

THE GOSPEL ACCORDING TO

JOHN

PROLOGUE.⁷

Vv. 1-18. "The Prologue is summed up in three thoughts, which also determine its plan: THE LOGOS: the Logos disowned; the Logos acknowledged and regained. These three fundamental aspects correspond with the three principal aspects of the history as related in this gospel: the revelation of the Logos; the unbelief of the Jewish people; the faith of the disciples. Between the first part (vv. 1-5) and the second (vv. 6-11), ver. 5 forms a transition, as vv. 12, 13 connect the second part with the third (vv. 12-18), which, in its turn, is in close connection with the first. The relation of this last part to the first, indicated by the similarity of thought and expression which may be observed between ver. 18 and ver. 1, may be expressed thus: The Person whom the Apostles beheld, who was proclaimed by John the Baptist, and in whom the Church believed (vv. 12-18), is none other than He whose existence and supreme greatness have been indicated by the title Logos. The Church possesses, therefore, in its Redeemer the Creator of all things, the Essential Light, the Principle of Life, God himself. The original link between man and God, which sin had impaired (ver. 5), and which unbelief completely broke (ver. 11), is for the believer perfectly restored; and, by means of faith, the law of Paradise (ver. 4) becomes once more the law of human history (vv. 16-18). Thus the Prologue forms a compact, organic whole, of which the germinal thought is this: by the Incarnation believers are, restored to that communion with the Word, and that living relation with God, of which man had been deprived by sin."

FIRST DIVISION OF THE PROLOGUE:

THE WORD (1-5)

1. *In the beginning was* (ἐν ἀρχῇ ἦν). With evident allusion to the first word of Genesis. But John elevates the phrase from its reference to a point of time, the beginning of creation, to the time of absolute pre-existence before any creation, which is not mentioned until ver. 3. This beginning had no beginning (compare ver. 3; 17:5; 1 Epistle 1:1; ^{<400>}Ephesians 1:4; ^{<102>}Proverbs 8:23; Psalms 90:2). This heightening of the conception, however, appears not so much in ἀρχή, *beginning*, which simply leaves room for it, as in the use of ἦν, *was*, denoting *absolute* existence (compare εἰμί, *I am*, ^{<408>}John 8:58) instead of ἐγένετο, *came into being*, or *began to be*, which is used in vv. 3, 14, of the coming into being of creation and of the Word becoming flesh. Note also the contrast between ἀρχή, *in the beginning*, and the expression ἀπ' ἀρχῆς, *from the beginning*, which is common in John's writings (8:44; 1 Epistle 2:7, 24; 3:8) and which leaves no room for the idea of eternal pre-existence. "In Gen. 1:1, the sacred historian starts from the beginning and comes downward, thus keeping us in the course of time. Here he starts from the same point, but goes upward, thus taking us into the eternity preceding time" (Milligan and Moulton). See on ^{<5015>}Colossians 1:15. This notion of "beginning" is still further heightened by the subsequent statement of the relation of the Logos to the eternal God. The ἀρχή must refer to the creation — the primal beginning of things; but if, in this beginning, the Logos already *was*, then he belonged to the order of eternity. "The Logos was not merely existent, however, in the beginning, but was also the *efficient principle*, the beginning of the beginning. The ἀρχή (*beginning*), in itself and in its operation dark, chaotic, was, in its idea and its principle, comprised in one single luminous word, which was the Logos. And when it is said the Logos was in this beginning, His eternal existence is already expressed, and His eternal position in the Godhead already indicated thereby" (Lange). "Eight times in the narrative of creation (in Genesis) there occur, like the refrain of a hymn, the words, *And God said*. John gathers up all those sayings of God into a single *saying*, living and endowed with activity and intelligence, from which all divine orders

emanate: he finds as the basis of all spoken words, *the speaking Word*" (Godet).

The Word (ὁ λόγος): Logos. This expression is the keynote and theme of the entire gospel. Λόγος is from the root λεγ, appearing in λέγω, the primitive meaning of which is *to lay*: then, *to pick out, gather, pick up*: hence to gather or put *words* together, and so, *to speak*. Hence λόγος is, first of all, *a collecting or collection* both of things in the mind, and of words by which they are expressed. It therefore signifies both *the outward form* by which the inward thought is expressed, and *the inward thought* itself, the Latin *oratio* and *ratio*: compare the Italian *ragionare*, "to think" and "to speak."

As signifying the outward form it is never used in the merely grammatical sense, as simply the *name* of a thing or act (ἔπος, ὄνομα, ῥῆμα), but means a word *as the thing referred to*: the *material*, not the *formal* part: a word as embodying a conception or idea. See, for instance, ^{<4024>}Matthew 22:46; ^{<4040>}1 Corinthians 14:9, 19. Hence it signifies *a saying*, of God, or of man (^{<4020>}Matthew 19:21, 22; ^{<4035>}Mark 5:35, 36): *a decree, a precept* (^{<4030>}Romans 9:28; ^{<4070>}Mark 7:13). The ten commandments are called in the Septuagint, οἱ δέκα λόγοι, "the ten words" (^{<0340>}Exodus 34:28), and hence the familiar term *decalogue*. It is further used of *discourse*: either of the *act* of speaking (^{<4442>}Acts 14:12), of *skill and practice* in speaking (^{<4485>}Acts 18:15; ^{<5045>}2 Timothy 4:15), specifically the doctrine of salvation through Christ (^{<0130>}Matthew 13:20-23; ^{<5014>}Philippians 1:14); of *narrative*, both the relation and the thing related (^{<4000>}Acts 1:1; ^{<4213>}John 21:23; ^{<4045>}Mark 1:45); of *matter under discussion*, an affair, a case in law (^{<4416>}Acts 15:6; 19:38).

As signifying *the inward thought*, it denotes *the faculty of thinking and reasoning* (^{<3042>}Hebrews 4:12); *regard or consideration* (^{<4024>}Acts 20:24); *reckoning, account* (^{<5045>}Philippians 4:15, 17; ^{<3042>}Hebrews 4:13); *cause or reason* (^{<4419>}Acts 10:29).

John uses the word in a peculiar sense, here, and in ver. 14; and, in this sense, in these two passages only. The nearest approach to it is in ^{<6519>}Revelation 19:13, where the conqueror is called *the Word of God*; and it is recalled in the phrases *Word of Life*, and the *Life was manifested* (^{<5001>}1 John 1:1, 2). Compare ^{<3042>}Hebrews 4:12. It was a familiar and current

theological term when John wrote, and therefore he uses it without explanation.

OLD TESTAMENT USAGE OF THE TERM

The word here points directly to Genesis 1, where the act of creation is effected by God speaking (compare ^{<B316>}Psalm 33:6). The idea of God, who is in his own nature hidden, revealing himself in creation, is the root of the Logos-idea, in contrast with all materialistic or pantheistic conceptions of creation. This idea develops itself in the Old Testament on three lines.

(1) *The Word, as embodying the divine will, is personified in Hebrew poetry.* Consequently divine attributes are predicated of it as being the continuous revelation of God in law and prophecy (^{<B304>}Psalm 3:4; ^{<B305>}Isaiah 40:8; ^{<B305>}Psalm 119:105). The Word is *a healer* in ^{<B307>}Psalm 107:20; a *messenger* in ^{<B305>}Psalm 147:15; *the agent of the divine decrees* in ^{<B311>}Isaiah 55:11.

(2) *The personified wisdom* (^{<B322>}Job 28:12 sq.; Proverbs 8, 9.). Here also is the idea of the revelation of that which is hidden. For wisdom is concealed from man: “he knoweth not the price thereof, neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It is hid from the eyes of all living, and kept close from the fowls of the air” (Job 28.). Even Death, which unlocks so many secrets, and the underworld, know it only as a rumor (ver. 22). It is only God who knows its way and its place (ver. 23). He made the world, made the winds and the waters, made a decree for the rain and a way for the lightning of the thunder (vv. 25, 26). He who possessed wisdom in the beginning of his way, before His works of old, before the earth with its depths and springs and mountains, with whom was wisdom as one brought up With Him (^{<B308>}Proverbs 8:26-31), declared it. “It became, as it were, objective, so that He beheld it” (^{<B307>}Job 28:27) and embodied it in His creative work. This personification, therefore, is based on the thought that wisdom is not shut up at rest in God, but is active and manifest in the world. “She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors” (^{<B310>}Proverbs 8:2, 3). She builds a palace and prepares a banquet, and issues

a general invitation to the simple and to him that wanteth understanding (^{<300>}Proverbs 9:1-6). It is viewed as the one guide to salvation, comprehending all revelations of God, and as an attribute embracing and combining all His other attributes.

(3) *The Angel of Jehovah.* The messenger of God who serves as His agent in the world of sense, and is sometimes distinguished from Jehovah and sometimes identical with him (^{<010>}Genesis 16:7-13; 32:24-28; ^{<300>}Hosea 12:4, 5; ^{<023>}Exodus 23:20, 21; Malachi 3:1).

APOCRYPHAL USAGE

In the Apocryphal writings this mediative element is more distinctly apprehended, but with a tendency to pantheism. In the Wisdom of Solomon (at least 100 B.C.), where wisdom seems to be viewed as another name for the whole divine nature, while nowhere connected with the Messiah, it is described as a being of light, proceeding essentially from God; a true image of God, co-occupant of the divine throne; a real and independent principle, revealing God in the world and mediating between it and Him, after having created it as his organ — in association with a spirit which is called *μονογενής*, *only begotten* (7:22). “She is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness” (see chapter 7, throughout). Again: “Wisdom reacheth from one end to another mightily, and sweetly doth she order all things. In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things Himself loved her. For she is privy to the mysteries of the knowledge of God, and a lover of His works. Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me” (chapter 9.). In chapter 16:12, it is said, “Thy word, O Lord, healeth all things” (compare ^{<042>}Psalms 107:20); and in chapter 18:15, 16, “Thine almighty word leaped from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and, standing up, filled all things with death; and it touched the heaven, but it stood upon the earth.” See also Wisdom of Sirach, chapters 1, 24, and Baruch 3, 4:1-4.

LATER JEWISH USAGE

After the Babylonish captivity the Jewish doctors combined into one view the theophanies, prophetic revelations and manifestations of Jehovah generally, and united them in one single conception, that of a permanent agent of Jehovah in the sensible world, whom they designated by the name *Memra* (word, *λόγος*) of Jehovah. The learned Jews introduced the idea into the Targurns, or Aramaean paraphrases of the Old Testament, which were publicly read in the synagogues, substituting the name *the word of Jehovah* for that of Jehovah, each time that God manifested himself. Thus in ^(CXX)Genesis 39:91, they paraphrase, "The Memra was with Joseph in prison." In Psalms 110 Jehovah addresses the first verse to the Memra. The Memra is the angel that destroyed the first-born of Egypt, and it was the Memra that led the Israelites in the cloudy pillar.

USAGE IN THE JUDAEO-ALEXANDRINE PHILOSOPHY

From the time of Ptolemy 1: (323-285 B.C.), there were Jews in great numbers in Egypt. Philo (A.D. 50) estimates them at a million in his time. Alexandria was their headquarters. They had their own senate and magistrates, and possessed the same privileges as the Greeks. The Septuagint translation of the Hebrew Scriptures into Greek (B.C. 280-150) was the beginning of a literary movement among them, the key-note of which was the reconciliation of Western culture and Judaism, the establishment of a connection between the Old Testament faith and the Greek philosophy. Hence they interpreted the facts of sacred history allegorically, and made them symbols of certain speculative principles, alleging that the Greek philosophers had borrowed their wisdom from Moses. Aristobulus (about 150 B.C.) asserted the existence of a previous and much older translation of the law, and dedicated to Ptolemy 6 an allegorical exposition of the Pentateuch, in which he tried to show that the doctrines of the Peripatetic or Aristotelian school were derived from the Old Testament. Most of the schools of Greek philosophy were represented among the Alexandrian Jews, but the favorite one was the Platonic. The effort at reconciliation culminated in Philo, a contemporary of Christ. Philo was intimately acquainted with the Platonic philosophy, and made it the fundamental feature of his own doctrines, while availing himself likewise of ideas belonging to the Peripatetic and Stoic schools.

Unable to discern the difference in the points of view from which these different doctrines severally proceeded, he jumbled together not merely discordant doctrines of the Greek schools, but also those of the East, regarding the wisdom of the Greeks as having originated in the legislation and writings of Moses. He gathered together from East and West every element that could help to shape his conception of a vicegerent of God, “a mediator between the eternal and the ephemeral. His Logos reflects light from countless facets.”

According to Philo, God is the absolute Being. He calls God “that which is:” “the One and the All.” God alone exists for himself, without multiplicity and without mixture. No name can properly be ascribed to Him: He simply *is*. Hence, in His nature, He is unknowable.

Outside of God there exists eternal matter, without form and void, and essentially evil; but the perfect Being could not come into direct contact with the senseless and corruptible; so that the world could not have been created by His direct agency. Hence the doctrine of a mediating principle between God and matter — the divine *Reason*, the *Logos*, in whom are comprised all the ideas of finite things, and who created the sensible world by causing these ideas to penetrate into matter.

The absolute God is surrounded by his *powers* (*δυνάμεις*) as a king by his servants. These powers are, in Platonic language, *ideas*; in Jewish, *angels*; but all are essentially one, and their unity, as they exist in God, as they emanate from him, as they are disseminated in the world, is expressed by *Logos*. Hence the Logos appears under a twofold aspect:

(1) As *the immanent reason* of God, containing within itself the world-ideal, which, while not outwardly existing, is like the immanent reason in man. This is styled *Λόγος ἐνδιάθετος*, i.e., *the Logos conceived and residing in the mind*. This was the aspect emphasized by the Alexandrians, and which tended to the recognition of a twofold personality in the divine essence.

(2) As *the outspoken word*, proceeding from God and manifest in the world. This, when it has issued from God in creating the world, is the *Λόγος προφορικός*, i.e., *the Logos uttered*, even as in man the spoken word is the manifestation of thought. This aspect prevailed in Palestine,

where the Word appears like the angel of the Pentateuch, as the medium of the outward communication of God with men, and tends toward the recognition of a divine person subordinate to God. Under the former aspect, the Logos is, really, one with God's hidden being: the latter comprehends all the workings and revelations of God in the world; affords from itself the ideas and energies by which the world was framed and is upheld; and, filling all things with divine light and life, rules them in wisdom, love, and righteousness. It is the beginning of creation, not inaugurated, like God, nor made, like the world; but the eldest son of the eternal Father (the world being the younger); God's image; the mediator between God and the world; the highest angel; the second God.

Philo's conception of the Logos, therefore, is: the sum-total and free exercise of the divine energies; so that God, so far as he reveals himself, is called Logos; while the Logos, so far as he reveals God, is called God.

John's doctrine and terms are colored by these preceding influences. During his residence at Ephesus he must have become familiar with the forms and terms of the Alexandrian theology. Nor is it improbable that he used the term Logos with an intent to facilitate the passage from the current theories of his time to the pure gospel which he proclaimed. "To those Hellenists and Hellenistic Jews, on the one hand, who were vainly philosophizing on the relations of the finite and infinite; to those investigators of the letter of the Scriptures, on the other, who speculated about the theocratic revelations, John said, by giving this name Logos to Jesus: 'The unknown Mediator between God and the world, the knowledge of whom you are striving after, we have seen, heard, and touched. Your philosophical speculations and your scriptural subtleties will never raise you to Him. Believe as we do in Jesus, and you will possess in Him that divine Revealer who engages your thoughts'" (Godet).

But John's doctrine is not Philo's, and does not depend upon it. The differences between the two are pronounced. Though both use the term Logos, they use it with utterly different meanings. In John it signifies *word*, as in Holy Scripture generally; in Philo, *reason*; and that so distinctly that when Philo wishes to give it the meaning of *word*, he adds to it by way of explanation, the term $\rho\eta\mu\alpha$, *word*.

The nature of the being described by Logos is conceived by each in an entirely different spirit. John's Logos is *a person*, with a consciousness of personal distinction; Philo's is impersonal. His notion is indeterminate and fluctuating, shaped by the influence which happens to be operating at the time. Under the influence of Jewish documents he styles the Logos an "archangel;" under the influence of Plato, "the Idea of Ideas;" of the Stoics, "the impersonal Reason." It is doubtful whether Philo ever meant to represent the Logos formally as a person. All the titles he gives it may be explained by supposing it to mean the ideal world on which the actual is modeled.

In Philo, moreover, the function of the Logos is confined to the creation and preservation of the universe. He does not identify or connect him with the Messiah. His doctrine was, to a great degree, a philosophical substitute for Messianic hopes. He may have conceived of the Word as acting through the Messiah, but not as one with him. He is a universal principle. In John the Messiah is the Logos himself, uniting himself with humanity, and clothing himself with a body in order to save the world.

The two notions differ as to origin. The impersonal God of Philo cannot pass to the finite creation without contamination of his divine essence. Hence an inferior agent must be interposed. John's God, on the other hand, is personal, and a loving personality. He is a Father (1:18); His essence is love (3:16; ^{αὐτός}1 John 4:8, 16). He is in direct relation with the world which He desires to save, and the Logos is He Himself, manifest in the flesh. According to Philo, the Logos is not coexistent with the eternal God. Eternal matter is before him in time. According to John, the Logos is essentially with the Father from all eternity (1:2), and it is He who creates all things, matter included (1:3).

Philo misses the moral energy of the Hebrew religion as expressed in its emphasis upon the holiness of Jehovah, and therefore fails to perceive the necessity of a divine teacher and Savior. He forgets the wide distinction between God and the world, and declares that, were the universe to end, God would die of loneliness and inactivity.

THE MEANING OF LOGOS IN JOHN

As Logos has the double meaning of *thought* and *speech*, so Christ is related to God as the word to the idea, the word being not merely a *name* for the idea, but the idea itself expressed. The thought is the inward word (Dr. Schaff compares the Hebrew expression “I speak in my heart” for “I think”).

The Logos of John is the real, personal God (1:1), the Word, who *was* originally before the creation with God. and *was* God, one in essence and nature, yet personally distinct (1:1, 18); the revealer and interpreter of the hidden being of God; the reflection and visible image of God, and the organ of all His manifestations to the world. Compare <sup>^{800B}Hebrews 1:3. He made all things, proceeding personally from God for the accomplishment of the act of creation (1:3), and became man in the person of Jesus Christ, accomplishing the redemption of the world. Compare <sup>^{800B}Philippians 2:6.

The following is from William Austin, “Meditation for Christmas Day,” cited by Ford on John:

“The name *Word* is most excellently given to our Savior; for it expresses His nature in one, more than in any others. Therefore St. John, when he names the Person in the Trinity (<sup>^{800B}1 John 5:7), ^{fb8} chooses rather to call Him *Word* than *Son*; for *word* is a phrase more communicable than *son*. *Son* hath only reference to the *Father* that begot Him; but *word* may refer to him that *conceives* it; to him that *speaks* it; to *that which is spoken by* it; to *the voice* that it is clad in; and to the *effects* it raises in him that hears it. So Christ, as He is *the Word*, not only refers to His Father that begot Him, and from whom He comes forth, but to all the creatures that were made by Him; to the flesh that He took to clothe Him; and to the doctrine He brought and taught, and, which lives yet in the hearts of all them that obediently do hear it. He it is that is *this Word*; and any other, prophet or preacher, he is but a *voice* (<sup>^{800B}Luke 3:4). *Word* is an *inward conception of the mind*; and *voice* ^{fb9} is but a *sign of intention*. St. John was but a sign, a *voice*; not worthy to untie the shoe-latchet of this Word. Christ is the *inner conception* ‘in the bosom of His Father;’ and that is properly *the Word*. And yet the Word is the intention uttered forth, as well as

conceived within; for Christ was no less the Word in the womb of the Virgin, or in the cradle of the manger, or on the altar of the cross, than he was in the beginning, ‘in the bosom of his Father.’ For as the intention departs not from the mind when the word is uttered, so Christ, proceeding from the Father by eternal generation, and after here by birth and incarnation, remains still in Him and with Him in essence; as the intention, which is conceived and born in the mind, remains still with it and in it, though the word be spoken. He is therefore rightly called *the Word*, both by His coming from, and yet remaining still in, the Father.”

And the Word. A repetition of the great subject, with solemn emphasis.

Was with God (ἦν πρὸς τὸν Θεὸν). Anglo-Saxon vers., *mid Gode*. Wyc., *at God*. *With* (πρὸς) does not convey the full meaning, that there is no single English word which will give it better. The preposition πρὸς, which, with the accusative case, denotes motion towards, or direction, is also often used in the New Testament in the sense of *with*; and that not merely *as being near* or *beside*, but as a living union and communion; implying the active notion of intercourse. Thus: “Are not his sisters here *with us*” (πρὸς ἡμᾶς), i.e., in social relations with us (⁴⁰⁶⁸Mark 6:3; ⁴⁰⁶⁹Matthew 13:56). “How long shall I be *with you*” (πρὸς ὑμᾶς, ⁴⁰⁹⁶Mark 9:16). “I sat daily *with you*” (⁴⁰⁶⁵Matthew 26:55). “To be present *with the Lord*” (πρὸς τὸν Κύριον, ⁴⁰⁸²2 Corinthians 5:8). “Abide and winter *with you*” (⁴⁰⁶¹1 Corinthians 16:6). “The eternal life which was *with the Father*” (πρὸς τὸν πατέρα, ⁴⁰⁰¹1 John 1:2). Thus John’s statement is that the divine Word not only *abode* with the Father from all eternity, but was in the living, active relation of communion with Him.

And the Word was God (καὶ Θεὸς ἦν ὁ λόγος). In the Greek order, *and God was the Word*, which is followed by Anglo-Saxon, Wyc., and Tynd. But Θεὸς, *God*, is the *predicate* and not the *subject* of the proposition. The subject must be the Word; for John is not trying to show who is God, but who is the Word. Notice that Θεὸς is without the article, which could not have been omitted if he had meant to designate the word as God; because, in that event, Θεὸς would have been ambiguous; perhaps *a God*. Moreover, if he had said *God was the Word*, he would have contradicted his previous statement by which he had distinguished (hypostatically) ^{fb10} God from the word, and λόγος (Logos) would, further, have signified only

an attribute of God. The predicate is emphatically placed in the proposition before the subject, because of the progress of the thought; this being the third and highest statement respecting the Word — the climax of the two preceding propositions. The word *God*, used attributively, maintains the personal distinction between God and the Word, but makes the unity of essence and nature to follow the distinction of person, and ascribes to the Word all the attributes of the divine essence. “There is something majestic in the way in which the description of the Logos, in the three brief but great propositions of ver. 1, is unfolded with *increasing fullness*” (Meyer).

2. *The same* (οὗτος). Literally, *this one*; the one first named; the Word.

Was in the beginning with God. In ver. 1 the elements of this statement have been given separately: the Word, the eternal being of the Word, and his active communion with God. Here they are combined, and with new force. This same Word not only was coeternal with God in respect of *being* (ἦν, *was*), but was eternally in *active communion* with Him (*in the beginning with God*: προ,ς τὸν Θεὸν): “not simply the Word with God, but God with God” (Moulton). Notice that here Θεὸν has the article, as in the second proposition, where God is spoken of absolutely. In the third proposition, *the Word was God*, the article was omitted because Θεὸς described the nature of the Word and did not identify his person. Here, as in the second proposition, the Word is placed in *personal* relation to God.

This verse forms the transition point from the discussion of the personal being of the Word to His manifestation in creation. If it was *this same* Word, and no other, who was Himself God, and who, from all eternity, was in active communion with God, then the statement follows naturally that all things were created through Him, thus bringing the essential nature of the Word and His manifestation in creation into connection. As the idea of the Word involves knowledge and will, wisdom and force, the creative function is properly His. Hence His close relation to created things, especially to man, prepares the way for His incarnation and redeeming work. The connection between creation and redemption is closer than is commonly apprehended. It is intimated in the words of Isaiah (46:4), “I have made, and I will bear.” Redemption, in a certain sense, grows out of creation. Because God created man in His own image, He would restore

him to that image. Because God made man, He loves him, educates him, bears with him carries on the race on the line of His infinite patience, is burdened with its perverseness and blindness, and expresses and effectuates all this in the incarnation and redemptive work of Jesus Christ. God is under the stress of the parental instinct (humanly speaking) to redeem man.

3. All things (πάντα). Regarded *severally*. The reference is to the infinite *detail* of creation, rather than to creation as a whole, which is expressed by **τὰ πάντα**, *the all* (^{<5016>}Colossians 1:16). For this reason John avoids the word **κόσμος**, *the world*, which denotes the world as a great system. Hence Bengel, quoted by Meyer, is wrong in referring to **κόσμῳ** (*the world*) of ver. 10 as a parallel.

Were made (ἐγένετο). Literally, *came into being*, or *became*. Expressing the passage from nothingness into being, and the unfolding of a divine order. Compare. vv. 14, 17. Three words are used in the New Testament to express the act of creation: **κτίζειν**, *to create* (^{<6111>}Revelation 4:11.; 10:6; ^{<5016>}Colossians 1:16); **ποιεῖν**, *to make* (^{<6147>}Revelation 14:7; ^{<4116>}Mark 10:6), both of which refer to the Creator; and **γίγνεσθαι**, *to become*, which refers to that which is created. In ^{<4116>}Mark 10:6, both words occur. “From the beginning of the *creation* (**κτίσεως**) God *made*” (**ἐποίησεν**). So in ^{<4116>}Ephesians 2:10: “We are His *workmanship* (**ποίημα**), *created* (**κτισθέντες**) in Christ Jesus.” Here the distinction is between the *absolute being* expressed by **ἦν** (see on ver. 1), and the *coming into being* of creation (**ἐγένετο**). The same contrast occurs in vv. 6, 9. “A man sent from God *came into being*” (**ἐγένετο**); “the true Light *was*” (**ἦν**).

“The main conception of creation which is present in the writings of St. John is expressed by the first notice which he makes of it: *All things came into being through the Word*. This statement sets aside the notions of eternal matter and of inherent evil in matter. ‘There was when’ the world ‘was not’ (^{<6175>}John 17:5, 24); and, by implication, all things as made were good. The agency of the Word, ‘who was God,’ again excludes both the idea of a Creator essentially inferior to God, and the idea of an abstract Monotheism in which there is no living relation between the creature and the Creator; for as all things come into being ‘through’ the Word, so they are supported ‘in’ Him (^{<6116>}John 1:3; compare ^{<5016>}Colossians 1:16 sq.;

^{<300>}Hebrews 1:3). And yet more, the use of the term ἐγένετο, *came into being*, as distinguished from ἐκτίσθη, *were created*, suggests the thought that creation is to be regarded (according to our apprehension) as a manifestation of a divine law of love. Thus creation (*all things came into being through Him*) answers to the Incarnation (*the Word became flesh*). All the unfolding and infolding of finite being to the last issue lies in the fulfillment of His will who is love” (Westcott, on ^{<417>}1 John 2:17).

By Him (διὰ αὐτοῦ). Literally, *through him*. The preposition διὰ is generally used to denote the working of God through some secondary agency, as διὰ τοῦ προφήτου, *through the prophet* (^{<402>}Matthew 1:22, on which see note). ^{fb11} It is the preposition by which the relation of Christ to creation is usually expressed (see ^{<400>}1 Corinthians 8:6; ^{<501>}Colossians 1:16; ^{<300>}Hebrews 1:2), though it is occasionally used of the Father (^{<300>}Hebrews 2:10; ^{<513>}Romans 11:36, and ^{<800>}Galatians 1:1, where it is used of both). Hence, as Godet remarks, it “does not lower the Word to the rank of a simple instrument,” but merely implies a different relation to creation on the part of the Father and the Son.

Without (χωρὶς). Literally, *apart from*. Compare 15:5.

Was not anything made that was made (ἐγένετο οὐδὲ ἓν ὃ γέγονεν). Many authorities place the period after ἓν, and join ὃ γέγονεν with what follows, rendering, “without Him was not anything made. That which hath been made was life in Him.” ^{fb12}

Made (ἐγένετο), as before, *came into being*.

Not anything (οὐδὲ ἓν). Literally, *not even one thing*. Compare on πάντα (*all things*) at the beginning of this verse.

That was made (ὃ γέγονεν). Rev., more correctly, *that hath been made*, observing the force of the perfect tense as distinguished from the aorist (ἐγένετο). The latter tense points back to the work of creation considered as a definite act or series of acts in the beginning of time. The perfect tense indicates the continuance of things created; so that the full idea is, *that which hath been made and exists*. The combination of a positive and negative clause (compare ver. 20) is characteristic of John’s style, as also of James’. See note on “wanting nothing,” James. 1:4.

4. *In Him was life* (ἐν αὐτῷ ζῶη ἦν). He was the fountain of life — physical, moral, and eternal — its principle and source. Two words for *life* are employed in the New Testament: βίος and ζῶη. The primary distinction is that ζῶη means *existence* as contrasted with death, and βίος, the period, means, or manner of existence. Hence βίος is originally the higher word, being used of men, while ζῶη is used of *animals* (ζῶα). We speak therefore of the discussion of the life and habits of animals as *zoology*; and of accounts of men's lives as *biography*. Animals have the vital principle in common with men, but men lead lives controlled by intellect and will, and directed to moral and intellectual ends. In the New Testament, βίος means either *living*, i.e., *means of subsistence* (⁴¹²⁴Mark 12:44; ⁴¹⁸⁶Luke 8:43), or *course of life*, life regarded as an economy (⁴¹⁸⁴Luke 8:14; ⁴¹¹²1 Timothy 2:2; ⁴¹⁰¹2 Timothy 2:4). Ζῶη occurs in the lower sense of life, considered principally or wholly as *existence* (⁴¹⁸¹1 Peter 3:10; ⁴¹⁸³Acts 8:33; 17:25; ⁴³⁰⁰Hebrews 7:3). There seems to be a significance in the use of the word in ⁴¹⁶⁵Luke 16:25: “Thou in thy *lifetime* (ἐν τῇ ζῶῃ σου) receivedst thy good things;” the intimation being that the rich man's life had been little better than mere existence, and not life at all in the true sense. But throughout the New Testament ζῶη is the nobler word, seeming to have changed places with βίος. It expresses the sum of mortal and eternal blessedness (⁴¹⁵⁴Matthew 25:46; ⁴¹⁸⁰Luke 18:30; ⁴¹¹⁵John 11:25; ⁴¹²⁸Acts 2:28; ⁴¹⁵⁷Romans 5:17; 6:4), and that not only in respect of men, but also of God and Christ. So here. Compare ⁴¹⁵¹John 5:26; 14:6; ⁴¹⁰²1 John 1:2. This change is due to the gospel revelation of the essential connection of sin with death, and consequently, of life with holiness. “Whatever truly lives, does so because sin has never found place in it, or, having found place for a time, has since been overcome and expelled” (Trench).

Ζῶη is a favorite word with John. See 11:25; 14:6; 8:12; ⁴¹⁰²1 John 1:2; 5:20; ⁴¹⁶⁵John 6:35, 48; 6:63; ⁴¹⁰⁷Revelation 21:6; 22:1, 17; 7:17; ⁴¹⁰⁴John 4:14; ⁴¹⁰⁷Revelation 2:7; 22:2, 14, 19; ⁴¹²⁵John 12:50; 17:3; 20:31; 5:26; 6:53, 54; 5:40; 3:15, 16, 36; 10:10; 5:24; 12:25; 6:27; 4:36; ⁴¹⁸²1 John 5:12, 16; ⁴¹⁵¹John 6:51.

Was the Light of men (ἦν τὸ φῶς τῶν ἀνθρώπων). Passing from the thought of creation in general to that of mankind, who, in the whole range of created things, had a special capacity for receiving the divine. *The Light* — the peculiar mode of the divine operation upon men, conformably to

their rational and moral nature which alone was fitted to receive the light of divine truth. It is not said that the *Word* was light, but that the *life* was the light. The Word becomes light through the medium of life, of spiritual life, just as sight is a function of physical life. Compare 14:6, where Christ becomes the life through being the truth; and ~~4:18~~ Matthew 5:8, where the pure heart is the medium through which God is beheld. In whatever mode of manifestation the Word is in the world, He is the light of the world; in His works, in the dawn of creation; in the happy conditions of Eden; in the Patriarchs, in the Law and the Prophets, in His incarnation, and in the subsequent history of the Church. Compare 9:5. *Of men*, as a class, and not of individuals only.

THE SECOND DIVISION OF THE PROLOGUE

THE WORD DISOWNED

Against the eternal being, light and life of the divine Word, a contrary principle emerges in the world — darkness. The purpose and work of God in creation having been set forth, we are now shown man's attitude toward these.

5. *Shineth* (φαίσει). Note the present tense, indicating not merely the present point of time, but that the light has gone forth continuously and without interruption from the beginning until now, and is still shining. Hence φαίνει, *shineth*, denoting the peculiar property of light under all circumstances, and not φωτίζει, *lighteneth* or *illuminateth*, as in ver. 9. The shining does not always illuminate. Compare ⁴⁰¹⁸1 John 2:8.

In the darkness (ἐν τῇ σκοτίᾳ). Σκοτία, *darkness*, is a word peculiar to later Greek, and used in the New Testament almost exclusively by John. It occurs once in ⁴⁰¹⁷Matthew 10:27, and once in ⁴⁰¹⁸Luke 12:3. The more common New Testament word is σκότος, from the same root, which appears in σκιά, *shadow*, and σκηνή, *tent*. Another word for darkness, ζόφος, occurs only in Peter and Jude (⁴⁰¹⁹2 Peter 2:4, 17; Jude 6, 13). See on ⁴⁰¹⁹2 Peter 2:4. The two words are combined in the phrase *blackness of darkness* (⁴⁰¹⁹2 Peter 2:17; Jude 13). In classical Greek σκότος, as distinguished from ζόφος, is the stronger term, denoting the condition of darkness as opposed to light in nature. Hence of *death*, of *the condition before birth*, of *night*. Ζόφος, which is mainly a poetical term, signifies *gloom*, *half-darkness*, *nebulousness*. Here the stronger word is used. The darkness of sin is *deep*. The moral condition which opposes itself to divine light is *utterly dark*. The very light that is in it is darkness. Its condition is the opposite of that happy state of humanity indicated in ver. 4, when the life was the light of men; it is a condition in which mankind has become the prey of falsehood, folly and sin. Compare ⁴⁰¹⁹1 John 1:9-11. ⁴⁰²⁰Romans 1:21, 22.

Comprehended (κατέλαβεν). Rev., *apprehended*. Wyc., *took not it*. See on ⁴⁰²¹Mark 9:18; ⁴⁰²²Acts 4:13. *Comprehended*, in the sense of the A.V., *understood*, is inadmissible. This meaning would require the middle voice of the verb (see ⁴⁰²³Acts 4:13; 10:34; 25:25). The Rev., *apprehended*, i.e.,

grasped or *seized*, gives the correct idea, which appears in ^{<425>}John 12:35, “lest darkness *come upon* you,” i.e., *overtake* and *seize*. The word is used in the sense of *laying hold of so as to make one’s own*; hence, *to take possession of*. Used of obtaining the prize in the games (^{<424>}1 Corinthians 9:24); of attaining righteousness (^{<423>}Romans 9:30); of a demon taking possession of a man (^{<418>}Mark 9:18); of the day of the Lord *overtaking* one as a thief (^{<417>}1 Thessalonians 5:4). Applied to darkness, this idea includes that of *eclipsing* or *overwhelming*. Hence some render *overcame* (Westcott, Moulton). John’s thought is, that in the struggle between light and darkness, light was victorious. The darkness did not *appropriate* the light and eclipse it. “The whole phrase is indeed a startling paradox. The light does not banish the darkness; the darkness does not overpower the light. Light and darkness coexist in the world side by side” (Westcott).

6. *There was a man* (ἐγένετο ἄνθρωπος). Better, Rev., “there *came* a man,” ἐγένετο denoting the historical manifestation, the *emergence* of the Baptist into the economy of the revelation of the light. Compare 3:1, *there was a man* (ἦν ἄνθρωπος), where the mere fact that there was such a man as Nicodemus is stated. See remarks on ἦν, ver. 1. A distinction is also intimated between *the eternal being* (ἦν) of the Word and *the coming into being* of his messenger.

Sent (ἀπεσταλμένος). See on ^{<412>}Matthew 10:2, 16; ^{<411>}Mark 4:29; ^{<410>}Luke 4:18. The verb carries the sense of sending an envoy with a special commission. Hence it is used of the mission of the Son of God, and of His apostles; the word *apostle* being directly derived from it. It is thus distinguished from πέμπω, to *send*, which denotes simply the relation of the sender to the sent. See on 20:21, and ^{<405>}1 John 3:5. The statement is not merely equivalent to *was sent*. The finite verb and the participle are to be taken separately, as stating two distinct facts, the *appearance* and the *mission* of John. There came a man, and that man was *sent* from God.

From God (παρὰ Θεοῦ). The preposition means *from beside*. It invests the messenger with more dignity and significance than if the writer had said, “sent *by* God.” It is used of the Holy Spirit, sent *from* the Father (15:26).

Whose name was John (ὄνομα αὐτοῦ Ἰωάννης). Literally, *the name unto him John*. The first mention of John the Baptist. The last occurs, ^{<419>}Acts

19:3. On the name, see on ^{<081>}Matthew 3:1; ^{<081>}Luke 3:2. John never speaks of the Baptist as John the Baptist, like the other Evangelists, but simply as John. This is perfectly natural on the supposition that John himself is the author of the gospel, and is the other John of the narrative.

7. *The same* (οὗτος). Compare ver. 2, and the pronoun ἐκεῖνος, *he*, in ver. 8.

For a witness (εἰς μαρτυρίαν). Revised version of the New Testament, more correctly, *for witness: a witness would be*, μάρτυρα as ^{<408>}Acts 1:8. The sense is for *witness-bearing* or *to bear witness*. On the word, see ^{<402>}Acts 1:22; ^{<081>}1 Peter 5:1. It is one of John's characteristic words, occurring nearly fifty times in various forms in his Gospel, and thirty or forty times in the Epistles and Revelation. The emphatic development of the idea of witness is peculiar to this; Gospel. "It evidently belongs to a time when men had begun to reason about the faith, and to analyze the grounds on which it rested" (Westcott). He develops the idea under the following forms: The witness of the Father (5:31, 34, 37); the witness of Christ himself (8:14; 18:37); the witness of works (5:17, 36; 10:25; 14:11; 15:24); the witness of Scripture (5:39, 40, 46; 1:46); the witness of the forerunner (1:7; 5:33, 35); the witness of the disciples (15:27; 19:35; 21:24; ^{<401>}1 John 1:2; 4:14); the witness of the Spirit (15:26; 16:13, 14; ^{<401>}1 John 5:6). Note the emphasis attached to the idea here, by the twofold form in which it is put: first, generally, *for witness*, and then by giving the subject of the testimony.

All. The Baptist took up the work of the prophets, as respects their preparation for the universal extension of the divine call (^{<346>}Isaiah 49:6). His message was to *men*, without regard to nation, sect, descent, or other considerations.

Through him. John the Baptist.

8. *He* (ἐκεῖνος). Emphatic, "It was not *he* who was the light." Compare 2:21, "*He* (ἐκεῖνος) spake," bringing out the difference between Jesus' conception of destroying and rebuilding the temple, and that of his hearers.

That light (τὸ φῶς). Rev., *the light*. The emphatic *that* of the A.V. is unnecessary.

Was sent. Rev., *came*. Neither in the original text. Literally, “He was not the light, but *in order that* (ἵνα) he might bear witness.” So in 9:3. “Neither hath this man sinned, nor his parents, but (he was born blind) *that* the works,” etc. Compare 15:25.

9. That was the true light, etc. This passage is differently interpreted. Some join *coming* (ἐρχόμενον) with man (ἄνθρωπον), and render *every man that cometh*, as A.V. Others join *coming* with *light*, and render, as Rev., *the true light — coming into the world*. The latter is the preferable rendering, and is justified by John’s frequent use of the phrase *coming into the world*, with reference to our Lord. See 3:19; 6:14; 9:39; 11:27; 12:46; 16:28; 18:37. In 3:19 and 12:46, it is used as here, in connection with *light*. Note especially the latter, where Jesus himself says, “*I am come a light into the world.*” Was (ἦν) is to be taken independently, *there was*, and not united in a single conception with *coming* (ἐρχόμενον), so as to mean *was coming*. The light *was*, existed, when the Baptist appeared as a witness. Up to the time of his appearance it was all along *coming*: its permanent *being* conjoined with a slow, progressive *coming*, a revelation “at sundry times and in diverse manners” (Hebrews 1:1). “From the first He was on His way to the world, advancing toward the incarnation by preparatory revelations” (Westcott). Render therefore as Rev., “There was the true light, *even the light* which lighteth every man, coming into the world.”

True (ἀληθινὸν). Wyc., *very light* (compare the Nicene creed, “*very God of very God*”). This epithet is applied to light only here and 1 John 2:8, and is almost confined to the writings of John. A different word, ἀληθής, also rendered *true*, occurs at 3:33; 5:31; 8:13, and elsewhere. The difference is that ἀληθινός signifies *true*, as contrasted with *false*; while ἀληθινός signifies what is *real*, *perfect*, and *substantial*, as contrasted with what is *fanciful*, *shadowy*, *counterfeit*, or merely *symbolic*. Thus God is ἀληθής (John 3:33) in that He cannot lie. He is ἀληθινός (1 Thessalonians 1:9), as distinguished from idols. In Hebrews 8:2, the heavenly tabernacle is called ἀληθινή, as distinguished from the Mosaic tabernacle, which was a *figure* of the heavenly reality (Hebrews 9:24). Thus the expression *true light* denotes the realization of the original divine idea of the Light — the archetypal Light, as contrasted with all imperfect manifestations: “the Light which fulfilled all that had been promised by

the preparatory, partial, even fictitious lights which had existed in the world before.”

*“Our little systems have their day;
They have their day and cease to be:
They are but broken lights of Thee,
And Thou, O Lord, art more than they.”*
TENNYSON, In Memoriam.

Lighteth (φωτίζει). See on *shineth*, ver. 5, and compare ^{<413>}Luke 11:35, 36.

Every man (πάντα ἄνθρωπον). Not *collectively*, as in ver. 7, but *individually* and *personally*.

The world (τὸν κόσμον). As in ver. 3, the creation was designated *in its several details* by πάντα, *all things*, so here, creation is regarded *in its totality*, as an ordered whole. See on ^{<417>}Acts 17:24; James. 3:6.

Four words are used in the New Testament for *world*:

- (1) γῆ, *land, ground, territory, the earth*, as distinguished from the heavens. The sense is purely physical.
- (2) οἰκουμένη, which is a participle, meaning *inhabited*, with γῆ, *earth*, understood, and signifies the earth as *the abode of men*; the whole *inhabited* world. See on ^{<124>}Matthew 24:14; ^{<111>}Luke 2:1. Also in a physical sense, though used once of “the world to come” (^{<315>}Hebrews 2:5).
- (3) αἰών, essentially *time*, as the condition under which all created things exist, and the measure of their existence: *a period of existence; a lifetime; a generation*; hence, a *long space* of time; an *age, era, epoch, period of a dispensation*. On this primary, physical sense there arises a secondary sense, viz., *all that exists in the world under the conditions of time*. From this again develops a more distinctly ethical sense, *the course and current of this world’s affairs* (compare the expression, *the times*), and this course as corrupted by sin; hence *the evil world*. So ^{<100>}Galatians 1:4; ^{<101>}2 Corinthians 4:4.
- (4) κόσμος, which follows a similar line of development from the physical to the ethical sense; meaning
 - (a) *ornament, arrangement, order* (^{<113>}1 Peter 3:3);

(b) *the sum-total of the material universe considered as a system* (^{<435>}Matthew 13:35; ^{<675>}John 17:5; ^{<472>}Acts 17:24; ^{<545>}Philippians 2:15). Compare Plato. “He who is incapable of communion is also incapable of friendship. And philosophers tell us, Callicles, that communion and friendship and orderliness and temperance and justice bind together heaven and earth and gods and men, and that this universe is therefore called Cosmos, or order, not disorder or misrule” (“Gorgias,” 508).

(c) *That universe as the abode of man* (^{<621>}John 16:21; ^{<671>}1 John 3:17).

