultery? Bab. Sanhed. fol. 52, 1, and 51, 1. It is probable that they had not put any one to death as yet, since the time that they had removed out of *Gazith*, and so might the easier persuade *Pilate* in that case. But their great design was to throw off the odium of Christ's death from themselves; at least among the vulgar crowd; fearing them, if the council should have decreed his execution. They seek this evasion, therefore, which did not altogether want some colour and pretext of truth; and it succeeded according to what they desired. Divine Providence so ordering it as the evangelist intimates, ~~<B182>~~ **John 18:32**, *That the saying of Jesus might be fulfilled, which he spake signifying what death he should die:* that is, be crucified according to the custom of the Romans. While I am upon this thought, I cannot but reflect upon that passage, than which nothing is more worthy observation in the whole description of the *Roman beast* in the *Revelation*, ~~<661304>~~ **Revelation 13:4**. *The dragon which gave power to the beast.* We cannot say this of the *Assyrian*, *Babylonish*, or any other monarchy; for the Holy Scriptures do not say it. But reason dictates, and the event itself tells us, that there was something acted by the *Roman* empire in behalf of the *dragon*, which was not compatible with any other, that is, the putting of the Son of God to death. Which thing we must remember as often as we recite that article of our creed, 'He suffered under *Pontius Pilate*,' that is, was put to death by the Roman empire."

ST. JOHN

CHAPTER 19.

Jesus is scourged, crowned with thorns, and mocked by the soldiers, 1-3. He to brought forth by Pilate, wearing the purple robe; and the Jews clamour for his death, 4-8. Conversation between our Lord and Pilate, 9-11. Pilate expostulates with the Jews on their barbarous demands; but they become more inveterate, and he delivers Christ into their hands, 12-16. He, bearing his cross, is led to Golgotha, and crucified, 17-22. The soldiers cast lots for his raiment, 23, 24. Jesus commends his mother to the care of John, 25-27. Jesus thirsts, receives vinegar, and dies, 28-30. The Jews request that the legs of those who were crucified might be broken; the soldiers break those of the two thieves, and pierce the side of Christ; the Scriptures fulfilled in these acts, 31-37. Joseph of Arimathea begs the body of Christ; and Nicodemus brings spices to embalm it, 38-40. He is laid in a new sepulchre, 41, 42.

NOTES ON CHAP. 19.

Verse 1. Pilate took Jesus, and scourged him.] That is, caused him to be scourged: for we cannot with *Bede* suppose that he scourged him with his own hand.

As our Lord was scourged by order of Pilate, it is probable he was scourged in the Roman manner, which was much more severe than that of the Jews. The latter never gave more than *thirty-nine* blows; for the law had absolutely forbidden a man to be *abused*, or his *flesh cut* in this chastisement, ^{<1625B>}**Deuteronomy 25:3**. The common method of whipping or flogging in some places, especially that of a *military* kind, is a disgrace to the nation where it is done, to the laws, and to humanity. See ^{<10726>}**Matthew 27:26**, and the note there. Though it was customary to scourge the person who was to be crucified, yet it appears that Pilate had another end in view by scourging our Lord. He hoped that this would have satisfied the Jews, and that he might then have dismissed Jesus. This appears from ^{<12316>}**Luke 23:16**.

Verse 2. Platted a crown of thorns] See Clarke on “^{<10729>}**Matthew 27:29**”.

Verse 5. And Pilate saith] The word *Pilate*, which we supply in our version, is added by one MS., the later *Syriac*, later *Arabic*, and the *Coptic*.

Behold the man!] The man who, according to you, affects the government, and threatens to take away the empire from the Romans. Behold the man whom ye have brought unto me as an enemy to Cæsar, and as a sower of the seeds of sedition in the land! In him *I* find no guilt; and from him ye have no occasion to fear any evil.

Verse 6. Crucify HIM] *αυτον*, which is necessary to the text, and which is wanting in the common editions, and is supplied by our version in Italics, is added here on the authority of almost every MS. and version of importance. As it is omitted in the common editions, it affords another proof, that they were not taken from the best MSS.

Verse 7. We have a law] In ^{<B344>}Leviticus 24:14-16, we find that blasphemers of God were to be put to death; and the chief priests having charged Jesus with blasphemy, they therefore voted that he deserved to die. See ^{<B66>}Matthew 26:65, 66. They might refer also to the law against false prophets, ^{<B183>}Deuteronomy 18:20.

The Son of God.] It is certain that the Jews understood this in a very peculiar sense. When Christ called himself *the Son of God*, they understood it to imply positive *equality* to the Supreme Being: and, if they were wrong, our Lord never attempted to correct them.

Verse 8. He was the more afraid] While Jesus was accused only as a disturber of the peace of the nation, which accusation Pilate knew to be *false*, he knew he could deliver him, because the judgment in that case belonged to himself; but when the Jews brought a charge against him of the most capital nature, from their *own laws*, he then saw that he had every thing to fear, if he did not deliver Jesus to their will. The Sanhedrin must not be offended—the populace must not be irritated: from the former a complaint might be sent against him to Cæsar; the latter might revolt, or proceed to some acts of violence, the end of which could not be foreseen. Pilate was certainly to be pitied: he saw what was right, and he wished to do it; but he had not sufficient firmness of mind. He did not attend to that important maxim, *Fiat justitia: ruat cælum*. Let justice be done, though the heavens should be dissolved. He had a *vile* people to govern, and it was not an easy matter to keep them quiet. Some suppose that Pilate's fear arose from hearing that Jesus had said he was *the Son of God*; because Pilate, who was a polytheist, believed that it was possible for the offspring of the gods to visit mortals; and he was afraid to condemn Jesus, for fear of

offending some of the supreme deities. Perhaps the question in the succeeding verse refers to this.

Verse 9. Whence art thou?] This certainly does not mean, From what *country* art thou? for Pilate knew this well enough; but it appears he made this inquiry to know who were the parents of Christ; what were his pretensions, and whether he really were a *demigod*, such as the heathens believed in. To this question we find our Lord gave no answer. He had already told him that his kingdom was not of this world; and that he came to erect a spiritual kingdom, not a temporal one: ^{<B1836>}**John 18:36, 37**. This answer he deemed sufficient; and he did not choose to satisfy a criminal curiosity, nor to enter then into any debate concerning the absurdity of the heathen worship.

Verse 11. Hath the greater sin.] It is a sin in thee to condemn me, while thou art convinced in thy conscience that I am *innocent*: but the *Jews* who delivered me to thee, and *Judas* who delivered me to the Jews, have the *greater* crime to answer for. Thy ignorance in some measure excuses *thee*; but the rage and malice of the Jews put *them* at present out of the reach of mercy.

Verse 12. Pilate sought to release him] Pilate made *five* several attempts to release our Lord; as we may learn from ^{<A2304>}**Luke 23:4, 15, 20, 22;** ^{<B1904>}**John 19:4, 12, 13.**

Thou art not Cæsar's friend] Thou dost not act like a person who has the interest of the emperor at heart. Ambassadors, prefects, counsellors, &c., were generally termed the *friends* of the emperor. This insinuation determined Pilate to make no longer resistance: he was afraid of being accused, and he knew *Tiberius* was one of the most jealous and distrustful princes in the world. During his reign, accusations of conspiracies were much in fashion; they were founded on the silliest pretenses, and punished with excessive rigour. See Calmet, *Tacit. An. l. i. c. 72, 73, 74. Sueton. in Tiber. c. 58.*

Verse 13. The Pavement] λιθοστρωτον, literally, *a stone pavement*: probably it was that place in the open court where the chair of justice was set, for the prefects of provinces always held their courts of justice in the open air, and which was paved with stones of *various colours*, like that of Ahasuerus, ^{<A70106>}**Esther 1:6**, of *red, blue, white, and black* marble; what we still term *Mosaic* work, or something in imitation of it; such as the *Roman*

pavements frequently dug up in this and other countries, where the Romans have had military stations.

Gabbatha.] That is, *an elevated place*; from **hbg** *gabah*, *high, raised up*; and it is very likely that the judgment seat was considerably *elevated* in the court, and that the governor went up to it by steps; and perhaps these very steps were what was called *the Pavement*. John does not say that *Lithostroton*, or *the Pavement*, is the *meaning* of the word *Gabbatha*; but that the *place* was called so in the *Hebrew*. The place was probably called *Lithostroton*, or the *Pavement*: the seat of judgment, *Gabbatha*, the *raised or elevated place*.

In several MSS. and versions, the scribes not understanding the Hebrew word, wrote it variously, *Gabbatha*, *Gabatha*, *Kapphatha*, *Kappata*, *Gennetha*, *Gennæsa*, and *Gennesar*. Lightfoot conjectures that the pavement here means the room *Gazith* in the temple, in which the grand council, called the Sanhedrin, held their meetings.

Verse 14. It was the preparation of the Passover] That is, the time in which they were just preparing to kill the paschal lamb. Critics differ widely concerning the time of our Lord's crucifixion; and this verse is variously understood. Some think it signifies merely the preparation of the *Sabbath*; and that it is called the preparation of the *passover*, because the preparation of the Sabbath happened that year on the eve of the Passover. Others think that the preparation of the Sabbath is distinctly spoken of in **John 19:31**, and was different from what is here mentioned. Contending *nations* may be more easily *reconciled* than contending *critics*.