(d) *The sum-total of humanity in the world; the human race* (^{<612>}John 1:29; 4:42).

(e) In the ethical sense, *the sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God* (^{<675>}John 7:7; 15:18; 17:9, 14; ^{<612>}1 Corinthians 1:20, 21; ^{<472>}2 Corinthians 7:10; ^{<504>}James 4:4).

This word is characteristic of John, and pre-eminently in this last, ethical sense, in which it is rarely used by the Synoptists; while John nowhere uses *αἰών* of the moral order. In this latter sense the word is wholly strange to heathen literature, since the heathen world had no perception of the opposition between God and sinful man; between the divine order and the moral disorder introduced and maintained by sin.

10. *He was in the world.* Not merely at His advent, but before His incarnation no less than after it. See on vv. 4, 5.

Was made (*ἐγένετο*). Came into being. See on ver. 3.

By Him. Or *through Him* (*διὰ*). See on ver. 3.

Knew (*ᾔγνω*). Recognized. Though He was in the world and was its Creator, yet the world did not recognize him. This is the relation of ideas in these three clauses, but John expresses this relation after the Hebrew manner, by simply putting the three side by side, and connecting them by *καὶ*, *and*. This construction is characteristic of John. Compare 8:20, where the point of the passage is, that *though* Jesus was teaching publicly, where He might easily have been seized, yet no man attempted his seizure. This is expressed by two parallel clauses with the simple copulative. “These words spake Jesus,” etc., “*and* no man laid hands on Him.”

Him (αὐτὸν). The preceding *him* (αὐτοῦ) is, in itself, ambiguous as to gender. So far as its form is concerned, it might be neuter, in which case it would refer to *the light*, “the Word regarded as a luminous *principle*,” as *it*, in ver. 5. But αὐτὸν is masculine, *Him*, so that the Word now appears as a *person*. This determines the gender of the preceding αὐτοῦ.

On the enlightened and unenlightened nature, compare the allegory in Plato’s “Republic,” at the beginning of Book 7, where he pictures men confined from childhood in an underground den, chained so that they can only see before them, and with no light save from a fire behind them. They mistake shadows for substance, and echoes for voices. When they are liberated and compelled to look at the light, either of the fire or of the sun, their unaccustomed eyes are pained, and they imagine that the shadows which they formerly saw are truer than the real objects which are now shown them. Finally, they will be able to see the sun, and will recognize him as the giver of the seasons and years, and the guardian of all that is in the visible world. “When the eye of the soul is turned round, the whole soul must be turned round from the world of becoming into that of being, and of the brightest and best of being, or, in other words, of the good.”

Notice also the appropriateness of the two verbs joined with the neuter and the masculine pronouns. In ver. 5, with *it*, the Word, as a *principle of light*, κατέλαβεν, *apprehended*. Here, with *Him*, the Word, as a *person*, ἔγνω, *recognized*.

11. He came (ἦλθεν). The narrative now passes from the general to the special action of the Word as the Light. The verb *came*, in the aorist tense, denotes a definite act — the Incarnation. In ver. 10 the Word is described as in the world *invisibly*. Now He *appears*.

Unto His own (εἰς τὰ ἴδια). Literally, *his own things*: see on ⁴¹⁰⁷Acts 1:7. The Rev. follows the A.V.. Wyc., *into his own things*. Render *his own home*, and compare 16:32; 19:27; ⁴²⁰⁶Acts 21:6. The reference is to the land of Israel, which is recognized as God’s own in a peculiar sense. See ³⁰¹⁷Jeremiah 2:7; ³⁰⁰⁵Hosea 9:3; ³⁰²⁷Zechariah 2:12; ⁶⁰⁰⁹Deuteronomy 7:6. Not a repetition of ver. 10. There is a progress in the narrative. He *was* in the *world* at large: then he *came* unto His own home.

His own (οἱ ἴδια). The masculine gender, as the preceding was neuter. That signified His own *home* or *possessions*, this His own *people*. Rev., *they that were His own*.

Received (παρέλαβον). Most commonly in the New Testament of taking one along with another. See on ^{<4005>} Matthew 4:5; 17:1; ^{<4065>} Acts 16:33. But also of accepting or acknowledging one to be what he professes to be, and of receiving something transmitted, as ^{<4123>} 1 Corinthians 11:23; ^{<4012>} Galatians 1:12, etc. Westcott thinks this latter sense is implied here; Christ having been offered by the teachers of Israel through John. Alford adopts the former sense; “expressing the personal assumption to one’s self as a friend or companion.” De Wette explains *to receive into the house*. Godet strains a point by explaining as *welcomed*. De Wette’s explanation seems to agree best with *his own home*. Here again compare the nice choice of verbs: *apprehended* (κατέλαβεν) the Light as a *principle*, and *received* (παρέλαβον) the Light as a *person* and the Master of the house.

THIRD DIVISION OF THE PROLOGUE

THE WORD RECEIVED (12-18)

12. *As many as* (ὅσοι). Denoting *individuals*, as οἱ ἴδιοι (ver. 11) signified the nation *at large*.

Received (ἔλαβον). The simple verb of the compound παρέλαβον in ver. 11. The meaning of the two verbs is substantially the same (so Alford, De Wette, and apparently Meyer), though some recognize a difference, as Milligan and Moulton, who render παρέλαβον *accepted*, and ἔλαβον *received*, and say that “the former lays emphasis upon *the will* that consented (or refused) to receive, while the latter brings before us *the possession gained*: so that the full meaning is, As many as by accepting Him, received Him.” For the use of the simple verb, see 5:43; 13:20; 19:6.

Power (ἐξουσίαν). Rev., *the right*. Six words are used for *power* in the New Testament: βία, *force*, often oppressive, exhibiting itself in violence (⁴¹⁵⁵ Acts 5:26; ⁴⁰⁷⁴ 27:41. Compare the kindred verb βιάζεται, ⁴¹¹² Matthew 11:12; “the kingdom of heaven is *taken by violence*): δύναμις, *natural ability* (see on ⁴⁰²¹ 2 Peter 2:11): ἐνέργεια, *energy*, power *in exercise*; only of *superhuman* power, good or evil. Used by Paul only, and chiefly in the Epistles of the Imprisonment (⁴⁰¹⁶ Ephesians 1:19; 3:7; ⁵⁰⁰² Colossians 2:12. Compare the kindred verb ἐνεργέω, *to put forth power*, and see on ⁴¹¹⁴ Mark 6:14; ⁵⁰⁵⁶ James 5:16): ἰσχὺς, *strength* (see on ⁴⁰²¹ 2 Peter 2:11. Compare the kindred verb ἰσχύω, *to be strong*, and see on ⁴⁰⁴⁹ Luke 14:30; 16:3): κράτος, *might*, only of God, *relative and manifested power, dominion* (⁴⁰¹⁶ Ephesians 1:19; 6:10; ⁵⁰⁶⁵ 1 Timothy 6:16; ⁴⁰¹¹ 1 Peter 4:11. Compare the kindred verb κρατέω, *to have power, to be master of*, and see on ⁴⁰⁰⁸ Mark 7:3; ⁴⁴¹¹ Acts 3:11): ἐξουσία, *liberty of action* (ἔξεστι, *it is lawful*), *authority*, delegated or arbitrary (⁴¹⁵⁷ John 5:27; 10:18; 17:2; 19:10, 11. See on ⁴⁰⁰⁰ Mark 2:10; ⁴⁰²¹ Luke 20:20). Here, therefore, ἐξουσία is not merely *possibility* or *ability*, but legitimate *right* derived from a competent source — the Word.

To become (γενέσθαι). As those who are *born* (ver. 13. Compare 3:3, and ⁴¹⁵⁵ Matthew 5:45).

Sons (τέκνα). Rev., more correctly, *children*. *Son* is υἱός. Τέκνον, *child* (τίκτω, *to bring forth*), denotes a relation based on community of *nature*, while υἱός, *Son*, may indicate only *adoption* and *heirship*. See Galatians 4:7. Except in Revelation 21:7, which is a quotation, John never uses υἱός to describe the relation of Christians to God, since he regards their position not as a result of *adoption*, but of a *new life*. Paul, on the other hand, regards the relation from the legal standpoint, as adoption, imparting a new dignity and relation (Romans 8:15; Galatians 4:5, 6). See also James 1:18; 1 Peter 1:3, 23, where the point of view is John's rather than Paul's. Τέκνον, indicating the relationship of man to God, occurs in John 1:12; 11:52; 1 John 3:1, 2, 10; 5:2, and always in the plural.

Believe on (πιστευούσιν εἰς). The present participle, *believing*, indicates the present and continuous activity of faith. The word is used by John, sometimes with the dative case simply meaning to believe a person or thing; *i.e.*, to believe that they are true or speak the truth. Thus, to believe the *Scripture* (2:22); believe me (4:21); believe *Moses, his writings, my words* (4:46). At other times with a preposition, εἰς, *into*, which is rendered *believe in*, or *believe on*. So here, 6:29; 8:30; 1 John 5:10. See the two contrasted in 6:29, 30; 8:30, 31; 1 John 5:10. To believe *in*, or *on*, is more than mere acceptance of a statement. It is so to accept a statement or a person as to rest upon them, to trust them practically; to draw upon and avail one's self of all that is offered to him in them. Hence to believe *on* the Lord Jesus Christ is not merely to believe the facts of His historic life or of His saving energy as facts, but to accept Him as Savior, Teacher, Sympathizer, Judge; to rest the soul upon Him for present and future salvation, and to accept and adopt His precepts and example as binding upon the life.

Name (ὄνομα). See on Matthew 28:19. Expressing the sum of the qualities which mark the nature or character of a person. To believe in the name of Jesus Christ the Son of God, is to accept as true the revelation contained in that title. Compare 20:31.

13. Which (ὄτι). Referring to *children of God*.

Were born (ἐγεννήθονσαν). Literally, *were begotten*. The phrase γεννηθῆναι ἐκ τοῦ Θεοῦ, *to be born or begotten of God*, occurs only

here in the Gospel, and several times in the First Epistle. It is peculiar to John.

There is a progress of thought in the three following clauses, describing the proper origin of a believer's new life. Children of God are begotten, not of *blood*, nor of *the will of the flesh*, nor of *the will of man*. "The new birth is not brought about by *descent*, by *desire*, or by *human power*" (Westcott).

Of blood (ἐξ αἱμάτων). Literally, *of bloods*. The plural is variously explained: by some as indicating the duality of the sexes, by others of the multiplicity of ancestors. The best explanation seems to be afforded by a similar use of the plural in Plato, ἔτι ἐν γάλαξιν τρεφόμενοι, "while still nourished by *milks*" ("Laws," 887). The fluids, blood or milk being represented as the sum-total of all their parts. Compare τὰ ὕδατα, *the waters*.

14. *And* the Word (καὶ). The simple copula as before; not *yea*, or *namely*, or *therefore*, but passing to a new statement concerning the Word.

Was made flesh (σὰρξ ἐγένετο). Rev., "*became flesh*." The same verb as in ver. 3. All things *became* through Him; He in turn *became* flesh. "He became that which first became through Him." In becoming, He did not cease to be the Eternal Word. His divine nature was not laid aside. In becoming flesh He did not part with the rational soul of man. Retaining all the essential properties of the Word, He entered into a new *mode* of being, not a new *being*.

The word σὰρξ, *flesh*, describes this new mode of being. It signifies *human nature in and according to its corporal manifestation*. Here, as opposed to the *purely* divine, and to the purely immaterial nature of the Word. He did not first become a personality on becoming flesh. The prologue throughout conceives Him as a personality from the very beginning — from eternal ages. The phrase *became flesh*, means more than that He assumed a *human body*. He assumed *human nature entire*, identifying Himself with the race of man, having a human body, a human soul, and a human spirit. See 12:27; 11:33; 13:21; 19:30. He did not assume, for a time merely, humanity as something foreign to Himself. The incarnation was not a mere *accident* of His substantial being. "He became

flesh, and did not *clothe Himself* in flesh.” Compare, on the whole passage, ^{<404>}1 John 4:2; 2 John 7.

Dwelt (ἐσκήνωσεν). Literally, *tabernacled, fixed, or had His tabernacle*: from σκηνή, a tent or tabernacle. The verb is used only by John: in the Gospel only here, and in ^{<417>}Revelation 7:15; 12:12; 13:6; 21:3. It occurs in classical writings, as in Xenophon, ἐν τῷ πεδίῳ ἐσκήνου, *he pitched his tent in the plain* (“Anabasis,” 7:4, 11). So Plato, arguing against the proposition that the unjust die by the inherent destructive power of evil, says that “injustice which murders others keeps the murderer alive — aye, and unsleeping too; οὕτω πόρρω του ὡς ἔοικεν ἐσκήνωται τοῦ θανάσιμος εἶναι, i.e., literally, *so far has her tent been spread* from being a house of death” (“Republic,” 610). The figure here is from the Old Testament (^{<427>}Leviticus 27:11; ^{<406>}2 Samuel 7:6; ^{<48>}Psalms 78:67 sqq.; ^{<57>}Ezekiel 37:27). The tabernacle was the dwelling-place of Jehovah; the meeting-place of God and Israel. So the Word came to men in the person of Jesus. As Jehovah adopted for His habitation a dwelling like that of the people in the wilderness, so the Word assumed a community of nature with mankind, an embodiment like that of humanity at large, and became flesh. “That which was from the beginning, we heard, we saw, we beheld, we handled. Our fellowship is with the Father, and with his Son Jesus Christ” (^{<401>}1 John 1:1-3. Compare ^{<400>}Philippians 2:7, 8).

Some find in the word *tabernacle*, a temporary structure (see the contrast between σκῆνος, *tabernacle*, and οἰκοδομή, *building*, in ^{<401>}2 Corinthians 5:1), a suggestion of the transitoriness of our Lord’s stay upon earth; which may well be, although the word does not necessarily imply this; for in ^{<418>}Revelation 21:3, it is said of the heavenly Jerusalem “the *tabernacle* of God is with men, and *He will set up His tabernacle* (σκηνώσει) with them.”

Dante alludes to the incarnation in the seventh canto of the “Paradiso:”

— “*the human species down below
Lay sick for many centuries in great error,
Till to descend it pleased the Word of God
To where the nature, which from its own Maker
Estranged itself, He joined to Him in person
By the sole act of His eternal love.*”

Among us (ἐν ἡμῖν). In the midst of us. Compare ^{<020>}Genesis 24:3, Sept., “the Canaanites, *with whom I dwell* (μεθ’ ὧν ἐγὼ οἰκῶ ἐν αὐτοῖς).” The reference is to the eyewitnesses of our Lord’s life. “According as the spectacle presents itself to the mind of the Evangelist, and in the words *among us* takes the character of the most personal recollection, it becomes in him the object of a delightful contemplation” (Godet).

The following words, as far as and including *Father*, are parenthetical. The unbroken sentence is: “The Word became flesh, and dwelt among us, full of grace and truth.”

We beheld (ἑθεασάμεθα). Compare ^{<082>}Luke 9:32; ^{<026>}2 Peter 2:16; ^{<001>}1 John 1:1; 4:14. See on ^{<011>}Matthew 11:7; 23:5. The word denotes calm, continuous contemplation of an object which remains before the spectator.

Glory (δόξαν). Not the *absolute* glory of the Eternal Word, which could belong only to His pre-existent state, and to the conditions subsequent to his exaltation; but His glory revealed under human limitations both in Himself and in those who beheld Him. The reference is again to the Old Testament manifestations of the divine glory, in the wilderness (^{<020>}Exodus 16:10; 24:16, etc.); in the temple (^{<018>}1 Kings 8:11); to the prophets (^{<026>}Isaiah 6:3; ^{<003>}Ezekiel 1:28). The divine glory flashed out in Christ from time to time, in His transfiguration (^{<082>}Luke 9:31; compare ^{<026>}2 Peter 1:16, 17) and His miracles (^{<001>}John 2:11; 11:4, 40), but appeared also in His perfect life and character, in His fulfillment of the absolute idea of manhood.

Glory. Without the article. This repetition of the word is explanatory. The nature of the glory is defined by what follows.

As (ὥς). A particle of comparison. Compare ^{<081>}Revelation 5:6, “a lamb *as though* it had been slain;” also ^{<081>}Revelation 13:3.

Of the only begotten of the Father (μονογενοῦς παρὰ πατρός). Rev., “*from the Father.*” The glory was *like*, corresponds in nature to, the glory of an only Son sent from a Father. It was the glory of one who partook of His divine Father’s essence; on whom the Father’s love was visibly lavished, and who represented the Father as His ambassador. The word **μονογενής**, *only begotten* (De Wette and Westcott, “only born”) is used in the New Testament of a human relationship (^{<026>}Luke 7:12; 8:42; 9:38).

In the Septuagint it answers to *darling*, Hebrews, *only one*, in Psalms 21, A.V. 22:20; and to *desolate* in Psalms 24, A.V. 25, 16. With the exception of the passages cited above, and ^{<3117>}Hebrews 11:17, it occurs in the New Testament only in the writings of John, and is used only of Christ. With this word should be compared Paul's **πρωτότοκος**, *first born* (^{<4829>}Romans 8:29; ^{<3015>}Colossians 1:15, 18), which occurs but once in John (^{<6105>}Revelation 1:5), and in ^{<3008>}Hebrews 1:6; 11:28; 12:23. John's word marks the relation to the Father as unique, stating the fact in itself. Paul's word places the eternal Son in relation to the universe. Paul's word emphasizes His existence before created things; John's His distinctness from created things. **Μονογενής** distinguishes between Christ as the *only* Son, and the *many children* (**τέκνα**) of God; and further, in that the only Son did not *become* (**γενέσθαι**) such by receiving power, by adoption, or by moral generation, but *was* (**ἦν**) such in the beginning with God. The fact set forth does not belong to the sphere of His incarnation, but of His eternal being. The statement is anthropomorphic, ^{fb13} and therefore cannot fully express the metaphysical relation.

Of the Father is properly rendered by Rev., "from the Father," thus giving the force of **παρά** (see on *from God*, ver. 6). The preposition does not express the idea of *generation*, which would be given by **ἐκ** or by the simple genitive, but of *mission* — *sent* from the Father, as John from God (see 6:46; 7:29; 16:27; 17:8). The correlative of this is ver. 18, "who is *in the bosom* (**εἰς τὸν κόλπον**) of the Father;" literally, "into the bosom," the preposition **εἰς** signifying *who has gone into and is there*; thus viewing the Son as having returned to the Father (but see on ver. 18).

Full of grace and truth (**πλήρης χάριτος καὶ ἀληθείας**). This is connected with the main subject of the sentence: "The Word — full of grace and truth." A common combination in the Old Testament (see ^{<1227>}Genesis 24:27, 49; 32:10; ^{<1340>}Exodus 34:6; ^{<3910>}Psalms 40:10, 11; 61:7). In these two words the character of the divine revelation is summed up. "Grace corresponds with the idea of the revelation of God as Love (^{<4081>}John 4:8, 16) by Him who is Life; and Truth with that of the revelation of God as Light (^{<4115>}1 John 1:5) by Him who is Himself Light" (Westcott). Compare ver. 17. On *Grace*, see on ^{<4031>}Luke 1:30.

15. As ver. 14 is parallel to vv. 1-5, so this verse is parallel to vv. 6-8, but with an advance of thought. Vv. 6-S set forth the Baptist's witness to the Word as the general light of men. This verse gives the Baptist's witness to the personal Word become flesh.

Bare witness (μαρτυρεῖ). Present tense. Rev., correctly, *beareth witness*. The present tense describes the witness of the Baptist as abiding. The fact of the Word's becoming flesh is permanently by his testimony.

Cried (κέκραγεν). See on ^{<4115>}Mark 5:5; 9:24; ^{<283>}Luke 18:39. The verb denotes an inarticulate utterance as distinguished from words. When used in connection with articulate speech, it is joined with λέγειν or εἰπεῖν, *to say*, as 7:28, *cried, saying*. Compare 7:37; 12:44. The crying corresponds with the Baptist's description of himself as *a voice* (φωνή, *sound or tone*), ^{<400>}Mark 1:3; ^{<400>}Luke 3:4; ^{<412>}John 1:23. The verb is in the perfect tense, but with the usual classical sense of the present.

Was He (ἦν). The imperfect tense, pointing back to a testimony historically past.

After me (ὀπίσω μου). Literally, *behind me*: in His human manifestation.

Is preferred before me (ἔμπροσθέν μου γέγονεν). Literally, "*is become,*" so Rev., "or *is here* (compare 6:25) before me." *Before* is used of *time*, not of *dignity or rank*. The expression is enigmatical in form: "my successor is my predecessor." The idea of the superior *dignity* of Christ is not a necessary inference from His coming after John, as, on that interpretation, the words would imply. On the contrary, the herald who precedes is *inferior* in dignity to the Prince whom he announces.

For (ὅτι). Or *because*. The reason for the preceding statement: the key to the enigma.

He was before me (πρώτος μου ἦν). Literally, *first in regard of me* (Rev., in margin). The reference to dignity would require ἐστίν, *is* (see ^{<4181>}Matthew 3:11, "*is mightier*"). A similar expression occurs in 15:18: the world hated me *before* (it hated) you (πρώτον ὑμῶν). The reference is to the pre-existence of Christ. When speaking of Christ's *historic* manifestation, *is become before me*, the Baptist says γέγονεν. When speaking of Christ's *eternal* being, *He was before me*, he uses ἦν. The

meaning is, then, that Christ, in His human manifestation, appeared after John, but, as the Eternal Word, preceded him, because He existed before him. Compare 8:58. ^{fb14}

16. And (καὶ). But the correct reading is ὅτι, *because*, thus connecting the following sentence with “full of grace and truth” in ver. 14. We know Him as *full of grace and truth*, because we have received of His *fullness*.

Of His fulness (ἐκ τοῦ πληρώματος αὐτοῦ). These and the succeeding words are the Evangelist’s, not the Baptist’s. The word *fullness* (πλήρωμα) is found here only in John, but frequently occurs in the writings of Paul, whose use of it in Ephesians and Colossians illustrates the sense in John; these being Asiatic churches which fell, later, within the sphere of John’s influence. The word is akin to πλήρης, *full* (ver. 14), and to πληροῦν, *to fill or complete*; and means *that which is complete in itself, plenitude, entire number or quantity*. Thus the crew of a ship is called πλήρωμα, its *complement*. Aristophanes (“Wasps,” 660), “τούτων πλήρωμα, *the sum-total of these*, is nearly two thousand talents.” Herodotus (3:22) says that the *full term* of man’s life among the Persians is eighty years; and Aristotle (“Politics,” 4:4) refers to Socrates as saying that the eight classes, representing different industries in the state, constitute the *pleroma* of the state (see Plato, “Republic,” 371). In ^{<4012>}Ephesians 1:23, Paul says that the church is the *pleroma* of Christ: *i.e.*, the plenitude of the divine graces in Christ is communicated to the Church as His body, making all the body, supplied and knit together through the joints and bands, to increase with the increase of God (^{<5019>}Colossians 2:19; compare ^{<4016>}Ephesians 4:16). Similarly he prays (^{<4019>}Ephesians 3:19) that the brethren may be filled unto all the *pleroma* of God: *i.e.*, that they may be filled with the fullness which God imparts. More closely related to John’s use of the term here are ^{<5019>}Colossians 1:19, “It pleased the Father that in Him (Christ) should all *the fullness* (τὸ πλήρωμα, note the article) dwell;” and 2:9, 10, “In Him dwelleth all *the pleroma* of the Godhead *bodily* (*i.e.*, *corporally, becoming incarnate*), and in Him ye are *fulfilled* (πεπληρωμένοι).” This declares that the *whole aggregate* of the divine powers and graces appeared in the incarnate Word, and corresponds with John’s statement that “the Word became *flesh* and tabernacled among men, full of grace and truth;” while “ye are *fulfilled*” answers to John’s “of His *fullness* we all received.” Hence John’s meaning here is that Christians

receive from the divine completeness whatever each requires for the perfection of his character and for the accomplishment of his work (compare ^{<6155>}John 15:15; 17:22). ^{fb15}

Have — received (ἐλάβομεν). Rev., *we received*: rendering the aorist tense more literally.

Grace for grace (χάριν ἄντι χάριτος). The preposition ἄντι originally means *over against; opposite; before* (in a local sense). Through the idea of placing one thing over against another is developed that of *exchange*. Thus Herodotus (3:59), “They bought the island, ἄντι χρημάτων, *for money.*” So ^{<6155>}Matthew 5:38, “An eye *for* (ἄντι) an eye,” etc. This idea is at the root of the peculiar sense in which the preposition is used here. We received, not New Testament grace *instead* of Old Testament grace; nor simply, grace *added to* grace; but new grace imparted as the former measure of grace has been received and improved. “To have realized and used one measure of grace, was to have gained a larger measure (as it were) *in exchange* for it.” Consequently, *continuous, unintermitted* grace. The idea of the development of one grace from another is elaborated by Peter (^{<6012>}Peter 1:5). on which see notes. Winer cites a most interesting parallel from Philo. “Wherefore, having provided and dispensed the first graces (χάριτας), before their recipients have waxed wanton through satiety, he subsequently bestows different graces *in exchange for* (ἄντι) those, and a third supply *for* the second, and ever new ones *in exchange for* the older.”

17. For (ὅτι). Because. Giving the ground of the statement that Christians received new and richer gifts of grace: the ground being that the law of Moses was a limited and narrow enactment, while Jesus Christ imparted the fullness of grace and truth which was in Him (ver. 14). Compare ^{<6015>}Romans 4:15; 10:4; ^{<6011>}Galatians 3:10.

Was given (ἐδόθη). A special gift serving a special and preparatory purpose with reference to the Gospel: the word being appropriate to “an external and positive institution.”

By Moses (διὰ). Literally, *through*. See on *by Him*, ver. 3.

Grace and truth *came* (ἐγένετο). Came into being as the development of the divine plan inaugurated in the law, and unfolding the significance of the gift of the law. They came into being not *absolutely*, but in relation to

mankind. Compare ^{<413>}1 Corinthians 1:30, where it is said of Christ, He *was made* (properly, *became*, *εγενήθη*) unto us wisdom and righteousness, etc. Note the article with *grace* and *truth*; *the* grace and *the* truth; that which in the full sense is grace and truth. *Grace* occurs nowhere else in John, except in salutations (2 John 3; ^{<400>}Revelation 1:4; 22:21).

Jesus Christ. The Being who has been present in the Evangelist's mind from the opening of the Gospel is now first named. The two clauses, "the law was given," "grace and truth came," without the copula or qualifying particles, illustrate the parallelism which is characteristic of John's style (see on ver. 10).

18. *No man hath seen God at any time* (Θεὸν οὐδεὶς ἑώρακεν πώποτε). *God* is first in the Greek order, as emphatic: "*God* hath no man ever seen." As to the substance of the statement, compare 3:11; ^{<233>}Exodus 33:20; ^{<412>}1 John 4:12. Manifestations of God to Old Testament saints were only partial and approximate (^{<232>}Exodus 33:23). The *seeing* intended here is seeing of the divine essence rather than of the divine person, which also is indicated by the absence of the article from Θεὸν, *God*. In this sense even Christ was not seen as God. The verb ὁράω, *to see*, denotes a physical act, but emphasizes the mental discernment accompanying it, and points to the result rather than to the act of vision. In ^{<401>}1 John 1:1; 4:12, 14, θεάομαι is used, denoting *calm* and *deliberate contemplation* (see on ver. 14). In 12:45, we have θεωρέω, *to behold* (see on ^{<465>}Mark 5:15; ^{<208>}Luke 10:18). Both θεάομαι and θεωρέω imply *deliberate* contemplation, but the former is gazing with a view to satisfy the eye, while the latter is beholding more critically, with an inward spiritual or mental interest in the thing beheld, and with a view to acquire knowledge about it. "Θεωρεῖν would be used of a general officially reviewing or inspecting an army; θεᾶσθαι of a lay spectator looking at the parade" (Thayer).

The only begotten son (ὁ μονογενῆς υἱός). Several of the principal manuscripts and a great mass of ancient evidence support the reading μονογενῆς Θεός, "God only begotten." ^{fb16}

Another and minor difference in reading relates to the article, which is omitted from μονογενῆς by most of the authorities which favor Θεός. Whether we read *the only begotten Son*, or *God only begotten*, the sense of the passage is not affected. The latter reading merely combines in one

phrase the two attributes of the word already indicated — *God* (ver. 1), *only begotten* (ver. 14); the sense being *one who was both God and only begotten*.

Who is in the bosom (ὁ ὢν εἰς τὸν κόλπον). The expression ὁ ὢν, *who is*, or *the one being*, is explained in two ways:

1. As a timeless present, expressing the inherent and eternal relation of the Son to the Father.
2. As interpreted by the preposition. εἰς, *in*, literally, *into*, and expressing the fact of Christ's return to the Father's glory after His incarnation: "The Son who has entered *into* the Father's bosom and *is* there." In the former case it is an absolute description of the nature of the Son: in the latter, the emphasis is on the historic fact of the ascension, though with a reference to his eternal *abiding* with the Father from thenceforth.

While the fact of Christ's return to the Father's glory may have been present to the writer's mind, and have helped to determine the form of the statement, to emphasize that fact in this connection would seem less consistent with the course of thought in the Prologue than the other interpretation: since John is declaring in this sentence the competency of the incarnate Son to manifest God to mankind. The ascension of Christ is indeed bound up with that truth, but is not, in the light of the previous course of thought, its primary factor. That is rather *the eternal oneness of the Word with God*; which, though passing through the phase of incarnation, nevertheless remains unbroken (3:13). Thus Godet, aptly: "The quality attributed to Jesus, of being the perfect revealer of the divine Being, is founded on His intimate and perfect relation to God Himself."

The phrase, *in the bosom of the Father*, depicts this eternal relation as essentially a relation of *love*; the figure being used of the relation of husband and wife (⁽⁸⁵¹⁶⁾Deuteronomy 13:6); of a father to an infant child (⁽⁸⁴¹¹²⁾Numbers 11:12), and of the affectionate protection and rest afforded to Lazarus in Paradise (⁽⁸⁴⁰²³⁾Luke 16:23). The force of the preposition εἰς, *into*, according to the first interpretation of *who is*, is akin to that of "*with God*" (see on ver. 1); denoting an ever active relation, an eternal going forth and returning to the Father's bosom by the Son in His eternal work of love. He

ever goes forth from that element of grace and love and returns to it. That element is His life. He is there “because He plunges into it by His unceasing action” (Godet).

He (ἐκεῖνος). Strongly emphatic, and pointing to the eternal Son. This pronoun is used by John more frequently than by any other writer. It occurs seventy-two times, and not only as denoting the more distant subject, but as denoting and laying special stress on the person or thing immediately at hand, or possessing pre-eminently the quality which is immediately in question. Thus Jesus applies it to Himself as the person for whom the healed blind man is inquiring: “It is *He* (ἐκεῖνος) that talketh with thee” (John 9:37). So here, “the only-begotten Son who is in the bosom of the Father — *He* hath declared Him.”

Hath declared (ἐξηγήσατο). Or, rendering the aorist strictly, *He declared*. From ἐκ, *forth*, and ἡγέομαι, *to lead the way*. Originally, *to lead or govern*. Hence, like the Latin *praeire verbis*, *to go before with words*, *to prescribe or dictate a form of words*. *To draw out in narrative*, *to recount or rehearse* (see Acts 15:14, and on Luke 24:35). *To relate in full*; *to interpret*, or *translate*. Therefore ἐξήγησις, *exegesis*, is *interpretation or explanation*. The word ἐξηγητής was used by the Greeks of an *expounder* of oracles, dreams, omens, or sacred rites. Thus Croesus, finding the suburbs of Sardis alive with serpents, sent to the *soothsayers* (ἐξηγητὰς) of Telmessus (Herodotus, 1:78). The word thus comes to mean a *spiritual director*. Plato calls Apollo the *tutelary director* (πατρῷος ἐξηγητής) of religion (“Republic,” 427), and says, “Let the priests be *interpreters* for life” (“Laws,” 759). In the Septuagint the word is used of the *magicians* of Pharaoh’s court (Genesis 41:8, 24), and the kindred verb of *teaching* or *interpreting* concerning leprosy (Leviticus 14:57). John’s meaning is that the Word *revealed* or *manifested* and *interpreted* the Father to men. The word occurs only here in John’s writings. Wyc. renders, *He hath told out*. These words conclude the Prologue.

THE HISTORICAL NARRATIVE now begins, and falls into two general divisions.

I. THE SELF-REVELATION OF CHRIST TO THE WORLD (1:19-12:50)

II. THE SELF-REVELATION OF CHRIST TO THE DISCIPLES (13:1-21:23) ^{FB17}

19. *This* (αὕτη). The following. This use of the pronoun, calling the reader's attention to what follows, and preparing him for it, is frequent in John. Sometimes the pronoun carries the sense of *quality*: *of this character*. See 3:19; 15:12; ^{αὐτοῦ}1 John 5:4, 9, 11, 14.

Witness (μαρτυρία). Testimony. See on ver. 7, and ^{αὐτοῦ}1 Peter 5:1.

John. See on ver. 6. Note the article: *the* John previously mentioned.

The Jews (οἱ Ἰουδαῖοι). This is a characteristic word in John. It occurs more than fifty times in his Gospel as his own expression, while there are six instances of the formula *King of the Jews* used by Gentiles. In the Synoptic Gospels, on the other hand, to twelve instances of *King of the Jews*, there are but four passages in which the word *Jews* occurs. In Paul's writings it is comparatively rare, mostly in contrast with *Greek*, and both in contrast with Christianity. In Revelation it is found twice (2:9; 3:9), of those who say they are Jews and are not, but are "of the synagogue of Satan" and "do lie."

John, in the Gospel, distinguishes between *the multitude* (ὁ ὄχλος) and *the Jews* (Ἰουδαῖοι). By the former he means the aggregate of the Jewish inhabitants of Palestine, the *mass* of the people, chiefly Galileans; by the latter, more particularly Judaeans, the leaders of Judaism in opposition to Jesus. The *multitude* are unsettled in conviction, inquisitive, despised by the Pharisees, inclined to listen to Jesus and to believe; moved by an impulse to make Him a king, escorting Him triumphantly into Jerusalem, and not appearing in the narrative of the trial and crucifixion. The *Jews* are tenacious of the expectation of a national Messiah. They represent the narrow, sectarian aspect of Judaism; they are the instigators and leaders of the opposition to Jesus, and to them His crucifixion is attributed. John uses the word where the other Evangelists speak of the opposers of Christ as Pharisees, Sadducees, elders, chief-priests, scribes, or lawyers. He recognizes the distinction between Pharisee and Sadducee, and though he

does not mention the latter by name, he characterizes them by their position. Jesus is the key to the sense in which John employs the term *Jews*. He regards them in their relation to Him. The idea underlying the word is habitually that of separation from the character and privileges of a true Israelite through their rejection of Jesus. ^{fb18}

Sent (ἀπέστειλαν). As a deputation. See on ver. 6.

Priests and Levites. Representing the ecclesiastical element of the nation; the two classes employed in the temple service. See Josh. 3:3; ^{<4122}Chronicles 30:27; ^{<3615}Ezekiel 44:15. The combination occurs nowhere else in the New Testament. These deputies probably came from the Sanhedrim.

To ask (ἵνα ἐρωτήσωσιν). Literally, *in order that they should ask*. See on ^{<4153}Matthew 15:23.

Who art thou (σὺ τίς εἶ). Literally, *thou, who art thou?*

20. *He confessed and denied not*. John's characteristic combination of a positive and negative clause. See on ver. 3. Both verbs are used absolutely.

I am not the Christ. According to the proper reading, ἐγὼ, *I*, stands first in the Baptist's statement, the ὅτι having the force merely of quotation marks. It is emphatic: "I am not the Christ, though the Christ is here." Some were questioning whether John was the Christ (^{<4185}Luke 3:15; ^{<4135}Acts 13:25). Note the frequent occurrence of the emphatic *I*: vv. 23, 26, 27, 30, 31, 33, 34. On *the Christ*, see on ^{<4001}Matthew 1:1.

24. *What then? Art thou Elias?* Better, as Rev., *Elijah*. Some authorities read, *What then art thou? Elijah?* Elijah, predicted in ^{<3015}Malachi 4:5, as the forerunner of the day of the Lord.

Art thou that prophet? Rev., "the prophet." According to the Greek order, *the prophet art thou*. See ^{<1585}Deuteronomy 18:15, and compare ^{<4122}Acts 3:22; 7:37; ^{<4146}John 1:46; 6:14.

No. Observe how the successive denials become shorter.

23. *The voice* (φωνή). Or, *a voice*. There is no article. See on ^{<4185}Matthew 3:5.

Crying in the wilderness. Some join in *the wilderness* with *make straight*, as in the Hebrew. The quotation is from ^{<240B>}Isaiah 40:3. In the other three Gospels it is *applied* to the Baptist (^{<40B>}Matthew 3:3; ^{<400B>}Mark 1:3; ^{<40B>}Luke 3:4). Here he uses it of himself. On *wilderness*, see on ^{<40B>}Matthew 3:1.

Make straight the way (εὐθύνετε τὴν ὁδὸν). For ὁδὸν, *way*, all the Synoptists have τρίβους, *beaten tracks*; and for the verb εὐθύνετε, *make straight*, the adjective and verb εὐθύνετε ποιείτε. On the figure of preparing the roads, see on ^{<40B>}Luke 3:5.

24. *They which were sent were* (εὐθύνετε τὴν ὁδὸν). Literally, *those having been sent were*. But the best texts omit the article, so that the remaining words form the pluperfect passive: “*they had been sent* from the Pharisees.” This addition of an explanatory circumstance is characteristic of John. Compare 1:41, 45; 9:14; 11:5, 18; 13:23.

26. *I baptize with water: but there standeth.* The best texts omit *but*; so that the two clauses illustrate John’s characteristic parallelism, and bring out the sharp contrast between the Baptist and his successor.

Among you (μέσος ὑμῶν). The Greek idiom is *a mid one in respect of you*. Ἐγὼ, *I*, and μέσος, *a mid one*, stand respectively at the head of the parallel clauses, thus emphasizing the two contrasted parties.

Standeth (ἔστηκεν). The best texts read στήκει, a verb which is kindred to ἔστηκεν, but with the added sense of *firm, persistent* standing. Thus, *stand fast* (^{<40B>}1 Corinthians 16:13; ^{<40B>}Galatians 5:1; ^{<40B>}Philippians 1:27). The verb emphasizes the firm, dignified attitude of Christ.

Ye know not (ὕμεις). Emphatic.

27. *He it is who, coming after me* (αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος). The best texts omit the first two words. Westcott and Hort also omit ὁ so that the rendering is, *whom ye know not, coming after me*.

Was preferred before me. The best texts omit.

To unloose (ἵνα λύσω). Literally, *that I should unloose*. Mark (1:7) and Luke (3:16) have *unloose*. Matthew (3:11) *bear*. See on ^{<40B>}Matthew 3:11.

28. *Bethabara* (βηθαναρᾶ). The correct reading is βηθανία, *Bethany*. Not the Bethany of ^{<40B>}John 11:18, but an unknown village. It was not

uncommon for two places to have the same name, as the two *Bethsaidas*, the one on the eastern shore of the Lake of Gennesaret (^{<4162>}Mark 6:32, 45), and the other on the western shore (^{<4044>}John 1:44); the two Caesareas, on the Mediterranean (^{<4180>}Acts 8:40), and in Gaulonitis, at the foot of Lebanon, Caesarea Philippi (^{<4163>}Matthew 16:13).

Was baptizing (ἦν βαπτίζων). The participle with the substantive verb indicating continued action; *was engaged in baptizing*.

29. John. The best texts omit.

Seeth (βλέπει). Both ὁράω and βλέπω denote the physical act of seeing, the former *seeing in general*, the latter *the single look*. The perception indicated by βλέπω is more *outward*; the perception of sense as distinguished from *mental discernment*, which is prominent in ὁράω. A *look* told the Baptist that the Mightier One had come. See on ver. 18, and ^{<4103>}Matthew 7:3.

Unto (πρὸς). Strictly, *towards*.

Behold (ἴδε). The imperative in the singular number, though the *company* of his followers is addressed. This construction, however, is not uncommon. See ^{<4175>}Matthew 26:65; ^{<4136>}Acts 13:46.

The Lamb (ὁ ἄμνος). The word occurs in John only here and in ver. 36. Also in ^{<4182>}Acts 8:32; ^{<4019>}1 Peter 1:19. The diminutive ἄρνιον, *a little lamb*, is found once in the Gospel (21:15), often in Revelation, but only of the glorified Redeemer, and nowhere else in the New Testament. In some instances the word may emphasize the gentle and innocent character of Jesus suffering to expiate the sins of men (^{<4181>}Revelation 5:6, 12; 13:8); but it is also employed in describing Him as *indignant* (^{<4176>}Revelation 6:16); as *victorious* (^{<4170>}Revelation 17:4); as *the object of adoration* (^{<4181>}Revelation 5:8); and as *enthroned* (^{<4181>}Revelation 5:13; 7:17).

The term, *the Lamb of God* (note the article), is evidently used here by the Baptist in some sense understood by his hearers, and points to Isaiah 53:(7); compare ^{<4182>}Acts 8:32. The reference is probably to the Paschal lamb, though commentators differ.

Of God. Provided by God for sacrifice.

That taketh away (ὁ αἴρων). Either *takes away* or *takes upon himself*, in order to bear: either *removal* or *expiation* of sin. The one idea, however, is included in the other. The *taking away* of the sin is through His bearing it. In Isaiah 53 (Sept.), φέρω, *to bear*, and its compound ἀναφέρω (see on ^{<4015>}1 Peter 2:5) are used, and αἴρω, *to take up and carry away*, occurs only in the phrase *his life is taken from the earth*, A. V., *he was cut off out of the land of the living*, in accordance with the universal usage of the Septuagint, which never employs αἴρειν to express the *bearing* of sin. If the Baptist had meant *bearing*, he would probably have used φέρω. Compare ^{<4015>}1 John 3:5: “He was manifested to *take away* (ἵνα ἄρῃ) our sins,” and ^{<4015>}1 John 1:7, “cleanseth us from all sin.” In the use of the *present* tense, *taketh*, the Baptist views the future consummation of Christ’s atoning work as potentially present.

The sin (τὴν ἁμαρτίαν). Collectively regarded.

World. See on ver. 9.

30. Of whom (περὶ οὗ); i.e., “*concerning whom*,” but the proper reading is ὑπὲρ οὗ, “*on behalf of whom*,” *in vindication of*.

A man (ἄνθρωπος). Three words are used in the New Testament for *man*: ἄρσιν, or ἄρσιν, ἄνθρωπος, and ἄνθρωπος. Ἄρσιν marks merely the *sexual distinction, male* (^{<4017>}Romans 1:27; ^{<4017>}Revelation 12:5, 13). Ἄνθρωπος denotes the man *as distinguished from the woman*, as male or as a husband (^{<4017>}Acts 8:12; ^{<4016>}Matthew 1:16), or from a *boy* (^{<4017>}Matthew 14:21). Also man as endowed with courage, intelligence, strength, and other noble attributes (^{<4017>}1 Corinthians 13:11; ^{<4017>}Ephesians 4:13; ^{<4017>}James 3:2).

Ἄνθρωπος is generic, without distinction of sex, *a human being* (^{<4017>}John 16:21), though often used in connections which indicate or imply sex, as ^{<4017>}Matthew 19:10; 10:35. Used of *mankind* (^{<4017>}Matthew 4:4), or of the *people* (^{<4017>}Matthew 5:13, 16; 6:5, 18; ^{<4017>}John 6:10). Of man as distinguished from animals or plants (^{<4017>}Matthew 4:19; ^{<4017>}2 Peter 2:16), and from God, Christ as divine and angels (^{<4017>}Matthew 10:32; ^{<4017>}John 10:33; ^{<4017>}Luke 2:15). With the notion of weakness leading to sin, and with a contemptuous sense (^{<4017>}1 Corinthians 2:5; ^{<4017>}1 Peter 4:2; ^{<4017>}John 5:12; ^{<4017>}Romans 9:20). The more honorable and noble sense thus attaches to ἄνθρωπος rather than to ἄνθρωπος. Thus Herodotus says that when the

Medes charged the Greeks, they fell in vast numbers, so that it was manifest to Xerxes that he had many men *combatants* (ἄνθρωποι) but few *warriors* (ἄνθρωποι) 7:210. So Homer: “O friends, be *men* (ἄνδρες), and take on a stout heart” (“Iliad,” 5, 529). Ἄνθρωπος is therefore used here of Jesus by the Baptist with a sense of dignity. Compare ἄνθρωπος, in ver. 6, where the word implies no disparagement, but is simply indefinite. In John ἄνθρωπος has mostly the sense of *husband* (4:16-18). See 6:10.

31. And I (καὶ γὰρ). Emphatic. “And I, though I predicted His coming (ver. 30), knew Him not.”

Knew Him not. Officially, as the Messiah. There is no reference to personal acquaintance. It is inconceivable that, with the intimate relations between the two families, the Baptist should have been personally unacquainted with Jesus.

Israel. Always with the idea of the *spiritual* privilege of the race.

32. Bare record (ἔμαρτύρησεν). Better, *bear witness*, as Rev.. See on ver. 7.

I saw (τεθέαμαι). Rev., more correctly, gives the force of the perfect tense, *I have beheld*. Calmly and thoughtfully; see on ver. 14. The perfect indicates the abiding effect of the vision. Compare ἑώρακα, *I have seen* (ver. 34).

As a dove (ὡσεὶ περιστερᾶν). In the shape of a dove. See on ⁴¹⁸⁶Matthew 3:16.

33. The same (ἐκεῖνος). Rev., *He*. See on ver. 18. Emphasizing the *personal* communication of Christ to the Baptist.

With the Holy Ghost (ἐν Πνεύματι Ἁγίῳ). Better, as Rev., *Holy Spirit*. The preposition ἐν, *in* (Rev., in margin), often has the instrumental force, *with*. Here, however, it would seem to signify the *element* of the new life, as ἐν ὕδατι, *in water*, signifies the element of the symbolic baptism, and might better be rendered *in*. The absence of the article from *Holy Spirit* falls in with this, as indicating the spiritual influence of the divine Agent rather than His personality.

34. *I saw* (ἐώρακα). Rev., more strictly, according to the perfect tense, *I have seen*. See on ver. 32, and note the different verb for seeing, on which see on ver. 18.

Bare record (μεμαρτύρηκα). Rev., *have born witness*. Also the perfect tense.

The Son of God. This is the proper reading, but one very important manuscript reads ὁ ἐκλεκτός, *the chosen*. By the phrase John means the Messiah. It has the same sense as in the Synoptic Gospels. Compare ⁴¹¹²⁷Matthew 11:27; 28:19. For the sense in which it was understood by the Jews of Christ's day, see 5:18, 19; 10:29, 30-36. The phrase occurs in the Old Testament only in ²⁰⁸⁵Daniel 3:25. Compare Psalms 2:12. On υἱός, *son*, as distinguished from τέκνον, *child*, see on ver. 12.

35. *Stood* (εἵστήκει). Rev., more correctly, *was standing*, since the imperfect tense denotes something in progress. Here, therefore, with the idea of *waiting*; *was standing in expectation*. Compare 7:37; 18:5, 6, 18.

Two of his disciples. The one was Andrew (ver. 41), the other the Evangelist himself, who studiously refrains from mentioning his own name throughout the narrative. The name of James the elder also does not appear, nor that of Salome, the Evangelist's mother, who is mentioned by name in Mark's Gospel (15:40; 16:1). The omission of his own name is the more significant from the fact that he is habitually exact in defining the names in his narrative. Compare the simple designation *Simon* (1:42) with subsequent occurrences of his name after his call, as 1:42; 13:6; 21:15, etc. Also Thomas (11:16; 20:24; 21:2); Judas Iscariot (6:71; 12:4; 13:2, 26); the other Judas (14:22). Note also that he never speaks of the Baptist as *John the Baptist*, like the other three Evangelists, but always as *John*.

36. *Looking* (ἐμβλέψας). Rev., giving the force of the aorist, *and he looked*. See on ver. 29. The verb is used by John only here and ver. 42.

As He walked (περιπατοῦντι). The verb literally means to walk *about* (περί). Here, possibly, walking *along*. Westcott, "walking *away*." See on ⁴¹⁰⁸1 Peter 5:8; ⁴¹¹⁴⁴Luke 11:44.

37. *Speak* (λαλοῦντος). Literally, *speaking*.

They followed. Bengel says, "The origin of the Christian Church."

38. *Saw* (θεασάμενος). Better, as Rev., *beheld*: looked steadfastly upon them as if studying them.

What seek ye? The first words of Christ as recorded by John. Compare ^{<4185>}Matthew 3:15; ^{<4015>}Mark 1:15; ^{<4184>}Luke 2:49.

Rabbi. My great one; my honorable sir. Explained by Jesus himself as διδάσκαλος, *teacher* (^{<4238>}Matthew 23:8, where the proper reading is διδάσκαλος, instead of καθηγητής, *guide, master*, found in ^{<4230>}Matthew 23:10). Used by the Jews in addressing their teachers, and formed from a Hebrew root meaning *great*. It occurs commonly in John, and is found in Matthew and Mark, but not in Luke, who uses ἐπιστατής. See on ^{<4185>}Luke 5:5.

Being interpreted. John frequently adds explanatory remarks. See vv. 42, 43; 9:7.

Dwellest thou (μένεις). Rev., *abidest*. Jesus had asked “What seek ye?” not *whom*. They reply, “Where dost *thou* abide?”

39. *See* (ἴδετε). But the correct reading is ὄψεσθε, *ye shall see*.

They came. The best texts add οὖν, *therefore*. So Rev.. This connecting particle is found in John’s Gospel as often as in the other three combined, and most commonly in narrative, marking the transition from one thing to another, and serving to connect the several parts of the narrative. See ver. 22; 2:18; 3:25; 4:28, 30, etc. Much more frequently thus than in the discourses, where it would be used to mark a sequence of thought. Still such instances occur, as vv. 21, 25; 3:29; 8:5; 4:11.

He dwelt (μένει). The present tense. Literally, they saw where he *dwelleth*. For a similar construction see 2:9; 4:1; ^{<4408>}Acts 10:18, etc.

Tenth hour. The question is whether this is to be reckoned according to the Jewish or the Roman method of computation. The Jewish method, employed by the other Evangelists, begins the day at sunrise; so that, according to this, the tenth hour would be four o’clock in the afternoon. The Roman method, like our own, reckons from midnight; according to which the tenth hour would be ten o’clock in the morning. The weight of the argument seems, on the whole, to be in favor of the Jewish method, which is undoubtedly assumed by John in 11:9. The Greeks of Asia

Minor, for whom John wrote, had the Jewish method, received from the Babylonians. Godet cites an incident from the “Sacred Discourses” of Aelius Aristides, a Greek sophist of the second century, and a contemporary of Polycarp. God having commanded him to take a bath, he chose the *sixth* hour as the most favorable to health. It being winter, and the bath a cold one, the hour was *midday*; for he said to his friend who kept him waiting, “Seest thou the shadow is already turning?” Even Canon Westcott, who advocates the Roman method, admits that “this mode of reckoning was unusual in ancient times,” and that “the Romans and Greeks, no less than the Jews, reckoned their hours from sunrise,” though the Romans reckoned their *civil* days from midnight, and the tenth hour is named as a late hour, when soldiers took their repast or were allowed to rest. Thus Livy, in his account of the Roman attack on Sutrium says, “About the tenth hour the consul ordered his men a repast, and gave directions that they should be ready in arms at whatever time of the day or night he should give the signal.... After refreshing themselves, they consigned themselves to rest” (9, 37).

Aristophanes says, “When the shadow on the dial is ten feet long, then go to dinner” (“Ecclesiastusae,” 648), and Horace, “You will dine with me today. Come after the ninth hour” (“Epistle,” Bk. 1., 7, 69). It is objected that the time from four o’clock to the close of the day would not have been described as *that day*; but beyond the marking of the specific hour of accompanying Jesus as the first hour of his Christian life, John would not have been unlikely to use a looser and more popular form of speech in indicating the length of the stay with Jesus, meaning simply that they remained with him during the remainder of the day, and, no doubt, prolonged their conversation into the night. ^{fb19}

40. *One of the two.* The other being John.

Andrew. See on ~~MSB~~ Mark 3:18. Compare ~~MSB~~ Mark 13:3; ~~MSB~~ John 6:8; 12:22.

Simon Peter’s brother. The mention of Simon Peter before he has appeared in the narrative indicates the importance which the Evangelist attaches to him. It seems to assume a knowledge of the evangelic narrative on the part of the readers. See a similar instance of anticipating what is subsequently explained, in the mention of Mary, 11:2.

41. *He first findeth* (εὐρίσκει οὗτος πρῶτος). Rev., *findeth first*. *He* is the demonstrative pronoun, *this one*, which, with *first*, seems to point to the later finding of *his* brother by the other disciple, *i.e.*, of James by John. Bengel says: “With the

festive freshness of those days beautifully corresponds the word *findeth*, which is frequently used here.”

His own (τὸν ἴδιον). See on ^{<4215>}Matthew 22:5; 25:15; ^{<4407>}Acts 1:7; ^{<4003>}1 Peter 1:3.

We have found (εὐρήκαμεν). This has been called the chapter of the Eureka.

The Messiah. Peculiar to this Gospel, and only here and 4:25.

Christ. See on ^{<4007>}Matthew 1:1.

42. *Beheld*. The same word as in ver. 36, on which see Rev., *looked upon*.

Thou art. Some read interrogatively: *art thou*.

Jona (Ἰωνᾶ). The correct reading is Ἰωάννου, *of John*.

A stone (Πέτρος). See on ^{<4135>}Matthew 16:18. A detached mass of rock. *Cephas* is the Aramaic name, occurring ^{<4012>}1 Corinthians 1:12; 3:22; 9:5; 15:5; ^{<4119>}Galatians 2:9.

43. *Jesus*. The best texts omit.

Would go forth (ἠθέλησεν ἐξελεῖν). Rev., better, *was minded to go*. On the construction see on ^{<4114>}Matthew 20:14. On the verb *to be minded*, see on ^{<4115>}Matthew 1:19.

And findeth. Note the graphic interchange of tenses: *was minded*, *findeth*. The coordination of the two clauses, which by other writers would be placed in logical dependence, is characteristic of John. Even where there is a real inner dependence he uses only the simple connective particles. Compare 2:13 sqq.

Philip. See on ^{<4135>}Mark 3:18. For hints of his character see 6:5, 7; 12:21 sqq.; 14:8, 9.

Saith. The best texts insert *Jesus*: “And *Jesus* said unto him.”

Follow (ἀκολουθεῖ). Often used in the New Testament with the special sense of following as a disciple or partisan. See ^{<100>}Matthew 4:20, 22; 9:9; ^{<101>}Mark 1:18; ^{<102>}John 8:12. Also with the meaning of cleaving steadfastly to one and conforming to his example. See ^{<103>}Matthew 10:38; 16:24; ^{<104>}John 12:26. The verb occurs but once outside of the writings of the Evangelists, ^{<105>}1 Corinthians 10:4. It appears in the noun *acolyte*, or *acolyth*, or *acolythist*, a church-servant ranking next below a subdeacon, whose duty it was to trim the lamps, light the church, prepare the sacramental elements, etc. Under the Byzantine emperors the captain of the emperor’s bodyguard was called *Acolouthos*, or *the Follower*. See Scott’s “Count Robert of Paris.”

44. *Of Bethsaida.* Rev., more literally, *from* (ἀπό). Bethsaida of Galilee. See 12:21, and on ver. 28. Philip, being of the same city as Andrew and Peter, was the more ready to welcome Christ, because of the testimony and example of his fellow-citizens. Notice the change of preposition: *from* Bethsaida (ἀπό) and *out of* (ἐκ) the city. See on *from the dead*, ^{<106>}Luke 16:31.

45. *Nathanael.* Probably the same as Bartholomew. See on Bartholomew, ^{<107>}Mark 3:18.

Moses in the law, etc. Note the circumstantial detail of this confession as compared with Andrew’s (ver. 42).

46. *Come out of Nazareth* (ἐκ Ναζαρέτ εἶναι). Literally, “*be out of*,” a characteristic expression of John. See 3:31; 4:22; 7:17, 22; 8:23; 15:19; 18:36, 38, etc. It means more than to *come out of*: rather to come out of as that *which is of*; to be identified with something so as to come forth bearing its impress, moral or otherwise. See especially 3:31: “He that *is of* the earth is of the earth;” *i.e.*, partakes of its quality. Compare Christ’s words to Nicodemus (3:6), and ^{<108>}1 Corinthians 15:47.

In the Greek order, *out of Nazareth* stands first in the sentence as expressing the prominent thought in Nathanael’s mind, surprise that Jesus should have come from Nazareth, a poor village, even the name of which does not occur in the Old Testament. Contrary to the popular explanation, there is no evidence that Nazareth was worse than other places, beyond

the fact of the violence offered to Jesus by its people (^{<4008>}Luke 4:28, 29), and their obstinate unbelief in Him (^{<4138>}Matthew 13:58; ^{<4106>}Mark 6:6). It was a proverb, however, that no prophet was to come from Galilee (^{<4052>}John 7:52).

47. *An Israelite indeed* (ἀληθῶς Ἰσραηλίτης). Literally, *truly an Israelite*. An Israelite not merely in descent, but in character, according to the ideal laid down in God's law. The word Israelite itself was an honorable designation. See on *men of Israel*, ^{<4182>}Acts 3:12, and compare remarks on *Jews*, ver. 19.

Guile (δόλος). Properly, a *bait for fish*, and related at the root to δელεάζω, *to catch with a bait*, or *beguile*. See on *beguiling*, ^{<6124>}2 Peter 2:14. The true Israelite would be the true child of Israel after he had ceased to be the Supplanter. It is an interesting fact that in ^{<1257>}Genesis 25:27, Jacob is called a *plain man*, i.e., as some explain the Hebrew, a *perfect* or *upright* man, and others, a man of *quiet and simple habits*, and that the Septuagint renders this adjective by ἄπλαστος, *unfeigned, without disguise, simple, guileless*. The Greek here reads literally, *in whom guile is not*.

48. *Knowest* (γινώσκεις). See on ^{<41915>}Acts 19:15.

Under the fig tree (ὑπὸ τὴν συκῆν). To be construed with εἶδον σε, *I saw thee*; i.e., *I saw thee under the fig tree*. The preposition with the accusative case, which implies motion toward, indicates his withdrawal *to* the shade of the tree for meditation or prayer. See on ver. 50. The Jewish writings tell of distinguished rabbis who were accustomed to rise early and pursue their studies under the shade of a fig tree. Compare ^{<3304>}Micah 4:4; ^{<3180>}Zechariah 3:10. Augustine, in his "Confessions," relates of himself: "I cast myself down, I know not how, under a certain fig tree, giving full vent to my tears; and the floods of mine eyes gushed out, an acceptable sacrifice to Thee" (8:28). Nathanael asks, "Whence *knowest* thou me?" "Jesus answers, "*I saw thee (εἶδον)*."

49. *Rabbi*. Nathanael here gives the title, which he had withheld in his first address.

50. *Under the fig tree* (ὑπὸ τῆς συκῆς). Compare ver. 48. Here the same preposition is used with the genitive case, indicating rest, without the suggestion of *withdrawal to*.

Believest thou? Rightly so, though some render affirmatively, *thou believest*.

51. Verily, verily (ἀμὴν, ἀμὴν). The word is transcribed into our *Amen*. John never, like the other Evangelists, uses the single *verily*, and, like the single word in the Synoptists, it is used only by Christ.

Hereafter (ἀπ' ἄρτι). The best texts omit. The words literally mean, *from henceforth*; and therefore, as Canon Westcott aptly remarks, "if genuine, would describe the communion between earth and heaven as established from the time when the Lord entered upon His public ministry."

Heaven (τὸν οὐρανὸν). Rev., giving the article, *the heaven*.

Open (ἀνεωγότα). The perfect participle. Hence Rev., rightly, *opened*. The participle signifies *standing open*, and is used in the story of Stephen's martyrdom, ⁴¹⁷⁶Acts 7:56. Compare ²³⁶¹Isaiah 64:1. The image presented to the true Israelite is drawn from the history of his ancestor Jacob (¹⁸²Genesis 28:12).

Angels. With the exception of 12:29 and 20:12, John does not use the word "angel" elsewhere in the Gospel or in the Epistles, and does not refer to their being or ministry. Trench ("Studies in the Gospels") cites a beautiful passage of Plato as suggestive of our Lord's words. Plato is speaking of Love. "He is a great spirit, and like all spirits he is intermediate between the divine and the mortal. He interprets between gods and men, conveying to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods; he is the mediator who spans the chasm which divides them, and in him all is bound together, and through him the acts of the prophet and the priest, their sacrifices and mysteries and charms, and all prophecy and incantation find their way. For God mingles not with man, but through Love all the intercourse and speech of God with man, whether awake or asleep, is carried on" ("Symposium," 203).

Son of man. See on ¹¹⁷²Luke 6:22. Notice the titles successively applied to our Lord in this chapter: the greater Successor of the Baptist, the Lamb of God, the Son of God, the Messiah, the Ring of Israel. These were all given by others. The title Son of man He applies to Himself.

In John's Gospel, as in the Synoptists, this phrase is used only by Christ in speaking of Himself; and elsewhere only in ^{<406>}Acts 7:56, where the name is applied to Him by Stephen. It occurs less frequently in John than in the Synoptists, being found in Matthew thirty times, in Mark thirteen, and in John twelve.

Jesus' use of the term here is explained in two ways.

I. That He borrows the title from the Old Testament to designate Himself either:

- (a) as a *prophet*, as in ^{<411>}Ezekiel 2:13; 3:1, etc.; or
- (b) as the *Messiah*, as prefigured in ^{<203>}Daniel 7:13.

This prophecy of Daniel had obtained such wide currency that the Messiah was called *Anani*, or *the man of the clouds*.

(a.) This is untenable, because in Ezekiel, as everywhere in the Old Testament, the phrase *Son of man*, or *Sons of men*, is used to describe man under his human limitations, as weak, fallible, and incompetent by himself to be a divine agent.

(b.) The allusion to Daniel's prophecy is admitted; but Jesus does not mean to say, "I am the Messiah who is prefigured by Daniel." A political meaning attached in popular conception to the term *Messiah*; and it is noticeable throughout John's Gospel that Jesus carefully avoids using that term before the people, but expresses the thing itself by circumlocution, in order to avoid the complication which the popular understanding would have introduced into his work. See 8:24, 25; 10:24, 25.

Moreover, the phrase *Son of man* was not generally applied to the Messiah. On the contrary, 5:27 and 12:34 show that it was set off against that term. Compare ^{<163>}Matthew 16:13, 15. *Son of God* is the Messianic title, which, with one exception, appears in confessions (1:34, 49; 11:27; 20:31). ^{fb20}

In Daniel the reference is exclusively to the final stage of human affairs. The point is the final establishment of the divine kingdom. Moreover,

Daniel does not say “*the* Son of man,” but “one *like* a Son of man.” Compare ^{<413>}Revelation 1:13; 14:14, where also the article is omitted.

II. The second, and correct explanation is that the phrase *Son of man* is the expression of Christ’s self-consciousness as being related to humanity as a whole: denoting His real participation in human nature, and designating Himself as the representative man. It thus corresponds with the passage in Daniel, where the earthly kingdoms are represented by beasts, but the divine kingdom by a Son of man. Hence, too, the word ἄνθρωπος is purposely used (see on *a man*, ver. 30, and compare ^{<418D>}John 8:40).

While the human element was thus emphasized in the phrase, the consciousness of Jesus, as thus expressed, did not exclude His divine nature and claims, but rather regarded these through the medium of His humanity. He showed Himself divine in being thus profoundly human. Hence two aspects of the phrase appear in John, as in the Synoptists. The one regards His earthly life and work, and involves His being despised; His accommodation to the conditions of human life; the partial veiling of His divine nature; the loving character of His mission; His liability to misinterpretation; and His outlook upon a consummation of agony. On the other hand, He is possessed of supreme authority; He is about His Father’s work; He reveals glimpses of His divine nature through His humanity; His presence and mission entail serious responsibility upon those to whom He appeals; and He foresees a consummation of glory no less than of agony. See ^{<418I>}Matthew 8:20; 11:19; 12:8, 32; 13:37; 16:13; 20:18; 26:64; ^{<418J>}Mark 8:31, 38; 14:21; ^{<418K>}Luke 9:26, 58; 12:8; 17:22; 19:10; 22:69.

The other aspect is related to the future. He has visions of another life of glory and dominion; though present in the flesh, His coming is still future, and will be followed by a judgment which is committed to Him, and by the final glory of His redeemed in His heavenly kingdom. See ^{<418L>}Matthew 10:23; 13:40 sqq.; 16:27 sqq.; 19:28; 24:27, 37, 44; 25:31 sqq.; ^{<418M>}Mark 13:26; ^{<418N>}Luke 6:22; 17:24, 30; 18:8; 21:27.

CHAPTER 2

1. *The third day*. Reckoning from the last day mentioned (1:43).

A marriage (γάμος). Or marriage *festival*, including a series of entertainments, and therefore often found in the plural. See on ^{<121D} Matthew 22:2.

Cana of Galilee. To distinguish it from Cana in Coelo-Syria.

Mother of Jesus. Her name is never mentioned by John.

Was there. When Jesus arrived. Probably as an intimate friend of the family, assisting in the preparations.

2. *Was called*. Rev., *bidden*. After His return from the Baptist.

His disciples. In honor of Jesus.

3. *They wanted wine* (ὑστερήσαντος οἴνου). Literally, *when the wine failed*. So Rev., Wyc., and *wine failing*. Some early authorities read: “they had no wine, for the wine of the marriage was consumed.” Marriage festivals sometimes lasted a whole week (^{<1227} Genesis 29:27; ^{<0745} Judges 14:15; Tobit 9:12; 10:1).

They have no wine. Implying a request for help, not necessarily the expectation of a miracle.

4. *Woman*. Implying no severity nor disrespect. Compare 20:13, 15. It was a highly respectful and affectionate mode of address.

What have I to do with thee (τί ἔμοι καὶ σοί). Literally, *what is there to me and to thee*. See on ^{<187D} Mark 5:7, and compare ^{<182} Matthew 8:29; 27:19; ^{<1024} Mark 1:24; ^{<183} Luke 8:28. It occurs often in the Old Testament, ^{<1060} 2 Samuel 16:10; ^{<1178} 1 Kings 17:18, etc. Though in a gentle and affectionate manner, Jesus rejects her interference, intending to supply the demand in His own way. Compare ^{<1616} John 6:6. Wyc., *What to me and to thee, thou woman?*

Mine hour is not yet come. Compare 8:20; 12:23; 13:1. In every case *the coming of the hour* indicates some crisis in the personal life of the Lord,

more commonly His passion. Here the hour of His Messianic manifestation (ver. 11).

5. *Unto the servants* (διακόνοις). See on ^{<401>}Matthew 20:26; ^{<402>}Mark 9:35.

6. *Water-pots* (ὑδρίαί). Used by John only, and only in the Gospel, ver. 7; 4:28. *Water-pots* is literally correct, as the word is from ὕδωρ, *water*.

Of stone. Because less liable to impurity, and therefore prescribed by the Jewish authorities for washing before and after meals.

After the manner of the purifying, etc. That is, for the purifications customary among the Jews.

Containing (χωροῦσαι). From χῶρος, a *place* or *space*. Hence, *to make room* or *give place*, and so, *to have space or room for holding something*.

Firkins (μετρητάς). Only here in the New Testament. From μετρέω, *to measure*; and therefore, properly, *a measurer*. A liquid measure containing nearly nine gallons.

7. *Fill* (γεμίσατε). Compare ^{<403>}Mark 4:37, and see on ^{<404>}Luke 14:23.

8. *Draw out* (ἀντλήσατε). From ἄντλος, *the hold of a ship where the bilge-water settles*, and hence, *the bilge-water itself*. The verb, therefore, originally, means *to bale out bilge-water*; thence, generally, *to draw*, as from a well (4:15). Canon Westcott thinks that the water which was changed into wine was not taken from the vessels of purification, but that the servants were bidden, after they had filled the vessels with water, to continue drawing from the well or spring.

Ruler of the feast (ἀρχιτρικλίνῳ). From ἄρχω, *to be chief*, and τρικλινον, Latin, *triclinium*, *a banqueting-hall with three couches* (see on ^{<405>}Mark 6:39). Some explain the word as meaning *the superintendent of the banqueting-chamber*, a servant whose duty it was to arrange the table-furniture and the courses, and to taste the food beforehand. Others as meaning one of the guests selected to preside at the banquet according to the Greek and Roman usage. This latter view seems to be supported by a passage in Ecclesiasticus (35:1, 2): “If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care

for them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayst be merry with them, and receive a crown for thy well ordering of the feast.” According to the Greek and Roman custom, the ruler of the feast was chosen by throwing the dice. Thus Horace, in his ode to his friend Sestius, says, moralizing on the brevity of life: “Soon the home of Pluto will be thine, nor wilt thou cast lots with the dice for the presidency over the wine.” He prescribed the proportions of wine and water, and could also impose fines for failures to guess riddles, etc. As the success of the feast depended largely upon him, his selection was a matter of some delicacy. Plato says, “Must we not appoint a sober man and a wise to be our master of the revels? For if the ruler of drinkers be himself young and drunken, and not over-wise, only by some special good fortune will he be saved from doing some great evil” (“Laws,” 640). The word occurs only here and ver. 9. Wyc. simply transcribes: *architriclyn*.

10. *Have well drunk* (μεθυσθῶσι). Wyc., *be filled*. Tynd., *be drunk*. The A.V. and Tynd. are better than the Rev. *when men have drunk freely*. The ruler of the feast means that when the palates of the guests have become less sensitive through indulgence, an inferior quality of wine is offered. In every instance of its use in the New Testament the word means intoxication. The attempt of the advocates of the unfermented-wine theory to deny or weaken this sense by citing the *well-watered garden* (²³⁸¹Isaiah 58:11; ²³¹²Jeremiah 31:12) scarcely requires comment. One might answer by quoting Plato, who uses βαπτίζεσθαι, *to be baptized*, for being *drunk* (“Symposium,” 176). In the Septuagint the verb repeatedly occurs for *watering* (³⁶¹⁰Psalms 65:9, 10), but always with the sense of *drenching* or *soaking*; of being *drunken* or *surfeited* with water. In Jeremiah 48: (Sept. 31.) 26, it is found in the literal sense, to *be drunken*. The metaphorical use of the word has passed into common slang, as when a drunken man is said to be *wetted* or *soaked* (so Plato, above). The figurative use of the word in the Septuagint has a parallel in the use of ποτίζω, *to give to drink*, to express the watering of ground. So ¹⁰¹⁶Genesis 2:6, a mist *watered* the face of the earth, or gave it drink. Compare ¹¹³⁰Genesis 13:10; ¹⁸¹⁰Deuteronomy 11:10. A curious use of the word occurs in Homer, where he is describing the stretching of a bull’s hide, which, in order to make it more elastic, is *soaked* (μεθύουσαν) with fat (“Iliad,” 17:390).

Worse (ἐλάσσω). Literally, *smaller*. Implying both worse and weaker. *Small* appears in the same sense in English, as *small-beer*.

Hast kept (τετήρηκας). See on ⁴⁰⁰¹1 Peter 1:4.

11. *This beginning*. Or, more strictly, *this as a beginning*.

Of miracles (σημείων). Rev., correctly, *signs*. See on ⁴⁰¹²Matthew 11:20; 24:24. This act was not merely a *prodigy* (τέρας), nor a *wonderful thing* (θαυμάσιον), nor a *power* (δύναμις), but distinctively a *sign*, a mark of the doer's power and grace, and divine character. Hence it falls in perfectly with the words *manifested His glory*.

Believed on Him (ἐπίστευσαν εἰς αὐτὸν). See on 1:12. Literally, *believed into*. Canon Westcott most aptly says that it conveys the idea of "the absolute transference of trust from one's self to another."

12. He went *down* (κατέβη). Capernaum being on the lake shore, and Nazareth and Cana on the higher ground.

13. *The Jews' passover*. On John's use of the term *Jews*, see on 1:19. So it is used here with an under-reference to the national religion as consisting in mere ceremonies. The same hint underlies the words in ver. 6, "after the Jews' manner of purifying." Only John mentions this earliest passover of Christ's ministry. The Synoptists relate no incident of his ministry in Judaea, and but for the narrative of John, it could not be positively asserted that Jesus went up to Jerusalem during His public life until the time of His arrest and crucifixion.

14. *The temple* (ἱερῶ). The temple *inclosure*: not the *sanctuary* (ναός). See on ⁴⁰⁰⁵Matthew 9:5; ⁴⁰¹⁶Mark 11:16.

Those that sold (τοὺς πωλοῦντας). The article defines them as a well-known class.

Changers of money (κερματιστάς). Only here in the New Testament. The kindred noun κέρμα, *money*, which occurs only in ver. 15, is from κείρω, *to cut into bits*, and means therefore *small coin*; "small change," of which the money-changers would require a large supply. Hence *changers of money* means, strictly, *dealers in small change*. Matthew and Mark use λυβιστής (see ver. 15), of which the meaning is substantially the same so

far as regards the dealing in *small coin*; but with the difference that **κόλλυβος**, the noun from which it is derived, and meaning *a small coin*, is also used to denote the *rate* of exchange. This latter word therefore gives a hint of the *premium* on exchange, which John's word here does not convey. The money-changers opened their stalls in the country towns a month before the feast. By the time of the first arrivals of passover-pilgrims at Jerusalem, the country stalls were closed, and the money-changers sat in the temple (see on ^{<4172>}Matthew 17:24; 21:12; ^{<4115>}Mark 11:15). John's picture of this incident is more graphic and detailed than those of the Synoptists, who merely state summarily the driving out of the traders and the overthrow of the tables. Compare ^{<4212>}Matthew 21:12, 13; ^{<4115>}Mark 11:15-17; ^{<4295>}Luke 19:45, 46. ^{fb21}

15. A scourge (**φραγέλλιον**). Only here in the New Testament. Only John records this detail.

Of small cords (**ἐκ σχοινίων**). The Rev. omits *small*, but the word is a diminutive of **σχοῖνος**, *a rush*, and thence *a rope of twisted rushes*. The A.V. is therefore strictly literal. Herodotus says that when Croesus besieged Ephesus, the Ephesians made an offering of their city to Diana, by stretching a *small rope* (**σχοινίον**) from the town wall to the temple of the goddess, a distance of seven furlongs (1:26). The *schoene* was an Egyptian measure of length, marked by a rush-rope. See Herodotus, 2:6. Some find in this the etymology of *skein*.

Drove out (**ἐξέβαλεν**). Literally, as Rev., *cast out*. See on ^{<4084>}Matthew 10:34; 12:35; ^{<4012>}Mark 1:12; ^{<5025>}James 2:25.

All. Referring to the *animals*. The A.V. makes the reference to the *traders*; but Rev., correctly, "cast all out — both the sheep and the oxen."

Money. See on ver. 14.

Tables. Wyc., *turned upside down the boards*. See on ^{<4122>}Luke 19:23.

16. My Father's house. See on *Father's business*, ^{<4134>}Luke 2:49, and compare ^{<4238>}Matthew 23:38, where Jesus speaks of the temple as *your house*. The people had made God's house their own.

Merchandise (**ἐμπορίου**). Only here in the New Testament. The Synoptists say *a den of robbers*.

17. *It was written* (γεγραμμένον ἐστὶν). Literally, *it stands written*. This form of the phrase, the participle with the substantive verb, is peculiar to John in place of the more common γέγραπται. For a similar construction see 3:21.

The zeal of thine house. Jealousy for the honor of God's house. *Zeal*, ζήλος, from ζέω, *to boil*. See on ⁴⁹⁸⁴James 3:14.

Hath eaten me up (κατέφαγέ με). So the Sept., Psalms 68 (A.V., 69:9). But the best texts read καταφάγεται, *shall eat up*. So Rev., Wyc., "The fervor of love of thine house hath eaten me."

18. *Answered*. Often used in reply to an objection or criticism, or to something present in another's mind, as 19:7, or 3:3, where Jesus answers with reference to the error in Nicodemus' mind, rather than in direct reply to his address.

Destroy this temple (λύσατε τὸν ναὸν τοῦτον). *Destroy*, Literally, *loosen*. Wyc., *undo*. See on ⁴¹¹⁰Mark 13:2; ⁴⁰⁹²Luke 9:12; ⁴⁴⁵⁸Acts 5:38. Notice that the word for *temple* is ναὸν, *sanctuary* (see on ver. 14). *This temple* points to the *literal* temple, which is truly a temple only as it is the abode of God, hence *sanctuary*, but with a typical reference to Jesus' own person as the holy dwelling-place of God who "was *in* Christ." Compare ⁴⁸⁰⁶1 Corinthians 3:16, 17. Christ's death was therefore the pulling down of the temple, and His resurrection its rebuilding. The imperative in *destroy* is of the nature of a challenge. Compare *fill ye up*, ⁴¹³³Matthew 23:32.

20. *Forty and six years was this temple in building* (τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος). Literally, *In forty and six years was this temple built*. It was spoken of as completed, although not finished until thirty-six years later.

Thou. The position of the Greek pronoun makes it emphatic.

21. *He* (ἐκεῖνος). See on 1:18. Emphatic, and marking the contrast between the deeper meaning of Jesus and the literalism of the Jews and of His disciples (see next verse). For other illustrations of John's pointing out the meaning of words of Jesus which were not at first understood, see 7:39; 12:33; 21:19.

22. Was risen (ἠγέρθη). Rev., more correctly, *was raised*. The same verb as in vv. 19, 20.

Had said (ἔλεγεν). Rev., more correctly, *He spake*. The best texts omit *unto them*.

Believed the Scripture (ἐπίστευσαν τῇ γραφῇ). Notice that ἐπίστευσαν, *believed*, is used here with the simple dative, and not with the preposition εἰς, *into* (see on 1:12). The meaning is, therefore, they believed that the Scripture was true. On γραφή, a *passage* or *section* of Scripture, see on ^{<112>}Mark 12:10.

In John, as elsewhere, the word almost always refers to a particular passage cited in the context. The only two exceptions are 17:12; 20:9. For the Old Testament, as a whole, John always uses the plural αἱ γραφαί. The passage referred to here is probably ^{<160>}Psalms 16:10. Compare ^{<127>}Acts 2:27, 31; 13:35.

The word. The saying just uttered concerning the destruction of the temple.

23. At the passover. Note the omission of *of the Jews* (ver. 13).

In the feast-day (ἐν τῇ ἑορτῇ). Rev., *during the feast*. The feast of unleavened bread, during the seven days succeeding the actual passover (see on ^{<141>}Mark 14:1).

Believed on (ἐπίστευσαν εἰς). The stronger expression of faith (1:12).

His name. See on 1:12. With the phrase *believe on His name*, compare *believe on Him* (8:30), which is the stronger expression, indicating a casting of one's self upon Him; while to believe *on the name* is rather to believe in Him as being that which he claims to be, in this case the Messiah. It is believing *recognition* rather than *appropriation*. "Their faith in His name (as that of the Messiah) did not yet amount to any decision of their inner life for Jesus, but was only an opinion produced by the sight of His miracles, that He was the Messiah" (Meyer).

When they saw (θεωροῦντες). Rev., literally and rightly, *beholding* (see on 1:14, 29).

He did (ἐποίει). Better, *was doing*; the imperfect denoting the wonderful works as *in progress*.

24. But Jesus (αὐτὸς δὲ ὁ Ἰησοῦς). The αὐτὸς, which does not appear in translation, has the force of *on His part*, marking the contrast with those just mentioned.

Did not commit (οὐκ ἐπίστευτεν). Rev., *trust*. There is a kind of word-play between this and ἐπίστευσαν, *believed*, in the preceding verse. Wyc. reproduces it: “Jesus himself *believed not himself* to them.” He did not trust His person to them. Tynd., *put not himself in their hands*. “He had no faith in their faith” (Godet).

Because He knew (διὰ τὸ αὐτὸν γινώσκειν). Literally, *on account of the fact of His knowing*. John describes the Lord’s knowledge by two words which it is important to distinguish. Γινώσκειν, as here, implies *acquired* knowledge; knowledge which is the result of discernment and which may be enlarged. This knowledge may be drawn from external facts (5:6; 6:15) or from spiritual sympathy (10:14, 27; 17:25). Εἰδέναι (1:26) implies *absolute* knowledge: the knowledge of intuition and of satisfied conviction. Hence it is used of Christ’s knowledge of divine things (3:11; 5:32; 7:29), Of the facts Of His own being (6:6; 8:14; 13:1), and of external facts (6:61, 64; 13:11). In 21:17 the two words appear together. Peter says to Jesus, appealing to His *absolute* knowledge, “Thou knowest (οἶδας) all things:” appealing to his *discernment*, “Thou knowest or perceivest (γινώσκεις) that I love Thee.”

25. He needed not (οὐ χρείαν εἶχεν). Literally, *he had not need*.

Testify (μαρτυρήσῃ). Rev., better, *bear witness*. The same word is in 1:7, 8, 15, 32 (see on 1:7).

Of man (περὶ τοῦ ἀνθρώπου). Better, as Rev., *concerning* man.

He knew (αὐτὸς ἐγίνωσκεν). The pronoun is expressed, and with a view to emphasis, as Rev., “He *himself* knew.” The imperfect expresses continuance: *He was all along cognizant* as the successive cases presented themselves; thus falling in with the next words, “what was in *the* man,” *i.e.*, in each particular man with whom He had to do. No such characteristic as this was attributed to the gods of Paganism. “While, then,

the gift of anything like general foreknowledge appears to be withheld from all the deities of invention, that of ‘the discerner of the thoughts and intents of the heart,’ is nowhere found; nor was it believed of any member of the Olympian community, as it was said of One greater than they, ‘He knew all men, and needed not that any should testify of man, for He knew what was in man,’” (Gladstone, “Homer and the Homeric Age,” 2, 366).

CHAPTER 3

1. *A man.* With a reference to the last word of the previous chapter. The interview with Nicodemus is, apart from the important truth which it embodies, an illustration of Christ's knowledge of what was in man. Godet truthfully observes that John reminds us by the word **ἄνθρωπος** (*man*), that Nicodemus was a specimen of the race which Jesus knew so well.

Named Nicodemus. Literally, *Nicodemus, the name unto him.* The name means *conqueror of the people* (**νίκη**, *victory*, and **δῆμος**, *people*), though some give it a Hebrew derivation meaning *innocent blood*.

A ruler. A member of the Sanhedrim.

2. *To Jesus.* The best texts substitute **πρὸς αὐτὸν**, *to him*.

By night. Through timidity, fearing to compromise his dignity, and possibly his safety. The fact is noticed again, 19:39 (see on 7:50). *By night*, "when Jewish superstition would keep men at home." He could reach Jesus' apartment without being observed by the other inmates of the house, for an outside stair led to the upper room.

Rabbi. The teacher of Israel (ver. 10) addresses Jesus by the title applied by his own disciples to himself — *my master* (see on 1:38). "We may be sure that a member of the sect that carefully scrutinized the Baptist's credentials (1:19-24) would not lightly address Jesus by this title of honor, or acknowledge Him as teacher" (Milligan and Moulton).

We know (**οἶδαμεν**). Assured conviction based on Jesus' miracles (see on 2:24).

Thou art a teacher. According to the Greek order, *that thou art come from God as teacher*.

From God. These words stand first in the sentence as emphatic. It is from *God* that thou hast come.

3. *Answered and said.* See on 2:18.

Verily, verily. See on 1:51.

Be born again (γεννηθῆ ἄνωθεν). See on ^{<4008>}Luke 1:3. Literally, *from the top* (^{<4251>}Matthew 27:51). Expositors are divided on the rendering of ἄνωθεν, some translating, *from above*, and others, *again* or *anew*. The word is used in the following senses in the New Testament, where it occurs thirteen times:

1. *From the top*: ^{<4251>}Matthew 27:51; ^{<4158>}Mark 15:38; ^{<4602>}John 19:23.
2. *From above*: ^{<4881>}John 3:31; 19:11; ^{<5017>}James 1:17; 3:15, 17.
3. *From the beginning*: ^{<4008>}Luke 1:3; ^{<4016>}Acts 26:5.
4. *Again*: ^{<4009>}Galatians 4:9, but accompanied by *πάλιν*, *again*.

In favor of the rendering *from above*, it is urged that it corresponds to John's habitual method of describing the work of spiritual regeneration as *a birth from God* (1:13; ^{<4881>}1 John 3:9; 4:7; 5:1, 4, 8); and further, that it is Paul, and not John, who describes it as a *new* birth.

In favor of the other rendering, *again*, it may be said:

1. that *from above* does not describe the *fact* but the *nature* of the new birth, which in the logical order would be stated after the fact, but which is *first* announced if we render *from above*. If we translate *anew* or *again*, the logical order is preserved, the *nature* of the birth being described in ver. 5.
2. That Nicodemus clearly understood the word as meaning *again*, since, in ver. 4, he translated it into a *second time*.
3. That it seems strange that Nicodemus should have been startled by the idea of a birth from heaven.

Canon Westcott calls attention to the traditional form of the saying in which the word ἀναγεννώσθαι, which can only mean *reborn*, is used as its equivalent. *Again*, however, does not give the exact force of the word, which is rather as Rev., *anew*, or *afresh*. Render, therefore, as Rev., *except a man be born anew*. The phrase occurs only in John's Gospel.

See (ιδεῖν). The things of God's kingdom are not apparent to the natural vision. A new power of sight is required, which attaches only to the new man. Compare ^{<4014>}1 Corinthians 2:14.

Kingdom of God. See on ^{<401>}Luke 6:20.

4. *When he is old* (γέρων ὄν). Literally, *being an old man*.

Can he (μὴ δύναται). The interrogative particle anticipates a negative answer. *Surely he cannot*.

Second time. Nicodemus looks at the subject merely from the physical side. His *second time* is not the same as Jesus' *anew*. As Godet remarks, "he does not understand the difference between a *second* beginning and a *different* beginning."

5. *Born of water and the Spirit.* The exposition of this much controverted passage does not fall within the scope of this work. We may observe,

1. That Jesus here lays down the preliminary conditions of entrance into His kingdom, expanding and explaining His statement in ver. 3.
2. That this condition is here stated as complex, including two distinct factors, *water* and *the Spirit*.
3. That the former of these two factors is not to be merged in the latter; that the *spiritual* element is not to exclude or obliterate the *external* and *ritual* element. We are not to understand with Calvin, the Holy Spirit as the purifying water in the spiritual sense: "water *which is the Spirit*."
4. That *water* points definitely to the rite of baptism, and that with a twofold reference — to the past and to the future. Water naturally suggested to Nicodemus the baptism of John, which was then awakening such profound and general interest; and, with this, the symbolical purifications of the Jews, and the Old Testament use of *washing* as the figure of purifying from sin (^{<401>}Psalm 2:2, 7; ^{<402>}Ezekiel 36:25; ^{<3811>}Zechariah 13:1). Jesus' words opened to Nicodemus a new and more spiritual significance in both the ceremonial purifications and the baptism of John which the Pharisees had rejected (^{<401>}Luke 7:30). John's rite had a real and legitimate relation to the kingdom of God which Nicodemus must accept.
5. That while Jesus asserted the obligation of the outward *rite*, He asserted likewise, as its necessary complement, the presence and

creating and informing energy of the *Spirit* with which John had promised that the coming one should baptize. That as John's baptism had been *unto repentance, for the remission of sins*, so the new life must include the *real* no less than the *symbolic* cleansing of the old, sinful life, and the infusion by the Spirit of a new and divine principle of life. Thus Jesus' words included a prophetic reference to the complete ideal of Christian baptism — “the washing of regeneration and the renewing of the Holy Ghost” (^{<501B>}Titus 3:5; ^{<401B>}Ephesians 5:26); according to which the two factors are inseparably *blended* (not the one swallowed up by the other), and the new life is inaugurated both *symbolically* in the baptism with water, and *actually* in the renewing by the Holy Spirit, yet so as that the *rite*, through its association with the Spirit's energy, is more than a mere symbol: is a veritable vehicle of grace to the recipient, and acquires a substantial part in the inauguration of the new life. Baptism, considered merely as a rite, and apart from the operation of the Spirit, does not and cannot impart the new life. Without the Spirit it is a lie. It is a truthful *sign* only as the sign of an inward and spiritual grace.