The sixth hour] Mark says, **Mark 15:25**, that it was the *third* hour. **τριτη**, the *third*, is the reading of DL, *four* others, the *Chron. Alex.*, *Seuerus Antiochen.*, *Ammonius*, with others mentioned by *Theophylact. Nonnus*, who wrote in the *fifth* century, reads **τριτη**, the *third*. As in ancient times all the numbers were written in the manuscripts not at *large* but in numeral *letters*, it was easy for **Γ** *three*, to be mistaken for **ς** *six*. The *Codex Bezae* has generally numeral *letters* instead of words. *Bengel* observes that he has found the letter **Γ** *gamma*, THREE, exceedingly like the **ς** *episemon*, SIX, in some MSS. {*Episemon* = greek 'st' combined, similar appearance to final form sigma with a nearly flat top. Similar appearance to upper case gamma.} The major part of the best critics think that **τριτη**, the *third*, is the genuine reading. See **Clarke's note on "Mark 15:25"**.

Behold your king!] This was probably intended as an *irony*; and, by thus turning their pretended serious apprehensions into ridicule, he hoped still to release him.

Verse 15. Away with him] $\alpha\rho\omicron\nu$: probably this means, *kill him*. In ^{<2570>}Isaiah 57:1, it is said, $\kappa\alpha\iota \alpha\nu\delta\rho\epsilon\varsigma, \delta\iota\kappa\alpha\iota\omicron\iota \alpha\iota\rho\omicron\nu\nu\alpha\iota$, *and just men are taken away*; that is, according to some, by a violent death.

Verse 16. Then delivered he him] This was not till after he had washed his hands, ^{<41274>}Matthew 27:24, to show, by that symbolical action, that he was innocent of the death of Christ. John omits this circumstance, together with the insults which Christ received from the soldiers. See ^{<41276>}Matthew 27:26, &c.; ^{<41516>}Mark 15:16, &c.

Verse 17. Bearing his cross] He bore it all alone *first*; when he could no longer carry the *whole* through weakness, occasioned by the ill usage he had received, *Simon*, a Cyrenian, *helped* him to carry it: see **Clarke's note on** "^{<41272>}Matthew 27:32".

Golgotha] See Clarke on "^{<41273>}Matthew 27:33".

Verse 18. Two other] Matthew and Mark in the parallel places calls them *robbers* or *murderers*; they probably belonged to the *gang* of Barabbas. See about the *figure* of the cross, and the *nature* of crucifixion, on ^{<41275>}Matthew 27:35.

Verse 19. Pilate wrote a title] See Clarke on "^{<41277>}Matthew 27:37".

Verse 20. Hebrew,-Greek,-Latin.] See Clarke on "^{<42338>}Luke 23:38".

On ^{<41277>}Matthew 27:37, I have given this title in Hebrew, Greek, and Latin, as mentioned by this evangelist. The reader, however, will not be displeased to find the same title repeated here in a character which was written in the *fourth* century, and is probably nearly resembling that used in the earliest ages of Christianity. The Greek and Latin character, which is inserted here, is an exact fac-simile of that in the *Codex Bezae*, cut and cast at the expense of the University of Cambridge, for Dr. Kipling's edition of that most venerable MS. which contains the Greek text of the four evangelists and Acts; and the Latin text of the same, as it existed before the time of St. Jerome. Having examined the MS. myself, I can say that these types are a very faithful representation of the *original*.

In Hebrew, **עבריִיטי.**

אֵלֶּהֵם הַמִּלִּימִי אֶלֶּי מֵאֵרֶצְיָהּ [מָעַי]

In Greek, **Ελληνιστι.**

Ἰησοῦς ὁ ναζωρεὺς ὁ βασιλεὺς τῶν Ἰουδαίων

In Latin, **ωμαιστι.**

iehsus nazarenus rex iudæorum

Verse 22. What I have written, I have written.] That is, I will not alter what I have written. The Roman laws forbade the sentence to be altered when once pronounced; and as this inscription was considered as the *sentence* pronounced against our Lord, therefore, it could not be changed: but this form of speech is common in the Jewish writings, and means simply, what is done shall continue. Pilate seems to speak *prophetically*. This is the king of the Jews: they shall have no other Messiah for ever.

Verse 23. To every soldier a part] So it appears there were *four* soldiers employed in nailing him to and rearing up the cross.

The coat was without seam] Several have seriously doubted whether this can be literally understood, as they imagine that nothing with sleeves, &c. can be woven without a seam. But *Baun, de Vest. Sacer. Heb.* l. 1, c. 16, has proved, not only that such things were done by the ancients, and are still done in the east, but himself got a *loom* made, on which these kinds of tunics, *vents, sleeves*, and all, were woven in *one piece*. See much on this subject in *Calmet*. The clothes of a *Hindoo* are always *without a seam*; and the *Brahmins* would not wear clothes that were otherwise made. Besides, the *Hindoos* have no regular *tailors*.

Our Lord was now in the grand office of *high priest*, and was about to offer the *expiatory* victim for the sin of the world. And it is worthy of remark that the *very dress* he was in was similar to that of the Jewish high priest. The following is the description given of his dress by *Josephus*, *Ant.* b. iii. c. 7, s. 4: “Now this coat (**χιτων**) was not composed of *two pieces*, nor was it *sewed together* upon the shoulders and sides, but it was *one* long vestment, so *woven* as to have an opening for the neck; not an oblique one, but parted all along the back and breast; it was also parted where the hands were to come out.” A little before, the same author says, that “the high priest had a *long robe* of a blue colour, which hung down to the *feet*, and was *put over all the rest*.” It is likely that this was the same with that *upper*

garment which the soldiers divided among them, it being probably of a costly stuff. I may just add here, that I knew a woman who *knit* all kinds of clothes, even to the sleeves and button holes, *without a seam*; and have seen some of the garments which she made; that the thing is possible I have the fullest proof. For an explanation of *χιτων* and *ιματιον* which we translate *cloak*, and *coat*, see Clarke's note on "~~1029~~ Luke 6:29".

Verse 24. That the scripture might be fulfilled] These words are found in the common printed text, in ~~1075~~ **Matthew 27:35**; but they are omitted by ABDEFGHKLMSU, Mt. BHV, 150 others; the principal *versions*, *Chrysostom*, *Titus Bost.*, *Euthymius*, *Theophylact*, *Origen*, *Hilary*, *Augustin*, *Juven.* See *Griesbach's* second edition. But in the text of John they are not omitted by one MS., *version*, or *ancient commentator*.

The words are taken from ~~10218~~ **Psalms 22:18**, where it appears they were spoken prophetically of this treatment which Jesus received, upwards of a thousand years before it took place!

But it should be remarked that this form of speech, which frequently occurs, often means no more than that the thing so fell out that such a portion of Scripture may be exactly applied to it.

Verse 25. Mary the wife of Cleophas] She is said, in ~~10276~~ **Matthew 27:56**, (see the note there,) and ~~41540~~ **Mark 15:40**, to have been the mother of James the Less, and of Joses; and this James her son is said, in ~~10103~~ **Matthew 10:3**, to have been the son of Alpheus; hence it seems that *Alpheus* and *Cleopas* were the same person. To which may be added, that *Hegesippus* is quoted by Eusebius, *Hist. Eccl.* l. iii. c. 11, as saying that *Cleopas* was the *brother* of Joseph, the husband of the virgin. *Theophylact* says that *Cleopas*, (brother of Joseph, the husband of the virgin,) having died childless, his brother Joseph married his widow, by whom he had four sons, called by the evangelists *the brothers of our Lord*, and two daughters, the one named *Salome*, the other *Mary, the daughter of Cleopas*, because she was his daughter according to law, though she was the daughter of Joseph according to nature. There are several conjectures equally well founded with this last to be met with in the ancient commentators; but, in many cases, it is very difficult to distinguish the different *Marys* mentioned by the evangelists.

Verse 26. The disciple-whom he loved] John, the writer of this Gospel.

Woman, behold thy son!] This is a remarkable expression, and has been much misunderstood. It conveys no idea of *disrespect*, nor of unconcern, as has been commonly supposed. In the way of compellation, *man!* and *woman!* were titles of as much respect among the Hebrews as *sir!* and *madam!* are among us. But why does not Jesus call her *mother*? Probably because he wished to spare her feelings; he would not mention a name, the very sound of which must have wrung her heart with additional sorrow. On this account he says, *Behold thy son!* this was the language of pure natural affection: “Consider this crucified man no longer at present as any relative of thine; but take that disciple whom my power shall preserve from evil for thy son; and, while he considers thee as *his mother*, account him for *thy child*.” It is probable that it was because the keeping of the blessed virgin was entrusted to him that he was the only disciple of our Lord who died a natural death, God having preserved him for the sake of the person whom he gave him in charge. Many children are not only preserved alive, but abundantly prospered in temporal things, for the sake of the desolate parents whom God hast cast upon their care. It is very likely that Joseph was dead previously to this; and that this was the reason why the desolate virgin is committed to the care of the beloved disciple.

Verse 28. I thirst.] The scripture that referred to his drinking the vinegar is ^{<4962>}**Psalm 69:21**. The fatigue which he had undergone, the grief he had felt, the heat of the day, and the loss of blood, were the natural causes of this thirst. This he would have borne without complaint; but he wished to give them the fullest proof of his being the Messiah, by distinctly marking how every thing relative to the Messiah, which had been written in the prophets, had its complete fulfilment in him.

Verse 29. A vessel full of vinegar] This was probably that *tart* small wine which we are assured was the common drink of the Roman soldiers. Our word *vinegar* comes from the French *vin aigre, sour* or *tart wine*; and, although it is probable that it was brought at this time for the use of the four Roman soldiers who were employed in the crucifixion of our Lord, yet it is as probable that it might have been furnished for the use of the persons crucified; who, in that lingering kind of death, must necessarily be grievously tormented with thirst. This vinegar must not be confounded with the *vinegar* and *gall* mentioned ^{<40734>}**Matthew 27:34**, and ^{<411523>}**Mark 15:23**. *That*, being a stupifying potion, intended to alleviate his pain, he refused to drink; but of this he took a little, and then expired, ^{<41919>}**John 19:30**.