6. That the ideal of the new life presented in our Lord's words, includes the relation of the regenerated man to an organization. The object of the new birth is declared to be that a man may *see* and *enter into the kingdom of God*. But the kingdom of God is an economy. It includes and implies the organized Christian community. This is one of the facts which, with its accompanying obligation, is revealed to the new vision of the new man. He *sees* not only God, but the kingdom of God; God as King of an organized citizenship; God as the Father of the family of mankind; obligation to God implying obligation to the neighbor; obligation to Christ implying obligation to the church, of which He is the head, “which is His body, the fullness of Him that filleth all things with all things” (^{<402>}Ephesians 1:23). Through *water alone*, the mere external rite of baptism, a man may pass into the outward fellowship of the visible church without seeing or entering the kingdom of God. Through water and the Spirit, he passes indeed into the outward fellowship, but through that into the vision and fellowship of the kingdom of God.

Enter into. This more than *see* (ver. 3). It is to become partaker of; to go in and possess, as the Israelites did Canaan.

6. That which is born (τὸ γεγεννηένον). Strictly, *that which hath been born*, and consequently is now before us as born. The aorist tense (3, 4, 5, 7), marks the *fact* of birth; the perfect (as here), the *state* of that which has been born (see on ^{<A18>}1 John 5:18, where both tenses occur); the neuter, *that which*, states the principle in the abstract. Compare ver. 8, where the statement is personal: *everyone* that is born. Compare ^{<A18>}1 John 5:4, and ^{<A18>}1 John 5:1, 18.

Of the flesh (ἐκ τῆς σαρκὸς). See on ver. 14. John uses the word **σάρξ** generally, to express humanity under the conditions of this life (1:14; ^{<A18>}1 John 4:2, 3, 7; 2 John 7), with sometimes a more definite hint at the sinful and fallible nature of humanity (^{<A18>}1 John 2:16; ^{<A18>}John 8:15). Twice, as opposed to **πνεῦμα**, *Spirit* (3:6; 6:63).

Of the Spirit (ἐκ τοῦ πνευματος). *The Holy Spirit of God, or the principle of life which He imparts.* The difference is slight, for the two ideas imply each other; but the latter perhaps is better here, because a little more abstract, and so contrasted with *the flesh*. Spirit and flesh are the distinguishing principles, the one of the heavenly, the other of the earthly economy.

7. Unto thee — ye must. Note the change from the singular to the plural pronoun. In his address to Nicodemus (*thee*) the Lord had spoken also to those whom Nicodemus represented, and whom he had included when he said “*we know*” (ver. 2). His error was the error of his class.

8. The wind (τὸ πνεῦμα). Some hold by the translation *spirit*, as Wyc., *the spirit breatheth where it will*. In Hebrew the words *spirit* and *wind* are identical. **Πνεῦμα** is from **πνέω** *to breathe or blow*, the verb used in this verse (*bloweth*), and everywhere in the New Testament of the blowing of the wind (^{<A18>}Matthew 7:25, 27; ^{<A18>}Luke 12:55; ^{<A18>}John 6:18). It frequently occurs in the classics in the sense of *wind*. Thus Aristophanes, **τὸ πνεῦμ’ ἔλαττον γίγνεται**, *the wind is dying away* (“Knights,” 441), also in the New Testament, ^{<A18>}Hebrews 1:7, where the proper translation is, “who maketh His angels *winds*,” quoted from Psalms 103:4 (Sept.). In the Septuagint, ^{<A18>}1 Kings 18:45; 19:11; ^{<A18>}2 Kings 3:17; ^{<A18>}Job 1:19. In the

New Testament, in the sense of *breath*, ^{<510>}2 Thessalonians 2:8; ^{<611>}Revelation 11:11. The usual rendering, *wind*, is confirmed here by the use of the kindred verb *πνεῖ*, *bloweth*, and by *φωνήν*, *sound*, *voice*. Tholuck thinks that the figure may have been suggested to Jesus by the sound of the night-wind sweeping through the narrow street.

Where it listeth (ὅπου θέλει). On the verb *θέλω*, *to will or determine*, see on ^{<416>}Matthew 1:19. *Listeth* is old English for *pleasure* or *willeth*, from the Anglo-Saxon *lust*, meaning *pleasure*. Chaucer has the forms *leste*, *lust*, and *list*.

“Strong was the wyn, and wel to drynke us leste (pleased).”
“Canterbury Tales,” 752.

“Love if thee lust.”
“Canterbury Tales,” 1185.

“She walketh up and down wher as hire list (wherever she pleases).”
“Canterbury Tales,” 1054.

*“A wretch by fear, not force, like Hannibal,
Drives back our troops, and conquers as she lists.”*
Shakespeare, “Henry VI.,” Pt. I., 1, 5, 22.

Hence *listless* is devoid of desire. The statement of Jesus is not meant to be scientifically precise, but is rather thrown into a poetic mold, akin to the familiar expression “free as the wind.” Compare ^{<421>}1 Corinthians 12:11; and for the more prosaic description of the course of the wind, see ^{<200>}Ecclesiastes 1:6.

Sound (φωνήν). Rev., *voice*. Used both of articulate and inarticulate utterances, as of the words from heaven at Jesus’ baptism and transfiguration (^{<187>}Matthew 3:17; ^{<107>}2 Peter 1:17, 18); of the trumpet (^{<26>}Matthew 24:31; ^{<48>}1 Corinthians 14:8), and of inanimate things in general (^{<347>}1 Corinthians 14:17). John the Baptist calls himself *φωνή*, *a voice*, and the word is used of the wind, as here, in ^{<116>}Acts 2:6. Of thunder, often in the Revelation (6:1; 14:2, etc.).

Canst not tell (οὐκ οἶδας). Better, as Rev., *knowest not*. Socrates, (Xenophon’s “Memorabilia,”) says, “The instruments of the deities you will likewise find imperceptible; for the thunder-bolt, for instance, though it is plain that it is sent from above, and works its will with everything

with which it comes in contact, is yet never seen either approaching, or striking, or retreating; the winds, too, are themselves invisible, though their effects are evident to us, and we perceive their course” (4:3, 14). Compare ²¹¹⁵Ecclesiastes 11:5.

So. So the subject of the Spirit’s invisible influence gives visible evidence of its power.

9. *These things.* Such as the new birth.

Be (γενέσθαι). Literally, *come to pass*.

10. *Answered and said.* See on 2:18.

Art thou a master of Israel (σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ). The σὺ, *thou*, is emphatic. A *master* is more correctly rendered by Rev., *the teacher*. Not ironical, but the article marks Nicodemus’ official relation to the people, and gives additional force to the contrast in the following words. Similarly Plato: “Will *you* (σὺ, emphatic), O professor of true virtue, pretend that you are justified in this?” (“Crito,” 51). On “Israel,” see on 1:47. The word occurs four times in John’s Gospel; here, 1:31, 47, 49.

Knowest not (οὐ γινώσκεις). See on 2:24. Nicodemus is not reprovèd for the want of previous knowledge, but for the want of *perception* or *understanding* when these truths are expounded to him. Rev., better, *understandest not*.

11. *We speak — we know — we have seen.* After the use of the singular number in vv. 3, 5, 7, 12, the plural here is noteworthy. It is not merely rhetorical — “a plural of majesty” — but is explained by ver. 8, “every one that is born of the Spirit.” The new birth imparts a new vision. The man who is born of the Spirit *hath* eternal life (ver. 36); and life eternal is to know God and Jesus Christ whom He hath sent (17:3). “Ye have an anointing from the Holy One, and ye *know* (οἶδατε) all things” ^{fb22} (αὐτῶν) John 2:20). He who is born of water and of the Spirit *sees* the kingdom of God. This *we* therefore includes, with Jesus, all who are truly born anew of the Spirit. Jesus meets the *we know* of Nicodemus (ver. 2), referring to the class to which he belonged, with another *we know*, referring to another

class, of which He was the head and representative. *We know* (οἶδαμεν), *absolutely*. See on 2:24.

Testify (μαρτυροῦμεν). Rev., better, *bear witness of*. See on 1:7.

12. Have told (εἶπον). Rendering the aorist more strictly, *I told*.

Earthly things (τὰ ἐπίγεια). Compounded of ἐπί, *upon*, and γῆ, *earth*. In ^{STR}Colossians 3:2, the adjective appears in its analyzed form, τὰ ἐπὶ τῆς γῆς, *things on the earth*. It is in this literal sense it is to be taken here; not *things of earthly nature*, but *things whose proper place is on earth*. Not *worldly affairs*, nor *things sinful*, but, on the contrary, “those facts and phenomena of the higher life as a class, which have their seat and manifestation on earth; which belong in their realization to our present existence; which are seen in their consequences, like the issues of birth; which are sensible in their effects, like the action of the wind; which are a beginning and a prophecy, and not a fulfillment” (Westcott). The *earthly things* would therefore include the phenomena of the new birth.

Heavenly things (τὰ ἐπουράνια). Compounded with ἐπί, *upon* or *in*, and οὐράνιος, *heaven*. Not *holy* things as compared with *sinful*, nor *spiritual* things as compared with *temporal*; but things which are in heaven, mysteries of redemption, having their seat in the divine will, realized in the world through the work and death of Jesus Christ and the faith of mankind (5:14-16). Thus it is said (ver. 13) that the Son of man who is in heaven came down out of heaven, and in vv. 31, 32 that He that cometh out of heaven beareth witness (on earth) of what He has seen and heard; and that, being sent from God, He speaketh the words of God (ver. 34).

It has been urged against the genuineness of the fourth Gospel that the lofty and mystical language which is there ascribed to Jesus is inconsistent with the synoptical reports of His words. That if the one represents truthfully His style of speaking, the other must misrepresent it. Godet's words on this point are worth quoting: “It would be truly curious that the first who should have pointed out that contrast should be the Evangelist himself against whose narrative it has been brought forward as a ground of objection. The author of the fourth Gospel puts these words (3:12) into the mouth of Jesus. He there declares that He came down from heaven to bring this divine message to the world. The author of the fourth Gospel

was then clearly aware of two ways of teaching adopted by Jesus; the one the usual, in which he explained earthly things, evidently always in their relation to God and His kingdom; the other, which contrasted in many respects with the first, and which Jesus employed only exceptionally, in which He spoke directly, and as a witness, of God and the things of God, always naturally in connection with the fate of mankind. The instructions of the first kind had a more simple, more practical, more varied character. They referred to the different situations of life; it was the exposition of the true moral relations of men to each other, and of men to God.... But in that way Jesus could not attain to the final aim which He sought, the full revelation of the divine mystery, of the plan of salvation. Since His baptism Jesus had heaven constantly open before Him; the decree of salvation was disclosed to Him; He had, in particular, heard these words: ‘Thou art my well beloved Son;’ He reposed on the Father’s bosom, and He could descend and redescend without ceasing into the depths of the Father’s fathomless love, of which He felt the vivifying power; and when He came, at certain exceptional moments, to speak of that divine relationship, and to give scope to that fullness of life with which it supplied Him, His language took a peculiar, solemn, mystical, one might even say a heavenly tone; for they were *heavenly things* which He then revealed. Now such is precisely the character of His language in the fourth Gospel.” Compare ^{<016>}Luke 10:18, sqq., where Jesus’ words take on a character similar to that of His utterances in John.

13. And (καὶ). Note the simple connective particle, with nothing to indicate the logical sequence of the thought.

Hath ascended. Equivalent to *hath been in*. Jesus says that no one has been in heaven except the Son of man who came down out of heaven; because no man could be in heaven without having ascended thither.

Which is in heaven. Many authorities omit.

14. Must (δεῖ). *Must* signifies the eternal necessity in the divine counsels. Compare ^{<027>}Luke 24:26, 46; ^{<026>}Matthew 26:54; ^{<028>}Mark 8:31; ^{<024>}John 12:34.

Lifted up (ὑψωθῆναι). The following are the uses of the word in the New Testament: The *exaltation of pride* (^{<012>}Matthew 11:23; ^{<015>}Luke 10:15;

14:11). *The raising of the humble* (^{<4015>}Luke 1:52; ^{<5040>}James 4:10; ^{<6016>}1 Peter 5:6). *The exaltation of Christ in glory* (^{<4023>}Acts 2:33; 5:31). *The uplifting on the cross* (^{<6014>}John 3:14; 8:28; 12:32, 34). The reference here is to the *crucifixion*, but beyond that, to the *glorification* of Christ. It is characteristic of John to blend the two ideas of Christ's passion and glory (8:28; 12:32). Thus, when Judas went out to betray him, Jesus said, "Now is the Son of man glorified" (13:31). Hence the believer overcomes the world through faith in Him who came not by water only, but by water and blood (^{<6014>}1 John 5:4-6).

15. *Believeth in Him* (πιστεύων εἰς αὐτὸν). The best texts read ἐν αὐτῷ, construing with *have eternal life*, and rendering *may in Him have eternal life*. So Rev..

Should not perish, but. The best texts omit.

Have eternal life. A characteristic phrase of John for *live forever*. See vv. 16, 36; 5:24; 6:40, 47, 54; ^{<6015>}1 John 3:15; 5:12.

The interview with Nicodemus closes with ver. 15; and the succeeding words are John's. This appears from the following facts:

1. The past tenses *loved* and *gave*, in ver. 16, better suit the later point of view from which John writes, after the atoning death of Christ was an accomplished historic fact, than the drift of the present discourse of Jesus before the full revelation of that work.
2. It is in John's manner to throw in explanatory comments of his own (1:16-18; 12:37-41), and to do so abruptly. See 1:15, 16, and on *and*, 1:16.
3. Ver. 19 is in the same line of thought with 1:9-11 in the Prologue; and the tone of that verse is historic, carrying the sense of past rejection, as *loved* darkness; *were* evil.
4. The phrase *believe on the name* is not used elsewhere by our Lord, but by John (1:12; 2:23; ^{<6013>}1 John 5:13).
5. The phrase *only-begotten son* is not elsewhere used by Jesus of himself, but in every case by the Evangelist (1:14, 18; ^{<6011>}1 John 4:9).

6. The phrase *to do truth* (ver. 21) occurs elsewhere only in ¹John 1:6. ^{fb23}

16. *The world* (κόσμον). See on 1:9.

Gave. Rather than *sent*; emphasizing the idea of *sacrifice*.

Only-begotten Son. See on 1:14.

Have. See on ver. 15.

This attitude of God toward the world is in suggestive contrast with that in which the gods of paganism are represented.

Thus Juno says to Vulcan:

*“Dear son, refrain: it is not well that thus
A God should suffer for the sake of men.”
“Iliad,” xxi., 379, 380.*

And Apollo to Neptune:

*“Thou would’st not deem me wise, should I contend
With thee, O Neptune, for the sake of men,
Who flourish like the forest-leaves awhile,
And feed upon the fruits of earth, and then
Decay and perish. Let us quit the field,
And leave the combat to the warring hosts.”
“Iliad,” xxi., 461, 467.*

Man has no assurance of forgiveness even when he offers the sacrifices in which the gods especially delight. “Man’s sin and the divine punishment therefore are certain; forgiveness is uncertain, dependent upon the arbitrary caprice of the gods. Human life is a life without the certainty of grace” (Nagelsbach, “Homerische Theologie”). Mr. Gladstone observes: “No Homeric deity ever will be found to make a personal sacrifice on behalf of a human client” (“Homer and the Homeric Age,” 2:372).

17. *Sent* (ἀπέστειλεν). See on 1:6. *Sent* rather than *gave* (ver. 16), because the idea of sacrifice is here merged in that of authoritative commission.

His Son. The best texts read τὸν, *the*, for αὐτοῦ, *his*.

Condemn (κρίνη). Better, as Rev., *judge*. *Condemn* is κατακρίνω, not used by John (^{<418>}Matthew 20:18; ^{<418>}Mark 10:33, etc.). The verb κρίνω means, originally, *to separate*. So Homer, of Ceres separating the grain from the chaff (“Iliad,” 5:501). Thence, *to distinguish, to pick out, to be of opinion, to judge*. See on *Hypocrite*, ^{<423>}Matthew 23:13.

World. The threefold repetition of the word has a certain solemnity. Compare 1:10; 15:19.

18. Is condemned already (ἤδη κέκριται). Rev., more correctly, *hath been judged already*. Unbelief, in separating from Christ, implies judgment. He has been judged in virtue of his unbelief.

19. This. That is, *herein consists* the judgment. The prefacing a statement with *this is*, and then defining the statement by ὅτι or ἵνα, *that*, is characteristic of John. See 15:12; 17:3; ^{<406>}1 John 1:5; 5:11, 14; 3 John 6.

Light (τὸ φῶς). Rev., correctly, *the light*. See 1:4, 9.

Men (οἱ ἄνθρωποι). Literally, *the men*. Regarded as a class.

Darkness (τὸ σκότος). See on 1:5. Rev., correctly, *the darkness*. John employs this word only here and ^{<406>}1 John 1:6. His usual term is σκοτία (1:5; 8:12; ^{<406>}1 John 1:5, etc.), more commonly describing a *state of darkness*, than darkness as opposed to light.

Were (ἦν). Habitually. The imperfect tense marking continuation.

Evil (πονηρὰ). *Actively evil*. See on ^{<402>}Mark 7:22; ^{<418>}Luke 3:19.

20. Doeth (πράσσω). The present participle, indicating habit and general tendency.

Evil (φαῦλα). Rev., *ill*. A different word from that in the previous verse. Originally, *light, paltry, trivial*, and so *worthless*. Evil, therefore, considered on the side of worthlessness. See on ^{<406>}James 3:16.

Lest his works should be reprov'd (ἵνα μὴ ἐλεγθῆ τὰ ἔργα αὐτοῦ). Rather, *in order that his works may not be reprov'd*. Ελέγγω, rendered *reprove*, has several phases of meaning. In earlier classical Greek it signifies *to disgrace* or *put to shame*. Thus Ulysses, having succeeded in the trial of the bow, says to Telemachus, “the stranger who sits in thy

halls *disgraces* (ἐλέγχει) thee not” (“Odyssey, 21:424). Then, *to cross-examine or question, for the purpose of convincing, convicting, or refuting; to censure, accuse*. So Herodotus: “In his reply Alexander became confused, and diverged from the truth, whereon the slaves interposed, *confuted* his statements (ἤλεγχον, cross-questioned and caught him in falsehood), and told the whole history of the crime” (1:115). The messenger in the “Antigone” of Sophocles, describing the consternation of the watchmen at finding Polynices’ body buried, says: “Evil words were bandied among them, guard *accusing* (ἐλέγχων) guard” (260). Of arguments, *to bring to the proof; prove; prove by a chain of reasoning*. It occurs in Pindar in the general sense of *to conquer or surpass*. “Having descended into the naked race they surpassed (ἤλεγξαν) the Grecian band in speed (“Pythia,” 11:75).

In the New Testament it is found in the sense of *reprove* (☞ Luke 3:19; ☞ 1 Timothy 5:20, etc.). *Convince* of crime or fault (☞ 1 Corinthians 14:24; ☞ James 2:9). *To bring to light or expose* by conviction (☞ James 3:20; ☞ Ephesians 5:11, 13; ☞ John 8:46; see on that passage). So of the exposure of false teachers, and their refutation (☞ Titus 1:9, 13; 2:15). *To test and expose with a view to correction*, and so, nearly equivalent to *chasten* (☞ Hebrews 12:5). The different meanings unite in the word *convict*. Conviction is the result of *examination, testing, argument*. The test *exposes and demonstrates* the error, and *refutes* it, thus *convincing, convicting, and rebuking* the subject of it. This conviction issues in *chastening*, by which the error is corrected and the erring one purified. If the conviction is rejected, it carries with it condemnation and punishment. The man is thus convicted of *sin, of right, and of judgment* (☞ John 16:8). In this passage the evil-doer is represented as avoiding the light which tests, that light which is the offspring of love (☞ Revelation 3:19) and the consequent exposure of his error. Compare ☞ Ephesians 5:13; ☞ John 1:9-11. This idea of loving darkness rather than light is graphically treated in Job 24 and runs through vv. 13-17.

21. Doeth the truth (ποιῶν τὴν ἀλήθειαν). The phrase occurs only here and in ☞ 1 John 1:6. Note the contrasted phrase, *doeth evil* (ver. 20). There the plural is used: *doeth evil things*; evil being represented by a number of bad works. Here the singular, *the truth, or truth*; truth being regarded as one, and “including in a supreme unity all right deeds.” There

is also to be noted the different words for *doing* in these two verses: *doeth* evil (πράσσων); *doeth* truth (ποιῶν). The latter verb contemplates the *object and end* of action; the former the *means*, with the idea of continuity and repetition. Πράσσων is the *practice*, while ποιῶν may be the *doing once for all*. Thus ποιεῖν is to *conclude a peace*: πράσσειν, to *negotiate a peace*. So Demosthenes: “He will *do* (πράξει) these things, and will *accomplish* them (ποιήσει).” In the New Testament a tendency is observable to use ποιεῖν in a good sense, and πράσσω in an evil sense. Compare the kindred word πρᾶξις, *deed or work*, which occurs six times, and in four out of the six of evil doing (^{<1167>}Matthew 16:27; ^{<1251>}Luke 23:51; ^{<193>}Acts 19:18; ^{<113>}Romans 8:13; 12:14; ^{<139>}Colossians 3:9). With this passage compare especially 5:29, where the two verbs are used with the two nouns as here. Also, ^{<175>}Romans 7:15, 19. Bengel says: “Evil is restless: it is busier than truth.” In ^{<113>}Romans 1:32; 2:3, both verbs are used of doing evil, but still with a distinction in that πράσσω is the more comprehensive term, designating the *pursuit* of evil as the aim of the activity.

21. Cometh to. In contrast with *hateth* (ver. 20). His *love* of the light is shown by his *seeking* it.

In God. The element of holy action. Notice the perfect tense, *have been wrought* (as Rev.) and abide.

22. The land of Judaea (τὴν Ἰουδαίαν γῆν). Literally, *the Judaeian land*. The phrase occurs only here in the New Testament.

Tarried (διέτριβεν). The verb originally means *to rub*, hence *to wear away, consume*; and so of spending or passing time.

Baptized (ἐβάπτισεν). The imperfect tense agrees with the idea of *tarrying*. He *continued* baptizing during His stay.

23. Was baptizing (ἦν βαπτίζων). The substantive verb with the participle also indicating continuous or habitual action; *was engaged in* baptizing.

Aenon, near to Salim. The situation is a matter of conjecture. The word, *Aenon* is probably akin to the Hebrew *ayin*, *an eye, a spring*. See on ^{<311>}James 3:11.

Much water (ὕδατα πολλὰ). Literally, *many waters*. Probably referring to a number of pools or springs.

Came — were baptized. Imperfects. They kept coming.

24. Prison (τὴν φυλακὴν). See on ^{<458>}Acts 5:18, 21.

25. Then (οὖν). Not a particle of time but of consequence; *therefore*, because of both Jesus and John baptizing.

Question (ζήτησις). Rev., more correctly, *questioning*. *Question* would be ζήτημα, always in the sense of a question in debate. The word here represents the *process* of inquiry.

Between (ἐκ). Rev., correctly, *on the part of*. Literally, *proceeding from*. The rendering of the A.V. does not show with which party the discussion originated. The Greek distinctly states that the question was raised by the disciples of the Baptist.

The Jews. The best texts read Ἰουδαίου, with *a Jew*. Possibly one who asserted that John's baptism might now be dispensed with.

Purifying. Probably not about the familiar ceremonial purifications, but as to whether the baptism of Jesus or of John had the greater purifying power.

26. Behold (ἴδε). Used by both Matthew and Mark, not by Luke, but very frequently by John.

Baptizeth — come. The present would be better rendered by *is baptizing, are coming*.

27. Receive. Answering to *given*.

Be given (ἦ δεδομένον). Rev., more correctly, *have been given*.

From heaven. Literally, *out of heaven* (ἐκ).

29. The bride. A common figure in the Old testament prophecies, of the relation between Jehovah and His people (Ezekiel 16; ^{<309>}Hosea 2:19; ^{<301>}Malachi 2:11). See also on ^{<402>}Matthew 1:21, concerning Hosea.

Friend of the bridegroom. Or groomsman. The term is appropriate to Judaea, the groomsmen not being customary in Galilee. See ^{<4015>}Matthew 9:15, where the phrase *children of the bridechamber* is used. (See on ^{<4129>}Mark 2:19). In Judaea there were two groomsmen, one for the bridegroom, the other for his bride. Before marriage they acted as intermediaries between the couple; at the wedding they offered gifts, waited upon the bride and bridegroom, and attended them to the bridal chamber. It was the duty of the friend of the bridegroom to present him to his bride, after marriage to maintain proper terms between the parties, and especially to defend the bride's good fame. The Rabbinical writings speak of Moses as the friend of the bridegroom who leads out the bride to meet Jehovah at Sinai (^{<1297>}Exodus 19:17); and describe Michael and Gabriel as acting as the friends of the bridegroom to our first parents, when the Almighty himself took the cup of blessing and spoke the benediction. The Baptist represents himself as standing in the same relation to Jesus.

Rejoiceth greatly (χαρᾶ χαίρει). Literally, rejoiceth with joy. A Hebrew idiom. See on ^{<1225>}Luke 22:15, and compare ^{<4234>}Acts 23:14; ^{<5157>}James 5:17. Only here in John's writings.

This my joy (αὕτη ἡ χαρὰ ἡ ἐμὴ). A very emphatic expression: *this, the joy which is mine*. The change of style in the following verses seems to indicate that the words of the Baptist break off at this point, and are taken up and commented upon by the Evangelist.

31. He that cometh (ὁ ἐρχόμενος). The present participle. The coming regarded as still in process of manifestation. Compare 6:33.

From above (ἄνωθεν). See on 3:2.

Above (ἐπάνω). Supreme.

Of the earth (ἐκ τῆς γῆς). Literally, *out of the earth*; of earthly origin.

Is earthly. The same phrase, *out of the earth*, is repeated, signifying of *earthly nature*. On the characteristic phrase εἶναι ἐκ, *to be of*, see on 1:46.

Speaketh of the earth. *Out of the earth.* His words have an earthly source. On λαλεῖ, *speaketh*, see on ^{<1288>}Matthew 28:18.

32. *Receiveth* (λαμβάνει). Once only John uses δέχομαι for *receive*, of the Galileans receiving Christ (4:45). The distinction between the two is not sharply maintained, but δέχομαι commonly adds to the idea of *taking*, that of *welcoming*. Thus Demosthenes says that the Theban elders did not *receive* (ἐδέξαντο) i.e., with a welcome pleasure, the money which was offered them, nor did they *take* it (ἔλαβον). Λαμβάνει also includes the *retaining* of what is taken. Hence of receiving Christ (1:12; 5:43; 13:20). The phrase *receive the witness* is peculiar to John (ver. 11; 5:34; ^{α18b}1 John 5:9).

33. *Hath set to his seal* (ἐσφράγισεν). To *set to*, is to *affix*. To *set to* a seal is therefore to attest a document. The expression is retained from Coverdale's version (1535). So, "They must *set to* their hands, and shall *set to* their hands." Compare also the old legal formula: "In wittnesse qwherof I haue *set to* myn seele." Rev., better, *hath set his seal to this*. The meaning here is, *has solemnly attested and confirmed* the statement "God is true." Only here in this sense. Elsewhere of closing up for security; hiding; marking a person or thing. See on ^{α21}Revelation 22:10. The aorist tense here denotes an accomplished act.

34. *The words* (τὰ ῥήματα). Not *words*, nor *individual* words, but *the* words — the complete message of God. See on ^{α137}Luke 1:37.

God giveth. The best texts omit *God*. Rev., *He giveth*. Rev., also, rightly, omits the italicized *to Him*. The personal object of the verb *giveth* is indefinite. Render, *He giveth not the Spirit by measure*.

In order to convey the full force of the terms *giveth* and *by measure*, it will be necessary to attempt an explanation of the general scope and meaning of this very difficult and much disputed passage. The starting point of the exposition must be ver. 30, the Baptist's noble resignation of his own position, and claims to Jesus: *He must increase, but I must decrease*. At this point the Evangelist, as we have seen, takes up the discourse. The Baptist's declaration that Jesus "must increase" — that He is a messenger of a transcendently higher character, and with a far larger and more significant message than his own — furnishes the Evangelist with a text. He will show why Jesus "must increase." He must increase because *He comes from above, and is therefore supreme over all* (ver. 31). This statement he repeats; defining *from above* (ἄνωθεν) by *out of heaven* (ἐκ

τοῦ οὐρανοῦ), and emphasizing it by contrast with mere *earthly* witness (ὁ ἐκ τῆς γῆς) whose words bear the stamp of his earthly origin (ἐκ τῆς γῆς λαλεῖ). Being from heaven, He testifies of heavenly things, as an eye-and-ear-witness. “What He hath *seen* and *heard*, of *that* he beareth witness.” It is indeed true that men reject this testimony. “No man receiveth His witness” (ver. 32). None the less it is worthy of implicit credence as the testimony of God himself. He that has received that testimony has solemnly attested it as God’s own witness; “hath set his seal to this, that God is true.” To declare Jesus’ testimony untrue is to declare God untrue (ver. 33). For He whom God hath sent utters *the whole divine message* (*the words* of God, ver. 34).

Thus far the reasoning is directed to the conclusion that Jesus *ought* to increase, and that His message ought to be received. He is God’s own messenger out of heaven, and speaks God’s own words.

The common explanation of the succeeding clause is that God bestows the Spirit upon Jesus in His fullness, “not by measure.”

But this is to repeat what has already been more than implied. It would seem to be superfluous to say of one who comes out of heaven, who is supreme over all things, who bears witness of heavenly things which He has seen and heard, and who reveals the whole message of God to men — that God bestows upon Him the Spirit without measure.

Take up, then, the chain of thought from the first clause of ver. 34, and follow it on another line. The Messenger of God speaks the words of God, and thus shows himself worthy of credence, and shows this further, *by dispensing the gift of the Spirit in full measure to His disciples*. “He giveth not the Spirit by measure.” This interpretation adds a new link to the chain of thought; a new reason why Jesus should increase, and His testimony be received; the reason, namely, that not only is He himself divinely endowed with the Spirit, but that He proves it by dispensing the Spirit in full measure.

Thus ver. 35 follows in natural sequence. This dispensing power which attests His claims, is His through the gift of the divine Father’s love. “The Father loveth the Son, and hath given all things *into his hand*.” This latter phrase, *into His hand*, signifies not only *possession*, but *the power of*

disposal. See ^{<403>}Mark 9:31; 14:41; ^{<234>}Luke 23:46; ^{<301>}Hebrews 10:31. God has given the Son all things to administer according to His own pleasure and rule. These two ideas of Christ's *reception* and *bestowment* of divine gifts are combined in ^{<412>}Matthew 11:27. "All things are delivered unto me of my Father; and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and He to whomsoever the Son may determine (βούληται) to reveal Him."

Therefore John the Baptist must decrease, and Jesus must increase. A measure of the Spirit was given to the Baptist, sufficient for his preparatory work, but the Baptist himself saw the Spirit descending in a bodily form upon the Son of God, and heard the voice from heaven, "This is my beloved Son, in whom I am well pleased." The Spirit is thus Christ's own. He *dispenses, gives* it (δίδωσιν), in its fullness. Hence Jesus said, later, of the Spirit of truth, "He shall glorify Me, for He shall *receive of mine*, and shall show it unto you. All things that the Father hath are mine; therefore said I that He shall take *of mine* and shall show it unto you" (^{<344>}John 16:14, 15).

36. He that believeth not (ὁ ἀπειθῶν). More correctly, as Rev., *obeyeth not*. Disbelief is regarded in its active manifestation, disobedience. The verb **πειθῶ** means to *persuade, to cause belief, to induce one to do something by persuading*, and so runs into the meaning of *to obey*, properly as the result of persuasion. See on ^{<413>}Acts 5:29. Compare ^{<407>}1 Peter 4:17; ^{<313>}Romans 2:8; 11:30, 31. Obedience, however, includes faith. Compare ^{<303>}Romans 1:5, *the obedience of faith*.

Shall not see (οὐκ ὄψεται). Compare the future tense with the present "hath eternal life," and the simple *life* with the fully developed idea *eternal* life. He who believes is within the circle of the life of God, which is essentially eternal. His life "is hid with Christ in God." Life eternal is to know the only true God, and Jesus Christ whom He hath sent. Hence, to such an one, eternal life is not merely something *future*. It is a *present possession*. He *hath* it. The unbelieving and disobedient, instead of having *eternal* life, shall not have *life*: shall not even *see* it (compare *see* the kingdom of God, 3:3). He shall have no perception *of life* simply considered, much less of *eternal* life, the full and complex development of life.

The wrath of God (ὀργή τοῦ Θεοῦ). Both ὀργή and θυμός are used in the New Testament for *wrath* or *anger*, and without any commonly observed distinction. Ὀργή denotes a deeper and more permanent sentiment; a settled habit of mind; while θυμός is a more turbulent, but temporary agitation. Both words are used in the phrase *wrath of God*, which commonly denotes a distinct manifestation of God's judgment (^{<4118>}Romans 1:18; 3:5; 9:22; 12:19). Ὀργή (not θυμός) also appears in the phrase *the wrath to come* (^{<4117>}Matthew 3:7; ^{<4117>}Luke 3:7; ^{<5126>}1 Thessalonians 2:16, etc.). Compare *wrath of the Lamb* (^{<4116>}Revelation 6:16).

Abideth (μένει). The present tense. As the believer *hath* life, so the unbeliever *hath* wrath abiding on him. He lives continually in an economy which is alienated from God, and which, in itself, must be habitually the subject of God's displeasure and indignation.

CHAPTER 4

1. *Therefore.* Pointing back to 3:22, and the controversy which arose about the two baptisms.

The Lord. See on ^{<401>}Matthew 21:3.

Knew (ἐγνώ), or *perceived*. See on 2:24.

Pharisees. John never alludes to the Sadducees by name. The Pharisees represented the opposition to Jesus, the most powerful and dangerous of the Jewish sects.

Made and baptized. Both verbs are in the present tense. The narrator puts himself at the scene of the story: *is making and baptizing*.

2. *Though* (καίτοιγε). Literally, *and yet*. The report of Jesus' baptizing brought to the Baptist by his disciples is corrected.

Baptized. The imperfect tense: it was not *His practice* to baptize.

3. *He left* (ἀφῆκε). The verb means literally *to send away, dismiss*. It is used of *forgiving offenses* (^{<406>}Matthew 6:43; ^{<395>}James 5:15); of *yielding up* (^{<475>}Matthew 27:50); of *letting alone* (^{<404>}Matthew 19:14); of *allowing or permitting* (^{<402>}Luke 6:12). See on these passages. Its employment here is peculiar. Compare 16:28, of Christ's leaving the world.

Again. See 1:44.

4. *Must needs.* Because this was the natural route from Jerusalem to Galilee. Possibly with a suggestion of the necessity arising from the Father's will. John does not put this as a mission undertaken to the Samaritans. Jesus observed the law which He imposed on His disciples (^{<405>}Matthew 10:5).

5. *Then* (οὖν). Not a particle of time, but of logical connection. *Therefore, going by this route, He must needs, etc.*

City. Not implying a place of great size or importance. Compare 11:54; ^{<402>}Matthew 2:23.

Sychar. Commonly identified with *Schechem*, the modern *Nablous*, and regarded as a corruption of *Sichem*. Some modern authorities, however, argue that a place so famous as *Schechem* would not be referred to under another name, and identify the site with *Askar*, about two miles east of *Nablous*. The name *Sychar* means *drunken-town* or *lying-town*.

Parcel of ground (χωρίου). A diminutive from χώρα *a region*.

6. Well (πηγή). Strictly, *spring*. The word for *cistern* or *well* is φρέαρ, which John uses at vv. 11, 12. Elsewhere in the New Testament always of *a pit*. See ^{44B}Luke 14:5; ^{40B}Revelation 9:1, 2. There is no mention of Jacob's Well in the Old Testament. The traditional well still remains. "At the mouth of the valley of *Schechem* two slight breaks are visible in the midst of the vast plain of corn — one a white Mussulman chapel; the other a few fragments of stone. The first of these covers the alleged tomb of Joseph,... the second marks the undisputed site of the well, now neglected and choked up by the ruins which have fallen into it; but still with every claim to be considered the original well" (Stanley, "Sinai and Palestine"). Dr. Thomson says: "I could see nothing like a well — nothing but a low, modern wall, much broken down, and never, apparently, more than ten feet high. The area enclosed by it is fifty-six paces from east to west, and sixty-five from north to south. The surface is covered by a confused mass of shapeless rubbish, overgrown with weeds and nettles.... The well is near the southeastern corner of the area, and, to reach the mouth of it, one must let himself down, with some risk, about ten feet into a low vault" ("Land and Book"). Dr. Thosson also remarks upon the great discrepancy in the measurements of the well by different tourists, owing to the accumulations of stones and debris from the ruins of the buildings which formerly covered it. "All confirm the saying of the Samaritan woman that 'the well is deep.'" Maundrell, in 1697, makes the depth one hundred and five feet, with fifteen feet of water. Mr. Calhoun, in 1838, found nearly the same depth of water. Dr. Wilson, in 1841, found the depth only seventy-five feet, which is confirmed by the later measurements of Captain Anderson in 1866, and of Lieutenant Conder in 1875.

Wearied (κεκοπιακώς). See on ^{40B}Luke 5:5.

Thus. Just as He was; or, as some explain, being thus wearied.

Sat. The imperfect tense; *was sitting*, when the woman came.

Sixth Hour. According to the Jewish reckoning, mid-day. According to the Roman mode, between 5 and 6 P.M. See on 1:39. Evening was the usual time for drawing water.

7. A woman. Held in low esteem by the popular teachers; a Samaritan, and therefore despised by the Jews; poor, for drawing water was not, as in earlier times, performed by women of station (^{<1215>}Genesis 24:15; 29:9).

Of Samaria. Literally, *out of Samaria* (ἐκ). Not of the *city* of Samaria, which was some six miles distant, but the country. A Samaritan by race and religion.

To draw. See on 2:8.

9. The woman of Samaria (ἡ γυνή ἡ Σαμαρεῖτις). Differently expressed from the same phrase in the preceding verse. Literally, *the woman the Samaritan*. Here the distinctive character of the woman, as indicated by the race, is emphasized.

Askest (αἰτεῖς). See on ^{<152>}Matthew 15:23.

Have no dealings (οὐ συγγρῶνται). Have no familiar or friendly intercourse with. That they had dealings of some kind is shown by the disciples going into the city to buy provisions. Some authorities omit *for the Jews have no dealings with the Samaritans*. The Jews treated the Samaritans with every mark of contempt, and accused them of falsehood, folly, and irreligion. The Samaritans sold Jews into slavery when they had them in their power, lighted spurious signals for the beacon-fires kindled to announce the beginnings of months, and waylaid and killed pilgrims on their road to Jerusalem.

10. If thou knewest, etc. Answering rather something latent in the question than the question itself, as in Jesus' first answer to Nicodemus.

The gift (δωρεάν). Only here in the Gospels, though Luke uses it in Acts four times, and the kindred adverb, **δῶρημα**, *freely*, is found once in Matthew. The word carries the sense of a *bountiful, free, honorable gift*. Compare **δῶρημα**, *gift*, and see on ^{<3117>}James 1:17.

Asked (ἤτησας). Jesus uses the same word for *ask* which the woman had employed of his asking her, the word expressing the asking of the inferior from the superior. Here it is the appropriate word.

Living water (ὕδωρ ζῶν). Fresh, perennial. A familiar figure to the Jews. See ²¹⁰³Jeremiah 2:13; 17:13; ²³¹⁰Zechariah 14:8. Not necessarily the same as *water of life* (ὕδωρ ζωῆς, ⁶²⁰Revelation 21:6; 22:1, 17).

11. To draw with (ἄντλημα). The noun means *what is drawn, the act of drawing, and the thing to draw with*. Here the *bucket*, of skin, with three cross sticks at the mouth to keep it open, and let down by a goat's-hair rope. Not to be confounded with the *water-pot* (ὕδρῖα) of ver. 28. The word is found only here in the New Testament.

Well (φρέαρ). See on ver. 6. It may have been fed by living *springs* (πηγαῖ).

That living water (τὸ ὕδωρ τὸ ζῶν). Literally, *the water the living*.

12. Art thou greater (μὴ σὺ μείζων). The interrogative particle indicates that a negative answer is expected: *Surely thou art not*. The *σὺ*, *thou*, first in the sentence, is emphatic, and possibly with a shade of contempt.

Our father Jacob. The Samaritans claimed descent from Joseph, as representing the tribes of Ephraim and Manasseh.

Children (υἱοὶ). Rev., correctly, *sons*.

Cattle (θρέμματα). Only here in the New Testament. From (τρέφω) to *nourish*. A general term for whatever is *fed* or *nursed*. When used of animals — mostly of *tame* ones — *cattle, sheep*, etc. It is applied to children, fowls, insects, and fish, also to domestic slaves, which, according to some, is the meaning here; but, as Meyer justly remarks, “there was no need specially to name the servants; the mention of the *herds* completes the picture of their *nomadic* progenitor.”

13. Whosoever drinketh (πᾶς ὁ πίη). Literally, *every one that drinketh*. So Rev.

14. Whosoever drinketh (ὃς δ' ἂν πίη). So Rev.. The A.V. renders the two expressions in the same way, but there is a difference in the pronouns, indicated, though very vaguely, by *every one that* and *whosoever*, besides

a more striking difference in the verb *drinketh*. In the former case, the article with the participle indicates something *habitual*; every one that drinks *repeatedly*, as men ordinarily do on the recurrence of their thirst. In ver. 14 the definite aorist tense expresses a *single act* — something done once for all. Literally, *he who may have drunk*.

Shall never thirst (οὐ μὴ διψήσει εἰς τὸν αἰῶνα). The double negative, οὐ μὴ, is a very strong mode of statement, equivalent to *by no means*, or *in nowise*. It must not be understood, however, that the reception of the divine life by a believer does away with all further desire. On the contrary, it generates new desires. The drinking of the living water is put as a single act, in order to indicate the divine principle of life as containing *in itself alone* the satisfaction of all holy desires as they successively arise; in contrast with human sources, which are soon exhausted, and drive one to other fountains. Holy desire, no matter how large or how varied it may become, will always seek and find its satisfaction in Christ, and in Christ only. *Thirst* is to be taken in the same sense in both clauses, as referring to that natural craving which the world cannot satisfy, and which is therefore ever restless. Drusius, a Flemish critic, cited by Trench (“Studies in the Gospels”), says: “He who drinks the water of wisdom thirsts and does not thirst. He thirsts, that is, he more and more desires that which he drinks. He does not thirst, because he is so filled that he desires no other drink.” The strong contrast of this declaration of our Lord with pagan sentiment, is illustrated by the following passage from Plato:

“**Socrates:** Let me request you to consider how far you would accept this as an account of the two lives of the temperate and intemperate: There are two men, both of whom have a number of casks; the one man has his casks sound and full, one of wine, another of honey, and a third of milk, besides others filled with other liquids, and the streams which fill them are few and scanty, and he can only obtain them with a great deal of toil and difficulty; but when his casks are once filled he has no need to feed them any more, and has no further trouble with them, or care about them. The other, in like manner, can procure streams, though not without difficulty, but his vessels are leaky and unsound, and night and day he is compelled to be filling them, and if he pauses for a moment he is in an agony of pain. Such are their respective lives: And now would you say that the life of the

intemperate is happier than that of the temperate? Do I not convince you that the opposite is the truth?

“**Callicles**: You do not convince me, Socrates, for the one who has filled himself has no longer any pleasure left; and this, as I was just now saying, is the life of a stone; he has neither joy nor sorrow after he is once filled; but the life of pleasure is the pouring in of the stream.

“**Socrates**: And if the stream is always pouring in, must there not be a stream always running out, and holes large enough to admit of the discharge?

“**Callicles**: Certainly.

“**Socrates**: The life, then, of which you are now speaking is not that of a dead man, or of a stone, but of a cormorant; you mean that he is to be hungering and eating?