And put it upon hyssop] Or, according to others, *putting hyssop about it*. A great variety of conjectures have been produced to solve the difficulty in this text, which is occasioned by supposing that the sponge was put on a stalk of *hyssop*, and that this is the *reed* mentioned by Matthew and Mark. It is possible that the hyssop might grow to such a size in Judea as that a stalk of it might answer the end of a *reed* or *cane* in the case mentioned here; but still it appears to me more natural to suppose that the reed was a distinct thing and that the hyssop was used only to bind the sponge fast to the reed; unless we may suppose it was added for some mystical purpose, as we find it frequently used in the Old Testament in rites of *purification*. The various conjectures on this point may be seen in *Bowyer's Conject.* and in *Calmet*.

Verse 30. It is finished] As if he had said: "I have executed the great designs of the Almighty-I have satisfied the demands of his justice-I have accomplished all that was written in the prophets, and suffered the utmost malice of my enemies; and now the way to the holy of holies is made manifest through my blood." An awful, yet a glorious finish. Through this tragical death God is reconciled to man, and the kingdom of heaven opened to every believing soul.

"Shout heaven and earth, this SUM of good to MAN!"

See Clarke's note on "^{<12751>}Matthew 27:50".

The prodigies which happened at our Lord's death, and which are mentioned by the other three evangelists, are omitted by John, because he found the others had sufficiently stated them, and it appears he had nothing new to add.

Verse 31. It was the preparation] Every Sabbath had a preparation which began at the *ninth* hour (that is, three o'clock) the preceding evening. Josephus, Ant. b. xvi. c. 6, s. 2, recites an edict of the Emperor Augustus in favour of the Jews, which orders, "that no one shall be obliged to give bail or surety on the Sabbath day, nor on the preparation before it, *after the ninth hour*." The time fixed here was undoubtedly in conformity to the Jewish custom, as they began their preparation at three o'clock on the Friday evening.

That the bodies should not remain] For the law, ^{<16212>}**Deuteronomy 21:22, 23**, ordered that the bodies of criminals should not hang all night; and they did not wish to have the Sabbath profaned by either taking them

down on that day, or letting them hang to disturb the joy of that holy time. Probably their consciences began to sting them for what they had done, and they wished to remove the victim of their malice out of their sight.

For that Sabbath day was a high day] 1. Because it was the Sabbath. 2. Because it was the day on which all the people presented themselves in the temple according to the command, ^{<122317>}**Exodus 23:17**. 3. Because that was the day on which the sheaf of the first fruits was offered, according to the command, ^{<122310>}**Leviticus 23:10, 11**. So that upon this day there happened to be three solemnities in one.-*Lightfoot*. It might be properly called a *high day*, because the passover fell on that Sabbath.

Their legs might be broken] *Lactantius* says. 1. iv. c. 26, that it was a common custom to break the legs or other bones of criminals upon the cross; and this appears to have been a kind of *coup de grace*, the sooner to put them out of pain.

Verse 34. With a spear pierced his side] The soldier who pierced our Lord's side has been called by the Roman Catholic writers *Longinus*, which seems to be a corruption of *λογχη*, *lonche*, a *spear* or *dart*, the word in the text. They moreover tell us that this man was converted-that it was he who said, *Truly this was the Son of God*-that he travelled into *Cappadocia*, and there preached the Gospel of Christ, and received the crown of martyrdom. But this deserves the same credit as the other legends of the Popish Church.

Whether it was the *right* or the *left* side of Christ that was pierced has been a matter of serious discussion among divines and physicians; and on this subject they are not yet agreed. That it is of *no importance* we are sure, because the Holy Ghost has not revealed it. *Luke Cranache*, a famous painter, whose piece of the crucifixion is at Augsburg, has put no wound on either side: when he was asked the reason of this-*I will do it*, said he, *when I am informed WHICH side was pierced*.

Blood and water.] It may be naturally supposed that the spear went through the pericardium and pierced the heart; that the water proceeded from the former, and the blood from the latter. Ambrose, Augustin, and Chrysostom, make the *blood* an emblem of the *eucharist*, and the *water* an emblem of *baptism*. Others represent them as the emblems of the old and new covenants. Protestants have thought them the emblems of *justification*, which is through the *blood* of the Lamb, and *sanctification*,

which is through the *washing* of regeneration; and it is in reference to the first notion that they mingle the wine with water in the sacrament of the Lord's supper. The piercing appears to have taken place because his legs were not broken; and, as the law in this case stated that the criminals were to continue on the cross *till they died*, the side of our Lord was pierced to secure the accomplishment of the law; and the issuing of the blood and water appears to be only a *natural* effect of the above cause, and probably nothing mystical or spiritual was intended by it. However, it affords the fullest proof that Jesus *died* for our sins. Dr. Lightfoot thinks that there is a reference here to the rock in the wilderness which Moses smote twice, and which, according to the Jews, *Shemoth Rabba*, fol. 122, "poured out *blood* at the first stroke, and *water* at the second." Now St. Paul says, ^{<46104>}**1 Corinthians 10:4**, That rock was Christ; and here the evangelist says, the soldier pierced his side, and there came out blood and water. St. John therefore, in what he asserts in the 35th and 36th verses, { ^{<43195>}**John 19:35, 36** } wishes to call the attention of the Jews to this point, in order to show them that this Jesus was the true Messiah, who was typified by the rock in the wilderness. *He knoweth that he saith true, that ye might believe.*

Verse 35. He that saw it] Most probably John himself, who must have been pretty near the cross to have been able to distinguish between the blood and the water, as they issued from the side of our blessed Lord.

And he knoweth] This appears to be an appeal to the Lord Jesus, for the truth of the testimony which he had now delivered. But why such a solemn appeal, unless there was something miraculous in this matter? It might appear to him necessary: 1. Because the other evangelists had not noticed it. 2. Because it contained the most decisive proof of the *death* of Christ: as a wound such as this was could not have been inflicted, (though other causes had been wanting,) without occasioning the death of the person; and on his *dying* for men depended the salvation of the world. And, 3. Because two important prophecies were fulfilled by this very circumstance, both of which designated more particularly the *person* of the *Messiah*. *A bone of him shall not be broken,* ^{<02246>}**Exodus 12:46;** ^{<04012>}**Numbers 9:12;** ^{<49340>}**Psalm 34:20.** *They shall look upon him whom they pierced,* ^{<381210>}**Zechariah 12:10;** ^{<492216>}**Psalm 22:16.**

Verse 38. Joseph of Arimathea] See on ^{<402757>}**Matthew 27:57-60;** and particularly ^{<411542>}**Mark 15:42, 43.**

Verse 39. Nicodemus] See Clarke on “~~390~~ John 3:1”, &c.

Myrrh and aloes] Which drugs were used to preserve bodies from putrefaction. *Calmet* says that the aloes mentioned here is a liquor which runs from an aromatic tree, and is widely different from that called *aloes* among us.

Some have objected that a hundred pounds' weight of myrrh and aloes was enough to embalm two hundred dead bodies; and instead of *εκατον*, a hundred, some critics have proposed to read *εκατερον*- a mixture of myrrh and aloes, of about a pound EACH. See *Bowyer's Conjectures*. But it may be observed that *great quantities* of spices were used for embalming dead bodies, when they intended to show peculiar marks of respect to the deceased. A great quantity was used at the funeral of *Aristobulus*; and it is said that five hundred servants bearing aromatics attended the funeral of *Herod*: see *Josephus*, Ant. b. xv. c. 3, s. 4; and b. xvii. c. 8, s. 3: and *fourscore pounds* of spices were used at the funeral of R. *Gamaliel* the elder. See *Wetstein* in loc.

Verse 40. Wound it in linen] See Clarke on “~~413~~ John 11:34”.

Verse 41. There was a garden] It was an ancient custom for particular families to have burying places in their gardens. See ~~1218~~ **2 Kings 21:18, 26.**

New sepulchre] See Clarke on “~~476~~ Matthew 27:60”.

Verse 42. Because of the Jews' preparation] From this it may be conjectured that they had designed to have put him in a more magnificent tomb; or, that they intended to make one expressly for himself after the passover: or, that they had designed to have put him somewhere else, but could not do it for want of time; and that they put him here because *the tomb was nigh*. It appears plainly, from embalming, &c., that none of these persons had any hope of the resurrection of Christ. They considered him as a great and eminent prophet, and treated him as such.

1. IN the burial of our Lord, a remarkable prophecy was fulfilled: *His death was appointed with the wicked; and with a rich man was his tomb*. See Lowth on ~~2530~~ **Isaiah 53:9**. Every thing attending his mock trial, his passion, his death, his burial, &c., afforded the fullest proof of his innocence. In still continuing to reject him, the Jews seem to have exceeded the ordinary bounds of incredulity and callousness of heart. One might imagine that a candid attention to the Gospel facts, collated with

those passages in the law and in the prophets which they acknowledge to speak of the Messiah, would be sufficient to furnish them with the utmost evidence and fullest conviction that he is the Christ, and that they are to expect none other. But where people once make a covenant with unbelief, argument, reason, demonstration, and miracles themselves, fail to convince them. As their conviction, through this obstinacy, is rendered impossible, it belongs to God's justice to confound them. At present they have scarcely any correct knowledge of the true God; and, while they continue to reject the genuine faith, they are capable of crediting the most degrading absurdities.