“**Callicles**: Yes.

“**Socrates**: And he is to be thirsting and drinking?

“**Callicles**: Yes, that is what I mean; he is to have all his desires about him, and to be able to live happily in the gratification of them” (“Gorgias,” 494). Compare ~~Rev.~~ Revelation 7:16,17.

Shall be (γενήσεται). Rev., better, *shall become*, expressing the ever-developing richness and fresh energy of the divine principle of life.

In Him. A supply having its fountain-head in the man’s own being, and not in something outside himself.

A well (πηγή). The Rev. retains *well*, where *spring* would have been more correct.

Springing up (ἀλλπμένου). *Leaping*; thus agreeing with *shall become*. “The imperial philosopher of Rome uttered a great truth, but an imperfect one; saw much, but did not see all; did not see that this spring of water must be fed, and fed evermore, from the ‘upper springs,’ if it is not presently to fail, when he wrote: ‘Look within; within is the fountain of good, and ever able to gush forth if you are ever digging’” (Plutarch, “On Virtue and Vice”).

Unto everlasting life. Christ in a believer is *life*. This life ever tends toward its divine source, and issues in eternal life.

Come hither (ἔρχομαι ἐνθάδε). The best texts read διέρχομαι, the preposition διὰ having the force of *through* the intervening plain.

16. Husband (ἄνδρα). See on 1:30.

17. Well (καλῶς). *Aptly, truly*. Compare 8:48; ^{<1671>}Matthew 15:7; ^{<1719>}Luke 20:39.

19. I perceive (θεωρῶ). See on 1:18. Not immediate perception, but rather, *I perceive as I observe thee longer and more carefully*.

A prophet. See on ^{<1721>}Luke 7:26. The order is *a prophet art thou*; the emphasis being on *prophet*.

20. Our fathers. Probably meaning the ancestors of the Samaritans, as far back as the building of the temple on Mount Gerizim in the time of Nehemiah. This temple had been destroyed by John Hyrcanus, 129 B.C., but the place remained holy, and to this day the Samaritans yearly celebrate there the feast of the Passover. See the graphic description of Dean Stanley, who was present at the celebration (“Jewish Church,” vol. 1, Appendix 3).

This mountain. Gerizim, at the foot of which lies the well. Here, according to the Samaritan tradition, Abraham sacrificed Isaac, and met Melchisedek. By some convulsion of nature, the central range of mountains running north and south, was cleft open to its base at right angles to its own line of extension, and the deep fissure thus made is the vale of Nablus, as it appears to one coming up the plain of El Mukhna from Jerusalem. The valley is at least eighteen hundred feet above the level of the sea, and the mountains on either hand tower to an elevation of about one thousand feet more. Mount Ebal is on the north, Gerizim on the south, and the city between. Near the eastern end the vale is not more than sixty rods wide; and there, I suppose, the tribes assembled to hear the “blessings and cursings” read by the Levites (Deuteronomy 27, 28). The panorama seen from the top of Gerizim is about the most extensive and imposing in all Palestine. The summit is a small level plateau. In the midst of the southern end is a sloping rock, said by the Samaritans to be the site of the altar of

their temple, and on approaching which they remove their shoes. At the eastern edge of the plateau, a small cavity in the rock is shown as the place on which Abraham offered up Isaac. Ebal is three thousand and seventy-nine feet above the sea-level, and more than two hundred and thirty feet higher than Gerizim. ^{fb24}

Ought to worship (δεῖ). Better, *must* worship. She puts it as a divine obligation. It is the *only* true holy place. Compare ver. 24.

21. *The hour cometh* (ἔρχεται ὥρα). Rather *an* hour. There is no article. *Is coming*; is even now on its way.

Shall ye worship (προσκυνήσετε). See on ^{<41025>}Acts 10:25. The word was used indefinitely in ver. 20. Here with *the Father*, thus defining true worship.

The Father. This absolute use of the title *the Father* is characteristic of John. He speaks of God as *the Father*, and *my Father*, more commonly the former. On the distinction between the two Canon Westcott observes: “Generally it may be said that the former title expresses the original relation of God to being, and specially to humanity, in virtue of man’s creation in the divine image; and the latter more particularly the relation of the Father to the Son incarnate, and so indirectly to man in virtue of the Incarnation. The former suggests those thoughts which spring from the consideration of the absolute moral connection of man with God; the latter those which spring from what is made known to us, through revelation, of the connection of the Incarnate Son with God and with man.” See 6:45; 10:30; 20:21; 8:18, 19; 14:6-10; 15:8. John never uses *our Father*; only once *your Father* (20:17), and never *Father* without the article, except in address.

22. *Ye know not what* (ὃ οὐκ οἶδατε). Literally, *what ye know not*. Rev., rightly, *that which ye know not*. Compare ^{<41723>}Acts 17:23, where the correct reading is ὃ, *what*, instead of ὃν, *whom*: “*what* therefore ye worship in ignorance.” This worship of the unknown is common to vulgar ignorance and to philosophic culture; to the Samaritan woman, and to the Athenian philosophers. Compare ^{<41723>}John 7:28; 8:19, 27. The neuter expresses the unreal and impersonal character of the Samaritan worship. As the Samaritans received the Pentateuch only, they were ignorant of the later

and larger revelation of God, as contained especially in the prophetic writings, and of the Messianic hope, as developed among the Jews. They had preserved only the abstract notion of God.

We. Jesus here identifies Himself With the Jewish people. The essence of the true Jewish worship is represented by Him.

Know what we worship (προσκυνοῦμεν ὃ οἶδαμεν). Literally, and as Rev., *we worship that which we know*. On *know*, see on 2:24. The neuter *that which*, is used of the *true* as of the unreal object of worship, perhaps for the sake of correspondence with the preceding clause, or because the object of worship is conceived abstractly and not personally. Compare 14:9.

Salvation (ἡ σωτηρία). The word has the article: *the* salvation, promised and to be revealed in Christ.

Is of the Jews. Rev., rightly, *from the Jews* (ἐκ). Not therefore *belongs to*, but *proceeds from*. See Genesis 12; ^{<200B>}Isaiah 2:3; ^{<300D>}Micah 4:2. Even the Old Testament idea of salvation is bound up with Christ. See ^{<400E>}Romans 9:4, 5. The salvation is from *the Jews*, even from that people which has rejected it. See on 1:19. On the characteristic *is from*, see on 1:46. The passage illustrates John's habit of confirming the divine authority of the Old Testament revelation, and of showing its fulfillment in Christ.

23. *And now is.* This could not be added in ver. 21, because local worship was not yet abolished; but it was true as regarded the true worship of the Father by His true worshippers, for Jesus was already surrounded by a little band of such, and more were soon to be added (vv. 39-42). Bengel says that the words *and now is* are added lest the woman should think that she must seek a dwelling in Judaea.

True (ἀληθινοῖ). *Real, genuine*. See on 1:9.

Worshippers (προσκυνηταί). Only here in the New Testament.

In spirit and in truth (ἐν πνεύματι καὶ ἀληθείᾳ). *Spirit* (πνεῦμα) is the highest, deepest, noblest part of our humanity, the point of contact between God and man (^{<500F>}Romans 1:9); while *soul* (ψυχή) is the principle of individuality, the seat of personal impressions, having a side in contact with the material element of humanity as well as with the spiritual

element, and being thus the mediating element between the spirit and the body. The phrase *in spirit and in truth* describes the two essential characteristics of true worship: *in spirit*, as distinguished from place or form or other sensual limitations (ver. 21); *in truth*, as distinguished from the false conceptions resulting from imperfect knowledge (ver. 22). True worship includes a spiritual sense of the object worshipped, and a spiritual communion with it; the manifestation of the moral consciousness in feelings, motions of the will, “moods of elevation, excitements,” etc. It includes also a truthful *conception* of the object. In Jesus the Father is seen (14:9) and known (^{<D17>}Luke 10:22). Thus the truthful conception is gained. He is *the Truth* (14:6). Likewise through Him we come to the Father, and spiritually commune with Him. No man can come in any other way (14:6). To worship *in truth* is not merely to worship in *sincerity*, but with a worship corresponding to the nature of its object.

For the father (καὶ γὰρ ὁ πατήρ). The A.V. fails to render καὶ *also*, and Rev. places it in the margin. It emphasizes the conclusiveness of the reason assigned: “for the Father *also, on His part*, seeketh,” etc. For a similar use of καὶ, see on ^{<D18>}Matthew 8:9; also ^{<D15>}Matthew 26:73; ^{<D19>}Acts 19:40.

Seeketh such to worship Him (τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν). A rather peculiar construction. Literally, *seeketh such as those worshipping him*: as His worshippers. *Such*: i.e., those who worship in spirit and in truth, and are therefore *real* (ἀληθινοὶ) worshippers of the *real God* (ἀληθινὸν Θεὸν).

24. *God is a Spirit* (πνεῦμα ὁ Θεός). Or, as Rev., in margins, *God is spirit*. *Spirit* is the emphatic word; *Spirit* is God. The phrase describes the *nature*, not the *personality* of God. Compare the expressions, *God is light*; *God is love* (^{<D15>}1 John 1:5; 4:8).

25. *Messiah cometh*. The woman uses the Jewish name, which was known in Samaria. The Samaritans also expected the Messiah, basing their hopes on such Scriptures as ^{<D15>}Genesis 3:15; 49:10; ^{<D17>}Numbers 24:17; ^{<D18>}Deuteronomy 18:15. They looked for Him to restore the kingdom of Israel and to re-establish the worship on Gerizim, where they supposed that the tabernacle was hidden. They called Him *Hushab* or *Hathab*,

meaning *the Converter*, or, according to some, *the Returning One*. The Samaritan idea was less worldly and political than the Jewish.

Which is called Christ. Added by the Evangelist. Compare 1:41.

He is come (ἐκεῖνος). Emphatic; pointing to Messiah as contrasted with all other teachers.

He will tell (ἀναγγελεῖ). Literally, *proclaim* or *announce*. The compounded preposition ἀνά, the radical meaning of which is *up*, signifies *throughout, from bottom to top*. The verb is used in 16:13, of the revelations of the Comforter.

26. I — am He (εἰμι). Literally, *I am*. The less political conception of the Samaritan Messiah made it possible for Jesus to announce Himself to the woman without fear of being misunderstood as He was by the Jews. Compare ⁴⁰⁸Matthew 8:4; 16:20.

This incident furnishes a notable illustration of our Lord's love for human souls, and of His skill, tact, and firmness in dealing with moral degradation and ignorant bigotry. He conciliates the woman by asking a favor. Her hesitation arises less from prejudice of race than from surprise at being asked for drink by a Jew (compare the story of Zacchaeus). He seizes upon a near and familiar object as the key-note of His great lesson. He does not overwhelm her with new knowledge, but stimulates question and thought. He treats her sin frankly, but not harshly. He is content with letting her see that He is aware of it, knowing that through Him, as the *Discerner*, she will by and by reach Him as the *Forgiver*. Even from her ignorance and coarse superstition He does not withhold the sublimest truth. He knows her imperfect understanding, but He assumes the germinative power of the truth itself. He is not deterred from the effort to plant His truth and to rescue a soul, either by His own weariness or by the conventional sentiment which frowned upon His conversation with a woman in a public place. Godet contrasts Jesus' method in this case with that employed in the interview with Nicodemus. "With Nicodemus He started from the idea which filled every Pharisee's heart, that of the kingdom of God, and deduced therefrom the most rigorous practical consequences. He knew that He had to do with a man accustomed to the discipline of the law. Then He unveiled to him the most elevated truths of

the kingdom of heaven, by connecting them with a striking Old Testament type, and contrasting them with the corresponding features of the Pharisaic programme. Here, on the contrary, with a woman destitute of all scriptural training, He takes His point of departure from the commonest thing imaginable, the water of the well. He suddenly exalts it, by a bold antithesis, to the idea of that eternal life which quenches forever the thirst of the human heart. Spiritual aspiration thus awakened in her becomes the internal prophecy to which He attaches His new revelations, and thus reaches that teaching on true worship which corresponds as directly to the peculiar prepossessions of the woman, as the revelation of heavenly things corresponded to the inmost thoughts of Nicodemus. Before the latter He unveils Himself as the only-begotten Son, but this while avoiding the title of “Christ.” With the woman He boldly uses this term; but he does not dream of initiating into the mysteries of incarnation and redemption a soul which is yet only at the first elements of religious life and knowledge” (“Commentary on the Gospel of John”).

27. *Came* — *marvelled* (ἦλθαν — ἐθαύμαζον). The tense of each verb is different: the aorist, *came*, marking as in a single point of time the disciples’ arrival, and the imperfect, they were *wondering*, marking something continued: they stood and contemplated him talking with the woman, and all the while *were wondering* at it.

He talked (ἐλάλει). The imperfect tense, *he was speaking*. So Rev..

The woman. Rev., correctly, *a woman*. They were surprised, not at his talking with *that* woman, but that their teacher should converse with *any* woman in public. The Rabbinical writings taught that it was beneath a man’s dignity to converse with women. It was one of the six things which a Rabbi might not do. “Let no one,” it is written, “converse with a woman in the street, not even with his own wife.” It was also held in these writings that a woman was incapable of profound religious instruction. “Rather burn the sayings of the law than teach them to women.”

28. *Water-pot*. See on 2:6.

29. *All things*. Jesus’ insight in the one case convinced her that He knew everything, and to her awakened conscience it seemed as though He had *told* everything.

Is not this the Christ (μήτι ἔστιν)? Rather, as Rev., *can this be*. The particle suggests a negative answer. *Surely this cannot be*, yet with some hope.

30. Then. Omit.

Went out — came unto Him (ἐξῆλθον — ἦρχοντο πρὸς αὐτόν). *Went out* is the aorist tense, denoting the coming forth from the city as a single act at a point of time. *Came* is the imperfect, denoting action in progress. The observance of the distinction makes the narrative more graphic. *They were coming*. *Unto* should be *toward* (πρὸς). The imperfect also is required by the following words: “In the mean while” (while the woman was still absent and the Samaritans *were coming toward* Him) “the disciples *were praying*” Him to eat. This last imperfect is overlooked by the Rev..

32. Meat (βρῶσιν). Originally *the act of eating* (SMColossians 2:16), but often of that which is eaten. A parallel is found in the vulgar phrase, a thing is good or poor *eating*. The word is always used by Paul in its original sense.

Know not of (οὐκ οἶδατε). Incorrect. Rev., rightly, *ye know not*; i.e., you do not know its virtue.

33. Said (ἔλεγον). Imperfect tense: *began to say*, or *were saying*. The question was discussed among them.

One to another. Fearing to ask Jesus.

34. Meat (βρῶμα). A different word from that in ver. 32, signifying *what is eaten*.

To do (ἵνα ποιῶ). Literally, *in order that I do*. Emphasizing the *end* and not the *process*. Frequently so used in John. See on 3:19.

Finish (πελειώσω). Better, as Rev., *accomplish*. Not merely bring to an end, but *perfect*. From τέλειος, *perfect*. The verb is characteristic of John, and of the Epistle to the Hebrews. See 5:36; 17:4; 19:28; SM1 John 2:5; 4:12; SMHebrews 2:10; 5:9, etc.

35. Say not ye. In what follows, Jesus is contrasting the natural harvest-time with the spiritual, which was immediately to take place in the ingathering of the Samaritans. *Ye* is emphatic, marking what the disciples

expect according to the order of nature. As you look on these green fields between Ebal and Gerizim, *ye* say, it is yet four months to harvest.

There are four months (τετράμηνον ἔστιν). Properly, *it is a space of four months*. Only here in the New Testament.

Harvest (θερισμός). See on ^{<401>}Luke 10:2.

White (λευκαί). See on ^{<401>}Luke 9:29.

Already unto harvest. Spiritual harvest. The crowd of Samaritans now pouring out toward the well was to Jesus as a ripe harvest-field, prefiguring the larger harvest of mankind which would be reaped by His disciples. By the best texts the *already* is joined with the next verse, and the καί, *and*, at the beginning of that verse is omitted: *Already he that reapeth receiveth*, etc.

Wages (μισθόν). See on ^{<401>}2 Peter 2:13.

Unto life eternal. This is explained either, *which shall not perish but endure unto eternal life*, or *into life eternal*, as into a granary. Compare ver. 14.

Together (ὁμοῦ). The construction is peculiar: *that both the sower may rejoice together and the reaper*. *Together* signifies not *in common*, but *simultaneously*. So quickly does the harvest follow the gospel-seed sown among the Samaritans, that the sower and the reaper rejoice together.

37. Herein (ἐν τούτῳ). Literally, *in this*. In *this* relation between sower and reaper.

Is that saying true (ὁ λόγος ἔστιν ὁ ἀληθινός). Rev., properly, *the saying*; the common proverb. *True*: not only *says the truth*, but the saying is completely fulfilled according to the ideal in the sowing and reaping of which Jesus speaks. The literal rendering of the Greek, as given above, is, “the saying is *the* true (saying);” but several high authorities omit the article before *true*.

38. I sent (ἐγὼ ἀπέστειλα). The *I* is emphatic. The aorist tense points back to the mission of the disciples as involved in their original call.

Other men. Jesus himself and all who had prepared the way for Him, such as John the Baptist.

Labored (κεκοπιάκασι). The perfect tense. Rev., rightly, *have labored*, their labor showing its effects in the present case. On the word *labor*, see on ^{<1815>}Luke 5:5. Compare ^{<1813>}Joshua 24:13.

39. *The saying* (τὸν λόγον). Rev., better, *the word*. It does not refer merely to the woman's statement, *He told me*, etc., but to her whole *testimony* (μαρτυρούσης) concerning Christ.

40. *To tarry* (μείναι). Better, as Rev., *to abide*.

41. *Many more* (πολλῶ πλεί). Literally, *more by much*; i.e., *far more*, with reference to the simple πολλοὶ, *many*, in ver. 39.

42. *Said* (ἔλεγον). The imperfect tense: said to the woman as they successively met her.

Saying (λαλιάν). Another word is designedly substituted for λόγον, *word* (vv. 39, 41). In ver. 39 λόγος, *word*, is used of the woman, from the Evangelist's standpoint, as being a testimony to Christ. Here the Samaritans distinguish between the more authoritative and dignified *word* of Jesus, and the *talk* of the woman. Rev., *speaking*. Compare the kindred verb λαλέω, in vv. 26, 27; also 8:43; ^{<1857>}Matthew 26:73.

The Christ. The best texts omit.

The Savior (ὁ σωτήρ). John uses the word only here and ^{<1844>}1 John 4:14. See on *Jesus*, ^{<1812>}Matthew 1:21. It is significant that this conception of Christ should have been first expressed by a Samaritan.

44. *For — in His own country* (γὰρ — ἐν τῇ ἰδίᾳ πατρίδι). *For* assigns the reason why Jesus went into Galilee. By *His own country*, Judaea seems to be meant, though almost the same phrase, *His country*, ^{fb25} is used by the three Synoptists of *Nazareth* in Galilee. John's Gospel, however, deals with the Judaeian rather than with the Galilean ministry of Jesus, and the phrase, *His own country*, is appropriate to Judaea as "the true home and fatherland of the prophets, the land which contained the city of Messiah's birth, the city associated with Him alike in ancient prophecy and in popular expectation." Hence, at Jerusalem, the people said, "Hath not the Scriptures said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was" (7:42)? In vv. 1-3 it is stated that Jesus left Judaea because of a controversy excited by

the Pharisees, whom John always marks as the leaders of the opposition to Jesus. Further, we are told that at Jerusalem, though many believed on His name, yet Jesus did not trust them (2:23, 24). According to this explanation, γὰρ, *for* is used in its natural and most obvious sense as assigning the reason for Christ's departure into Galilee. The proverb is naturally suggested by the reference to Galilee, where Jesus had used it at Nazareth (see ^{<4135>}Matthew 13:57). The ὅτε οὖν *when then* (*then* indicating logical sequence and not time) of ver. 45 follows naturally upon the citation of the proverb, signifying a correspondence between the character of His reception in Galilee and the motive of His going thither. Finally, if we understand by *His own country*, Nazareth, we are compelled to explain γὰρ, *for*, from ver. 46; Jesus went to Cana (north of Nazareth) without passing through His native place, for the reason mentioned. This seems forced and arbitrary. ^{fb26}

45. Received (ἐδέξαντο). See on 3:32.

46. Jesus. The best texts omit.

Cana (τὴν Κανᾶ). Note the article *the* Cana, and see on 2:1. The article defines the Cana previously referred to.

Nobleman (βασιλικός). Properly an adjective, meaning *royal*, from βασιλεὺς, *king*. It occurs in John only, here and ver. 49; and in all other passages is used as an adjective (^{<4121>}Acts 12:20, 21; ^{<5118>}James 2:8). Literally here, *a king's officer*. Wyc, *little King*.

Was sick (ἠσθένει). See on *infirmities*, ^{<4165>}Luke 5:15.

47. He went (ἀπήλθεν). Literally, went *away* (ἀπό). Leaving his son for the time.

Heal (ιάσεται). See on ^{<4100>}Matthew 8:7, and ^{<4119>}Luke 6:19.

At the point of death (ἤμελλεν ἀποθνήσκειν). Literally, *was about to die*. Compare Mark's uncouth phrase, ἐσχάτως ἔχει, *lieth at the point of death*, 5:23, on which see note. Compare also ^{<4123>}John 12:33.

48. Said unto him, Except ye see. Addressing the nobleman (*him*), but having in mind the Galilean population which he represents (*ye*).

Signs and wonders (σημεῖα καὶ τέρατα). See on ^{<122>}Matthew 24:24. *Σημεῖα*, *signs*, and *ἔργα*, *works*, are John's characteristic words for miracles. See 5:20; 7:21; 14:10; 2:23; 6:2, etc.

Ye will *not* (οὐ μὴ). The double negative is correctly given by Rev., "ye will *in nowise*."

49. Child (παιδίον). Diminutive. Literally, *my little one*; a touch of tenderness.

50. Went his way (ἔπορεύετο). But thus the force of the imperfect is lost, which harmonizes with the succeeding sentence: he *was proceeding* on his way, and as *he was now going down*, etc.

51. Servants (δοῦλοι). Properly, *bond-servants*. See on ^{<122>}Matthew 20:26; ^{<125>}Mark 9:35.

Thy son liveth (ὁ υἱός σου ἔσχευ). The best texts, however, read αὐτοῦ, *his*. So Rev., *that his son lived*. Christ uses υἱός, *son*, instead of παιδίον, *little one*, expressing the worth of the child as representing the family. See on 1:12.

52. Then (οὖν). Not a particle of time, but of sequence. Rev., *so* he inquired.

Began to amend (κομψότερον ἔσχευ). A peculiar phrase, occurring only here in the New Testament. Literally, *had himself better*. Κομψότερον is from κομψός, *well-dressed, well-cared-for, elegant*; and this from κομέω, *to take care of*. The idea of the phrase is conveyed in the familiar English expression: *He is doing well*, or *nicely*, or *bravely*. A parallel is cited by the commentators from Arrian: "When the doctor comes in, you must not be afraid as to what he will say; nor if he says, 'You are doing bravely' (κόμψως ἔχεις), must you give way to excessive joy."

At the seventh hour (ῶραν ἑβδόμην). The accusative case denotes not a *point of time*, but *duration: during* the seventh hour.

Fever (πυρετός). From πῦρ, *fire*. So the Latin *febris*, which is *f* for *ferbris*, from *ferveo*, to glow with heat.

Left (ἀφήκεν). Literally, *sent him away*. See on ver. 3.

54. *This is again the second miracle*, etc. Literally, *this did Jesus again as a second sign*. The pleonasm in *again*, the *second*, is only apparent. Other miracles had indeed been wrought between these two; but John emphasizes these two as marking Jesus' coming from Judaea to Galilee. The healing of the nobleman's child was the *second* miracle, only in respect of its taking place upon Jesus' withdrawal from Judaea into Galilee. Hence the *again*. He wrought a miracle *again*, when He *again* came into Galilee, and this miracle was the second, as marking His second coming.

CHAPTER 5

1. *A feast* (ἑορτή). Or *festival*. What festival is uncertain. It has been identified with the Passover, Pentecost, and the Feast of Tabernacles; also with the Day of Atonement, the Feast of Dedication, and the Feast of Purim.

2. *Sheep-market* (τῆ προβατικῆ). The word is an adjective *pertaining to sheep*, which requires to be completed with another word, not with ἄγορά, *market*, but with πύλῃ, *gate*. This gate was near the temple on the east of the city. See ^{<GR>}Nehemiah 3:1, 32; 12:39. Some editors join the adjective with the following κολυμβήθρα, *pool*, making the latter word κολυμβήθρα (the dative case), and reading *the sheep-pool*. Wyc., *a standing water of beasts*.

Pool (κολυμβήθρα). In the New Testament only in this chapter and 9:7, 11. Properly, a *pool for swimming*, from κολυμβάω, *to dive*. In ^{<GR>}Ecclesiastes 2:6 (Sept.) it is used of a reservoir in a garden. The Hebrew word is from the verb *to kneel down*, and means, therefore, a *kneeling-place* for cattle or men when drinking. In ecclesiastical language, *the baptismal font*, and the *baptistry* itself.

Called (ἐπιλεγομένη). Strictly, *surnamed*, the name having perhaps supplanted some earlier name.

Bethesda (βηθεςδα). Commonly interpreted *House of Mercy*; others *House of the Portico*. The readings also vary. Tischendorf and Westcott and Hort give βηθζαθά, *Bethzatha, House of the Olive*. The site cannot be identified with any certainty. Dr. Robinson thinks it may be the Fountain of the Virgin, the upper fountain of Siloam. See Thomson's "Land and Book," "Southern Palestine and Jerusalem," pp. 458-461.

Porches (στοὰς). Cloisters, covered porticoes.

3. *Great multitude*. The best texts omit *great*.

Impotent (ἀσθεσούντων). Rev., *sick*. Yet the A.V. gives the literal meaning, *people without strength*. Wyc., *languishing*.

Withered (ξηρῶν). Literally, *dry*. So Wyc.. The following words, to the end of ver. 4, are omitted by the best texts.

5. *Had an infirmity thirty and eight years*. Literally, *having thirty and eight years in his infirmity*.

6. *Had been now a long time* (πολὸν ἤδη χρόνον ἔχει). Literally, *he hath already much time*.

Wilt thou (θέλεις). Not merely, *do you wish*, but *are you in earnest?* See on Matthew 1. 19. Jesus appeals to the energy of his will. Not improbably he had fallen into apathy through his long sickness. Compare ^{<407B>}Acts 3:4; ^{<407C>}John 7:17.

Whole (ὕγιής). Sound.

7. *Put* (βόλη). Literally, *cast*; indicating the hasty movement required to bring him to the water before its agitation should have ceased. See on ^{<407D>}Mark 7:30; ^{<407E>}Luke 16:20.

8. *Bed* (κράββατον). Used by both Mark and Luke. See on ^{<407F>}Mark 2:4, and compare ^{<407G>}Acts 5:15; 9:33.

10. *Cured* (τεθεραπευμένῳ). See on ^{<407H>}Matthew 8:7; ^{<407I>}Luke 5:15; ^{<407J>}Acts 17:25.

To carry (ἄραι). Rev., more correctly, *to take up*. It is Jesus' own word in ver. 8.

11. *He that made — the same* (ὁ ποιήσας — ἐκεῖνος). The demonstrative pronoun points with emphasis to the subject of the preceding clause. A characteristic usage of John. See 1:18, 33; 9:37; 10:1; 12:48, etc.

12. *Then*. Omit.

What man is he, etc. "See the cunning of malice. They do not say, 'Who is he that healed thee?' but, 'Who bade thee take up thy bed?'" (Grotius, in Trench, "Miracles.")

Take up thy bed. Omit *bed*. Literally, *take up and walk*.

13. *He that was healed* (ἰαθεὶς). Compare ver. 10, and note the different word for healing. See references there.

Who it was (τίς ἐστίν). The present tense, *who it is*.

Had conveyed Himself away (ἐξένευσεν). The verb means, literally, *to turn the head aside*, in order to avoid something. Hence, generally, *to retire* or *withdraw*. Only here in the New Testament.

14. *Findeth* — *said*. Note the lively interchange of the tenses, as in ver. 13.

Sin no more (μηκέτι ἀμάρτανε). No longer continue to sin. See on ^{<102>}Matthew 1:21. Jesus thus shows His knowledge that the sickness was the result of sin.

A worse thing. Than even those thirty-eight years of suffering.

Come unto thee (σοί γένηται). Rev., better, *befall thee*. Literally, *come to pass*.

15. *Told* (ἀνήγγειλεν). See on 4:25. The best texts, however, read εἶπεν, *said*.

16. *Did the Jews persecute*. The imperfect tense (ἐδίωκον) might be rendered *began to persecute*, as this is an opening of hostilities against Jesus, or, more probably, corresponds with the same tense in ἐποίηει, *he did*, or better, *was wont to do*. Διώκω, *to persecute*, is originally *to run after*, *to pursue with hostile purpose*, and thence to *harass*.

And sought to kill Him. The best texts omit.

He did. See above. Godet observes: “the imperfect malignantly expresses the idea that the violation of the Sabbath has become with Him a sort of maxim.”

17. *Worketh*. The discussion turned on work on the Sabbath. The Father’s work in maintaining and redeeming the world has continued from the creation until the present moment (ἕως ἄρτι): *until now*, not interrupted by the Sabbath.

And I work (καὶ γὰρ ἐργάζομαι). Or, *I also work*. The two clauses are coordinated. The relation, as Meyer observes, is not that of *imitation*, or

example, but of equality of will and procedure. Jesus does not violate the divine ideal of the Sabbath by His holy activity on that day. “Man’s true rest is not a rest *from* human, earthly labor, but a rest *for* divine, heavenly labor. Thus the merely negative, traditional observance of the Sabbath is placed in sharp contrast with the positive, final fulfillment of spiritual service, for which it was a preparation” (Westcott).

18. *Had broken* (ἔλυε). Literally, *was loosing*: the imperfect tense. See on *He did*, ver. 16. Not, broke the Sabbath in any particular case, but was annulling the law and duty of Sabbath observance.

His Father (πατέρα ἴδιον). Properly, His *own* Father. So Rev.

19. *Verily, verily.* See on 1:51.

But what He seeth. Referring to *can do nothing*, not to *of himself*. Jesus, being one with God, can do nothing apart from Him.

The Father do (τὸν πατέρα ποιῶντα). Rev., rightly, *doing*. The participle brings out more sharply the *coincidence* of action between the Father and the Son: “the inner and immediate intuition which the Son perpetually has of the Father’s work” (Meyer).

Likewise (ὁμοίως). Better, as Rev., *in like manner*. *Likewise* is popularly understood as equivalent to *also*; but the word indicates identity of *action* based upon identity of nature.

20. *Loveth* (φιλεῖ). *To love* is expressed by two words in the New Testament, φιλέω and ἀγαπάω. Ἀγαπάω indicates a reasoning, discriminating attachment, founded in the conviction that its object is worthy of esteem, or entitled to it on account of benefits bestowed. Φιλέω represents a warmer, more instinctive sentiment, more closely allied to feeling, and implying more passion. Hence ἀγαπάω is represented by the Latin *diligo*, the fundamental idea of which is *selection*, the deliberate choice of one out of a number, on sufficient grounds, as an object of regard. Thus φιλέω emphasizes the *affectional* element of love, and ἀγαπάω the *intelligent* element. Socrates, in Xenophon’s “Memorabilia,” advises his friend Aristarchus to alleviate the necessities of his dependents by furnishing means to set them at work. Aristarchus having acted upon his advice, Xenophon says that the women in his

employ *loved* (ἐφίλουν) him as their protector, while he in turn *loved* (ἠγάπα) them because they were of use to him (“Memorabilia,” 2:7, §12). Jesus’ sentiment toward Martha and Mary is described by ἠγάπα, ^{<4115>}John 11:5. Men are bidden to love (ἀγαπᾶν) God (^{<4125>}Matthew 22:37; ^{<4181>}1 Corinthians 8:3); never φιλεῖν, since love to God implies an intelligent discernment of His attributes and not merely an affectionate sentiment. Both elements are combined in the Father’s love for the Son (^{<4187>}Matthew 3:17; ^{<4185>}John 3:35; 4:20). Ἀγάπη is used throughout the panegyric of love in 1 Corinthians 13, and an examination of that chapter will show how large a part the discriminating element plays in the Apostle’s conception of love. The noun ἀγάπη nowhere appears in classical writings. As Trench remarks, it “is a word born within the bosom of revealed religion.” Ἐρώ, in which the idea of sensual passion predominates, is nowhere used in the New Testament. Trench has some interesting remarks on its tendency toward a higher set of associations in the Platonic writings (“Synonyms,” p. 42).

Greater works will He show Him. As Jesus does whatever He sees the Father do (ver. 19), the showing of greater works will be the signal for Jesus to do them. On *works*, as a characteristic word in John, see on 4:47.

Ye may marvel. The *ye* is emphatic (ὤμεις) and is addressed to those who questioned His authority, whose wonder would therefore be that of astonishment rather than of admiring faith, but might lead to faith. Plato says, “Wonder is the feeling of a philosopher, and philosophy begins in wonder” (“Theaetetus,” 105); and Clement of Alexandria, cited by Westcott, “He that wonders shall reign, and he that reigns shall rest.” Compare ^{<4113>}Acts 4:13.

21. *Raiseth — quickeneth.* Physically and spiritually.

The Son quickeneth. Not *raiseth* and *quickeneth*. The *quickeneth*, however (ζωοποιεῖ, *maketh alive*), includes the *raising*, so that the two clauses are coextensive. In popular conception the raising precedes the quickening; but, in fact, the *making alive* is the controlling fact of the raising. Ἐγείρει, *raiseth*, means primarily *awaketh*.

22. *For the Father* (οὐδὲ γὰρ ὁ πατήρ). The A.V. misses the climax in οὐδὲ; *not even* the Father, who might be expected to be judge.

Hath committed (δέδωκεν). Rev., *given*. The habitual word for the bestowment of the privileges and functions of the Son. See ver. 36; 3:35; 6:37, 39; 10:29, etc.

All judgment (τὴν κρίσιν πᾶσαν). Literally, *the judgment wholly*.

23. Which sent Him. A phrase peculiar to John, and used only by the Lord, of the Father. See 4:34; 6:38, 39; 7:16, 28, 33, etc.

24. Heareth. Closely connected with *believeth*.

Hath eternal life. See on 3:36.

Shall not come into condemnation (εἰς κρίσιν οὐκ ἔρχεται). The present tense, *cometh not*. So Rev. Not *condemnation*, but *judgment*, as Rev. See on 3:17. Wyc., *cometh not into doom*. The present, *cometh*, states the *general principle* or *order*.

From death (ἐκ θανάτου). Rev., correctly, *out of death*, pointing to the previous condition *in* which he was.

Life (τὴν ζωὴν). *The life*; the ideal of perfect life.

25. The dead. Spiritually.

26. As — so (ὡςπερ — οὕτως). The correspondence is that of *fact*, not of *degree*.

Hath he given (ἔδωκεν). Rev., more strictly, *gave*, the aorist tense pointing back to the eternal past.

27. Authority. See on 1:12.

Also. Omit.

The Son of man. Better, *a son of man*. The article is wanting. The authority is assigned to Him as being *very man*. John uses the article everywhere with this phrase, except here and ⁴⁰¹⁵ Revelation 1:13; 14:14. See on ⁴⁰² Luke 6:22.

28. The graves (τοῖς μνημείοις). Rev., better; *tombs*. Two words are used in the New Testament for the place of burial, *τάφος*, and *μνημεῖον*

or **μνήμα**. The former emphasizes the idea of *burial* (**θάπτω**, *to bury*); the latter of *preserving the memory* of the dead; from **μιμνήσκω**, *to remind*.

29. Have done good — have done evil. Note again the use of the different verbs for *doing* with *good* and *evil*. See on 3:21. On the word for *evil* (**φάῦλα**), see on 3:20.

Resurrection of life (**ἐὺν ἐγῶ**). The phrase occurs only here in the New Testament: so *resurrection of judgment* (**ἀνάστασιν κρίσεως**).

30. Of the Father. Omit. Rev., *of Him that sent*.

31. If I (**ἐὺν ἐγῶ**). The *I* expressed for emphasis: *I alone*.

True (**ἀληθής**). As distinguished from *false*. See on 1:9.

33. Ye sent. Rev., rightly, *have sent*. The perfect tense, with allusion to something abiding in its results. Similarly, *bare witness* should be *hath born*. Note the expressed *ye* (**ὕμεις**), emphatically marking the contrast between the *human* testimony which the Jews demanded, and the *divine* testimony on which Jesus relies (ver. 34).

34. But I (**ἐγὼ δὲ**). Emphatic, in contrast with *ye* (ver. 33).

Receive (**λαμβάνω**). See on 3:32.

Testimony (**τὴν μαρτυρίαν**). Rev., properly *the witness*. The restoration of the article is important. It has the force of *my*, marking the witness as characteristic of Christ's work. The only testimony which I accept as proof.

From man. Or from *a man*, with a primary reference to the Baptist. Rev. renders, *the witness which I receive is not from man*.

These things. With reference to the Baptist.

Ye may be saved. The *ye* (**ὕμεις**), marking them as those who might be influenced by the inferior, human testimony; though they did not apprehend the divine testimony.

35. A burning and shining light (**ὁ λύχνος ὁ καιόμενος καὶ φαίνων**). Rev., correctly, *the lamp that burneth and shineth*. **Λύχνος**, *lamp*, as contrasted with the *light* (**φῶς**). See 1:5, 7, 8, 9; and compare 8:12; 9:5;

12:46. Wyc., *lantern*. The Baptist did not, like Jesus, shine by his own light. The definite article with *lamp*, points to it as a familiar household object. *Burning* hints at the fact that the lamp gives but a transitory light. In burning the oil is consumed.

Ye were willing. Again the emphatic ὑμεῖς, ye.

To rejoice (ἀγαλλιασθῆναι). The word signifies *exultant, lively joy*. See ⁴¹⁵²Matthew 5:12; ⁴¹⁴⁷Luke 1:47; 10:21; ⁴¹⁰⁵1 Peter 1:6. The interest in the Baptist was a frivolous, superficial, and short-lived excitement. Bengel says, “they were attracted by his *brightness*, not by his *warmth*.”

36. Greater witness (τὴν μαρτυρίαν μείζω). The article, omitted in A.V., has the force of *my*, as in ver. 34. Rev., *the witness which I have is greater*.

Hath given. See on ver. 22.

To finish (ἵνα τελειώσω). Literally, *in order that I should accomplish*. Rev., *accomplish*. See on 4:34.

The same works (αὐτὰ τὰ ἔργα). Rev., more correctly, the *very works*.

37. Himself (αὐτὸς). The best texts substitute ἐκεῖνος, *he*; reading, “the Father which sent me, *He* hath born witness.” So Rev.

Voice — shape. Not referring to the descent of the dove and the voice from heaven at Jesus’ baptism, but generally and figuratively to God’s witness in the Old Testament Scriptures. This is in harmony with the succeeding reference to the word.

38. His word. Emphatic, commencing the sentence. Compare 17:6 sqq.; ⁴¹¹¹1 John 1:10; 2:14.

39. Search (ἐρευνᾶτε). Rev., rightly, *ye search*. Jesus is appealing to a familiar practice of which *for in them ye think* is explanatory. See ⁴¹¹¹1 Peter 1:11; ⁴¹²⁷Romans 8:27; ⁴¹²⁰1 Corinthians 2:10; ⁴¹²³Revelation 2:23.

The scriptures (τὰς γραφάς). Literally, *the writings*; possibly with a hint at the contrast with the *word* (ver. 38).

They (ἐκεῖναι). Those very scriptures.

40. *And*. More than a simple copula. Rather *and yet*. See on ^{<D87>}Luke 18:7.

Ye will not (οὐ θέλετε). Indicating stubborn determination. See on ^{<M19>}Matthew 1:19.

41. *I receive not honor from men*. The Greek order is: *glory from men I receive not*. Compare ver. 34. His glory consists in his loving fellowship with God. Men who do not love God are not in sympathy with Him.

42. *I know* (ἔγνωκα). See on 2:24.

The love of God. Love toward God. This was the summary of their own law. The phrase occurs elsewhere in the Gospels only in ^{<D10>}Luke 11:42.

In you (ἐν ἑαυτοῖς). Rev., rightly, *in yourselves*. Compare 6:53; ^{<F50>}1 John 5:10; ^{<M17>}Mark 4:17.

44. *Ye believe*. Again the emphatic *ye*, the reason for the emphasis being given in the succeeding clause.

Which receive (λαμβάνοντες). Literally, *receiving* (as ye do): seeing that ye receive.

Seek not the honor that cometh from God only (καὶ τὴν δόξαν τὴν μόνου Θεοῦ οὐ ζητεῖτε). The Rev. gives it capitally, following the Greek order: *and the glory that cometh from the only God ye seek not*. Not *God only*, which entirely overlooks the force of the definite article; but *the only God*. Compare ^{<S15>}1 Timothy 6:15, 16; ^{<F73>}John 17:3; ^{<F57>}Romans 16:27.

45. *I will accuse* (κατηγορήσω). From *κατά*, *against*, and *ἀγορεύω*, *to speak in the assembly* (*ἀγορά*). Hence, properly, *to bring an accusation in court*. John uses no other verb for *accuse*, and this only here, 8:6, and ^{<F20>}Revelation 12:10. Once in the New Testament *διαβάλλω* occurs (^{<D61>}Luke 16:1, on which see note), signifying *malicious accusation*, and *secret*, as distinguished from *public*, accusation (*κατηγορία*). *Αἰτιόμααι* occurs once in the compound *προητιασάμεθα*, *we before laid to the charge* (^{<F39>}Romans 3:9). This has reference especially to the *ground of accusation* (*αἰτία*). *Ἐγκαλέω* occurs only in Acts, with the exception of ^{<F33>}Romans 8:33. It means *to accuse publicly*, but not necessarily *before a tribunal*. See ^{<D33>}Acts 23:28, 29; 26:2, 7.

In whom ye trust (εἰς ὃν ὑμεῖς ἠλπίζατε). A strong expression. Literally, *into whom ye have hoped*. Rev., admirably, *on whom ye have set your hope*.

47. *Writings* (γράμμασιν). It is important to understand the precise sense of this word, because it goes to determine whether Jesus intended an antithesis between Moses' *writings* and His own *words*, or simply between Moses (ἐκείνου) and Himself (ἑμοῖς).

Γράμμα primarily means *what is written*. Hence it may describe either a single *character* or a *document*. From this general notion several forms develop themselves in the New Testament. The word occurs in its narrower sense of *characters*, at ^{<4238>}Luke 23:38; ^{<4087>}2 Corinthians 3:7; ^{<4161>}Galatians 6:11. In ^{<4021>}Acts 28:21, it means *official communications*. Paul, with a single exception (^{<4087>}2 Corinthians 3:7), uses it of the *letter* of scripture as contrasted with its spirit (^{<4127>}Romans 2:27, 29; 7:6; ^{<4181>}2 Corinthians 3:6). In ^{<4016>}Luke 16:6, 7, it denotes a *debtor's bond* (A.V., *bill*). In ^{<4175>}John 7:15, ^{<4034>}Acts 26:24) it is used in the plural as a general term for *scriptural and Rabbinical learning*. Compare Sept., ^{<2341>}Isaiah 29:11,12) where a *learned man* is described as ἐπιτάμενος γράμματα, *acquainted with letters*. Once it is used collectively of the *sacred writings* — *the scriptures* (^{<5185>}2 Timothy 3:15), though some give it a wider reference to Rabbinical exegesis, as well as to scripture itself. Among the Alexandrian Greeks the term is not confined to elementary instruction, but includes *exposition*, based, however, on critical study of the text. The tendency of such exegesis was often toward mystical and allegorical interpretation, degenerating into a petty ingenuity in fixing new and recondite meanings upon the old and familiar forms. This was illustrated by the Neo-Platonists' expositions of Homer, and by the Rabbinical exegesis. Men unacquainted with such studies, especially if they appeared as public teachers, would be regarded as ignorant by the Jews of the times of Christ and the Apostles. Hence the question respecting our Lord Himself: How knoweth this man *letters* (γράμματα ^{<4175>}John 7:15)? Also the comment upon Peter and John (^{<4413>}Acts 4:13) that they were *unlearned* (ἀγράμματοι). Thus, too, those who discovered in the Old Testament scriptures references to Christ, would be stigmatized by Pagans, as following the ingenious and fanciful method of the Jewish interpreters, which they held in contempt. Some such feeling may have provoked the

words of Festus to Paul: *Much learning* (πολλά γράμματα) *doth make thee mad* (^{<403>}Acts 26:24). It is well known with what minute care the literal transcription of the sacred writings was guarded. The Scribes (γραμματεῖς) were charged with producing copies *according to the letter* (κατὰ τὸ γράμμα).