2. The holy sepulchre, or what has long passed for the burial place of our Lord, is now no more! On the following information the reader may depend: "On the night of October 11, 1808, the Church of the Holy Sepulchre was discovered to be on fire; and between five and six in the morning the burning cupola, with all the melting and boiling lead upon it, fell in. The excessive heat which proceeded from this immense mass of liquid fire, caused not only the marble columns, which supported the gallery, to burst; but likewise the marble floor of the Church, together with the pilasters and images in *bas relief* that decorate the *chapel*, containing the *holy sepulchre*, situated in the centre of the church. Shortly after, the massive columns which supported the gallery, fell down, together with the whole of the walls." Thus has perished the famous church raised by the Empress Helena fourteen hundred years ago, over the place where the body of our blessed Lord was *supposed* to have been deposited, while he lay under the power of death. And thus has perished an engine of superstition, fraud, and imposture. To the most sinful purposes has this holy sepulchre been abused. The Greeks and Armenians have pretended that, on every *Easter-eve*, *fire descends from heaven*, and kindles all the lamps and candles in the place; and immense crowds of pilgrims frequent this place, on these occasions, in order to witness this ceremony, to light a taper at this sacred flame, and with these candles to singe and daub pieces of linen, which are afterwards to serve for winding sheets; for, says Mr. Maundrell, who was present, April 3rd, 1697, and witnessed the whole of this absurd and abominable ceremony, "it is the opinion of these poor people that, if they can but have the happiness to be buried in a shroud smutted with this celestial fire, it will certainly secure them from the flames of hell."

See the whole of his circumstantial account of this imposture, and the ridiculous and abominable ceremonies with which it is accompanied, in his *Journey from Aleppo to Jerusalem*, edit. 5th, pp. 94-97; and let the reader thank God that he is not degraded with a superstition that renders the grace of the Gospel of none effect.

ST. JOHN

CHAPTER 20.

Mary Magdalene, coming early to the sepulchre, finds it empty, and runs and tells Peter, 1, 2. Peter and John run to the tomb, and find all as Mary had reported, 3-10. Mary sees a vision of angels in the tomb, 11-13. Jesus himself appears to her, and sends her with a message to the disciples, 14-18. He appears to the disciples, gives the fullest proof of the reality of his resurrection, and communicates to them a measure of the Holy Spirit, 19-23. The determined incredulity of Thomas, 24, 25. Eight days after, Jesus appears again to the disciples, Thomas being present, to whom he gives the proofs he had desired, 26, 27. Thomas is convinced, and makes a noble confession, 28. Our Lord's reflections on his case, 29. Various signs done by Christ, not circumstantially related, 30. Why others are recorded, 31.

NOTES ON CHAP. 20.

All that John relates concerning the resurrection of our Lord he has collected partly from the account given by Mary Magdalene, and partly from his own observations. From Mary he derived the information given, ^{<3201>}**John 20:1, 2**, and from ^{<3201>}**John 20:11-18**. From his own actual knowledge, what he relates, ^{<3203>}**John 3:3-10, 19-29**, and the whole of ^{<3201>}**John 21:1-25**. It is supposed that he details the account given by Mary, without altering any circumstance, and without either addition or retrenchment. See *Rosenmuller*.

Verse 1. The first day of the week] On what we call *Sunday* morning, the morning after the Jewish Sabbath. As Christ had been buried in haste, these holy women had bought aromatics, ^{<4160>}**Mark 16:1**; ^{<2240>}**Luke 24:1**, to embalm him afresh, and in a more complete manner than it could have been done by Joseph and Nicodemus. John only mentions Mary of Magdala, because he appears to wish to give a more detailed history of *her* conduct than of any of the rest; but the other evangelists speak of *three* persons who went together to the tomb, viz. *Mary of Magdala, Mary* the mother of James, and *Salome*: ^{<4280>}**Matthew 28:1**; ^{<4160>}**Mark 16:1**.

Verse 2. Then she runneth] This was after the women had seen the angels, who said he was risen from the dead, ^{<2240>}**Luke 24:4**. She told, not only Peter and John, but the other apostles also, ^{<4288>}**Matthew 28:8**; but

only the two disciples above mentioned went to the tomb to see whether what she had said was true.

They have taken away the Lord] She mentions nothing of what the angels had said, in her hurry and confusion; she speaks things only by halves; and probably the vision of angels might have appeared to her only as an illusion of her own fancy, and not to be any farther regarded.

Verse 4. Outrun Peter] Not because he had a greater desire to see into the truth of these things; but because he was *younger*, and lighter of foot.

Verse 5. Went he not in.] Why? Because he was fully satisfied that the body was not there. But why did he not seize upon the linen clothes, and keep them as a most precious *relic*? Because he had too much religion and too much sense; and the time of superstition and nonsense was not yet arrived, in which *bits of rotten wood, rags of rotten cloth, decayed bones* (to whom originally belonging no one knows) and *bramble* bushes, should become objects of religious adoration.

Verse 6. Seeth the linen clothes lie] **θεωπει:** from **θεαομαι**, *to behold*, and **οραω**, *to see-to look steadily* at any thing, so as to discover what it is, and to be *satisfied* with viewing it.

Verse 7. Wrapped together in a place by itself.] The providence of God ordered these very little matters, so that they became the fullest proofs against the *lie* of the chief priests, that the body had been stolen away by the disciples. If the body had been stolen away, those who took it would not have stopped to *strip* the clothes from it, and to *wrap* them up, and lay them by in *separate* places.

Verse 8. That other disciple] John.

Saw] That the body was not there.

And believed.] That it had been taken away, as Mary had said; but he did not believe that he was risen from the dead. See what follows.

Verse 9. They knew not the scripture] Viz. ^{<1914>} **Psalm 16:9, 10:** *Thou wilt not leave my soul in hell-**l wavl yvph bz[t al yk ki lo taazob naphshi l'sheol-For thou wilt not abandon my life to the grave, nor suffer thy Holy One to see corruption.*** It was certainly a reproach to the disciples that they had not understood this prophecy, when our Lord had given them often the most direct information concerning it. Christ had referred to the

history of Jonah, ^{<0120>}**Matthew 12:40**, which was at once the *type* and the proof of his own resurrection. However, this ingenuous confession of John, in a matter so dishonourable to himself, is a full proof of his sincerity, and of the truth of his narration.

Verse 10. Unto their own home.] Either to their own houses, if they still had any; or to those of their friends, or to those where they had a *hired* lodging, and where they met together for religious purposes. See ^{<0309>}**John 20:19**.

Verse 11. But Mary stood without] She remained some time after Peter and John had returned to their own homes.

Verse 12. Seeth two angels] See Clarke on “^{<0306>}**John 20:6**”. She knew these to be angels by their *white* and *glistening* robes. Matthew and Mark mention but one angel—probably that one only that spoke, ^{<0303>}**John 20:13**.

One at the head, and the other at the feet] So were the cherubim placed at each end of the mercy-seat: ^{<0258>}**Exodus 25:18, 19**. *Lightfoot*.

Verse 13. They have taken away my Lord] It was conjectured, on ^{<0302>}**John 19:42**, that the body of our Lord was only put here for the time being, that, after the Sabbath, they might carry it to a more proper place. Mary seems to refer to this: *They have taken away my Lord, and I know not where they have laid him*. This removal she probably attributed to some of our Lord’s disciples, or to some of his friends.

Verse 14. She turned herself back] Or, *εστραφη εις τα οπισω*, *she was turned back*, i.e. to go again with the other women to Jerusalem, who had already departed; but she had not as yet gone so far as to be out of the garden.

Knew not that it was Jesus] John has here omitted what the angels said to the women, about Christ’s being risen; probably because it was so particularly related by the other evangelists: ^{<0285>}**Matthew 28:5-7**; ^{<0166>}**Mark 16:6, 7**; ^{<0245>}**Luke 24:5-7**. Mary was so absorbed in grief that she paid but little attention to the person of our Lord, and therefore did not at first discern it to be him; nor could she imagine such an appearance possible, as she had no conception of his resurrection from the dead. She was therefore every way unprepared to recognize the person of our Lord.

Verse 15. Supposing him to be the gardener] κηπουρος, the inspector or overseer of the garden, from κηπος, *a garden*, and ουρος, *an inspector*-the person who had the charge of the workmen, and the care of the produce of the garden; and who rendered account to the owner.

And I will take him away] How true is the proverb, *Love feels no load!* Jesus was in the prime of life when he was crucified, and had a hundred pounds weight of spices added to his body; and yet Mary thinks of nothing less than carrying him away with her, if she can but find where he is laid!

Verse 16. Mary.] This word was no doubt spoken with uncommon emphasis; and the usual sound of Christ's voice accompanied it, so as immediately to prove that it must be Jesus. What transports of joy must have filled this woman's heart! Let it be remarked that Mary Magdalene sought Jesus more fervently, and continued more affectionately attached to him than any of the rest: therefore to her *first*, Jesus is pleased to show himself, and she is made the first herald of the *Gospel* of a *risen Saviour*.

After Mary's exclamation of *Rabboni*, and its interpretation by the evangelist, one MS., the later *Syriac*, *Syriac Hieros.*, and *three* copies of the *Itala*, add και προσεδραμεν αψασθαι αυτου, *And she ran to embrace, or cling to him*. Then our Lord's words come in with the reason for them.

Verse 17. Touch me not] μη μου απτου, *Cling not to me*. ἄπτομαι has this sense in ^{<183107>}**Job 31:7**, where the Septuagint use it for the Hebrew qbd *dabak*, which signifies to *cleave, cling, stick, or be glued to*. From ^{<1080>}**Matthew 28:9**, it appears that some of the women *held him by the feet and worshipped him*. This probably Mary did; and our Lord seems to have spoken to her to this effect: "Spend no longer time with me now: I am not going immediately to heaven-you will have several opportunities of seeing me again: but go and tell my disciples, that I am, by and by, to ascend to *my Father and God*, who is *your Father and God* also. Therefore, let them take courage."