The one passage in second Timothy cannot be urged in favor of the general use of the term for *the scriptures*, especially since the best texts reject the article before ἱερὰ γράμματα, so that the meaning is apparently more general: “thou hast known *sacred writings*.” The familiar formula for *the scriptures* was αἱ γραφαὶ ἁγίαι.. A *single book* of the collection of writings was known as βιβλίον (^{<4047>}Luke 4:17), or βίβλος (^{<4200>}Luke 20:42); never γραφή, which was the term for a particular *passage*. See on ^{<4120>}Mark 12:10. ^{fb27}

It seems to me, therefore, that the antithesis between the *writings* of Moses, superstitiously revered in the letter, and minutely and critically searched and expounded by the Jews, and the living *words* (ῥήμασιν, see on ^{<4037>}Luke 1:37), is to be recognized. This, however, need not exclude the other antithesis between *Moses* and *Jesus* personally.

CHAPTER 6

1-14. Compare ^{<4018>}Matthew 14:13-21; ^{<4060>}Mark 6:30-44; ^{<4100>}Luke 9:10-17.

1. *The sea.* See on ^{<4018>}Matthew 4:18.

2. *Multitude* (ὄχλος). See on 1:19.

Followed (ἠκολούθει). Imperfect tense, denoting not merely the following on this occasion, but generally.

Saw (ἑώραν). Rev., *beheld*. See on 1:18.

His miracles. Omit *his*. Render, as Rev., *the signs*.

He did (ἔποιει). Imperfect, *was doing*, from time to time.

3. *A mountain* (τὸ ὄρος). Strictly, *the mountain*. The writer speaks as one familiar with the district.

He sat (ἕκθητο). Imperfect: *was sitting*, when he saw the multitude approaching (ver. 5).

4. *A feast* (ἡ ἑορτή). With the definite article, *the feast*; pointing to something well known.

5. *Come* (ἔρχεται). Better, *is coming*. *Unto Him* (πρός) is rather *toward*.

Bread (ἄρτους). Properly, *loaves*. See on ^{<4018>}Matthew 4:1.

6. *To prove* (πειράζων). Literally, *proving*. See on ^{<4018>}Matthew 6:13. Wyc., *tempting*.

7. *Pennyworth* (δηναρών). See on ^{<4018>}Matthew 20:2. Two hundred pennyworth would represent between thirty and thirty-five dollars.

That every one may take a little. Peculiar to John.

9. *A lad* (παιδάριον). Diminutive. Only here in the New Testament. ^{fb28} Only John mentions the lad.

Barley (κριθίνους). A detail peculiar to John. The word occurs in the New Testament only here and ver. 13. An inferior sort of bread is

indicated by the term. Pliny and some of the Jewish writers describe barley as food fit for beasts. Suetonius speaks of a turgid rhetorician as a *barley orator*, inflated like barley in moisture: and Livy relates how cohorts which had lost their standards were ordered barley for food.

Fishes (ὀψάρια). The word occurs only here and at 21:9. The Synoptists use ἰχθυές. The A.V., *small fishes*, is intended to render the diminutive. ^{fb29} The word means anything that is eaten with bread, and may apply to meat generally, or to what is eaten with bread as a relish. Homer speaks of an onion as a *relish* (ὄψον) for drink (“Iliad,” 11, 630). The term was applied to fish *par excellence*. Fish became among the Greeks a chief dainty to gourmards, so that Demosthenes describes a glutton and spendthrift as one who is extravagant in fish.

But what are they among so many? Peculiar to John, though the idea is implied in ^{ab29} Luke 9:13.

10. Sit down (ἀναπεσεῖν). Literally, recline.

Grass (χόρτος). Originally *an enclosure*. Thus Homer speaks of Peleus offering a sacrifice, ἀλλῆς ἐν χόρτῳ, *in the enclosure of the court* (“Iliad,” 11, 774). Hence *a feeding-place*, and so *grass, provender*. The sense is merely that of our abstract *pasture*. Matthew and Mark mention the grass, Mark with the epithet *green*. Wyc., *hay*.

11. Given thanks. All the Synoptists relate his *looking up to heaven and blessing*. Perhaps he used the familiar formula, “Blessed art thou Jehovah our God, King of the world, who causes to come forth bread from the earth.”

To the disciples, and the disciples. The best texts omit. Render, as Rev., *He distributed to them that were set down*.

Likewise of the fishes. So also Mark.

As much as they would. Peculiar to John.

12. Fragments (κλάσματα). From κλάω, *to break*. Rev., *broken pieces*.

That remain (περισσεύσαντα). Rev., *remain over*. Literally, *exceed the necessary supply*. Only John gives the Lord’s command to collect the fragments, and the reason for it, *that nothing be lost*.

13. Baskets (κοφίνους). See on ^{<440>}Matthew 14:20. Wyc., *coffins*.

With the fragments, etc. John goes into fuller detail than the Synoptists. Mark alone notes the gathering of the remains of the fishes. John also uses ἐγέμισαν, *filled*, for they *took up*, or *were taken up*, of the Synoptists.

Five barley loaves. A detail peculiar to John, emphasizing the identity of the fragments with the original loaves.

Unto them that had eaten (βεβρωκόσιν). Only here in the New Testament.

14. That should come (ὁ ἐρχόμενος). Literally, *the one coming*. Rev., *that cometh*. Vv. 15-21. Compare ^{<442>}Matthew 14:22-36; ^{<4466>}Mark 6:45-52.

15. Would come (μέλλουσιν ἔρχεσθαι). Literally, *are about to come*.

Take by force (ἀρπάζειν). See on ^{<4112>}Matthew 11:12.

A king. Better, as Rev., *king*; over themselves.

Himself alone (αὐτὸς μόνος). Matthew has κατ' ἰδίαν, *privately*, and both Matthew and Mark add, *to pray*.

16. Even (ὀψία). An adjective; ὄψιος *late* with ὥρα, *hour*, understood.

17. Ship (πλοῖον). Rev., *boat*. See on ^{<4481>}Luke 5:2. The best texts omit the article.

Went (ἤρχοντο). The imperfect, *were going*. So Rev.

Capernaum. Mark has *Bethsaida*.

It was now dark (σκοτία ἤδη ἐγεγόνει). Literally, *darkness had already come on*. On *darkness*, see on 1:5.

18. Arose (διηγείρετο). It is lamentable how the A.V. misses the graphic force of these imperfects. Rev., rightly, *was rising*. Literally, *was being awakened*. The imperfects convey the sense of *gathering danger*, and throw into stronger relief the fact of Jesus' appearance. They *were going*; the darkness had already fallen, the sea *was rising*, and Jesus had not yet come.

That blew (πνέοντος). Literally, *blowing*. *That was blowing* would be better. John's narrative at this point is more detailed and graphic than the others.

19. *Had rowed* (ἐληλακότες). Literally, had *driven* or *propelled* (the boat).

Five and twenty, etc. The lake being about *forty* furlongs, six miles, at its broadest, they had gone only a little more than half-way.

They see (θεωροῦσι). Rev., *behold*; with an intent gaze. See on 1:18. Both Luke and John use this word frequently.

Drawing nigh. Literally, *becoming nigh*. Wyc., *to be made next to the boat*. Mark adds, *He would have passed by them*, and Luke that they thought Him a phantom.

21. *They willingly received* (ἤθελον λαβεῖν). Wrong. Rev., correctly, *they were willing to receive*; after being reassured by His voice. The imperfect denotes a continuous state of feeling, not a mere impulsive and temporary wish.

Immediately (εὐθέως). Whether Jesus actually entered the boat or not, John does not say. The more natural inference is that he did. Both Matthew and Mark say so. Their immediate and miraculous arrival at the shore was simultaneous either with their entertaining the wish to receive Him, or with His actually coming on board. Only John mentions this incident. Matthew and Mark say that *the wind ceased*.

They went (ὑπήγον). Imperfect: *were going*. Literally, *were going away*. The verb has the sense of *retiring* from something. Compare ver. 67; 7:33, on which see note; 12:11; 18:8.

22. *Which stood* (ὁ ἑστηκὼς). Having remained during the night near the scene of the miracle, and being there still.

Boat (ποιόριον). Diminutive: *little boat*.

That — whereinto His disciples were entered. Omit, and read as Rev., *save one*.

23. *Howbeit there came other boats* (ἄλλα δὲ ἦλθεν πλοιάρια). Some editors omit δὲ, *howbeit*, change ἄλλα, *other*, into ἀλλὰ, *but*, and read, *but there came boats*.

26. *The miracles* (σημεῖα). Both the insertion of the definite article and the translation *miracles* in the A.V. tend to obscure the true sense of the passage. Jesus says: You do not seek me because you saw *signs*. What you saw in my works was only *marvels*. You did not see in them *tokens* of my divine power and mission.

Were filled (ἐχορτάσθητε). See on ^{<1016>}Matthew 5:6; ^{<251>}Luke 15:16.

27. *Meat* (βρῶσιν). See on 4:32. In ^{<1016>}Matthew 6:19, 20, and there only, it is used in the sense of *rust*, that which *eats* or *corrodes*. Similarly, *corrode* is from *rodo*, *to gnaw*.

Him hath God the Father sealed. The Rev. makes the sentence culminate properly in *God*: “for Him the Father, even *God*, hath sealed.” According to the strict Greek order it is: *for Him the Father sealed, even God*. On *sealed* (ἐσφράγισεν) see on 3:33. Wyc., *betokened Him*.

28. *What shall we do?* (τί ποιῶμεν). Literally, *what do we do?* The best texts read ποιῶμεν, *what are we to do?*

Works. The question is from the legal standpoint, works being regarded as the condition of obtaining the living bread.

29. *Believe*. Faith is put as a *moral act* or *work*. The *work* of God is to *believe*. Faith includes all the works which God requires. The Jews’ question contemplates *numerous* works. Jesus’ answer directs them to *one* work. Canon Westcott justly observes that “this simple formula contains the complete solution of the relation of faith and works.”

30. *Therefore*. Since He had claimed to be the One *sent* of God.

31. *Manna*. Properly, *the manna*, referring to the familiar historic fact. A passage is cited from a Hebrew commentary on Ecclesiastes, as follows: “As the first Redeemer made the manna to descend, as it is written, ‘Behold I will rain bread from heaven for you’; so the later Redeemer also shall make the manna to descend, as it is written, ‘May there be abundance of corn in the earth.’”

32. *Moses gave you not* (οὐ Μωσῆς δέδωκεν ὑμῖν). The antithesis is between *Moses* and *my Father*. So Rev., rightly, “it was not *Moses* that gave you,” etc. — “but *my Father* giveth,” etc. Some editors change the perfect tense, δέδωκεν, *hath given*, to the aorist, ἔδωκεν, *gave*.

The true bread from heaven (τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν). The translation would gain by following the Greek order, “the bread out of heaven, *the real bread*.”

33. *He which cometh down* (ὁ καταβαίνων). So it may be rendered; but also *that which*, referring to ἄρτος, *bread*: and so, better, as Rev., since Jesus does not identify Himself with the bread until ver. 35.

35. *I am the bread of life*. A form of expression peculiar to John. See vv. 41, 48, 51; 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5.

Cometh — believeth. Faith in its *active* aspect and in its *resting* aspect.

Never (οὐ μὴ). Rather, *in nowise*, or *by no means*. Rev., shall *not*.

36. *But*. Though you have seen as you asked, I repeat what I said to you that you have seen and do not believe.

37. *All that* (πάν ὃ). The neuter singular of the adjective and pronoun. All believers are regarded as one complete whole. Compare 17:24, according to the correct reading, “*that which* Thou hast given me.”

Shall come (ἔξει). Emphasizing the idea of *reaching* or *arriving*.

Cometh (ερχόμενον). A different verb, emphasizing the *process* of coming.

38. *From heaven* (ἐκ τοῦ οὐρανοῦ). But the best texts read ἐκ, *from*, instead of ἐκ, *out of*, the idea being rather that of *departure* (*I came down*) than of *origin*. *I came down* should be as Rev. (*I am come down*). The tense is the perfect.

39. *The Father’s will*. Omit *the Father’s*. Render, *the will of Him*, etc.

That of all which He hath given me (ἵνα πάν ὃ δέδωκέ μοι). The construction is a peculiar and broken one. *All which He hath given*, stands alone as an absolute nominative; a very emphatic and impressive mode of

statement. Literally it reads, *that all which He hath given me I should lose nothing out of it.*

At the last day (ἐν τῇ ἔσχάτῃ ἡμέρᾳ). The phrase occurs only in John.

40. And this (δέ). The best texts read γὰρ, *for*. There is a *logical* connection between the last sentence and the following. The Father's will in preserving and raising up that which he has given to the Son, includes in its fulfillment the believing contemplation of the Son and its issue in eternal life.

Of Him that sent me. The best texts substitute πατρός, *you, of my Father.*

Seeth (θεωρῶν). The word is designedly used. The saving vision of Christ is not here *seeing*, but earnest *contemplation*. Rev., *beholdeth*. See on 1:18. Compare *ye have seen me, and believe not* (ver. 36).

41. Then (οὖν). Rev., *rightly, therefore*: because of His words.

Murmured (ἐγγόγυζον). See on Jude 16, and compare ^{<400>}1 Corinthians 10:10; ^{<3014>}Philippians 2:14. The word is constantly used in the Septuagint of the murmuring of Israel in the wilderness. Wyc., *grudged of Him*. So Chaucer, "Judas *grucched* agens the Maudeleyn whan sche anoynted the hed of oure Lord" ("Parson's Tale"); and Shakespeare,

*"Served
Without or grudge or grumbling."
"Tempest" i., 2, 249.*

At Him (περὶ αὐτοῦ). Implying that they addressed their remonstrances *to Him*. But *περὶ* means *about* or *concerning*. So Rev., *properly, concerning*.

42. We know. Not implying necessarily that Joseph was still alive, but merely the fact that Joseph was recognized as the father of Jesus.

44. Draw (ἐλκύση). Two words for *drawing* are found in the New Testament, σύρω and ἐλκύνω. The distinction is not habitually observed, and the meanings often overlap. Σύρω is originally to *drag* or *trail* along, as a garment or torn slippers. Both words are used of haling to justice. (See ^{<4088>}Acts 8:3; 17:6; 16:19.) In ^{<4449>}Acts 14:19, συρω, of dragging Paul's senseless body out of the city at Lystra. In ^{<216>}John 21:6, 8, 11, both

words of drawing the net. In ^{<3830>}John 18:10, ἔλκύνω, of drawing Peter's sword. One distinction, however, is observed: σύρω is never used of Christ's attraction of men. See 6:44; 12:32. Ἐλκύνω occurs only once outside of John's writings (^{<4169>}Acts 16:19). Luther says on this passage: "The drawing is not like that of the executioner, who draws the thief up the ladder to the gallows; but it is a gracious allurements, such as that of the man whom everybody loves, and to whom everybody willingly goes."

45. Taught of God (διδασκτοὶ τοῦ Θεοῦ). The idea is thrown into a compound adjective, θεοδίδακτοι, in ^{<3109>}1 Thessalonians 4:9.

46. Hath seen. As contrasted with hearing and learning. (ver. 45). The Father is not *seen* immediately, but through the Son. Compare 1:18; 14:9; ^{<4812>}1 John 3:2, ^{<4117>}Matthew 11:27.

Of God (παρὰ τοῦ Θεοῦ). More correctly, as Rev., *from*, with an idea of association with: *from with* God. Παρά is used of procession from a *personal* object, indicating it generally as the starting-point.

49. Are dead (ἀπέθανον). The aorist points, not to their present condition but to the historical fact; *they died*. So Rev.

51. The living bread (ὁ ἄρτος ὁ ζῶν). Literally, *the bread the living (bread)*. Wyc., *quick bread*.

I will give. The ἐγώ, *I*, is emphatic, in contrast with Moses (ver. 32).

Flesh. See on 1:14.

Which I will give. The best texts omit. Read, as Rev., *my flesh for the life of the world*.

52. Strove (ἐμάχοντο). The *murmuring* (ver. 41) now breaks out into open contention among the Jews themselves.

53. Eat the flesh. Appropriate the life. Compare ^{<4021>}Galatians 2:20; ^{<4817>}Ephesians 3:17.

Drink His blood. Appropriate the saving merit of His death. The passover was approaching, and the reference may well have been to the flesh and blood of the paschal lamb.

Have no life in you (οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς). Not according to the Greek. Rightly, as Rev., *ye have not life in yourselves*. All true life must be in Christ. Compare ^{<1000>}Colossians 3:3.

54. Eateth (τρώγων). Another verb for *eating* is used. With the exception of ^{<1000>}Matthew 24:38, it is found only in John, and always in connection with Christ. No special significance can be fairly attached to its use here. It seems to be taken as a current word, and ἔφαγον is resumed in ver. 58.

55. Indeed (ἀληθῶς). Literally, *truly*. The best texts read ἀληθῆς, *true: true meat, true drink*.

56. Dwelleth (μένει). Render, as Rev., *abideth*. The word is a favorite one with John, occurring more frequently than in all the rest of the New Testament.

57. The living Father (ὁ ζῶν πατήρ). A phrase found nowhere else in the New Testament. On *living* and *live*, see 1:4.

By the Father (διὰ τὸν πατέρα). Wrong. Render, *because of*, as Rev. Because the Father is the living One. So, *because of me*, instead of *by me*.

59. In the synagogue (ἐν συναγωγῇ). But the definite article is wanting; so that we must either understand in a *synagogue*, or in *an assembly*. See on ^{<1000>}James 2:2. Among the ruins at *Tell Hum*, the probable site of Capernaum, have been found among the remains of a synagogue a block of stone, perhaps the lintel, carved with the pot of manna, and with a pattern of vine leaves and clusters of grapes. See a full account of these ruins in Thomson's "Land and Book, Central Palestine and Phoenicia," pp. 417-419.

60. Hard (σκληρός). See on ^{<1000>}Matthew 25:24; Jude 14. According to the Greek order, *hard is this saying*.

Hear it (αὐτοῦ ἀκούειν). Αὐτοῦ may be rendered *Him*, but this is not probable. *Hear* means a docile hearing, with a view to receiving what is heard. Compare 10:3, 16, 27; 12:47; 18:37.

61. Offend (οκανδαλίζει). Rev., *cause to stumble*. See on ^{<1000>}Matthew 5:29. Wyc., *slandereth you*.

62. *What and if ye shall see* (ἐὰν οὖν θεωρῆτε). The question is marked by an *aposiopesis*, i.e., a breaking off of the sentence and leaving the hearer to complete it for himself. Literally, *if then ye should behold*, etc. — the completion would be, *would not this still more cause you to stumble?*

Ascend (ἀναβαίνοντα). Rev., properly, renders the participle, *ascending*.

I speak (λαλῶ). But the correct reading is *λελάληκα*, the perfect tense, *I have spoken*, or *I have just spoken*, referring to the preceding discourse.

64. *Should betray* (παραδώσω). See on ^{<100>}Matthew 4:12; ^{<100>}Mark 4:29. Judas is once in the New Testament designated by the noun *προδότης*, *traitor*, ^{<100>}Luke 6:16.

66. *From that time* (ἐκ τούτου). Render, as Rev., *upon this*. As a result proceeding *out of* (ἐκ) this. Compare 19:12.

Went back (ἀπῆλθον εἰς τὰ ὀπίσω). The Greek expresses more than the English. They went *away* (ἀπό) from Christ, Literally, *to the things behind*, to what they had left in order to follow the Lord.

Walked (περιπάτου). Literally, *walked about*, with Jesus in His wanderings here and there.

67. *The twelve*. John assumes that the number is known. It is implied in the twelve baskets of fragments. As in so many other instances in this Gospel, facts of the synoptic narrative are taken for granted as familiar.

Will ye also go away? (μὴ καὶ ὑμεῖς θέλετε ὑπάγειν). The interrogative particle *μὴ* shows that a negative answer is expected. *Surely ye will not*. *Will ye go* is not the future tense of the verb *to go*, but is expressed by two words, *do ye will* (θέλετε), *to go away* (ὑπάγειν). Rev., *would ye*. On the verb *to go away*, see on *they went* (ver. 21).

68. *Simon Peter*. Assailants of the authenticity of John's Gospel have asserted that it reveals an effort on the part of the writer to claim for the disciple whom Jesus loved a pre-eminence above Peter. The assertion is effectually contradicted by the narrative itself. See 1:42; 6:68; 13:6; 18:10, 16; 20:2, 7; 21:3, 7, 11, and notes on those passages. Peter's replying for the twelve, in this passage, is a case in point.

The words of eternal life (ῥήματα ζωῆς αἰωνίου). There is no article. Thou hast *words*. Words of life are words which carry life with them. Compare the phrases *bread of life*, *light of life*, *water of life*, *tree of life*.

69. Are sure (ἐγνώκαμεν). Literally, *have come to know*. The order of the words *believe* and *know* is reversed in 17:8; ^{<1016>}1 John 4:16. In the case of the first disciples, *faith*, produced by the overpowering impression of Jesus' works and person, preceded intellectual conviction.

That Christ, the Son of the living God. The best texts substitute ὁ ἅγιος τοῦ Θεοῦ, *the holy one of God*. The other reading has resulted from the attempt to bring Peter's confession here into accord with that in ^{<1016>}Matthew 16:16. The two confessions differ in that "here the confession points to the inward character in which the Apostles found the assurance of life; there the confession was of the public office and theocratic person of the Lord" (Westcott).

70. A devil (διάβολος). See on ^{<1016>}Matthew 4:1. The word is an adjective, meaning *slandorous*, but is almost invariably used in the New Testament as a noun, and with the definite article. The article is wanting only in ^{<1016>}1 Peter 5:8; ^{<1016>}Acts 13:10; ^{<1016>}Revelation 12:9; and perhaps ^{<1016>}Revelation 20:2. It is of the very essence of the devilish nature to oppose Christ. Compare ^{<1016>}Matthew 16:23.

71. Judas Iscariot the son of Simon (Ἰούδαν Σίμωνος Ἰσκαριώτην). The correct reading is Ἰσκαριώτου, *Iscariot*, agreeing in the genitive case with Σίμωνος, *of Simon*. Render, as Rev., *Judas, the son of Simon Iscariot*. Iscariot denotes the name of Simon's town: *a man of Kerioth*. See on ^{<1016>}Matthew 10:5.

CHAPTER 7

1. *The Jews' feast of tabernacles.* The Rev. brings out the defining force of the two articles: *the* feast of the Jews, *the* feast of tabernacles. This feast occurred in the early autumn (September or early October), and lasted for seven days. Its observance is commanded in ^{<1236>}Exodus 23:16; ^{<1302>}34:22; ^{<1339>}Leviticus 23:39, 42, 43; ^{<1563>}Deuteronomy 16:13. Its significance was twofold. It was a harvest-home festival, and hence was called *the Feast of Ingathering*, and it commemorated the dwelling of Israel in tents or booths in the wilderness. Hence the name *Feast of Booths* or *Tabernacles*. The association of the latter event with harvest was designed to remind the people in their prosperity of the days of their homeless wandering, that their hearts might not be lifted up and forget God, who delivered them from bondage (^{<1182>}Deuteronomy 8:12-17). Therefore they were commanded to quit their permanent homes and to dwell in booths at the time of harvest. The festival was also known as *the Feast of Jehovah*, or simply *the Festival* (^{<1339>}Leviticus 23:39; ^{<1181>}1 Kings 8:2), because of its importance, and of being the most joyful of all festivals. At the celebration of the feast at Jerusalem booths were erected in the streets and squares and on the housetops. ^{fb30} The Greek word for this feast, **σκηνοπηγία**, *construction of tabernacles*, occurs only here in the New Testament.

3. *Thy disciples.* Both those who had been gained by former teaching in Judaea and Jerusalem, and others from other parts.

4. *Openly* (**ἐν παρρησίᾳ**). Literally, *in boldness*. The reasoning is: no man can assert the *position* which Christ claims, and at the same time keep secret the *works* which go to vindicate it.

5. *Neither* (**οὐδὲ**). Better, as Rev., *not even*.

Did believe (**ἐπίστευον**). The imperfect, *were believing*; referring not to a single act of faith, but to faith as *habitual* and *controlling*.

6. *Time* (**καιρὸς**). See on ^{<411>}Matthew 12:1; ^{<412>}Luke 1:20; ^{<411>}Acts 12:1. The appropriate season or juncture.

Always ready. The disciples might at any time associate with the world, with which they were still in sympathy. Not so Jesus, who was in essential antagonism to the world.

7. Cannot. Frequent in John, and expressing an *inherent* impossibility. See 3:3, 5; 5:19; 6:44; 7:34, 36; 8:21, 43; 12:39; 14:17, etc.

Evil (πονηρά). See on ^{<186>}Luke 3:19; 7:21.

8. This feast. For *this*, read *the*, the first time, but not the second.

Full come (πεπλήρωται). Literally, *has been fulfilled*. So Rev., *is not yet fulfilled*.

11. Then (οὖν). Better, *therefore*; because He did not come up with the Galilaeans.

Sought (ἐζήτουν). The imperfect: *kept seeking*; *persistently sought* for Him.

He (ἐκεῖνος). Emphatic: *that one* of whom we have heard, and whom we once saw.

12. Murmuring. See on 6:41.

The people (τοῖς ὄχλοις). See on 1:19.

Said (ἔλεγον). Imperfect: *were saying*.

Deceiveth (πλανᾷ). Rev., better, *leadeth astray*. See on ^{<122>}Mark 12:24; Jude 13.

13. Openly (παρρησίᾳ). The word may mean either *without reserve* (10:24; 11:14), or *without fear* (11:54).

14. About the midst of the feast (τῆς ἑορτῆς μεσουσηΐς). A peculiar form of expression found only here. *The midst* is expressed by a participle from the verb μεσόω, *to be in the middle*. Literally, *the feast being midway*.

Taught (ἐδίδασκεν). Or *began to teach*. Imperfect tense.

15. Letters (γράμματα). See on 5:47.

16. Doctrine (διδασχῆ). Better, *teaching*, as Rev. *Doctrine* has acquired a conventional sense which might mislead.

17. Will do his will (θέλη τὸ θέλημα αὐτοῦ ποιεῖν). This is a notable illustration of the frequent blunder of the A.V. in rendering θέλειν, *to will* or *determine*, as a mere auxiliary verb. By overlooking the distinct meaning of the verb *to will*, and resolving *willeth to do* into *will do*, it sacrifices the real force of the passage. Jesus says, *if it be one's will to do*; if his moral purpose is in sympathy with the divine will.

He shall know. Sympathy with the will of God is a condition of understanding it.

Of God (ἐκ τοῦ Θεοῦ). Better, *from*; *proceeding out of*.

Of myself (ἀπ' ἐμαυτοῦ). *Of myself* is misleading, being commonly understood to mean *concerning myself*. Rev., correctly, *from myself*; without union with the Father. Compare 5:30.

18. His own glory (τὴν δόξαν τὴν ἰδίαν). Literally, *the glow which is His own*; the second article throwing *His own* into sharp contrast with *His that sent Him*. On *His own*, see on ^{<4107>}Acts 1:7; ^{<4125>}Matthew 22:5; 25:15.

The same (οὗτος). Notice the characteristic use of the pronoun taking up and emphasizing the principal subject of the sentence.

Unrighteousness (ἀδικία). See on ^{<6125>}2 Peter 2:13.

19. Did — give (δέδωκεν). Some texts read the aorist tense ἔδωκεν, in which case this rendering is correct. If with others we read the perfect, we should render *hath not Moses given you the law*, which you still profess to observe.

Keepeth (ποιεῖ). Rev., rightly, *doeth*. Compare *do* in ver. 17.

Go ye about (ζητεῖτε). Properly, *seek ye*. So Rev.

20. A devil (δαμόνιον). Or more correctly, *a demon*. See on ^{<4125>}Mark 1:34. The name was applied to Jesus by *the multitude* (ὄχλος) and not by those whom He was addressing in ver. 19, because of the gloomy suspicions which they thought He entertained, and in entire ignorance of the design of the Jews which Jesus had penetrated. The same term was

applied to John the Baptist, the ascetic, as one who withdrew from social intercourse (^{411B}Matthew 11:18).

21. *One work* (ἐν ἔργον). The healing on the Sabbath (5:1-8).

23. *Are ye angry* (χολᾶτε). Only here in the New Testament. From χολή, *gall*. Strictly, the verb means *to be full of bile*, hence to be *melancholy mad*.

Every whit whole (ὅλον ὑγιή). Strictly, *I made a whole man sound*, in contrast with the rite of circumcision which affects only a single member, but which, nevertheless, they practice on the Sabbath.

24. *Appearance* (ὄψιν). Primarily, *seeing* or *sight*. In 11:44; ^{411C}Revelation 1:16, *face*, and hence *external appearance*. The word occurs only in the three passages cited.

Righteous judgment (τὴν δικαίαν κρίσιν). Properly, *the righteous judgment*; that which is appropriate to the case in hand.

25. *Them of Jerusalem* (Ἱεροσολυμιτῶν). Literally, *of the Jerusalemites*, who knew better than the multitude the designs of the priesthood. The word occurs only here and ^{411D}Mark 1:5.

26. *Do the rulers know indeed?* The interrogative particle μήποτε may be rendered by the familiar expression *they do not, do they?* Rev., *can it be that the rulers*, etc. *Indeed* (ἀληθῶς); literally, *truly*.

The very (ἀληθῶς). Omit.

27. *Howbeit* (ἀλλὰ). *But*, it cannot be that the rulers have made such a discovery, for we know whence this man is.

We know (οἶδαμεν). The knowing of the rulers is expressed by ἔγνωσαν; *have they ascertained by searching and watching*. The people's knowledge, οἶδαμεν, is that of settled *conviction*.

Whence (πόθεν). Referring to His parentage and family.

No one knoweth whence He is. Opinions differ as to the precise reference of these words. Some explain by a popular idea that the Messiah would not be known until anointed by Elias, when he would suddenly appear. Others refer to ^{251B}Isaiah 53:8; or to ^{271B}Daniel 7:13. Meyer says that while

the popular belief that the immediate ancestry of the Messiah would be unknown when He came cannot further be historically proved, it is credible, partly from the belief in His divine origin, and partly from the obscurity into which the Davidic family had sunk.

28. Then (οὖν). Rev., rightly, *therefore*, giving the reason for the succeeding words in Jesus' emotion awakened by the misconceptions of the people.

Cried (ἔκραξεν). See on ~~418B~~ Mark 5:5; 9:24.

As He taught (διδάσκων). Better, Rev., *teaching*. The expression *cried teaching* implies speaking in a peculiarly solemn manner and with an elevation of voice.

Me — whence I am. Conceding the truth of the people's statement in ver. 27, *we know this man whence he is*, so far as His outward person and His earthly origin were concerned. He goes on to show that they are ignorant of His divine relationship.

True (ἀληθινός). True to the ideal of a sender: a *genuine* sender in the highest sense of the term. See on 1:9.

29. From him (παρ' αὐτοῦ). See on 6:46.

30. Then. Another of the frequent instances in which the A.V. of this Gospel renders the *logical* particle as a particle of *time*. Translate as Rev., *therefore*; because of His claim to be sent from God.

To take (πιάσαι). See on ~~418B~~ Acts 3:7.

31. Will he do (μήτι ποιήσει). Literally, *surely he will not at all do*.

32. Officers (ὑπηρέτας). See on ~~418B~~ Matthew 5:25; ~~418D~~ Luke 1:2.

33. Unto them. Omit.

I go (ὑπάγω). I withdraw. See on 6:21.

34. Ye shall seek me. Not as now, for disputation or violence, but for help.

Where I am. In absolute, eternal being and fellowship with the Father. *I am* (ἔγω εἰμι) is the formula of the divine existence (8:58). The phrase

carries a hint of the essential nature of Jesus, and thus prepares the way for *ye cannot come* (see on ver. 7). The difference in character will make it essentially impossible.

35. Will He go (οὗτος μέλλει πορεύεσθαι). Literally, *whither does this man intend to go*, or *whither is He thinking of going*? The A.V. misses the contemptuous insinuation in *this man* (Rev.).

We shall not find him (ἡμεῖς). The pronoun is emphatic; *we*, the religious leaders, the wise men, who scrutinize the claims of all professed teachers and keep a watchful eye on all impostors.

The dispersed among the Gentiles (τὴν διασπορὰν τῶν Ἑλλήνων).

Literally, *the dispersion of the Greeks*. The Jews who remained in foreign lands after the return from the Captivity were called by two names:

1. *The Captivity*, which was expressed in Greek by three words, viz., ὀποικία, *a settlement far from home*, which does not occur in the New Testament; μετοικεσία, *change of abode*, which is found in ⁴⁰¹¹Matthew 1:11, 12, 17, and always of the carrying into Babylon; αἰχμαλωσία, *a taking at the point of the spear*; ⁴⁰⁰⁸Ephesians 4:8; ⁴⁶³¹Revelation 13:10.

2. *The Dispersion* (διασπορά). See on ⁴⁰⁰¹1 Peter 1:1; ⁵⁰⁰¹James 1:1. The first name marks their relation to their own land; the second to the strange lands.

The Gentiles (Ἑλληνας). Literally, *the Greeks*. So Rev. See on ⁴⁰⁰¹Acts 6:1.

36. What manner of saying is this (τίς ἐστὶν οὗτος ὁ λόγος)? Rev., more simply and literally, *what is this word*?

37. The last day. The eighth, the close of the whole festival, and kept as a Sabbath (⁴⁰²³Leviticus 23:36). It was called *the Day of the Great Hosanna*, because a circuit was made seven times round the altar with “Hosanna;” also *the Day of Willows*, and *the Day of Beating the Branches*, because all the leaves were shaken off the willow-boughs, and the palm branches beaten in pieces by the side of the altar. Every morning, after the sacrifice, the people, led by a priest, repaired to the Fountain of Siloam, where the priest filled a golden pitcher, and brought it back to the temple amid music

and joyful shouts. Advancing to the altar of burnt-offering, at the cry of the people, "Lift up thy hand!" he emptied the pitcher toward the west, and toward the east a cup of wine, while the people chanted, "With joy shall ye draw water out of the wells of salvation." It is not certain that this libation was made on the eighth day, but there can be no doubt that the following words of the Lord had reference to that ceremony.

Stood (εἰστήκει). The imperfect, *was standing*; watching the ceremonies. Both A.V. and Rev. miss this graphic touch.

38. *The scripture hath said.* There is no exactly corresponding passage, but the quotation harmonizes with the general tenor of several passages, as ^{<2814>}Isaiah 55:1; 58:11; ^{<3810>}Zechariah 13:1; 14:8; ^{<2670>}Ezekiel 47:1; ^{<2488>}Joel 3:18.

Belly (κοιλίας). The word is often used in the Old Testament for *the innermost part of a man, the soul or heart*. See ^{<3155>}Job 15:35; 32:19; ^{<1810>}Proverbs 18:8; 20:27, 30. The rite of drawing and pouring out the water pointed back to the smitten rock in the desert. In ^{<1270>}Exodus 17:6, "there shall come water *out of it*," is literally, "there shall come water *from within him*." The word *belly* here means the inmost heart of the believer, which pours forth spiritual refreshment. Compare ^{<1001>}1 Corinthians 10:4; ^{<1044>}John 4:14.

Shall flow (ρεύσουσιν). The word occurs only here in the New Testament.

Rivers. A type of abundance. Compare ^{<1011>}Numbers 20:11.

Living water. Compare 4:10.

39. *The Spirit.* The Holy Spirit, personally.

The Holy Ghost (πνεῦμα ἅγιον). The best texts omit ἅγιον, *holy*, and the definite article is not in the text, so that the strict rendering is simply *spirit*. Literally, *spirit was not yet. Given*, in A.V. and Rev., is added to guard against a possible misconception, which, as Alford observes, "no intelligent reader could fall into." The word *spirit*, standing thus alone, marks, not the *personal Spirit*, but His *operation* or *gift* or *manifestation*. Canon Westcott aptly says: "It is impossible not to contrast the mysteriousness of this utterance with the clear teaching of St. John himself

on the ‘unction’ of believers (1 John 2:20 sqq.), which forms a commentary, gained by later experience, upon the words of the Lord.”

Was glorified (ἐδοξάσθη). We have here one of John’s characteristic terms, even as the idea is central to his Gospel — to show forth Jesus as the manifested glory of God (1:14). The beginning of our Lord’s miracles was a manifestation of His glory (2:11). His glory was the expression of the Father’s will (8:54). By His work He glorified the Father upon earth (12:28; 17:4), and in this was Himself glorified (17:10). The sickness and resurrection of Lazarus were for the glory of God (11:4). The consummation of His work was marked by the words, “Now was the Son of man glorified, and God was glorified in Him” (13:31). His glory He had with the Father before the world was (17:5). It is consummated at His ascension (7:39; 12:16). The passion is the way to glory (12:23, 24; 13:31). The fruitfulness of believers in Him is for the glory of God (15:8), and the office of the Spirit is to glorify Christ (16:14).

40. *Many*. The best texts omit. Read as Rev., *some*.

This saying (τὸν λόγον). The best texts substitute τῷ λόγῳ τούτων, *these words*. So Rev.

The prophet. See on 1:21.

41. *Shall Christ*, etc. (μὴ γὰρ ὁ Χριστός). The Rev. gives better the force of the interrogative particle with γὰρ, *for: What, doth the Christ come*, etc. The idea in full is, “you *cannot* (μὴ) say that, *for* (γὰρ) doth the Christ, etc.”

Shall — come (ἔρχεται). The present tense. Rev., rightly, *doth — come*.

43. *There was a division* (σχίσμα ἐγένετο). More correctly, as Rev., “there *arose* a division.” See on 1:3.

44. *Would have taken* (ἤθελον πιάσαι). See on 7:17. Rather, *were disposed: or wished* to take him.

46. *Like this man*. Some of the best texts omit.

Deceived (πεπλάνησθε). Rev., *led astray*. See on ver. 12.

48. *Of the rulers or of the Pharisees.* The Greek order, as followed by Rev., is more suggestive: *Hath any of the rulers believed on Him, or (to appeal to a larger circle) of the Pharisees?*

49. *This people* (ὁ ὄχλος οὗτος). Better, *multitude*, as contrasted with the orthodox Jews. See on 1:19.

Cursed. As specimens of Rabbinical utterances concerning this class may be cited the expressions *vermin, people of the earth*, and the saying, “the ignorant is impious; only the learned shall have part in the resurrection.” Even more abusive and abominable is this: “He shall not take a daughter of the people of the earth, because they are an abomination, and their wives are an abomination, and concerning their daughters it is said, ^(LXX)Deuteronomy 27:21” —!

50. *He that came to Him by night* (ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν). The texts vary, either substituting *πρότερον*, *before*, for *νυκτὸς*, *by night*, or omitting the whole clause, and reading, *Nicodemus saith unto them, being one of them.*

51. *Any man* (τὸν ἄνθρωπον). Literally, *the man*, whoever he may be, that comes before them.

Before it hear him (ἐὰν μὴ ἀκούσῃ παρ’ αὐτοῦ). Rev., more correctly, *except it first hear. Hear him*, is an inadequate rendering of *παρ’ αὐτοῦ*, which is, as Rev., *from himself*; *παρά*, implying from *beside*, i.e., from *his side* of the case.

52. *Search.* Compare 5:39.

Look (ἴδε). Some render *see*, and translate the following *ὅτι*, *that*, instead of *for*. So Rev. The difference is unimportant.

53. This verse, and the portion of Chapter 8, as far as ver. 12, are generally pronounced by the best critical authorities not to belong to John’s Gospel.

CHAPTER 8

12. *The light of the world* (τὸ φῶς τοῦ κόσμου). Not *λύχνος*, a lamp, as John the Baptist (v. 35). *Light* is another of John's characteristic terms and ideas, playing a most important part in his writings, as related to the manifestation of Jesus and His work upon men. He comes from God, who is light (⁴¹¹⁵1 John 1:5). "In Him was life, and the life was the *light* of men" (1:4). The Word was among men as light before the incarnation (1:9; 9:5), and light came with the incarnation (3:19-21; 8:12; 12:46). Christ is light through the illuminating energy of the Spirit (14:21, 26; 16:13; ⁴¹²¹1 John 2:20, 27), which is received through love (14:22, 23). The object of Christ's work is to make men sons of light (12:36, 46), and to endow them with the light of life (8:12).

In ver. 20, we are told that Jesus spake these words *in the Treasury*. This was in the Court of the Women, the most public part of the temple. Four golden candelabra stood there, each with four golden bowls, each one filled from a pitcher of oil by a youth of priestly descent. These were lighted on the first night of the Feast of Tabernacles. It is not unlikely that they may have suggested our Lord's figure, but the figure itself was familiar both from prophecy and from tradition. According to tradition, Light was one of the names of the Messiah. See ²¹⁰¹Isaiah 9:1; 42:6; 49:6; 60:1-3; ³⁰⁰²Malachi 4:2; ⁴⁰²³Luke 2:32.

Walk in darkness (περιπετήσει ἐν τῇ σκοτίᾳ). This phrase is peculiar to the Gospel and First Epistle.

Shall have (ἔξει). Not only shall *see* it, but shall possess it. Hence Christ's disciples are *the light of the world* (⁴¹⁵⁴Matthew 5:14). Compare *lights*, or, properly, *luminaries* (φωστῆρες) a name, applied to believers in ⁴⁰⁴⁵Philippians 2:15.

13. *Thou barest record of thyself*. Rev., *witness*. A technical objection, evading the real purport of Jesus' declaration. The Rabbinical writings declared that no man could give witness for himself.

14. *Though* (κἄν). Literally, *even if*.

I know (οἶδα). With a clear inward consciousness. See on 2:24.

Whence I came and whither I go. Two essential facts of testimony, viz., origin and destiny. “The question was one about His own personal consciousness, of which only Himself could bear witness” (Lange). “If the sun or the day could speak, and should say: ‘I am the sun!’ and it were replied, ‘No, thou mayest be the night, for thou bearest witness of thyself!’ how would that sound? Argue it away if thou canst” (“Berlenburg Bible,” cited by Stier, “Words of the Lord Jesus”).

And whither I go. The best texts read, ἢ, *or*.

16. True (ἀληθής). The best texts, however, read ἀληθινή, true to the perfect ideal of judgment.

17. In your law (ἐν τῷ νόμῳ τῷ ὑμετέρῳ). Literally, *in the law, that which is yours*. Yours has an emphatic force: of which you claim a monopoly. See 7:49.

It is written (γέγραπται). The perfect tense: *it has been* written, and *stands* written. The common form of citation elsewhere, but used by John of the Old Testament scriptures only here. His usual form is γεγραμμένον ἐστίν, the participle with the finite verb, literally, *it is having been written*.

The witness of two men. See ^{<4895>}Deuteronomy 19:15.

The Father — beareth witness of me. Thus there are two witnesses, and the letter of the law is fulfilled.

19. Where. The testimony of an unseen and unheard witness would not satisfy them.

20. The Treasury (γαζοφυλακίῳ). From γάζα, *treasure*, a Persian word, occurring only once in the New Testament (^{<4897>}Acts 8:27), and φυλακή, *guard*. Used by John only here. The Treasury was in the Court of the Women, so called, not because it was appropriated to the worship of women exclusively, but because they were not allowed to proceed further, except for sacrificial purposes. The court covered a space upwards of two hundred feet square, and was surrounded by a colonnade, within which, and against the wall, were the thirteen trumpet-shaped chests, called

“trumpets” from their shape, for charitable contributions. This court was the most public part of the temple.