Verse 18. Told the disciples-that he had spoken these things] St. Mark says, ^{<1161>}**Mark 16:11**, that the afflicted apostles could not believe what she had said. They seem to have considered it as an effect of her troubled imagination.

Verse 19. The doors were shut-for fear of the Jews] We do not find that the Jews designed to molest the disciples: that word of authority which Christ spoke, ^{<4318>}**John 18:8**, *Let these go away*-had prevented the Jews from offering them any injury; but, as they had proceeded so far as to put Christ to death, the faith of the disciples not being very strong, they were led to think that *they* should be the next victims if found. Some think, therefore, that they had the doors not only *shut*, but *barricadoed*: nevertheless Jesus came in, *the doors being shut*, i.e. while they continued shut. But how? By his almighty power: and farther we know not. Yet it is quite possible that no miraculous influence is here intended. The doors might be shut for fear of the Jews; and Jesus might open them, and enter in the ordinary way. Where there is no need for a miracle, a miracle is never wrought. **See Clarke on “^{<4320>}John 20:30”**.

The evangelist has omitted the appearing of our Lord to the other women who came from the tomb, ^{<4320>}**Matthew 28:9**, and that to the two disciples who were going to *Emmaus*, ^{<4243>}**Luke 24:13**, &c., which all happened in the course of this same day.

Peace be unto you.] His usual *salutation* and *benediction*. May every blessing of heaven and earth which you need be granted unto you!

Verse 20. He showed unto them his hands and his side.] So it appears that his body bore the marks of the nails and the spear; and these marks were preserved that the disciples might be the more fully convinced of the *reality* of his resurrection.

Verse 21. Even so send I you.] As I was sent to proclaim the truth of the Most High, and to convert sinners to God, I send you for the *very same purpose*, clothed with the *very same authority*, and influenced by the very same Spirit.

Verse 22. He breathed on them] Intimating, by this, that they were to be made *new* men, in order to be properly qualified for the work to which he had called them; for in this breathing he evidently alluded to the first *creation of man*, when God breathed into him the breath of lives, and he became a living soul: the breath or Spirit of God (**pyhl a j wr ruach Elohim**) being the grand principle and cause of his spiritual and Divine life.

Receive ye the Holy Ghost] From this act of our Lord, the influences of the Holy Spirit on the souls of men have been termed his *inspiration*; from

in, into, and spiro, I breathe. Every word of Christ which is received in the heart by faith comes accompanied by this Divine *breathing*; and, without this, there is neither *light* nor *life*. Just as Adam was before God breathed the quickening spirit into him, so is every human soul till it receives this *inspiration*. Nothing is *seen, known, discerned, or felt* of God, but through this. To every private Christian this is essentially requisite; and no man ever did or ever can preach the Gospel of God, so as to convince and convert sinners, without it. “There are many (says pious Quesnel) who extol the dignity of the apostolic mission, and compare that of bishops and pastors with that of Christ; but with what shame and fear ought they to be filled, if they do but compare the *life and deportment* of Christ with the *lives and conversation* of those who glory in being made partakers of his mission. They may depend on it that, if sent at all, they are only sent on the same conditions, and for the same end, namely-to preach the truth, and to establish the kingdom of God, by opposing the corruption of the world; and by acting and suffering to the end, for the advancement of the glory of God. That person is no other than a monster in the Church who, by his sacred office, should be a dispenser of the Spirit, and who, by the corruption of his own heart, and by a disorderly, worldly, voluptuous, and scandalous life, is, at the same time, a member and instrument of the devil.”

Verse 23. Whose soever sins ye remit] See the notes on ^{<D169>}**Matthew 16:19; 18:18**. It is certain God alone can forgive sins; and it would not only be blasphemous, but grossly absurd, to say that any *creature* could remit the guilt of a transgression which had been committed against the *Creator*. The apostles received from the Lord the doctrine of *reconciliation*, and the doctrine of *condemnation*. They who believed on the Son of God, in consequence of their preaching, had their sins remitted; and they who would not believe were declared to lie under condemnation. The reader is desired to consult the note referred to above, where the custom to which our Lord alludes is particularly considered. Dr. Lightfoot supposes that the power of life and death, and the power of delivering over to Satan, which was granted to the apostles, is here referred to. This was a power which the primitive apostles exclusively possessed.

Verse 24. Thomas-called Didymus] See this name explained, ^{<B116>}**John 11:16**.

Was not with them] And, by absenting himself from the company of the disciples, he lost this precious opportunity of seeing and hearing Christ;

and of receiving (at this time) the inestimable blessing of the Holy Ghost. Where two or three are assembled in the name of Christ, he is in the midst of them. Christ had said this before: Thomas should have remembered it, and not have forsaken the company of the disciples. What is the consequence?—His unbelief becomes 1st. Utterly *unreasonable*. Ten of his brethren witnessed that they had seen Christ, ⁴³¹²⁵**John 20:25**; but he rejected their testimony. 2dly. His unbelief became *obstinate*: he was determined not to believe on any evidence that it might please God to give him: he would believe according to his own *prejudices*, or not at all. 3dly. His unbelief became *presumptuous* and *insolent*: a view of the person of Christ will not suffice: he will not believe that it is he, unless he can *put his finger into the holes made by the nails in his Lord's hand, and thrust his hand into the wound made by the spear in his side*.

Thomas had *lost* much *good*, and *gained* much *evil*, and yet was insensible of his state. Behold the consequences of forsaking the assemblies of God's people! Jesus comes to the meeting—a disciple is found out of his place, who might have been there; and he is not only not blessed, but his heart becomes *hardened* and *darkened* through the deceitfulness of sin. It was through God's mere mercy that ever Thomas had another opportunity of being convinced of his error. Reader! take warning.

Verse 26. After eight days] It seems likely that this was precisely on that day *se'nnight*, on which Christ had appeared to them before; and from this we may learn that this was the *weekly meeting* of the apostles; and, though Thomas was not found at the *former* meeting, he was determined not to be absent from *this*. According to his custom, Jesus came again; for he cannot forget his promise—two or three are assembled in his name; and he has engaged to be among them.

Verse 27. Then saith he to Thomas] Through his infinite compassion, he addressed *him* in a particular manner; condescending in this case to accommodate himself to the prejudices of an obstinate, though sincere, disciple.

Reach hither thy finger, &c.] And it is very probable that Thomas did so; for his unbelief was too deeply rooted to be easily cured.

Verse 28. Thomas answered, &c.] Those who deny the Godhead of Christ would have us to believe that these words are an *exclamation* of Thomas, made through surprise, and that they were addressed to the

Father and not to *Christ*. *Theodore of Mopsuestia* was the first, I believe, who gave the words this turn; and the fifth Œcumenic council, held at Constantinople, anathematized him for it. This was not according to the spirit of the Gospel of God. However, a man must do violence to every rule of construction who can apply the address here to any but Christ. The text is plain: Jesus comes in—sees Thomas, and addresses him; desiring him to come to him, and put his finger into the print of the nails, &c. Thomas, perfectly satisfied of the reality of our Lord’s resurrection, *says unto him*,—MY LORD! and MY GOD! i.e. Thou art indeed the very same person,—*my Lord* whose disciple I have so long been; and thou art *my God*, henceforth the object of my religious adoration. Thomas was the first who gave the title of *God* to Jesus; and, by this glorious confession, made some amends for his former obstinate incredulity. It is worthy of remark, that from this time forward the whole of the disciples treated our Lord with the most supreme respect, never using that familiarity towards him which they had often used before. The resurrection from the dead gave them the fullest proof of the divinity of Christ. And this, indeed, is the use which St. John makes of this manifestation of Christ. See ~~4310~~ **John 20:30, 31**. Bishop Pearce says here: “Observe that Thomas calls Jesus his *God*, and that Jesus does not reprove him for it, though probably it was the first time he was called so.” And, I would ask, could Jesus be jealous of the honour of the true God—could he be a prophet—could he be even an honest man, to permit his disciple to indulge in a mistake so monstrous and destructive, if it had been one?

Verse 29. Thomas] This word is omitted by almost every MS., version, and ancient commentator of importance.

Blessed are they, &c.] Thou hast seen, and therefore thou hast believed, and now thou art blessed; thou art now happy-fully convinced of my resurrection; yet no less blessed shall all those be who believe in my resurrection, without the evidence thou hast had. From this we learn that to believe in Jesus, on the testimony of his apostles, will put a man into the possession of the very same blessedness which they themselves enjoyed. And so has God constituted the whole economy of grace that a believer, at eighteen hundred years’ distance from the time of the resurrection, suffers *no loss* because he has not seen Christ in the flesh. The importance and excellence of implicit faith in the testimony of God is thus stated by Rab. Tanchum: “Rab. Simeon ben Lachesh saith, The *proselyte* is more *beloved* by the holy blessed God than that whole crowd that stood before Mount

Sinai; for unless they had *heard* the thundering, and *seen* the flames and lightning, the hills trembling, and the trumpets sounding, *they had not received the law*. But the *proselyte* hath seen *nothing of all this*, and yet he hath come in, devoting himself to the holy blessed God, and hath taken upon him (the yoke of) the kingdom of heaven.”

Reader! Christ died for *thee*!-believe, and thou shalt be saved, and become as blessed and as happy as an *apostle*.