And no man laid hands on Him (καὶ οὐδεὶς ἐπίσεν αὐτὸν). Notice the connection with the previous sentence by the simple *and*, where another writer would have said *and yet*: the sense being that though Jesus was teaching where He might easily have been apprehended, yet no one attempted to arrest Him. See on 1:10. *Laid hands on* is better rendered, as elsewhere, *took* (compare 7:30). The inconsistency of the A.V. in the renderings of the same word, of which this is only one of many instances, is noteworthy here from the fact that in the only two passages in which John uses the phrase *laid hands on* (7:30; 7:44), he employs the common formula, ἐπιβάλλειν τὰς χεῖρας, or τὴν χεῖρα, and in both these passages the word πιάσαι is rendered *take*. The use of this latter word is confined almost exclusively to John, as it is found only three times elsewhere (⁴⁸⁷Acts 3:7; 12:4; ⁴¹³2 Corinthians 11:32).

21. Then (οὖν). Properly, *therefore*, connecting the fact of Jesus’ continuing to speak with His freedom from arrest.

Said Jesus. Omit *Jesus*, and read, *He said therefore*.

Go away (ὑπάγω). *Withdraw myself* from you; this sense being emphasized by the succeeding words, *ye shall seek me*. In expressing one’s departure from men or from surrounding objects, we may emphasize merely the *fact of removal*, in which case ἀπέρχομαι, *to go away*, would be appropriate; or we may emphasize the removal as affecting some relation of the person to that from which he removes, as in 6:67, where Jesus says to the disciples, “*will ye also go away, or withdraw from me,*” in which case ὑπάγω is the proper word. ^{fb31}

In your sin (ἐν τῇ ἁμαρτίᾳ ὑμῶν). See on ⁴⁰²Matthew 1:21. Note the singular, *sin*, not *sins*. It is used collectively to express the whole condition of estrangement from God.

22. Will He kill Himself (μήτι ἀποκτενεῖ ἑαυτὸν)? The mockery in these words is alike subtle and bitter. The interrogative particle, μήτι, signifies *surely He will not by any chance* kill Himself; and the sense of the whole clause is, *He will not surely go where we cannot reach Him, unless perchance He should kill Himself; and as that would insure His going to*

Gehenna, of course *we* could not go to Him there. The remark displays alike the scorn and the self-righteousness of the speakers.

23. *Ye are from beneath* (ἐκ τῶν κάτω ἐστὲ). A phrase peculiar to John and to his Gospel. Jesus states the radical antagonism between His opposers and Himself, as based upon difference of *origin* and *nature*. They spring from the lower, sensual, earthly economy; He from the heavenly. Compare ^{-S185}James 3:15 sqq.

From above (ἐκ τῶν ἄνω). Also peculiar to John's Gospel. Compare ^{-S181}Colossians 3:1. On the phrase *to be of* (εἶναι ἐκ) see on 1:46.

Ye are of this world (ἐκ τοῦ κόσμου τούτου ἐστὲ). Peculiar to John, and occurring in the First Epistle. On *κόσμου*, *world*, see on 1:9. Ye are of this earthly *order* or *economy*.

24. *I am he* (ἐγὼ εἶμι). *He* is inserted in the versions and is not in the text. By retaining it, we read, *I am the Messiah*. But the words are rather the solemn expression of His absolute divine being, as in ver. 58: "If ye believe not that *I am*." See ^{-A324}Deuteronomy 32:39; ^{-Z361}Isaiah 43:10; and compare vv. 28, 58 of this chapter, and 13:19.

25. *Even the same that I said unto you from the beginning* (τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν). A very difficult passage, on which the commentators are almost hopelessly divided. There are two main classes of interpretations, according to one of which it is to be read *interrogatively*, and according to the other, *affirmatively*. The two principal representatives of the former class are Meyer, who renders "Do you ask that which *all along* (τὴν ἀρχὴν) I am even saying to you?" and Westcott, "How is it that I even speak to you *at all* (τὴν ἀρχὴν)?" So also Milligan and Moulton. This latter rendering requires the change of ὃ τι, the relative, *that which*, into the conjunction ὅτι, *that*.

The second class of interpreters, who construe the passage *affirmatively*, vary in their explanations of τὴν ἀρχην, which they render severally, *altogether*, *essentially*, *first of all*, *in the beginning*. There is also a third class, who take τὴν ἀρχην as a noun, and explain according to ^{-A210}Revelation 21:6, "*I am the beginning, that which I am even saying unto you*." This view is represented mostly by the older commentators, Augustine, Bede, Lampe, and later by Wordsworth.

I adopt the view of Alford, who renders *essentially*, explaining by *generally*, or *traced up to its principle* (ἀρχή). Shading off from this are Godet, *absolutely*; Winer, *throughout*; Thayer, *wholly or precisely*. I render, *I am essentially that which I even speak to you*. If we accept the explanation of *I am*, in ver. 24, as a declaration of Jesus' absolute divine being, that thought prepares the way for this interpretation of His answer to the question, *Who art thou?* His words are the revelation of Himself. "He appeals to His own testimony as the adequate expression of His nature. They have only to fathom the series of statements He has made concerning Himself, and they will find therein a complete analysis of His mission and essence" (Godet). ^{fb32}

26. *I have many things*, etc. The connection of thought seems to be as follows: "I being such as my words show me to be, I must declare the whole message of Him by virtue of my essential union with whom I speak. Many things I have to declare and judge, and you may turn a deaf ear to them; nevertheless, I must speak the whole truth, the things which I have heard from Him who sent me and who is true."

I speak to the world (λέγω εἰς τὸν κόσμον). The best texts read λαλῶ, which emphasizes not *what* Christ says (which would be λέγω), but *the fact that* He speaks. See on ^{<183>}Matthew 28:18. The use of the preposition εἰς here is peculiar. Literally, "I speak *into* the world;" so that my words may reach and spread through the world. See for a similar construction ^{<511>}1 Thessalonians 2:9; 4:8; ^{<311>}Hebrews 2:3. So Sophocles, where Electra says, κήρυσσέ μ' εἰς ἅπαντας *proclaim me to all*: so that the report of me may reach all ears ("Electra," 606).

27. *They understood* (ἔγνωσαν). *Perceived*, as Rev.

He spake. Imperfect. *Was speaking* would be much better.

28. *Lifted up*. See on 3:14.

Ye shall know (γνώσεσθε). Render, *perceive*, here as in ver. 27.

I am He. As in ver. 24, on which see note.

Of myself (ἀπ' ἑμαυτοῦ). Properly, *from* myself, as Rev., at 7:17, but not here. See on 7:17.

Hath taught (ἐδίδαξεν). Rev., more correctly, *taught*. The aorist tense, regarding the teaching as a single act. Compare ἤκουσα, *I heard*, 3:32.

I speak these things (παῦτα λαλῶ). Not equivalent to *so I speak* (i.e., as the Father taught me), but an absolute declaration with reference to these present revelations.

29. The Father. The best texts omit.

Alone. See ver. 16.

Those things that please Him (τὰ ἀρεστὰ αὐτῷ). Literally, as Rev., *the things that are pleasing to Him*. Always (πάντοτε) closing the sentence, is emphatic. Jesus' holy activity is *habitual* and *continuous*. See 4:34.

30. Believed on (ἐπιστευκότας αὐτῷ). See on 1:12, and compare *believed Him*, ver. 31.

31. Believed on Him (πεπιστευκότας αὐτῷ). Note the different phrase, distinguishing the Jews from the mixed company in ver. 30. Rev., rightly, *believed Him*.

If ye continue (ἐὰν ὑμεῖς μείνητε). The emphasis is on the *ye*, addressed to those whose faith was rudimentary; who believed *Him*, but did not yet believe *on Him*. Rev., *abide*.

In my word (ἐν τῷ λόγῳ τῷ ἐμῷ). Literally, *in the word which is mine: peculiarly mine*, characteristic of me. The expression is intentionally stronger than *my word*. Compare *my love* (15:9).

Indeed (ἀληθῶς). Literally, *truly*; as Rev. As those who believe *on me*, not as those who are moved by temporary excitement to admit my claims.

33. Were never in bondage (δεδουλεύκαμεν πώποτε). Rev., better, *have never yet been in bondage*; thus giving the force of the perfect tense, *never up to this time*, and of the πώ, *yet*. In the light of the promises given to Abraham, ^{Gen}Genesis 17:16; 22:17, 18, the Jews claimed not only freedom, but dominion over the nations. In their reply to Jesus they ignore alike the Egyptian, Babylonian, and Syrian bondage, through which the nation had successively passed, as well as their present subjection to Rome, treating these merely as bondage which, though a *fact*, was not bondage *by right*, or bondage to which they had ever willingly submitted,

and, therefore, not bondage in any real sense. Beside the fact that their words were the utterance of strong passion, it is to be remembered that the Romans, from motives of policy, had left them the semblance of political independence. As in so many other cases, they overlook the higher significance of Jesus' words, and base their reply on a technicality. These are the very Jews who *believed Him* (ver. 31). Stier remarks: "These poor believers soon come to the end of their faith." The hint of the possible inconstancy of their faith, conveyed in the Lord's words *if ye abide in my word*, is thus justified.

34. *Whosoever committeth* (παῖς ὁ ποιῶν). Rev., more correctly, *every one that committeth*.

Sin (τὴν ἁμαρτίαν). The definite article, *the sin*, shows that Jesus does not mean merely a simple act, but *a life of sin*. Compare ^{<6184>}1 John 3:4-8, and *doeth the truth* (^{<6182>}John 3:21); *doeth the righteousness* (^{<6182>}1 John 2:29).

The servant (δοῦλος). Or, *a servant*. Properly, *a bond-servant* or *slave*. See on ^{<6182>}Matthew 20:26.

Of sin. A few authorities omit, and read *whosoever committeth sin* is a *bond-servant*. Compare ^{<6182>}Romans 6:17, 20.

35. *Abideth not in the house forever*. A slave has no permanent place in the house. He may be sold, exchanged, or cast out. Compare ^{<6021>}Genesis 21:10; ^{<6081>}Galatians 4:30. ***House***. See ^{<6182>}Hebrews 3:6; ^{<6142>}John 14:2. The elder son in the parable of the prodigal (^{<6252>}Luke 15:29), denies his sonship by the words, "These many years do *I serve thee* (δουλεύω)."

36. *Indeed* (ὅντως). Used by John only here. It means *essentially*.

37. *Hath no place* (οὐ χωρεῖ). Rev., *hath not free course*, or *maketh no way*. This rendering is in harmony with vv. 30, 31, concerning those who *believed*, but did not believe *on Him*, and who showed by their angry answer, in ver. 33, that the word of Jesus had made no advance in them. The rendering of the A.V. is not supported by usage, though Field ("Otium Norvicense") cites an undoubted instance of that sense from the Epistles of Alciphron, a post-Christian writer, who relates the story of a parasite returning gorged from a banquet and applying to a physician, who administered an emetic. The parasite, describing the effect of the medicine,

says that the doctor wondered where such a mess *had place* (ἐχώρησε). For the rendering of the Rev., compare Aristophanes: πῶς οὖν οὐ χωρεῖ τούργον; “How is it that the work *makes no progress?*” (“Peace,” 472). Plutarch, ἐχώρει διὰ τῆς πόλεως ὁ λόγος, “*the word: (or report) spread (or advanced) through the city*” (“Caesar,” 712).

38. *Ye have seen.* The best texts read ἠκούσατε, *ye heard.*

39. *Children* (τέκνα). See on 1:12.

40. *A man* (ἄνθρωπον). Used only here by the Lord of Himself. To this corresponds His calling the Devil *a manslayer* at ver. 44. Perhaps, too, as Westcott remarks, it may suggest the idea of the human sympathy which, as a man, He was entitled to claim from them.

This did not Abraham. In the oriental traditions Abraham is spoken of as “full of loving-kindness.”

41. *Ye do.* Or, *are doing.*

***Fornication* (πορνείας).** From πέρνημι, to *sell.*

42. *I proceeded forth — from God* (ἐκ τοῦ Θεοῦ ἐξῆλθον). Rev., *came forth.* The phrase occurs only here and in 16:28. Ἐξελεθῆναι is found in 13:3; 16:30, and emphasizes the idea of separation; a going *from God* to whom He was to return (*and goeth unto God*). Ἐξελεθῆναι παρὰ (16:27; 17:8), is going *from beside*, implying *personal fellowship* with God. Ἐξελεθῆναι ἐκ, here, emphasizes the idea of *essential, community of being*: “I came forth *out of*.”

***And am come* (ἦκω).** As much as to say, *and here I am.*

***Of myself* (ἄπ’ ἑμαυτοῦ).** Of my own self-determination, independently, but my being is divinely derived. See on 7:17.

43. *Speech — word* (λαλιάν — λόγον). The former word refers to the *form*, the latter to the *substance* of discourse. So ¹⁸⁷³Matthew 26:73, of Peter, “thy *speech* (λαλιά) bewrayeth thee;” thy *mode* of speaking. If they had understood the substance, they would have understood the form.

Cannot. See on 7:7.

44. *Ye* (ὅμεις). Emphatic, in contrast with ἡμεῖς, *we*, of ver. 41.

Of your father (ἐκ). Very suggestive, implying community of nature, as in ver. 42. Compare ^{<418>}1 John 3:8, 10.

The Devil. See on ^{<400>}Matthew 4:1. John uses *Satan* only once in the Gospel (13:27), frequently in Revelation, and nowhere in the Epistles. A few critics have adopted the very singular rendering, which the Greek will bear, *ye are of the father of the devil*. This is explained by charging John with Gnosticism, and making him refer to the *Demiurge*, a mysterious and inferior being descended from God, by whom God, according to the Gnostics, created the universe, and who had rebelled against God, and was the father of Satan. It is only necessary to remark with Meyer that such a view is both unbiblical and un-Johannine.

Lusts (ἐπιθυμίας). See on ^{<404>}Mark 4:19.

Ye will do (θέλετε ποιεῖν). Wrong. Properly, *ye will to do*. Rev., *it is your will to do*. See on 7:17.

Murderer (ἀνθρωποκτόνος). Only here and ^{<415>}1 John 3:15. Literally, *a manslayer*; from ἄνθρωπος, *man*, and κτείνω, *to kill*. The epithet is applied to Satan, not with reference to the murder of Abel, but to the fact of his being the author of death to the race. Compare ^{<408>}Romans 7:8, 11; ^{<414>}Hebrews 2:14.

From the beginning. Of the human race.

Stood not (οὐκ ἔστηκεν). This may be explained in two ways. The verb may be taken as the perfect tense of ἵστημι, which is the form for the English present tense, *I stand*. In that case it would describe Satan's *present* standing in the element of falsehood: *he standeth not in the truth*. Or it may be taken as the imperfect tense of στήκω, *I keep my standing*, or simply, *I stand*, in which case the form will be ἔσθηκεν, and it will mean that even before his fall he was not true, or that he did not *remain* true to God, but fell. Meyer, who takes it in the former sense, observes: "Truth is the domain in which he has not his footing; to him it is a foreign, heterogeneous sphere of life.... The lie is the sphere in which he holds his place." So Mephistopheles in Goethe's "Faust":

*“I am the spirit that denies!
And justly so; for all things from the void
Called forth, deserve to be destroyed;
‘Twere better, then, were naught created.
Thus, all which you as sin have rated, —
Destruction, — aught with evil blent, —
That is my proper element.”*

When he speaketh a lie (ὅταν λαλή τὸ ψεῦδος). More strictly, *whenever* — *the lie*, as opposed to *the truth*, regarded as a whole. Two interpretations are given. According to one, *the Devil* is the subject of *speaketh*: according to the other, the subject is indefinite; “when *one* speaketh;” stating a general proposition.

Of his own (ἐκ τῶν ἰδίων). Literally, *out of the things which are his own*. “That which is most peculiarly his ethical nature” (Meyer).

For he is a liar, and the father of it (ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ). Three interpretations are given.

1. That of the A.V. and Rev. “He is a liar, and the father of *the lie*.”
2. “He is a liar, and the father of *the liar* (since *of it* may also be rendered of *him*).”
3. Making ὁ πατὴρ αὐτοῦ, *his father*, the subject of the sentence, and referring *his* to *one*, the indefinite subject of *speaketh* (“when *one* speaketh a lie”). Thus the rendering will be, *Because his father is a liar*. As to Jesus’ course of thought — if we accept either of the first two renderings, it turns on *the character of Satan*.

After stating that the Jews are children of the Devil, He goes on to describe the Devil as a murderer and a liar, and enlarges on the latter characteristic by saying that falsehood is his natural and peculiar element. Whenever he lies he speaks out of his own false nature, for he is a liar, and the father of the lie or of the liar. If we accept the third rendering, the thought turns rather on *the character of the Jews* as children of Satan. He utters first, the general charge, *ye are the children of the Devil*, and as such will do his works. Hence you will be both *murderers* and *liars*. He was a murderer, and ye are seeking to kill me. He stood not in the truth, neither do ye; for, when one speaketh a lie, he speaketh out of his own false nature, by a birthright of falsehood, since his father also is a liar. ^{fb33}

45. *And because I* (ἐγὼ δὲ ὅτι). Render *but*, instead of *and*. You would believe *falsehood* if I should speak it, *but* because I tell you *the truth*, you do not believe. The *I* is emphatic. *I*, because I tell you, etc.

46. *Convinceth* (ἐλέγγχει). See on 3:20. Rev., *convicteth*.

Sin (ἁμαρτίας). Not *fault* or *error*, but sin in general, as everywhere in the New Testament.

The truth (ἀλήθειαν). Without the article, and therefore not *the whole truth*, but *that which is true* as to any part of divine revelation.

47. *He that is of* (ὁ ὢν ἐκ). The familiar construction. See on 1:46.

48. *Say we not well*. Indicating a current reproach. *Well* (καλῶς) is literally, *finely*, *beautifully*. Sometimes ironical, as ⁴⁰⁰⁹Mark 7:6.

Thou art a Samaritan (Σαμαρείτης εἶ σὺ). Literally, a *Samaritan art thou*: the σὺ, *thou*, terminating the sentence with a bitter emphasis: *thou* who professest such reverence for God and His law, art only a Samaritan, hostile to the true law and kingdom of God.

49. *I have not a devil*. He ignores the charge of being a Samaritan, refusing to recognize the national distinction. For *devil* read *demon*.

50. *There is one that seeketh*. That seeks my honor and judges between me and my opposers.

51. *Keep* (τηρήση). See on ⁴¹⁰⁴1 Peter 1:4.

Saying (λόγον). Better, *word*, as Rev. See on ver. 43.

He shall not see death (θάνατον οὐ μὴ θεωρήση). The phrase θεωρεῖν θάνατον, *to see death*, occurs only here in the New Testament. The double negative signifies *in nowise*, *by no means*. Θεωρήση *see*, denoting *steady*, *protracted* vision, is purposely used, because the promise contemplates the entire course of the believer's life in Christ. It is not, *shall not die forever*, but *shall live eternally*. Upon this life, which is essentially the negation and contradiction of death, the believer enters from the moment of his union with Christ, and moves *along its entire course*, in *time* no less than in *eternity*, seeing only life, and with his back turned on death. The reverse of this truth, in connection with the same verb, is

painfully suggestive. The question is pertinent why the Revisers have retained *see*, and have not substituted *behold*, as in so many instances.

52. Now. Looking back to ver. 48. If we were too hasty then in saying that you have a demon, your words *now* fully justify us. They understood Him to be speaking of *natural* death.

Is dead (ἀπέθανε). Better, *died*: referring to the historical fact.

Taste of death. They change the form of Jesus' statement. The Lord himself *tasted* of death. See ^{<38B>}Hebrews 2:9. The phrase *taste of death* does not occur in the Old Testament, but is common in Rabbinic writings. "The angel of death," say the Rabbis, "holdeth his sword in his hand at the bed's head, having on the end thereof three drops of gall. The sick man, spying this deadly angel, openeth his mouth with fear; and then those drops fall in, of which one killeth him, the second maketh him pale, the third rotteth."

53. Art thou (μὴ σὺ). *Thou*, emphatic, and the negative interrogative particle implying a negative answer, *thou art not surely greater*.

Which is dead (ὅστις). The compound pronoun ὅστις, *which*, is used *explicatively*, according to a familiar New Testament usage, instead of the simple relative. The sense is, *seeing that* he is dead. The compound relative properly indicates the *class* or *kind* to which an object belongs. Art thou greater than Abraham, who is himself one of the dead? So ^{<38B>}Colossians 3:5. "Mortify covetousness, *seeing it is* (ἥτις ἐστὶν) idolatry." See on ^{<13B>}Matthew 13:52; 21:41; ^{<12B>}Mark 12:18; ^{<121>}Luke 12:1; ^{<40B>}Acts 7:53; 10:41; ^{<121>}1 Peter 2:11.

55. Saying (λόγον). Properly, *word*, as ver. 51. So Rev.

56. Rejoiced (ἠγαλλιάσατο). With *exultant* joy. See on ^{<60B>}1 Peter 1:6.

To see (ἵνα ἴδῃ). The Greek construction is peculiar. Literally, *that he should see*; i.e., in the knowledge or anticipation that he should see.

My day. The exact meaning of the expression is altogether uncertain.

57. Thou art not yet fifty years old (πεντήκοντα ἔτη οὐπω ἔχεις). Literally, *thou hast not yet fifty years*. The age of completed manhood.

Hast thou seen. Again misquoting the Lord's words.

58. Was, I am (γενέσθαι, ἐγώ εἰμι). It is important to observe the distinction between the two verbs. Abraham's life was under the conditions of time, and therefore had a temporal beginning. Hence, Abraham *came into being*, or *was born* (γενέσθαι). Jesus' life was from and to eternity. Hence the formula for *absolute, timeless* existence, *I am* (ἐγώ εἰμι). See on 1:3; 7:34.

59. Going through the midst of them, and so passed by. The best texts omit.

CHAPTER 9

1. *From his birth* (ἐκ γενετῆς). The word only here in the New Testament.
2. *This man, or his parents*. It was a common Jewish view that the merits or demerits of the parents would appear in the children, and that the thoughts of a mother might affect the moral state of her unborn offspring. The apostasy of one of the greatest Rabbis had, in popular belief, been caused by the sinful delight of his mother in passing through an idol grove.
3. *But that* (ἀλλ' ἵνα). There is an ellipsis: *but (he was born blind) that*.
4. *I must work* (ἐμὲ δεῖ ἐργάζεσθαι). The best texts read ἡμῶς *us*, instead of ἐμὲ, *me*. Literally, *it is necessary for us to work*. The disciples are thus associated by Jesus with Himself. Compare 3:11.

Sent me, not *us*. The Son sends the disciples, as the Father sends the Son.
5. *As long as* (ὅταν). More correctly, *whenever*. Rev., *when*. Whether in my incarnation, or before my incarnation, or after it. Compare ⁴⁰⁰⁴ John 1:4, 10.

The light. See on 8:12. The article is wanting. Westcott says, "Christ is 'light to the world,' as well as 'the one Light of the world.' The character is unchangeable, but the display of the character varies with the occasion."
6. *On the ground* (χαμαί). Only here and 18:6.

Anointed (ἐπέχρισε). Only here and ver. 11. The spittle was regarded as having a peculiar virtue, not only as a remedy for diseases of the eye, but generally as a charm, so that it was employed in incantations. Persius, describing an old crone handling an infant, says: "She takes the babe from the cradle, and with her middle finger moistens its forehead and lips with spittle to keep away the evil eye" ("Sat.," 2, 32, 33). Tacitus relates how one of the common people of Alexandria importuned Vespasian for a remedy for his blindness, and prayed him to sprinkle his cheeks and the balls of his eyes with the secretion of his mouth ("History," 4, 81). Pliny says: "We are to believe that by continually anointing each morning with

fasting saliva (*i.e.*, before eating), inflammations of the eyes are prevented” (“Natural History,” 28, 7). Some editors read here ἐπέθηκεν, *put upon*, for ἐπέχρισεν, *anointed*.

Of the blind man. Omit, and read as Rev., *his eyes*.

7. *Wash* (νίψαι). Wash *the eyes*. See on ^{<4163>}Acts 16:33.

Siloam. By Rabbinical writers, *Shiloach*: Septuagint, Σιλωάμ: Vulgate and Latin fathers, *Siloe*. Josephus, generally, *Siloa*. In scripture always called a *pool* or *tank*, *built*, and not *natural*. The site is clearly identified in a recess at the southeastern termination of Zion, near the junction of the valley of Tyropoeon with that of the Kidron. According to Dr. Thomson, it is a parallelogram about fifty-three feet long and eighteen wide, and in its perfect condition must have been nearly twenty feet deep. It is thus the smallest of all the Jerusalem pools. The water flows into it through a subterraneous conduit from the Fountain of the Virgin, and the waters are marked by an ebb and flow. Dr. Robinson witnessed a rise and fall of one foot in ten minutes. The conduit has been traversed by two explorers, Dr. Robinson and Captain Warren. See the account of Warren’s exploration in Thomson, “Southern Palestine and Jerusalem,” p. 460. On the word *pool*, see on 5:2.

Sent. The Hebrew word means *outflow* (of waters); *missio*, probably with reference to the fact that the temple-mount *sends forth* its spring-waters. Many expositors find a typical significance in the fact of Christ’s working through the pool of this name. Thus Milligan and Moulton, after noting the fact that the water was drawn from this pool for pouring upon the altar during the Feast of Tabernacles; that it was associated with the “wells of salvation” (^{<2317>}Isaiah 12:3); and that the pouring out of the water symbolized the effusion of spiritual blessing in the days of the Messiah, go on to say: “With the most natural interest, therefore, the Evangelist observes that its very name corresponds to the Messiah; and by pointing out this fact indicates to us what was the object of Jesus in sending the man to these waters. In this, even more distinctly than in the other particulars that we have noted, Jesus, in sending the man away from Him, is keeping Himself before him in everything connected with his cure. Thus, throughout the whole narrative, all attention is concentrated on Jesus

Himself, who is the Light of the world, who was ‘sent of God’ to open blind eyes.” See also Westcott and Godet.

8. *Blind*. The best texts substitute *προσαίτης*, a beggar.

That sat and begged (ὁ καθήμενος καὶ προσαιτῶν). Literally, *the one sitting and begging*. Denoting something customary.

9. *He said* (ἐκεῖνος). The strong demonstrative throws the man into strong relief as the central figure.

11. *To the pool of Siloam*. The best texts read simply, *Go to Siloam*.

Received sight (ἀνέβλεψα). Originally, *to look up*, as ^{<1414E>}Matthew 14:19; ^{<1101>}Mark 16:4, and so some render it here; but better, *I recovered sight*.

14. *It was the Sabbath day when* (ἦν δὲ σάββατον ὅτε). The best texts read, instead of ὅτε *when*, ἐν ᾗ ἡμέρᾳ *on which day*. Literally, *it was a Sabbath on the day on which*.

16. *Keepeth not the Sabbath*. A Rabbinical precept declares, “It is forbidden to apply even fasting-spittle to the eyes on the Sabbath.” The words in ver. 14, *made the clay*, also mark a specific point of offense.

18. *The Jews*. Notice the change from *the Pharisees*. The Pharisees had already divided on this miracle (ver. 16). The Jews represent that section which was hostile to Jesus.

Of him that had received his sight (αὐτοῦ τοῦ ἀναβλέψαντος). Properly, “*of the very one who had received*.”

22. *Had agreed — that* (συνετέθειντο — ἵνα). The sense is, *had formed an agreement in order to bring about this end*, viz., that the confessor of Christ should be excommunicated.

Confess (ὁμολογήση). See on ^{<1172>}Matthew 7:23; 10:32.

He should be put out of the synagogue (ἀποσυνάγωγος). The literal rendering cannot be neatly given, as there is no English adjective corresponding to ἀποσυνάγωγος, which means *excluded from the synagogue*: as nearly as possible — *that He should become banished from the synagogue*. The adjective occurs only in John’s Gospel — here, 12:42;

16:2. Three kinds of excommunication were recognized, of which only the third was the real cutting off, the other two being disciplinary. The first, and lightest, was called *rebuke*, and lasted from seven to thirty days. The second was called *thrusting out*, and lasted for thirty days at least, followed by a “second admonition,” which lasted for thirty days more. This could only be pronounced in an assembly of ten. It was accompanied by curses, and sometimes proclaimed with the blast of the horn. The excommunicated person would not be admitted into any assembly of ten men, nor to public prayer. People would keep at the distance of four cubits from him, as if he were a leper. Stones were to be cast on his coffin when dead, and mourning for him was forbidden. If all else failed, the third, or real excommunication was pronounced, the duration of which was indefinite. The man was to be as one dead. No intercourse was to be held with him; one must not show him the road, and though he might buy the necessaries of life, it was forbidden to eat and drink with him. These severer forms appear to have been of later introduction, so that the penalty which the blind man’s parents feared was probably separation from all religious fellowship, and from ordinary intercourse of life for perhaps thirty days.

24. Give God the praise (δοῦς δόξαν τῷ Θεῷ). Rev., *give glory to God*. Compare ^{<0179>}Joshua 7:19; ^{<0185>}1 Samuel 6:5. This phrase addressed to an offender implies that by some previous act or word he has done dishonor to God, and appeals to him to repair the dishonor by speaking the truth. In this case it is also an appeal to the restored man to ascribe his cure directly to God, and not to Jesus. Palgrave, “Central and Eastern Arabia,” says that the Arabic phrase commonly addressed to one who has said something extremely out of place, is *Istaghfir Allah, Ask pardon of God*.

We know. The *we* is emphatic. *We*, the wise men and guardians of religion.

28. Reviled (ἐλοιδόρησαν). The verb means to reproach or scold in a loud and abusive manner. Calvin, on ^{<0182>}1 Corinthians 4:12, “being *reviled* we bless,” remarks: “**Λοιδορία** is a harsher railing, which not only rebukes a man, but also sharply bites him, and stamps him with open contumely. Hence **λοιδορεῖν** is to wound a man as with an accursed sting.”

His disciple (μαθητῆς ἐκείνου). Literally, *that man’s disciple*. The pronoun has a contemptuous force which is not given by *his*.

29. Spake (λελάληκεν). Perfect tense, *hath spoken*, and the authority of Moses' words therefore continues to the present. So Rev., **Λαλέω** is to *talk*, familiarly. See ^{<400E>}Exodus 33:11.

Whence he is. Compare 7:27; 8:14.

30. A marvelous thing (θαυμαστόν). The correct reading adds the article, *the marvel*. So Rev.

Ye know not. *Ye* is emphatic: *ye* who might be expected to know about a man who has wrought such a miracle.

And yet (καί). See on 8:20; 1:10.

31. We know. Here the pronoun is not expressed, and the *we* is not emphatic, like the pronouns in vv. 24, 29, but expresses the common information of all concerning a familiar fact.

A worshipper of God (θεοσεβής). Only here in the New Testament. The kindred word, **θεοσέβεια**, *godliness*, occurs only at ^{<510D>}1 Timothy 2:10. Compounded with **Θεός**, *God*, and **σέβομαι**, *to worship*, the same verb which appears in **εὐσεβής**, *devout* (^{<400E>}Acts 10:2, 7; 22:12), and **εὐσέβεια**, *godliness* (^{<400E>}Acts 3:12; ^{<510D>}1 Timothy 2:2, etc.). See on ^{<600B>}2 Peter 1:3. These two latter words, while they may mean reverence toward God, may also mean the due fulfillment of human relations; while **θεοσεβής**, *worshipper of God*, is limited to piety towards God.

32. Since the world began (ἐκ τοῦ αἰῶνος). The exact phrase only here in the New Testament. 'Απ' is found in ^{<400E>}Acts 3:21; 15:18; **ἀπὸ τῶν αἰώνων** in ^{<500D>}Colossians 1:26.

34. Altogether (ὅλος). Literally, *all of thee*.

In sins. Standing first in the Greek order, and emphatic, as is also **σὺ** *thou*, in both instances. "In sins wast *thou* born, all of thee; and dost *thou* teach us?"

Teach. Emphatic. Dost *thou*, thus born in sins, assume the office of *teacher*?

Cast him out. From the place where they were conversing. Not *excommunicated*, which this miscellaneous gathering could not do.

35. *Said unto him.* Omit *unto him*.

Dost thou believe (σὺ πιστεύεις)? The form of the question indicates the confident expectation of an affirmative answer. It is almost an affirmation, *you surely believe; you* (σὺ, emphatic) who have born such bold testimony to me that they have cast you out. Note the phrase, *πιστεύεις εἰς*, *believe on*, and see on 1:12.

Son of God. Both Tischendorf and Westcott and Hort read *Son of man*.

36. *Who is He?* The best texts insert *καὶ*, *and; and who is he?* which imparts an air of eagerness to the question.

38. *Worshipped* (προσεκύνησεν). See on ~~40:25~~ Acts 10:25.

39. *Judgment* (κρίμα). Not the *act* of judgment, but its *result*. His very presence in the world constitutes a *separation*, which is the primitive idea of judgment, between those who believe on Him and those who reject Him. See on 3:17.

40. *Are we blind also* (μὴ καὶ ἡμεῖς τυφλοί ἐσμεν)? The *also* belongs with *we*. The interrogative particle has the force of *we are surely not*, and the *we* is emphatic. *Are we also blind?* So Rev.


41. *Ye should have no sin* (οὐκ ἂν εἶχετε ἁμαρτίαν). Or, *ye would have had*. The phrase *ἁμαρτίαν ἔχειν*, *to have sin*, occurs only in John, in the Gospel and First Epistle.

CHAPTER 10

1. *Verily, verily* (ἀμὴν, ἀμὴν). The formula never begins anything quite new, but connects what follows with what precedes. This discourse grows out of the assumption of the Pharisees to be the only authoritative guides of the people (9:24, 29). They have already been described as *blind* and *sinful*.

Sheepfold (αὐλήν τῶν προβάτων). Literally, *fold of the sheep*. So Rev., better, because the two ideas of *the flock* and *the fold* are treated distinctly. Compare ver. 16.

Some other way (ἀλλὰχόθεν). Literally, *from some other quarter*. The thief does not, like the shepherd, come *from* some well-known direction, as from his dwelling or from the pasture, but from an unknown quarter and by a road of his own. This *from* is significant, because, in the previous discourses, Jesus has laid great stress on the source from which He proceeded, and has made the difference in character between Himself and His opposers turn upon difference of *origin*. See 8:23, 42, 44. In the latter part of this chapter He brings out the same thought (vv. 30, 32, 33, 36).

Thief — robber (κλέπτης — ληστής). For the distinction see on  Mark 11:17. There is a climax in the order of the words; one who will gain his end by *craft*, and, if that will not suffice, by *violence*.

2. *The shepherd* (ποιμήν). Better, *a* shepherd. It is the *character* rather than the *person* that is contemplated.

3. *Porter* (θυρωρὸς). From *θύρα*, *door*, and *ῥα*, *care*. An under-shepherd, to whose charge the sheep are committed after they have been folded for the night, and who opens the door on the arrival of the shepherd in the morning.

Calleth (καλεῖ). But the best texts read *φωνεῖ*, expressing *personal* address.

4. *Putteth forth* (ἐκβάλλη). Rev., more strictly, *hath put forth*. Instead of *leadeth* out, in ver. 3. It implies a *constraint*; as if some of the sheep were unwilling to leave the fold. Meyer says that *putteth forth* pictures the

manner of the *leading* out. He lays hold on the sheep and brings them out to the door.

His own sheep (τὰ ἴδια πρόβατα). The best texts read πάντα, *all*, for πρόβατα, *sheep: all his own*. So Rev.

Goeth before. As the Eastern shepherd always does. Having pushed them forth, he now leads them.

Follow. “It is necessary that they should be taught to follow, and not stray away into the unfenced fields of wheat which lie so temptingly on either side. The shepherd calls from time to time to remind them of his presence. They know his voice and follow on; but if a stranger call, they stop, lift up their heads in alarm, and if the call is repeated, they turn and flee from him; for they know not the voice of strangers. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment often” (Thomson).

6. Parable (παροιμίαν). The word occurs but once outside of John’s writings (⁴⁰²²2 Peter 2:22). The usual word for parable is παραβολή, which is once rendered *proverb* in the A.V. (⁴⁰²³Luke 4:23, changed to *parable* by Rev.), and which occurs nowhere in John. For the distinction see on ⁴¹³⁵Matthew 13:3.

7. The door of the sheep. Meaning the door *for* the sheep; not the door of the fold. “The thought is connected with the life, and not simply with the organization.”

10. The thief (ὁ κλέπτης). Christ puts Himself in contrast with the meaner criminal.

I am come (ἦλθον). More correctly, *I came*. *I am come* would be the perfect tense.

More abundantly (περισσὸν). Literally, may have *abundance*.

11. The good shepherd (ὁ ποιμὴν ὁ καλός). Literally, *the shepherd the good* (shepherd). Καλός, though not of frequent occurrence in John, is more common than ἀγαθός, *good*, which occurs but four times and three times out of the four in the neuter gender, *a good thing*, or *that which is good*. Καλός in John is applied to *wine* (2:10), three times to *the shepherd*

in this chapter, and twice to *works* (10:32, 33). In classical usage, originally as descriptive of *outward form, beautiful*; of *usefulness*, as a *fair haven, a fair wind. Auspicious*, as sacrifices. *Morally beautiful, noble*; hence virtue is called τὸ καλόν. The New Testament usage is similar. *Outwardly fair*, as the stones of the temple (^{<4215>}Luke 21:5): *well adapted to its purpose*, as salt (^{<4185>}Mark 9:50): *competent for an office*, as *deacons* (^{<5045>}1 Timothy 4:6); *a steward* (^{<4040>}1 Peter 4:10); *a soldier* (^{<5113>}2 Timothy 2:3): *expedient, wholesome* (^{<4196>}Mark 9:43, 45, 47): *morally good, noble*, as *works* (^{<4186>}Matthew 5:16); *conscience* (^{<5133>}Hebrews 13:18). The phrase *it is good*, i.e., a good or proper thing (^{<5141>}Romans 14:21). In the Septuagint καλός is the most usual word for *good* as opposed to evil (^{<4027>}Genesis 2:17; 24:50; ^{<2151>}Isaiah 5:20). In ^{<4185>}Luke 8:15, καλός and ἀγαθός are found together as epithets of the heart; *honest* (or virtuous, noble) and *good*. The epithet καλός, applied here to the shepherd, points to the essential goodness as nobly realized, and appealing to admiring respect and affection. As Canon Westcott observes, “in the fulfillment of His work, the Good Shepherd claims the admiration of all that is generous in man.”

Giveth his life (τὴν ψυχὴν αὐτοῦ τίθησιν). The phrase is peculiar to John, occurring in the Gospel and First Epistle. It is explained in two ways: either

(1) as *laying down as a pledge, paying as a price*, according to the classical usage of the word τίθημι. So Demosthenes, *to pay* interest or the alien tax. Or

(2) according to ^{<4184>}John 13:4, as *laying aside* his life like a garment. The latter seems preferable. Τίθημι, in the sense of *to pay down a price*, does not occur in the New Testament, unless this phrase, *to lay down the life*, be so explained. ^{fb34} In ^{<4184>}John 13:4, *layeth aside His garments* (τίθησι τὰ ἱμάτια) is followed, in ver. 12, by *had taken His garments* (ἔλαβε τὰ ἱμάτια). So, in this chapter, *giveth* (τίθησιν) *His life* (ver. 11), and *I lay down* (τίθημι) *my life* (vv. 17, 18), are followed by λαβεῖν “*to take it again.*” The phrases τὴν ψυχὴν *He laid down His life*, and τὰς ψυχὰς θεῖναι *to lay down our lives*, occur in ^{<4186>}1 John 3:16. The verb is used in the sense of *laying aside* in the classics, as to lay aside *war, shields*, etc. Compare ^{<4185>}Matthew 20:28, δοῦναι τὴν ψυχὴν, *to give His life*.

For the sheep (ὕπὲρ). On behalf of.

12. Hireling (μισθωτὸς). From μισθός, *hire*. See on ^{<610>}2 Peter 2:13. Wyc., *merchant*.

Seeth (θεωρεῖ). Very graphic. His gaze is *fixed* with the fascination of terror on the approaching wolf. Compare Dante:

*“But not so much, that did not give me fear
A lion’s aspect which appeared to me.*

.....
*And a she wolf, that with all hungerings
Seemed to be laden in her meagerness,
And many folk has caused to live forlorn!
She brought upon me so much heaviness,
With the affright that from her aspect came,
That I the hope relinquished of the height.”*
“Inferno,” i., 44 54.

Westcott cites Augustine on this word: *fuga animi timor est, the flight of the mind is cowardice*; with which again compare Dante:

*“So did my soul, that still was fleeing onward,
Turn itself back,” etc.*
“Inferno,” i., 25.

Leaveth (ἀφίησι). See on 4:3.

Catcheth (ἀρπάζει). Better, as Rev., *snatcheth*; though *catch* is doubtless used by the A.V. in its earlier and stronger sense, from the low Latin *caciare, to chase*, corrupted from *captare, to snatch or lay hold of*. Compare the Italian *cacciare, to hunt*. The same word is used at ver. 28, of *plucking out* of Christ’s hand. See on ^{<611>}Matthew 11:12.

The sheep. The best texts omit. Read, as Rev., *scattereth them*.

13. The hireling fleeth. The best texts omit. Read, as Rev., supplying *he fleeth*.

Careth not (οὐ μέλει αὐτῷ). Literally, the sheep *are not a care to him*. See on ^{<612>}1 Peter 5:7. The contrast is suggestive.

14. Am known of mine (γινώσκομαι ὑπὸ τῶν ἐμῶν). The best texts read, *γινώσκουσί με τὰ ἐμά, mine own know me*. So Rev.

15. As the Father knoweth me. Connect these words with the previous sentence: *mine own know me, even as the Father knoweth me*, etc.

16. Fold (ἀὐλή). From ἄω, *to blow*, hence, strictly, a place open to the air; an *uncovered* space enclosed by a wall. So Homer, of the cave of the Cyclops:

*“But when we came upon that neighboring coast,
We saw upon its verge beside the sea
A cave high-vaulted, overbrowed with shrubs
Of laurel. There much cattle lay at rest,
Both sheep and goats. Around it was a court (ἀὐλή),
A high enclosure of hewn stone.”
“Odyssey,” ix., 181-186.*

Dr. Thomson says: “The low building on the hill-side which we have just passed, with arches in front, and its enclosure protected by a rubble wall and thorny hedge, is a sheepfold or *marah*.... The marahs are generally built in a valley, or on the sunny side of a hill, where they are sheltered from the winter winds. In ordinary weather the sheep and goats are gathered at night into the enclosed yard; but when the nights are cold and stormy the flocks are shut up in the marah. The sharp thorn-bushes on the top of the wall that surrounds the yard are a defense which the prowling wolf will rarely attempt to scale. The leopard and panther of this country, however, when pressed with hunger, will sometimes overleap this thorny hedge, and with one bound land amongst the frightened fold” (“Central Palestine and Phoenicia,” p. 591). Compare Homer:

*“As a lion who has leaped
Into a fold — and he who guards the flock
Has wounded but not slain him — feels his rage
Waked by the blow; — the affrighted shepherd then
Ventures not near, but hides within the stalls.
And the forsaken sheep are put to flight,
And huddling, slain in heaps, till o’er the fence
The savage bounds into the fields again.”
“Iliad,” v., 136-142.*

Bring (ἀγαγεῖν). Better, *lead*, as Rev., in margin. Compare ver. 3, *leadeth them out*. The idea is not *bringing them together* (as συναγάγη, 11:52), or *conducting them to one place*, but *assuming the guidance*.

There shall be (γενήσεται). More correctly, *shall come to be*. Some editors read γενήσονται, *they shall become*.