Verse 30. Many other signs truly did Jesus, &c.] That is, besides the two mentioned here. ^{<B19>}**John 20:19, 26**, viz. Christ’s entering into the house in a miraculous manner *twice*, notwithstanding *the doors were fast shut*: see on ^{<B19>}**John 20:19**. The other miracles which our Lord did, and which are not related here, were such as were necessary to the disciples only, and therefore not revealed to mankind at large. There is nothing in the whole revelation of God but what is for some important purpose, and there is nothing left out that could have been of any real use.

Verse 31. That ye might believe] What is here recorded is to give a full proof of the Divinity of Christ; that he is the promised Messiah; that he really suffered and rose again from the dead; and that through him every believer might have eternal life.

Life] Several MSS., versions, and fathers read *eternal life*, and this is undoubtedly the meaning of the word, whether the various reading be admitted or not.

GROTIUS has conjectured that the Gospel, as written by St. John, ended with this chapter, and that the following chapter was added by the Church of Ephesus. This conjecture is supported by nothing in antiquity. It is possible that these two last verses might have formerly been at the conclusion of the last chapter, as they bear a very great similarity to those that are found there; and it is likely that their true place is between the 24th and 25th verses of the succeeding chapter; { ^{<B24>}**John 21:24, 25** }; with the latter of which they in every respect correspond, and with it form a proper conclusion to the book. Except this correspondence, there is no authority for changing their present position.

After reading the *Gospel* of John, his *first Epistle* should be next taken up: it is written exactly in the same spirit, and keeps the same object steadily in view. As John’s Gospel may be considered a *supplement* to the other

evangelists, so his *first Epistle* may be considered a *supplement* and *continuation* to his own Gospel. In some MSS. the epistles follow this Gospel, not merely because the transcribers wished to have all the works of the same writer together, but because there was such an evident connection between them. The first Epistle is to the Gospel as a pointed and forcible *application* is to an interesting and impressive sermon.

ST. JOHN

CHAPTER 21.

Jesus shows himself to the disciples at the sea of Tiberias, 1-5. The miraculous draught of fishes, 6-11. He dines with his disciples, 12-14. Questions Peter concerning his love to him, and gives him commission to feed his sheep, 15-17. Foretells the manner of Peter's death, 18, 19. Peter inquires concerning John, and receives an answer that was afterwards misunderstood, 20-23. John's concluding testimony concerning the authenticity of his Gospel, and the end for which it was written, 24, 25.

NOTES ON CHAP. 21.

Verse 1. Jesus showed himself again] After that our Lord had appeared several times to the women, and to the apostles at Jerusalem, and at the tomb, he bade them go into Galilee, giving them the promise of meeting them *there*: ^{<4087>}Matthew 28:7; ^{<4167>}Mark 16:7. This promise we find he fulfilled in the way John relates here. This was the *seventh* appearance of our Lord after the resurrection. Matthew, ^{<4086>}Matthew 28:16, has but just mentioned it: of it the rest of the evangelists say nothing, and this is the reason why John gives it so particularly.

Verse 3. Peter saith-I go a fishing.] Previously to the crucifixion of our Lord, the temporal necessities of himself and his disciples appear to have been supplied by the charity of individuals: ^{<4318>}Luke 8:3. As it is probable that the scandal of the cross had now shut up this source of support, the disciples, not fully knowing *how* they were to be employed, purposed to return to their former occupation of fishing, in order to gain a livelihood; and therefore the *seven*, mentioned ^{<4310>}John 21:2, embarked on the sea of Tiberias, otherwise called the sea of Galilee.

That night they caught nothing.] God had so ordered it, that they might be the more struck with the miracle which he afterwards wrought.

Verse 4. Knew not that it was Jesus.] Probably because it was either not light enough, or he was at too great a distance, or he had assumed another form, as in ^{<4162>}Mark 16:12; otherwise his person was so remarkable that all his disciples readily knew him when he was at hand: see ^{<4312>}John 21:12.

Verse 5. Children] παιδία, a term of familiarity and affectionate kindness: it is the vocative case plural of παιδιον, which is the *diminutive* of παις, and literally signifies *little children*, or *beloved children*. How the *margin* has made *sirs* out of it I cannot conceive.

Any meat] προσφαγιον from προς, *besides*, and φαγω, *I eat*; any thing that is *eaten with bread*, or such like solid substances, to make the deglutition the more easy: here it evidently means any kind of *fish*; and our Lord seems to have appeared at first in the character of a person who wished to purchase a part of what they had caught: see **Clarke's note on** “~~<1019>~~ **John 6:9**”.

Verse 6. And ye shall find.] The *Æthiopic*, three copies of the *Itala*, and St. Cyril, add, *They said therefore unto him, we have laboured all the night and caught nothing, nevertheless at thy command we will let down the net*. This is borrowed from ~~<1016>~~ **Luke 5:5**.

For the multitude of fishes.] This was intended as an emblem of the immense number of souls which should be converted to God by their ministry; according to the promise of Christ, ~~<1019>~~ **Matthew 4:19**.

Verse 7. His fisher's coat] Or, his *upper coat*. επενδυτην, from επι, *upon*, and ενδυω, *I clothe*; something analogous to what we term a *great coat* or *surtout*.

He was naked] He was only in his *vest*. γυμνος, *naked*, is often used to signify the *absence* of this *upper garment only*. In ~~<1019>~~ **1 Samuel 19:24**, when Saul had put off his ιματια, *upper garments*, he is said to have been γυμνος, *naked*; and David, when *girded* only with a *linen ephod*, is said to have been *uncovered*, in ~~<1016>~~ **2 Samuel 6:14, 20**. To which may be added what we read in the *Sept*. ~~<1821>~~ **Job 22:6**, *Thou hast taken away the covering of the naked; αμφιασιν γυμνων*, the *plaid* or *blanket* in which they wrapped themselves, and besides which they had none other. In this sense it is that Virgil says, *Geor. i. 299: Nudus ara, sere nudus*, i.e. *strip off your upper garments, and work till you sweat*. See more examples in Bp. Pearce.

Cast himself into the sea.] It is likely that they were in very shallow water; and, as they were only two hundred cubits from the land, (about one hundred and thirty-two English yards,) it is possible that Peter only stepped into the water that he might assist them to draw the boat to land, which

was now heavily laden. It is not likely that he went into the water in order to swim ashore; had he intended this, it is not to be supposed that he would have put his *great coat on*, which must have been an essential hinderance to him in getting to shore.

Verse 8. Dragging the net] It is probable that this was that species of fishing in which the net was stretched from the shore out into the sea; the persons who were in the boat, and who shot the net, fetched a compass, and bringing in a hawser, which was attached to the other end of the net, those who were on shore helped them to drag it in. As the net was *sunk* with *weights* to the bottom, and the top *floated* on the water by *corks*, or *pieces of light wood*, all the fish that happened to come within the compass of the net were of course dragged to shore. The sovereign power of Christ had in this case miraculously collected the fish to that part where he ordered the disciples to cast the net.

Verse 9. They saw a fire, &c.] This appears to have been a new miracle. It could not have been a fire which the disciples had there, for it is remarked as something *new*; besides, they had caught no fish, ^{<E216>}**John 21:5**, and here was a small fish upon the coals, and a loaf of bread provided to eat with it. The whole appears to have been miraculously prepared by Christ.

Verse 12. Come and dine.] δευτε αρισθησατε. Though this is the *literal* translation of the word, yet it must be observed that it was not dinner time, being as yet early in the morning, ^{<E210>}**John 21:4**; but Kypke has largely shown that the original word is used by *Homer*, *Xenophon*, and *Plutarch*, to signify *breakfast*, or any early meal, as well as what we term *dinner*. It might perhaps appear singular, otherwise it would be as agreeable to the use of the Greek word, to have translated it, *come and breakfast*.

Durst ask him] Ever since the confession of Thomas, a proper awe of the Deity of Christ had possessed their minds.

Verse 13. And giveth them] Eating likewise with them, as Luke expressly says: ^{<E248>}**Luke 24:43**.

Verse 14. This is now the third time] That is, this was the *third* time he appeared unto the apostles, when *all* or *most* of them were together. He appeared to *ten* of them, ^{<E319>}**John 20:19**; again to *eleven* of them, ^{<E316>}**John 20:26**; and at this time to *seven* of them, ^{<E210>}**John 21:2**. But,

when the other evangelists are collated, we shall find that this was the *seventh* time in which he had manifested himself after he arose from the dead. 1st. He appeared to Mary of Magdala, ^{<41169>}**Mark 16:9**; ^{<43015>}**John 20:15, 16**. 2ndly, To the holy women who came from the tomb. ^{<42810>}**Matthew 28:9**. 3dly, To the two disciples who went to Emmaus, ^{<42413>}**Luke 24:13**, &c. 4thly, To St. Peter alone, ^{<42434>}**Luke 24:34**. 5thly, To the *ten*, in the absence of Thomas, ^{<43019>}**John 20:19**. 6thly, Eight days after to the *eleven*, Thomas being present; ^{<43016>}**John 20:26**. 7thly, To the *seven*, mentioned in ^{<43212>}**John 21:2**; which was between the *eighth* and *fortieth* day after his resurrection. Besides these *seven* appearances, he showed himself, 8thly, To the disciples on a certain mountain in Galilee, ^{<42816>}**Matthew 28:16**. If the appearance mentioned by St. Paul, ^{<46157>}**1 Corinthians 15:6**, to upwards of 500 brethren at once—if this be not the same with his appearance on a mountain in Galilee, it must be considered the *ninth*. According to the same apostle, he was seen of James, ^{<46157>}**1 Corinthians 15:7**, which may have been the *tenth* appearance. And, after this, to all the apostles, when, at Bethany, he ascended to heaven in their presence. See ^{<41169>}**Mark 16:19, 20**; ^{<42453>}**Luke 24:50-53**; ^{<44013>}**Acts 1:3-12**; ^{<46157>}**1 Corinthians 15:7**. This appears to have been the *eleventh* time in which he distinctly manifested himself after his resurrection. But there might have been many other manifestations, which the evangelists have not thought proper to enumerate, as not being connected with any thing of singular weight or importance.

Verse 15. Simon lovest thou me] Peter had *thrice* denied his Lord, and now Christ gives him an opportunity in some measure to repair his fault by a *triple* confession.

More than these?] This was a kind of reproach to Peter: he had professed a more affectionate attachment to Christ than the rest; he had been more forward in making professions of friendship and love than any of the others; and no one (Judas excepted) had treated his Lord so basely. As he had before intimated that his attachment to his Master was *more* than that of the *rest*, our Lord now puts the question to him, *Dost thou love me more than these?* To which Peter made the most modest reply—*Thou knowest I love thee*, but no longer dwells on the *strength* of his love, nor *compares* himself with even the meanest of his brethren. He had before cast the very unkind reflection on his brethren, *Though all be offended because of thee, yet will I never be offended*, ^{<42833>}**Matthew 26:33**. But he

had now learned, by dreadful experience, that he who trusteth his own heart is a fool; and that a man's sufficiency for good is of the Lord alone.

The words, *more than these*, Bishop Pearce thinks refer to the *provisions* they were eating, or to their *secular employments*; for says he, "It does not seem probable that Jesus should put a question to Peter which he could not possibly answer; because he could only know his own degree of love for Jesus, not that of the other disciples." But it appears to me that our Lord refers to the profession made by Peter, which I have quoted above.

It is remarkable that in these three questions our Lord uses the verb **αγαπαω**, which signifies to *love affectionately, ardently, supremely, perfectly*-see **Clarke's note on ^{<42137>}Matthew 21:37**"; and that Peter always replies, using the verb **φιλεω**, which signifies to *love, to like, to regard, to feel friendship* for another. As if our Lord had said, "Peter, dost thou love me ardently and supremely?" To which he answers, "Lord, I feel an affection for thee-I do esteem thee-but dare, at present, say no more."

There is another remarkable change of terms in this place. In ^{<42115>}**John 21:15, 17**, our Lord uses the verb **βοσκηδω**, *to feed*, and in ^{<42116>}**John 21:16** he uses the word **ποιμαινω**, which signifies to *tend a flock*, not only to *feed*, but to *take care of, guide, govern, defend, &c.*, by which he seems to intimate that it is not sufficient merely to *offer* the bread of life to the congregation of the Lord, but he must take care that the sheep be properly *collected, attended to, regulated, guided, &c.*; and it appears that Peter perfectly comprehended our Lord's meaning, and saw that it was a direction given not only to *him*, and to the rest of the *disciples*, but to all their *successors* in the Christian ministry; for himself says, ^{<42112>}**1 John 5:2**: *Feed the flock of God (ποιμανατε το ποιμνιον του θεου) which is among you, taking the oversight (επισκοπουντες, acting as superintendents and guardians,) not by constraint, but willingly; not for filthy lucre, but of a ready mind.* Every spiritual shepherd of Christ has a flock, composed of LAMBS-young converts, and SHEEP-experienced Christians, to *feed, guide, regulate, and govern.* To be properly qualified for this, his wisdom and holiness should always exceed those of his flock. Who is sufficient for these things? The man who lives in God, and God in him.

To the answer of Christ, in ^{<42116>}**John 21:16**, the later Syriac adds, *If thou lovest me and esteemest me, feed my sheep.*

Verse 17. Peter was grieved] Fearing, says St. Chrysostom, lest Christ saw something in his heart which he saw not himself, and which might lead to *another fall*; and that Christ was about to tell him of it, as he had before predicted his denial.

Verse 18. Thou shalt stretch forth thy hands] Wetstein observes that it was a custom at Rome to put the necks of those who were to be crucified into a yoke, and to *stretch out their hands* and fasten them to the end of it; and having thus led them through the city they were carried out to be crucified. See his note on this place. Thus then Peter was girded, chained, and carried *whither he would not*-not that he was unwilling to die for Christ; but he was a *man*-he did not *love death*; but he loved his *life less* than he loved his *God*.

Verse 19. Should glorify God.] Ancient writers state that, about thirty-four years after this, Peter was crucified; and that he deemed it so *glorious* a thing to die for Christ that he begged to be crucified with his *head downwards*, not considering himself worthy to die in the same posture in which his Lord did. So *Eusebius, Prudentius, Chrysostom, and Augustin*. See *Calmet*.

Follow me.] Whether our Lord meant by these words that Peter was to walk with him a little way for a private interview, or whether he meant that he was to imitate his example, or be conformed to him in the manner of his death, is very uncertain.

Verse 22. If I will that he tarry till I come] There are several opinions concerning this: the following are the principal. 1. Some have concluded from these words that John should *never die*. Many eminent men, *ancients* and *moderns*, have been and are of this opinion. 2. Others thought that our Lord intimated that John should live till Christ came to judge and destroy Jerusalem. On this opinion it is observed that Peter, who was the *oldest* of the apostles, died in the year 67, which, says *Calmet*, was six years before the destruction of Jerusalem; and that John survived the ruin of that city about thirty years, he being the only one of the *twelve* who was alive when the above desolation took place. 3. *St. Augustin, Bede, and others*, understood the passage thus: If I will that he remain till I come and take him away by a *natural death*, what is that to thee? follow thou me to thy *crucifixion*. On this it may be observed, that all antiquity agrees that John, if he did die, was the only disciple who was taken away by a *natural death*. 4. Others imagine that our Lord was only now taking Peter *aside* to speak

something to him in private, and that Peter, seeing John following, wished to know whether he should come along with them; and that our Lord's answer stated that John should remain *in that place* till Christ and Peter returned to him; and to this meaning of the passage many eminent critics incline. For neatly eighteen hundred years, the greatest men in the world have been puzzled with this passage. It would appear intolerable in me to attempt to *decide*, where so many eminent doctors have disagreed, and do still disagree. I rather lean to the fourth opinion. See the conclusion of the Preface to this Gospel.

Verse 24. This is the disciple] It is, I think, very likely that these two verses were added by some of the believers at that time, as a testimony to the truth of the preceding narration; and I allow, with Bishop Pearce and others, that it is *possible* that John may mean himself when he says *WE know*, &c., yet, I think that it is very *unlikely*. It is certain that this Gospel loses no part of its authority in admitting the *suffrage of the Church of God*: it rather strengthens the important truths which are delivered in it; and in the mouths of so many witnesses the sacred matters which concern the peace and salvation of the world, are still more abundantly established. See the last note on the preceding chapter. **See Clarke** “~~ⲁⲓⲛⲓ~~ **John 21:25**”.

We know] Instead of *οἶδαμεν*, *we know*, some have written *οἶδα μὲν*, *I know indeed*; but this is mere conjecture, and is worthy of no regard. It is likely that these verses were added by those to whom John gave his work in charge.

Verse 25. Many other things] *Before his disciples*, is added by *two* MSS. The Scholia in several MSS. intimate that this verse is an *addition*; but it is found in every ancient version, and in *Origen*, *Cyril*, and *Chrysostom*.

Could not contain, &c.] *Origen's* signification of the word *χωρεῖν* is to *admit of*, or *receive favourably*. As if he had said, the miracles of Christ are so many, and so astonishing, that if the whole were to be detailed, the world would not receive the account with proper faith; but enough is recorded that men may believe that Jesus is the Son of God, and that in believing they may have life through his name: ~~ⲁⲓⲛⲓ~~ **John 20:31**.

We have already seen that this apostle often uses the term *world* to designate the *Jewish people* only; and if it have this sense here, which is possible, it will at once vindicate the above exposition of the word *χωρεῖν*. As if he had said, Were I to detail all the signs and miracles which Jesus did

among his disciples, and in the private families where he sojourned, the Jewish people themselves would not receive nor credit these accounts; but enough is written to prove that this Christ was the promised Messiah.

Bishop Pearce has a very judicious note here, of which what follows is an abstract, with a few additions.

Even the world itself, &c. This is a very strong eastern expression, to represent the number of miracles which Jesus wrought. But, however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification. In ^{<04133>}**Numbers 13:33**, the spies who returned from the search of the land of Canaan say that they saw *giants* there of such a prodigious size that they were *in their own sight as grasshoppers*. In ^{<0411>}**Daniel 4:11**, mention is made of a tree, whereof *the height reached unto the heaven; and the sight thereof unto the end of all the earth*. And the author of Ecclesiasticus, in 47:15, speaking of Solomon's wisdom, says, *Thy soul covered the whole earth, and thou filledst it with parables*: so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus's miracles, if the particular account of every one of them were given. In Josephus, Antiq. lib. xix. c. 20, God is mentioned as promising to Jacob that he would give the land of Canaan to him and his seed; and then it is added, **οι πληρουσι πασαν, οσην ηλιος ορα, και γην και θαλασσαν**. *They shall fill all, whatsoever the sun illuminates, whether earth or sea*. Philo in his tract *Deuteronomy Ebriet*, T. i. p. 362, 10, is observed to speak after the same manner, **ουδε γαρ των δωρεων ικανος ουδεις χωρησαι το αφθονον πληθος, ισως δ αυδ ο κοσμος**. Neither is any one *able to contain* the vast abundance of gifts; nor is the *world capable of it*. And in his tract *Deuteronomy Posterit. Caini*, T. i. p. 253, l. 38, he says, speaking of the fulness of God, **ουδε γαρ εις (ει) πλουτον επιδεικνυσθαι βουληθειη τον εαυτου, χωρησαι αν, ηπειρωθεισης και θαλαττης, η συμπασα γη**. And should he will to draw out his fulness, the whole compass of sea and land *could not contain it*."

Homer, who, if not born in Asia Minor, had undoubtedly lived there, has sometimes followed the hyperbolic manner of speaking which prevailed so much in the east, as in *Iliad*, b. xx. he makes Æneas say to Achilles:-

λλ' αγε μηκετι ταυτα λεγωμεθα, νηπυτιοι ως,
'Εσταοί εν μεσση υσμινη δηιοτητος.

Εστι γαρ αμφοτεροισιν ονειδεα μυθησασθαι
 Πολλα μάλ, ουδ αν νηυς εκατονζυγος ακθος αροιτο.
 Στρεπτη δε γλωσσ̄ εστι βροτων, πολεις δ ενι μυθοι,
 Παντοιοι, επων δε πολυς νομος ενθα και ενθα.
 Ὅποιοιον κ̄ ειψησθα επος, τοιοιον κ̄ επακουσαις.

Iliad, xx. v. 244-250.

*But wherefore should we longer waste the time
 In idle prate, while battle roars around?
 Reproach is cheap. With ease we might discharge
 Gibes at each other, till a ship that asks*

*A hundred oars should sink beneath the load.
 The tongue of man is voluble, hath words
 For every theme, nor wants wide field and long;
 And, as he speaks, so shall he hear again.*

COWPER.

Few instances of any thing like these have been found in the western world; and yet it has been observed that *Cicero*, in Philip ii. 44, uses a similar form: *Præsertim cum illi eam gloriam consecuti sunt, quæ vix cœlo capi posse videatur*—"especially when they pursued that glory which *heaven itself* seems *scarcely sufficient to contain*." And *Livy* also, in vii. 25, *Hæ vires populi Romani, quas vix terrarum capit orbis*—"these energies of the Roman people, which the *terraqueous globe can scarcely contain*."

We may define *hyperbole* thus: it is a figure of speech where more seems to be said than is intended; and it is well known that the Asiatic nations abound in these. In ^{<BIBLE>}**Deuteronomy 1:28**, cities with *high walls* round about them are said to be *walled up to heaven*. Now, what is the meaning of this hyperbole? Why, that the cities had *very high walls*: then, is the hyperbole a *truth*? Yes, for we should attach no *other idea* to these expressions than the authors intended to convey by them. Now, the author of this expression never designed to intimate that the cities had walls *which reached to heaven*; nor did one of his countrymen understand it in this sense—they affixed no other idea to it, (for the words, in common use, conveyed no other,) than that these cities had *very high walls*. When John, therefore, wrote, *the world itself could not contain the books, &c.*, what would every Jew understand by it! Why, that if *every* thing which Christ had *done* and *said* were to be written, the books would be more in number than *had ever been written concerning any one person* or *subject*: i.e. there would be an *immense number of books*. And so there would be; for it is

not possible that the ten thousandth part of the *words* and *actions* of such a life as our Lord's was could be contained in the compass of *one* or *all* of these Gospels.

There is a hyperbole very like this, taken from the Jewish writers, and inserted by BASNAGE, *Hist. des Juifs*, liv. iii. c. 1, s. 9. "Jochanan succeeded Simeon—he attained the age of Moses—he employed forty years in commerce, and in pleading before the Sanhedrin. *He composed such a great number of precepts and lessons, that if the heavens were paper, and all the trees of the forest so many pens, and all the children of men so many scribes, they would not suffice to write all his lessons!*" Now, what meaning did the author of this hyperbole intend to convey? Why, that Jochanan had given more lessons than all his *contemporaries* or *predecessors*. Nor does any Jew in the universe understand the words in any *other* sense. It is worthy of remark that this Jochanan lived in the time of St. John; for he was in Jerusalem when it was besieged by Vespasian. See *Basnage*, as above.

There is another quoted by the same author, *ibid.* c. v. s. 7, where, speaking of Eliezar, one of the presidents of the Sanhedrin, it is said: "Although the *firmament* were vellum, and the waters of the ocean were chanced into ink, it would not be sufficient to describe all the knowledge of Eliezar; for he made not less than three hundred constitutions concerning the manner of cultivating cucumbers." Now, what did the rabbin mean by *this* hyperbole? Why, no more than that Eliezar was the greatest *naturalist* in his time; and had written and spoken more on that subject and others than any of his contemporaries. This Eliezar flourished about seventy-three years after Christ. It is farther worthy of remark that this man also is stated to have lived in the time of St. John. John is supposed to have died A. D. 99.

Hyperboles of this kind, common to the east and to the west, to the north and to the south, may be found every where; and no soul is puzzled with them but the *critics*. The above examples, I trust, are sufficient to vindicate and explain the words in the text. It is scarcely necessary to add that the common French expression, *tout le monde*, which literally means *the whole world*, is used in a million of instances to signify the *people* present at *one meeting*, or the *majority* of them, and often the members of *one particular family*. And yet no man who understands the language ever imagines that

any besides the *congregation* in the one case, or the *family* in the other, is intended.

Amen.] This word is omitted by ABCD, several others; *Syriac*, all the *Arabic*, and both the *Persic*; the *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Syriac Hieros.*, *Vulgate*, and all the *Itala* but *three*.

The word $\hat{m}a$ *amen*, which has passed unaltered into almost all the languages of the world in which the sacred writings are extant, is pure Hebrew; and signifies to be *steady*, *constant*, *firm*, *established*, or *confirmed*. It is used as a particle of *affirmation* and *adjuration*. When a person was sworn to the truth of any fact, the oath was recited to him, and he bound himself by simply saying, $\hat{m}a$ $\hat{m}a$ *amen*, *amen*. See an instance of this, ^{<04622>}**Numbers 5:22**. In ^{<05715>}**Deuteronomy 27:15-26**, it is to be understood in the same sense; the persons who use it binding themselves, under the curse there pronounced, should they do any of the things there prohibited. It is often used as a particle of affirmation, approbation, and consent, examples of which frequently occur in the Old Testament. When any person commenced a discourse or testimony with this word, it was considered in the light of an *oath*; as if he had said, I pledge my truth, my honour, and my life to the certainty of what I now state.

Our Lord begins many of his discourses with this word, either singly, *Amen, I say unto you*; or doubled, *Amen, amen, I say unto you*; which we translate *verily*: as Christ uses it, we may ever understand it as expressing an *absolute* and *incontrovertible truth*. Instances of the use of the *single* term frequently occur: see ^{<01518>}**Matthew 5:18, 26; 6:2, 5, 16; 8:10; 10:15, 23, 42**, &c., &c.; but it is remarkable that it is *doubled* by St. John, see ^{<03051>}**John 1:51; 3:3, 5, 11; 5:19, 24, 25; 6:26, 32, 47, 53**; ^{<03034>}**John 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20, 21, 38**; ^{<04142>}**John 14:12; 16:20, 23; 21:18**; and is never found iterated by any of the other evangelists. Some have supposed that the word $\hat{m}a$ is *contracted*, and contains the *initials* of $\hat{m}[n \hat{E}l m ynda$ *Adonai Malec Neeman, my Lord the faithful King*; to whom the person who uses it is always understood to make his appeal. Christ is himself called the Amen, $\omicron \alpha\mu\eta\nu$, ^{<06018>}**Revelation 1:18; 3:14**; because of the eternity of his nature and the unchangeableness of his truth. In later ages, it was placed at the end of all the books in the New Testament, except the *Acts*, the Epistle of *James*, and the third Epistle of *John*, merely as the transcriber's *attestation* to their truth; and, perhaps, it

is sometimes to be understood as vouching to the fidelity of his own transcript.

The subscriptions to this Gospel, as well as to the preceding Gospels, are various in the different versions and manuscripts. The following are those which appear most worthy of being noticed.

“The most holy Gospel of the preaching of John the evangelist, which he spake and proclaimed in the Greek language at Ephesus, is finished.”-SYRIAC in *Bib. Polyglott.*

“With the assistance of the supreme God, the Gospel of St. John the son of Zebedee, the beloved of the Lord, and the preacher of eternal life, is completed. And it is the conclusion of the four most holy and vivifying Gospels, by the blessing of God. Amen.”-ARABIC in *Bib. Polyglott.*

“The four glorious Gospels, of Matthew, Mark, Luke, and John, are completed.”-PERSIC in *Bib. Polyglott.*

Other subscriptions are as follow:-

“The end of the holy Gospel of John-delivered thirty years-thirty-two years after the ascension of Christ-in the Isle of Patmos-in the Greek tongue at Ephesus-under the reign of Domitian-written by John when he was an exile in Patmos-under the Emperor Trajan-and delivered in Ephesus by Gaius the host of the apostles. *John, having returned from his exile in Patmos, composed his Gospel, being 100 years of age and lived to the age of 120.*”-SUIDAS.

In an Æthiopic MS. in the royal library in Paris, at the conclusion of this evangelist are these words:-“Now the sum of all the clauses of the four Gospels is 9700.-By the grace of the Lord, here are ended the four Gospels. The sections of the four Gospels are 217. The clauses of the holy Gospel, even from its beginning to its end, namely, the writing of St. John, are completed.”

It may be just necessary to inform the reader that the most ancient MSS. have scarcely any subscription at all, and that there is no dependence to be placed on any thing of this kind found in the others; most of the transcribers making conclusions according to their different fancies. See

the concluding note of the preceding chapter; and see the *preface* to this Gospel, where other subjects relative to it are discussed.