One fold (μία ποίμνη). The A.V. entirely ignores the distinction between ἀλλή, *fold*, and ποίμνη, *flock*. The latter word is found ^{<15>}Matthew 26:31; ^{<10>}Luke 2:8; ^{<10>}1 Corinthians 9:7, and always distinctly meaning *a flock*, as does also the diminutive ποίμνιον, *little flock* (^{<10>}Luke 12:32; ^{<10>}1 Peter 5:2, etc.). Render, as Rev., *one flock, one shepherd*. So Tyndale's Version of the New Testament. Compare ^{<3>}Ezekiel 34:23. We are not, however, to say with Trench ("A.V. of the New Testament"), that the Jew and the Gentile are the two *folds* which Christ will gather into a single *flock*. The heathen are not conceived as a *fold*, but as a *dispersion*. See 7:35; 11:52; and, as Meyer observes, "the thought of a divine leading of the heathen does not correspond at all to the figure of *fold*, of which the conception of theocratic fellowship constitutes an essential feature." So Bengel. "He says, other sheep, not another *fold*, for they were scattered abroad in the world." When Jesus speaks of the other sheep who are not *from this fold*, the emphasis is on *fold*, not on *this*. Compare ^{<10>}Romans 11:17 sqq. Nor, moreover, does Jesus mean that the Gentiles are to be incorporated into the Jewish fold, but that the unity of the two is to consist in their common relation to Himself. "The unity of the Church does not spring out of the extension of the old kingdom, but is the spiritual antitype of that earthly figure. Nothing is said of one *fold* under the new dispensation" (Westcott). It will readily be seen that the incorrect rendering fostered by the carelessness or the mistake of some of the Western fathers, and by the Vulgate, which renders both words by *ovile, fold*, has been in the interest of Romish claims.

18. *Taketh away* (αἶρει). Some texts read ἤρην, *took away*. According to this reading the word would point back to the work of Jesus as conceived and accomplished in the eternal counsel of God, where His sacrifice of Himself was not *exacted*, but was His own spontaneous offering in harmony with the Father's will.

I lay it down of myself. Wyc., *I put it from myself*.

Power (ἐξουσίαν). Rev., in margin, *right*. See on 1:12.

Commandment (ἐντολήν). See on ^{<10>}James 2:8.

19. *There was a division* (σχίσμα ἐγένετο). Rev., more correctly, *there arose*. The word **σχίσμα**, *division*, from **σχίζω**, *to cleave*, describes a fact which continually recurs in John's narrative. See 6:52, 60, 66; 7:12, 25 sqq.; 8:22; 9:16, 17; 10:19, 24, 41; 11:37 sqq.; 12:19, 29, 42; 16:18, 19.

Words (λόγους). Or, *discourses*.

21. *That hath a devil* (δαίμονιζομένου). Literally, *of one demonized*. Rev., *one possessed with a devil*.

Can a devil (μὴ δύναται). *Surely a demon cannot*.

22. *Feast of the dedication* (ἐγκαίνια). Only here in the New Testament. The word signifies *renewal*, from **καινός**, *new, fresh*. Josephus calls it **φῶτα**, *lights*. It was instituted by Judas Maccabaeus (B.C. 164), in memory of the cleansing of the temple from the pollutions of Antiochus Epiphanes. The victorious Jews, says Dean Stanley, "entered and found the scene of havoc which the Syrian occupation had left. The corridors of the priests' chambers, which encircled the temple, were torn down; the gates were in ashes, the altar was disfigured, and the whole platform was overgrown as if with a mountain jungle or forest glade. It was a heartrending spectacle. Their first impulse was to cast themselves headlong on the pavement, and blow the loud horns which accompanied all mournful as well as all joyful occasions — the tocsin as well as the chimes of the nation. Then, whilst the foreign garrison was kept at bay, the warriors first began the elaborate process of cleansing the polluted place.... For the interior of the temple everything had to be refurnished afresh — vessels, candlesticks and incense-altar, and tables and curtains. At last all was completed, and on the 25th of Chisleu (middle of December), the same day that, three years before, the profanation had occurred, the temple was rededicated.... What most lived in the recollection of the time was that the perpetual light blazed again. The golden candlestick was no longer to be had. Its place was taken by an iron chandelier, cased in wood" ("Jewish Church," pt. iii., 345, 346). According to tradition, the oil was found to have been desecrated, and only one flagon of pure oil, sealed with the High-Priest's signet, was found, sufficient to feed the candlestick for a single day. But by a miracle the flagon was replenished during eight days, until a fresh supply could be procured. The festival lasted for eight days. Lights mere kindled, not only in the temple, but in every home. Pious

householders lighted a lamp for every inmate of the home, and the most zealous added a light every night for every individual, so that if a house with ten inmates began with ten lights, it would end with eighty. The Jews assembled in the temple, or in the synagogues of the places where they resided, bearing branches of palm, and singing psalms of praise. No fast or mourning, on account of any calamity or bereavement, was permitted to commence during the festival.

23. *Solomon's porch.* A covered colonnade on the eastern side of the outer court of the temple. According to Josephus it was a relic of Solomon's days, which had remained intact in the destruction of the temple by Nebuchadnezzar.

24. *Make us to doubt* (τὴν ψυχὴν ἡμῶν αἴρεις). Literally, *lift up our soul*. Excite us and inflame our hopes. Rev., *hold us in suspense*.

Plainly (παρρησίᾳ). See on 7:13.

26. *As I said unto you.* The best texts omit.

27. *My sheep* (τὰ πρόβατα τὰ ἐμὰ). Literally, *the sheep, those that are mine*. A characteristic form of expression with John. Compare 3:29; 5:30; 14:15, etc.

28. *I give* (δίδωμι). Not, *I will give*. The gift is present and continuous. Compare 3:36.

Shall pluck (ἀρπάσει). See on ver. 12. Compare *can pluck*, ver. 29. Here Jesus speaks of *the fact*; there of *the possibility*. Rev., *snatch*. Wyc., *ravish*.

29. *My Father, which gave them me, is greater than all* (ὁ πατήρ μου ὃς δέδωκέ μοι, μείζων πάντων ἔστιν). There is considerable confusion here about the reading. Westcott and Hort and Tischendorf read ὁ πατήρ μου (Tischendorf rejects μου) ὃ δέδωκέν μοι πάντων μείζον ἔστιν. *That which the Father (or my Father) hath given me is greater than all*. Rev. gives this in the margin. For *gave*, render *hath given*.

30. *One* (ἓν). The neuter, not the *masculine εἷς*, *one person*. It implies unity of *essence*, not merely of *will* or of *power*.

31. Took up — again (ἐβάστασαν — πάλιν). *Again* refers to 8:59. It seems as though a different verb is purposely chosen here (compare ἦραν *took up*, in 8:59), since the interview took place in Solomon’s porch, where stones would not be at hand. The verb here may mean to take up. So Ajax says:

*“Send some one as a messenger to bear
The evil news to Teucros, that he first
May lift (βαστάσῃ) my corpse by this sharp sword transfixed.”*
Sophocles, “Ajax,” 827.

Its more usual meaning in the New Testament, however, is *to bear* or *carry*. So of the *cross* (☞³⁰⁷ John 19:17; ☞²¹⁷ Luke 14:27). Here it might very properly be rendered *brought*, perhaps from the works which were then going on at the temple. See further on 12:6.

32. Good works (καλά). *Beautiful, noble* works, adapted to call forth admiration and respect. Compare ☞¹⁴⁶ Mark 14:6, and see on ver. 11.

For which of these works (διὰ ποῖον αὐτῶν ἔργον). Literally, *for what kind of a work of these*. This qualitative force of ποῖον is not to be lost sight of, though it is impossible to render it accurately without paraphrasing. Jesus does not mean, as the A.V. and Rev. imply, “for which *one* of these works,” but “*what is the character* of that particular work among all these for which you stone me?” The *me*, closing the sentence, is emphatic.

33. Saying. Omit.

34. Is it not written (οὐκ ἔστιν γεγραμμένον). More strictly, *does it not stand written*.

Law (νόμῳ). The word is sometimes used in the New Testament of other scriptures. See 12:34; 15:25; ☞⁸⁹⁹ Romans 3:19; ☞⁴²¹ 1 Corinthians 14:21.

I said, etc. The reference is to Psalms 82:6.

35. The Scripture (ἡ γραφή). The *passage* of scripture. See on 2:22; 5:47.

Broken (λυθῆναι). Literally, *loosened*. Wyc., *undone*. The word is characteristic of John. He uses it of the destruction of the temple (2:19); the breaking of the Sabbath (5:18); the violation of the law (7:23); the

destruction of Satan's works (^{<ARB>}1 John 3:8), besides elsewhere in the physical sense.

36. Sanctified (ἡγίασεν). Better, as Rev., in margin, *consecrated*. The fundamental idea of the word is *separation* and *consecration* to the service of Deity. See note on ^{<ARB>}Acts 26:10, on the kindred adjective ἅγιος, *holy* or *consecrated*.

The Son of God. There is no article. Its absence directs us to the *character* rather than to the *person* of Jesus. The judges, to whom the quotation in ver. 35 refers, were called *gods*, as being representatives of God. See ^{<ARB>}Exodus 21:6; 22:8, where the word rendered *judges* is *elohim, gods*. In ^{<ARB>}Exodus 22:28, *gods* appears in the A.V. ^{fb35} Jesus' course of reasoning is, if these judges could be called *gods*, how do I blaspheme in calling myself *Son of God*, since the Father has consecrated me and sent me on a special mission to the world?

37. Believe me (πιστεύτετέ μοι). Notice *believe*, with the simple dative; believe *me*, not *on me*. It is a question of faith in His *testimony*, not in His *person*. See on 1:12.

38. In Him. The best texts read ἐν τῷ πατρὶ, *in the Father*.

39. Again. Pointing back to 7:30, 32, 44, where the word πιάσαι, *to seize*, is found.

Escaped out of (ἐξῆλθεν ἐκ). Rev., literally, *went forth out of*. The phrase occurs only here.

40. Beyond Jordan (πέραν τοῦ Ιορδάνου). Into the region called Peroea, from πέραν, *beyond*. It was on the east side of the river, and was the ancient possession of Gad and Reuben. It corresponds, in an enlarged sense, to *the region round about Jordan* (^{<ARB>}Matthew 3:5; ^{<ARB>}Luke 3:3). Compare ^{<ARB>}Matthew 19:1; ^{<ARB>}Mark 10:1.

CHAPTER 11

1. *Now* (δὲ). Marking the interruption to Jesus' retirement (10:40).

Lazarus. See on ^{<0101>}Luke 16:20.

2. *Anointed* (ἀλείψασα). Three words for anointing are found in the New Testament: ἀλείφω, χρίω, and its compounds, and μυρίζω. The last is used but once, ^{<0108>}Mark 14:8, of anointing the Lord's body for burying. Between the two others the distinction is strictly maintained. Χρίω, which occurs five times, is used in every case but one of the anointing of the Son by the Father With the Holy Spirit (^{<0108>}Luke 4:18; ^{<0107>}Acts 4:27; 10:38; ^{<0109>}Hebrews 1:9). In the remaining instance (^{<0102>}2 Corinthians 1:21) of enduing Christians with the gifts of the Holy Spirit. Thus the word is confined to *sacred* anointing. ^{fb36} Ἀλείφω is used of all actual anointings. See ^{<0107>}Matthew 6:17; ^{<0103>}Mark 6:13; ^{<0103>}Luke 7:38; ^{<0104>}James 5:14. The same distinction is generally maintained in the Septuagint, though with a few exceptions, as ^{<0103>}Numbers 3:3.

3. *Thou lovest* (φιλεῖς). See on 5:20. "They do not say, *come*. He who loves needs but know" (Bengel).

4. *Unto death*. Not to have death as its final issue.

For the glory (ὕπερ). Here, as elsewhere in John, *in behalf of*. Canon Westcott remarks: "The sickness is regarded in a triple relation; *unto*, in respect of the actual result; *in behalf of*, in respect of the suffering born; *in order that*, in respect of the divine purpose."

5. *Loved* (ἠγάπα). Notice the verb here: not φιλεῖς, as ver. 3. See on 5:20. Lazarus is not mentioned in ^{<0103>}Luke 10:38 sqq.

8. *Of late sought* (νῦν ἐζήτουν). Rev., much better, giving the true force of νῦν, *now*, and of the imperfect: *were but now seeking*.

Goest (ὕπάγεις). Dost thou *withdraw* from this safe retreat? See on 6:21; 8:21.

9. *Walk* (περιπατῆ). *Walk about*, in the pursuit of his ordinary business. Wyc., *wander*.

11. *Sleepeth* (κεκοίμηται). More correctly, as Rev., *hath fallen asleep*. See on ⁴¹⁸¹Acts 7:60; ⁴¹⁸²2 Peter 3:4.

Awake him out of sleep (ἐξυπνίσω αὐτόν). Only here in the New Testament.

12. *Shall do well* (σωθήσεται). Literally, *shall be saved*. Rev., *he will recover*. Wyc., *shall be safe*. Tyndale's Version of the New Testament, *shall he do well enough*.

13. *Taking rest* (κοιμήσεως). Akin to the verb in ver. 11 Wyc., *the sleeping of sleep*. Tyndale's Version of the New Testament, *the natural sleep*.

15. *For your sakes — to the intent ye may believe*. These two clauses, which are separated in the A.V. and Rev., are, in the Greek order, placed together: *for your sakes, to the intent ye may believe*; the latter clause being explanatory of the former.

That I was not there. Bengel's comment is beautiful and characteristic. "It accords beautifully with divine propriety that we read of no one having died while the Prince of life was present. If you suppose that death could not, in the presence of Jesus, have assailed Lazarus, the language of the two sisters, vv. 21, 32, attains loftier meaning; and the Lord's joy at His own absence is explained."

Unto him (πρὸς αὐτόν). Most touching. To *him*, as though he were yet living. Death has not broken the personal relation of the Lord with His friend.

16. *Didymus* (Δίδυμος). Not a surname of Thomas, but the Greek equivalent of the Aramaic name, *twin*. See on ⁴¹⁸³Mark 3:18. The word occurs only in John's Gospel.

Fellow-disciples (συμμαθηταῖς). Only here in the New Testament.

We may die. "He will die for the love which he has, but he will not affect the faith which he has not" (Westcott).

17. *Had lain in the grave four days already* (τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ). Literally, found him *having already four days in the tomb*.

18. *Fifteen furlongs.* About two miles.

19. *Many of the Jews came.* Rev., rightly, *had come*. The tense is the pluperfect. Lazarus' friendship with Jesus had not caused him to be regarded as an apostate, at whose burial every indignity would have been shown. People were even to array themselves in white, festive garments in demonstration of joy. Here, on the contrary, every token of sympathy and respect seems to have been shown.

To Martha and Mary (πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν). Literally, *to those about Martha and Mary*; a Greek idiom for *Martha and Mary and their companions, or attendants*. Compare οἱ περὶ Παῦλον, *Paul and his companions* (⁴¹⁸³Acts 13:13). Somewhat analogous is our familiar idiom when we speak of going to visit a household: *I am going to Smith's or Brown's*, by which we include the head of the household with its members. Westcott and Hort and Tregelles, however, read πρὸς τὴν Μάρθαν κ. Μ., *to Martha and Mary*. So also the Revisers' text.

20. *That Jesus was coming* (ὅτι ὁ Ἰησοῦς ἔρχεται). Literally, *is coming*. The exact words of the message: *Jesus is coming*.

Went and met (ὑπήντησεν). The verb means *to go to meet*.

22. *Wilt ask of God* (αἰτήση τὸν Θεόν). The verb αἰτέω is used of the asking of an inferior from a superior. Ἐρωτάω is to ask on equal terms, and hence is always used by Christ of His own asking from the Father, in the consciousness of His equal dignity. Hence Martha, as Trenchard observes, "plainly reveals her poor, unworthy conception of His person, that she recognizes in Him no more than a prophet, when she ascribes that asking (αἰτεῖσθαι) to Him which He never ascribes to Himself" ("Synonyms"). Bengel says: "Martha did not speak in Greek, yet John expresses her inaccurate remark, which the Lord kindly tolerated." See on ⁴¹⁵²Matthew 15:23.

24. *In the resurrection.* Wyc., *the again rising*.

25. *I am the resurrection and the life.* The words *I am* are very significant. Martha had stated the resurrection rather as *a doctrine, a current tenet*: Jesus states it as *a fact*, identified with His own person. He does not say, *I raise the dead*; *I perform* the resurrection, but *I am* the resurrection, In His

own person, representing humanity, He exhibits man as immortal, but immortal only through union with Him.

The life. The life is the larger and inclusive idea. Resurrection is involved in life as an incident developed by the temporary and apparent triumph of death. All true life is in Christ. In Him is lodged everything that is essential to life, in its origin, its maintenance, and its consummation, and all this is conveyed to the believer in his union with Him. This life is not affected by death. "Every believer is in reality and forever sheltered from death. To die with full light, in the clear certainty of the life which is in Jesus, to die only to continue to live to Him, is no longer that fact which human language designates by the name of death. It is as though Jesus had said: In me death is certain to live, and the living is certain never to die" (Godet). On ζωή, *life*, see on 1:4.

He were dead (ἀποθάνη). The aorist denotes *an event*, not *a condition*. Hence, much better, Rev., *though he die*.

27. I believe (πεπίστευκα). Literally, *I have believed*. The perfect tense. So Rev. Martha goes back to her previous belief, which consists in the recognition of Christ as her Lord. Whatever faith she has in this new revelation of Christ rests upon the truth that He is the Anointed, the Son of God, even He that cometh into the world.

28. The Master (ὁ διδάσκαλος). Literally, *the teacher*. Westcott remarks that this title opens a glimpse into the private intercourse of the Lord and the disciples: so they spoke of Him.

Is come (πάρεστιν). Literally, *is present*. Rev., *is here*.

29. Arose and came (ἤγέρθη καὶ ἦρχετο). The aorist, *arose*, marks the single, instantaneous act of rising. The imperfect, *was coming*, the progress towards Jesus.

31. Saying (λέγοντες). The best texts read δόξαντες, *supposing*. So Rev.

She goeth (ὑπάγει). *Withdraweth* from our company. See on 6:21; 8:21.

To weep (ἵνα κλάυση). Rev., in margin, *wail*. The word means *loud* weeping. See ^{402B} Matthew 2:18; ^{413B} Mark 5:38; and on ^{402C} Luke 6:21; 7:32.

33. *He groaned in the spirit* (ἐνεβριμήσατο τῷ πνεύματι). See on ^{<104>}Mark 1:43. The word for *groaned* occurs three times elsewhere: ^{<105>}Matthew 9:30; ^{<106>}Mark 1:43; 14:5. In every case it expresses a *charge*, or *remonstrance*, accompanied with a feeling of displeasure. On this passage there are two lines of interpretation, both of them assuming the meaning just stated.

(1) Τῷ πνευ.ματι, *the spirit*, is regarded as the object of Jesus' inward charge or remonstrance. This is explained variously: as that Jesus sternly rebuked the natural shrinking of His human spirit, and summoned it to the decisive conflict with death; or that He checked its impulse to put forth His divine energy at once.

(2) Takes *in the spirit*, as representing *the sphere of feeling*, as 13:21; ^{<107>}Mark 8:12; ^{<108>}Luke 10:21. Some explain the feeling as indignation at the hypocritical mourning of the Jews, or at their unbelief and the sisters' misapprehension; others as indignation at the temporary triumph of Satan, who had the power of death.

The interpretation which explains τῷ πνεύματι as the sphere of feeling is to be preferred. Comp. ver. 38, *in himself*. The nature of the particular emotion of Jesus must remain largely a matter of conjecture. Rev. renders, in margin, *was moved with indignation in the spirit*.

Was troubled (ἐτάραξεν ἑαυτὸν). Literally, *troubled Himself*. Probably of the outward manifestation of His strong feeling.

35. *Wept* (ἐδάκρυσεν). A different verb from that in ver. 31. From δάκρυ, *tear*, and meaning *to shed tears, to weep silently*. Only here in the New Testament. Κλαίω, *to weep audibly*, is once used of our Lord in ^{<109>}Luke 19:41. "The very Gospel in which the deity of Jesus is most clearly asserted, is also that which makes us best acquainted with the profoundly human side of His life" (Godet). How far such a conception of deity is removed from the pagan ideal, may be seen by even a superficial study of the classics. Homer's gods and goddesses weep and bellow when wounded, but are not touched with the feeling of human infirmity^{fb37} (see on 3:16). "The gods," says Gladstone, "while they dispense afflictions upon earth, which are neither sweetened by love, nor elevated by a distinct

disciplinary purpose, take care to keep themselves beyond all touch of grief or care.”

*“The gods ordain
The lot of man to suffer, while themselves
Are free from care.” — “Iliad,” xxiv., 525.*

So Diana, when appealed to by the wretched Hippolytus for sympathy, replies:

*“I see thy love, but must not shed a tear.”
Euripides, “Hippolytes,” 1396.*

The Roman satirist unconsciously bears witness to the profound truthfulness and beauty of this picture of the weeping Savior, in the words: “Nature confesses that she gives the tenderest of hearts to the human race by giving them tears: this is the best part of our sensations” (Juvenal, “Satire” 15:131-133).

36. *Loved* (ἐφίλει). Not the word in ver. 5. See on 5:20, and compare 20:2.

37. *Of the blind* (τοῦ τυφλοῦ). Referring to the restoration of the blind man in ch. 9. The A.V. is too indefinite. Rev., rightly, *of him that was blind*.

Have caused, etc. This saying of the Jews may have been uttered ironically, in which case it throws light on the meaning of *groaned in the spirit* (ver. 33) and of *groaning in Himself* in the next verse. But the words may have been spoken sincerely.

38. *Lay upon* (ἐπέκειτο). This would be the meaning if the tomb were a vertical pit; but if hollowed horizontally into the rock, it may mean *lay against*. The traditional tomb of Lazarus is of the former kind, being descended into by a ladder.

Take ye away. The stone was placed over the entrance mainly to guard against wild beasts, and could easily be removed.

The sister of him that was dead. An apparently superfluous detail, but added in order to give point to her remonstrance at the removal of the stone, by emphasizing the natural reluctance of a sister to have the corrupted body of her brother exposed.

Stinketh (ὄζει). Only here in the New Testament. Not indicating *an experience of her sense*, which has been maintained by some expositors, and sometimes expressed in the pictorial treatment of the subject, ^{fb38} but merely her inference from the fact that he had been dead four days.

He hath been dead four days (τεταρταίος ἔστιν). A peculiar Greek idiom. *He is a fourth-day man*. So ^{<403>}Acts 28:13, *after one day*: literally, *being second-day men*, The common Jewish idea was that the soul hovered about the body until the third day, when corruption began, and it took its flight.

41. *From the place where the dead was laid*. Omit.

42. *The people* (τὸν ὄχλον). In view of the distinction which John habitually makes between *the Jews and the multitude*, the use of the latter term here is noticeable, since *Jews* occurs at vv. 19, 31, 36. It would seem to indicate that a miscellaneous crowd had gathered. Rev., *the multitude*. See on 1:19.

43. *Come forth* (δεῦρο ἔξω). Literally, *hither forth*.

44. *Grave-clothes* (κειρίαις). Literally, *swathing-bands*. Only here in the New Testament. In 19:40; 20:5, 7, ὀθόνια, *linen bands*, is used.

A napkin (σουδαρι.φ). See on ^{<201>}Luke 19:20.

It is interesting to compare this Gospel picture of sisterly affection under the shadow of death, with the same sentiment as exhibited in Greek tragedy, especially in Sophocles, by whom it is developed with wonderful power, both in the “Antigone” and in the “Electra.”

In the former, Antigone, the consummate female figure of the Greek drama, falls a victim to her love for her dead brother. Both here, and in the “Electra,” sisterly love is complicated with another and sterner sentiment: in the “Antigone” with indignant defiance of the edict which refuses burial to her brother; in the “Electra” with the long-cherished craving for vengeance. Electra longs for her absent brother Orestes, as the minister of retribution rather than as the solace of loneliness and sorrow. His supposed death is to her, therefore, chiefly the defeat of the passionate, deadly purpose of her whole life. Antigone lives for her kindred, and is

sustained under her own sad fate by the hope of rejoining them in the next world. She believes in the permanence of personal existence.

*“And yet I go and feed myself with hopes
That I shall meet them, by my father loved,
Dear to my mother, well-beloved of thee,
Thou darling brother” (897-900).*

And again,

*“Loved, I shall be with him whom I have loved
Guilty of holiest crime. More time is mine
In which to share the favor of the dead,
Than that of those who live; for I shall rest
Forever there” (73-76).*

No such hope illuminates the grief of Electra.

*“Ah, Orestes!
Dear brother, in thy death thou slayest me;
For thou art gone, bereaving my poor heart
Of all the little hope that yet remained
That thou wouldst come, a living minister
Of vengeance for thy father and for me” (807-812).*

And again,

*“If thou suggestest any hope from those
So clearly gone to Hades, then on me,
Wasting with sorrow, thou wilt trample more” (832-834).*

When she is asked,

“What! shall I ever bring the dead to life?”

she replies,

“I meant not that: I am not quite so mad.”

In the household of Bethany, the grief of the two sisters, unlike that of the Greek maidens, is unmixed with any other sentiment, save perhaps a tinge of a feeling bordering on reproach that Jesus had not been there to avert their calamity. Comfort from the hope of reunion with the dead is not expressed by them, and is hardly implied in their assertion of the doctrine of a future resurrection, which to them, is a general matter having little or no bearing on their personal grief. In this particular, so far as expression

indicates, the advantage is on the side of the Theban maiden. Though her hope is the outgrowth of her affection rather than of her religious training — a thought which is the child of a wish — she never loses her grasp upon the expectation of rejoining her beloved dead.

But the gospel story is thrown into strongest contrast with the classical by the truth of resurrection which dominates it in the person and energy of the Lord of life. Jesus enters at once as the consolation of bereaved love, and the eternal solution of the problem of life and death. The idea which Electra sneered at as madness, is here a realized fact. Beautiful, wonderful as is the action which the drama evolves out of the conflict of sisterly love with death, the curtain falls on death as victor. Into the gospel story Jesus brings a benefaction, a lesson, and a triumph. His warm sympathy, His comforting words, His tears at His friend's tomb, are in significant contrast with the politic, timid, at times reproachful attitude of the chorus of Theban elders towards Antigone. The consummation of both dramas is unmitigated horror. Suicide solves the problem for Antigone, and Electra receives back her brother as from the dead, only to incite him to murder, and to gloat with him over the victims. It is a beautiful feature of the Gospel narrative that it seems, if we may so speak, to retire with an instinctive delicacy from the joy of that reunited household. It breaks off abruptly with the words, "Loose him, and let him go." The imagination alone follows the sisters with their brother, perchance with Christ, behind the closed door, and hears the sacred interchanges of that wonderful communing. Tennyson, with a deep and truly Christian perception, has struck its key-note.

*“Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits!
And He that brought him back is there.
Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face
And rests upon the Life indeed.”
“In Memoriam.”*

45. *The things which Jesus did.* The best texts omit *Jesus*. Some read δ , *that which* He did; others $\delta\alpha$, *the things which*.

46. *Some of them.* Not of the Jews who had come to Mary, but some of the Jews, some perhaps who had joined the crowd from curiosity.

47. *The chief priests.* Of the Sadducean party. This should be constantly kept in mind in reading both John's narrative and that of the Synoptists. The Sadducees, represented by the chief priests, are the leaders in the more decisive measures against Christ. Throughout this Gospel the form of expression is either *the chief priests* alone, or the chief priests *and* the Pharisees. The only mention of the Pharisees in the history of the passion is ^{<126>}Matthew 27:62, where also the expression is *the chief priests and Pharisees*. The chief priests are the deadly enemies of Christ (^{<115>}Matthew 26:3,14). Similarly, in the Acts, the opposition to the Christians is headed by the priests and Sadducees, who represent the same party. In the two instances where the Pharisees appear, they incline to favor the Christians (5:34; 23:6).

47. *A council* (συνέδριον). Correctly, and not *the* council, which would require the article. The meaning is, they called a *sitting* of the Sanhedrim; probably as distinguished from a formal meeting of that body.

What do we? The present tense, indicating an emergency. This man is at work teaching and working miracles, and what are *we* doing?

48. *Place and nation* (τὸν τόπον καὶ τὸ ἔθνος). *Place*, the temple and city (^{<113>}Acts 6:13; 21:28; ^{<115>}Matthew 24:15). *Nation*, the civil organization. See on ^{<112>}1 Peter 2:9; ^{<112>}Luke 2:32 In the Sanhedrim were many devoted adherents of Rome, and the rest were well aware of the weakness of the national power.

49. *Caiaphas.* A Sadducee, who held the office for eighteen years.

That year. This has been cited to show that John is guilty of a historical error, since, according to the Mosaic law, the high priesthood was held for life. The occurrence of the phrase three times (vv. 49, 51) is significant, and, so far from indicating an error, goes to connect the office of Caiaphas with his part in accomplishing the death of Christ. It devolved on the High Priest to offer every year the great sacrifice of atonement for sin; and in *that year*, that memorable year, it fell to Caiaphas to be the instrument of the sacrifice of Him that taketh away the sin of the world. Dante places

Caiaphas and his father-in-law, Annas, far down in Hell in the Bolgia of the Hypocrites:

“to mine eyes there rushed
 One crucified with three stakes on the ground.
 When me he saw, he writhed himself all over,
 Blowing into his beard with suspirations;
 And the friar Catalan who noticed this,
 Said to me: ‘This transfixed one whom thou seest,
 Counsellèd the Pharisees that it was meet
 To put one man to torture for the people.
 Crosswise and naked is he on the path,
 As thou perceivest; and he needs must feel,
 Whoever passes, first how much he weighs;
 And in like mode his father-in-law is punished
 Within this moat, and the others of the council,
 Which for the Jews was a malignant seed.”
 “Inferno,” xxiii., 110-129..

Dean Plumptre suggests that the punishment described by the poet seems to reproduce the thought of ^{<2512>}Isaiah 51:23.

50. *People* — *nation* (τοῦ λαοῦ — τὸ ἔθνος). The former *theocratic nation*, the people of God: the latter, *the body politic*. See on ^{<4010>}1 Peter 2:9.

52. *Nation* (ἔθνος). John does not use the word *λαός*, *people*, which Caiaphas had just employed. The Jews were no longer a *people*, only one of the *nations* of the world. He wishes to set the Gentiles over against the Jews, and this distinction was national. Moreover, John points out in this word the fact that the work of Christ was not to be for any *people* as specially chosen of God, but for all *nations*.

54. *Wilderness*. The wild hill-country, northeast of Jerusalem.

Ephraim. The site is uncertain. Commonly taken as *Ophrah* (^{<4937>}1 Samuel 13:17), or *Ephraim* (^{<4439>}2 Chronicles 13:19), and identified with *el-Taiyibeh*, sixteen miles from Jerusalem, and situated on a hill which commands the Jordan valley.

55-57. Compare ^{<4306>}Matthew 26:6-13; ^{<4148>}Mark 14:3-9.

CHAPTER 12

1. *Which had been dead.* (Omit.)

He raised. For *He*, read *Jesus*.

3. *A pound* (λίτραν). Only here and 19:39. Matthew and Mark, ἀλάβαστρον, a flask.

Of spikenard (νάρδου πιστικῆς). So Mark. See on ^{414B}Mark 14:3.

Very precious (πολυτίμου). Literally, of *much* value. Matthew has βαρυτίμου, of *weighty* value.

Anointed. See on 11:2.

Feet. The Synoptists mention only the pouring on the head.

4. *Simon's son.* Omit.

5. *Three hundred pence* (τριακοσίων δηναρίων). Or three hundred denarii. On the denarius, see on ^{410B}Matthew 20:2. Mark says *more* than three hundred pence. Three hundred denarii would be about fifty dollars, or twice that amount if we reckon according to the purchasing power.

The poor (πτωχοῖς). See on ^{418B}Matthew 5:3. No article: *to poor people*.

6. *And had the bag, and bare what was put therein* (καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν). The best texts read ἔχων, *having*, and omit the second καὶ *and*. The rendering would then be, *and having the bag bare*, etc.

The bag (γλωσσόκομον). Only here and 13:29. Originally a box for keeping the mouth-pieces of wind instruments. From γλώσσα, *tongue*, and κομέω, *to tend*. The word was also used for a *coffin*. Josephus applies it to the coffer in which the golden mice and emeralds were preserved (^{401B}1 Samuel 6:11). In the Septuagint, of the chest which Joash had provided for receiving contributions for the repairing of the Lord's house (^{418B}2 Chronicles 24:8). Rev. gives *box*, in margin.

Bare (ἐβάσταζεν). *Carried away or purloined*. This meaning is rather imparted by the context than residing in the verb itself, *i.e.*, according to New Testament usage (see on 10:21). Unquestionably it has this meaning in later Greek, frequently in Josephus.^{fb39} Render, therefore, as Rev., *took away*. The rendering of the A.V. is tautological.

7. *Let her alone: against the day of my burying hath she kept this* (ἄφες αὐτήν εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ). This passage presents great difficulty. According to the reading just given, the meaning is that Mary had kept the ointment, perhaps out of the store provided for Lazarus' burial, against the day of Christ's preparation for the tomb. The word ἐνταφιασμοῦ is wrongly rendered *burial*. It means the *preparation* for burial, the *laying out*, or *embalmmnt*. It is explained by 19:40, as the binding in linen cloths with spices, "as the manner of the Jews is ἐνταφιάζειν *to prepare for burial*," not *to bury*. It is the Latin *pollingere, to wash and prepare a corpse for the funeral pile*. Hence the name of the servant to whom this duty was committed was *pollinctor*. He was a slave of the *libitinarius*, or furnishing undertaker. Mary, then, has kept the ointment in order to embalm Jesus with it on this day, as though He were already dead. This is the sense of the Synoptists. Matthew (26:12) says, *she did it with reference to my preparation for burial*. Mark, *she anticipated to anoint*.

The reading of the Received Text is, however, disputed. The best textual critics agree that the perfect, τετήρηκεν, *she hath kept*, was substituted for the original reading τηρήσει, the aorist, *she may keep*, or *may have kept*, by some one who was trying to bring the text into harmony with ^{414B}Mark 14:8; not understanding how she could keep for His burial that which she poured out now. Some, however, urge the exact contrary, namely, that the perfect is the original reading, and that the aorist is a correction by critics who were occupied with the notion that no man is embalmed before his death, or who failed to see how the ointment could have been kept already, as it might naturally be supposed to have been just purchased. (So Godet and Field.)

According to the corrected reading, ἴνα, *in order that*, is inserted after ἄφες αὐτήν, *let her alone*, or *suffer her*; τετήρηκεν, *hath kept*, is changed

to **τηρήσει**, *may keep*, and the whole is rendered, *suffer her to keep it against the day of my burying*. So Rev.

But it is difficult to see why Christ should desire to have kept for His embalmment what had already been poured out upon Him. Some, as Meyer, assume that only a *part* of the ointment was poured out, and refer **αὐτό**, *it*, to the part remaining. “Let her alone, *that she may not give away to the poor this ointment, of which she has just used a portion for the anointing of my feet, but preserve it for the day of my embalming.*” Canon Westcott inclines to this view of the use of only a part. But the inference from the synoptic narratives can be only that the whole contents of the flask were used, and the mention of the *pound* by John, and the charge of *waste* are to the same effect. There is nothing whatever to warrant a contrary supposition.

Others explain, *suffer her to have kept it*, or *suffer that she may have kept it*. So Westcott, who says: “The idiom by which a speaker throws himself into the past, and regards what is done as still a purpose, is common to all languages.”

Others, again, retain the meaning *let her alone*, and render **ἵνα**, *in order that*, with an ellipsis, thus: “Let her alone: (she hath not sold her treasure) *in order that she might keep it,*” etc.

The old rendering, as A.V., is the simplest, and gives a perfectly intelligible and consistent sense. If, however, this must be rejected, it seems, on the whole, best to adopt the marginal reading of the Rev., with the elliptical **ἵνα**: *let her alone: it was that she might keep it*. This preserves the prohibitory force of **ἄφες αὐτήν**, which is implied in ^{<133>}Matthew 26:10, and is unquestionable in ^{<146>}Mark 14:6. Compare ^{<154>}Matthew 15:14; 19:14; 27:49. ^{fb40}

Note that the promise of the future repute of this act (^{<133>}Matthew 26:13; ^{<149>}Mark 14:9) is omitted by the only Evangelist who records Mary’s name in connection with it.

9. Much people (**ὄχλος πολλὸς**). The best texts insert the article, which converts the expression into the current phrase, *the common people*. So Rev.

Knew (ἔγνων). Rev., more correctly, *learned*. They *came to know*.

10. *The chief priests*. See on ver. 47.

11. *Went away* (ὑπήγον). *Withdrew* from their company.

12-19. Compare ^{<4201>}Matthew 21:1-11; ^{<4111>}Mark 11:1-11; ^{<4202>}Luke 19:29-44.

12. *A great multitude* (ὄχλος πολὺς). Some editors add the article and render, *the common people*.

13. *Branches of palms* (τὰ βράια τῶν φοινίκων). The A.V. overlooks both the articles, *the branches of the palms*. βράια occurs only here in the New Testament, and means *palm branches*, or, strictly, *tops* of the palms where the fruit is produced. *Of the palms* may have been added by John for readers unacquainted with the technical term, but the expression *palm branches of the palms*, is similar to *housemaster of the house* (οἰκοδεσπότης τῆς οἰκίας, ^{<4221>}Luke 22:11). The articles are commonly explained as marking the trees which were by the wayside on the route of the procession. Some think that they point to the *well-known* palm branches connected with the Feast of Tabernacles. On the different terms employed by the Evangelists for “branches,” see on ^{<4118>}Mark 11:8.

To meet (εἰς ὑπάντησιν). Very literally, *to a going to meet*.

Cried (ἔκραζον). Imperfect, *kept crying* as he advanced.

Hosanna. Meaning *O save!*

Blessed (εὐλογημένος). A different word from the *blessed* of ^{<4118>}Matthew 5:3 (μακάριος). This is the perfect participle of the verb εὐλογέω, *to speak well of, praise*, hence our *eulogy*. Matthew’s word applies to *character*; this to *repute*. The ascription of praise here is from Psalms 118:25, 26. This Psalm, according to Perowne, was composed originally for the first celebration of the Feast of Tabernacles after the completion of the sacred temple. The words of the twenty-fifth verse were sung during that feast, when the altar of burnt-offering was solemnly compassed; that is, once on each of the first six days of the feast, and seven times on the seventh day. This seventh day was called “the Great Hosanna,” and not only the prayers for the feast, but even the branches of trees, including the myrtles which were attached to the palm branch, were called “Hosannas.”

The King of Israel. The best texts add **καὶ**, *even* the king, etc.

14. *A young ass* (ὄνάριον). Only here in the New Testament. Matthew mentions an ass and a colt; Mark and Luke a colt only.

18. *Met* (ὑπήντησεν). The verb means *to go to meet*. Hence Rev., *went and met*.

19. *Is gone after Him* (ὀπίσω αὐτοῦ ἀπήλθεν). The phrase occurs only here. Literally, is gone *away*.

20. *Greeks* (Ἑλληνας). Gentiles, not Hellenists. See on ^{<401>}Acts 6:1. Jesus comes into contact with the Gentile world at His birth (the Magi) and at the close of His ministry.

22. *Philip — Andrew.* They appear together in 1:45; 6:7, 8. Compare ^{<405>}Mark 3:18.

23. *Answered* (ἀπεκρίνατο). The best texts read ἀποκρίνεται, *answereth*.

The hour is come, that (ἐλήλυθεν ἡ ὥρα ἵνα). This is not equivalent to “the hour is come *in which*.” *The hour* is used absolutely: the *critical* hour is come *in order that* the Son, etc.

24. *Verily, verily.* See on 1:51; 10:1.

A corn (ὁ κόκκος). Properly, *the* corn or grain. The article should be inserted in the translation, because Jesus is citing the wheat-grain as a familiar type of that which contains in itself the germ of life. So *wheat* has the article: *the* corn of *the* wheat. The selection of the *corn of wheat* as an illustration acquires a peculiar interest from the fact of its being addressed to Greeks, familiar with the Eleusinian mysteries celebrated in their own country. These mysteries were based on the legend of Dionysus (Bacchus). According to the legend his original name was Zagreus. He was the son of Zeus (Jupiter) by his own daughter Persephone (Proserpina), and was destined to succeed to supreme dominion and to the wielding of the thunderbolt. The jealousy of Here (Juno), the wife of Zeus, incited the Titans against him, who killed him while he was contemplating his face in a mirror, cut up his body, and boiled it in a caldron, leaving only the heart. Zeus, in his wrath, hurled the Titans to Tartarus, and Apollo collected the

remains of Zagreus and buried them. The heart was given to Semele, and Zagreus was born again from her under the form of Dionysus. The mysteries represented the original birth from the serpent, the murder and dismemberment of the child, and the revenge inflicted by Zeus; and the symbols exhibited — the dice, ball, top, mirror, and apple — signified the toys with which the Titans allured the child into their power. Then followed the restoration to life; Demeter (Ceres) the goddess of agriculture, the mother of food, putting the limbs together, and giving her maternal breasts to the child. All this was preparatory to the great Eleusinia, in which the risen Dionysus in the freshness of his second life was conducted from Athens to Eleusis in joyful procession. An ear of corn, plucked in solemn silence, was exhibited to the initiated as the object of mystical contemplation, as the symbol of the God, prematurely killed, but, like the ear enclosing the seed-corn, bearing within himself the germ of a second life.

With this mingled the legend of Persephone, the daughter of Demeter, who was carried off by Pluto to the infernal world. The mother wandered over the earth seeking her daughter, and having found her, applied to Zeus, through whose intervention Persephone, while condemned to Hades for a part of the year, was allowed to remain upon earth during the other part. Thus the story became the symbol of vegetation, which shoots forth in spring, and the power of which withdraws into the earth at other seasons of the year. These features of the mysteries set forth, and with the same symbol as that employed by Christ here, the crude pagan conception of life rising out of death.

Alone (αὐτὸς μόνος). Literally, *itself alone*. Rev., *by itself alone*.

25. Life (ψυχὴν). See on ^{<4124>}Mark 12:30; ^{<4144>}Luke 1:46.

Shall lose (ἄπολέσει). The best texts read ἀπολλύει, *loseth*. See on ^{<4125>}Luke 9:25.

In this world. This earthly economy, regarded as alien and hostile to God. The words are added in order to explain the strong phrase, *hateth his life or soul*.

Shall keep (φυλάξει). See on ^{<4104>}1 Peter 1:4.

26. *Serve* (δῖακονῆ). See on ⁴¹¹Matthew 20:26; ⁴⁰⁸Mark 9:35; ⁴⁰¹1 Peter 1:12.

***Me* (ἐμοῖ).** Notice the emphatic recurrence of the pronoun in this verse.

My Father. Rev., rightly, *the* Father. “Very much of the exact force of St. John’s record of the Lord’s words appears to depend upon the different conceptions of the two forms under which the fatherhood of God is described. God is spoken of as ‘*the* Father’ and as ‘*my* Father.’ Generally it may be said that the former title expresses the original relation of God to being, and specially to humanity, in virtue of man’s creation in the divine image; and the latter more particularly the relation of the Father to the Son incarnate, and so indirectly to man in virtue of the incarnation. The former suggests those thoughts which spring from the consideration of the absolute moral connection of man with God; the latter, those which spring from what is made known to us through revelation of the connection of the incarnate Son with God and with man. ‘The Father’ corresponds, under this aspect, with the group of ideas gathered up in the Lord’s titles, ‘the Son’” ‘the Son of man;’ and ‘my Father’ with those which are gathered up in the title ‘the Son of God,’ ‘the Christ’” (Westcott).

27. *My soul.* See reff. on ver. 25. The *soul*, ψυχή, is the seat of the *human* affections; the *spirit* (πνεῦμα) of the *religious* affections.

***Is troubled* (τετάρρακται).** The perfect tense; *has been* disturbed and *remains* troubled. The same verb as in 11:33. Notice that there it is said He groaned *in the spirit* (τῷ πνεύματι). His inward agitation did not arise from personal sorrow or sympathy, but from some shock to His moral and spiritual sense.

What shall I say? A natural expression out of the depths of our Lord’s humanity. How shall I express my emotion? Some commentators connect this with the following clause, *shall I say, Father, save me*, etc. But this does not agree with the context, and represents a hesitation in the mind of Jesus which found no place there. ^{fb41}

Save me. The shrinking from suffering belongs to the human personality of our Lord (compare Matthew 39); but the prayer, *save me from this hour*, is not for deliverance from suffering, but for victory in the approaching

trial. See ^{<300>}Hebrews 5:7. The expression is very vivid. “Save me *out of* this hour.”

For this cause. Explained by *glorify thy name*. For this use, namely, that the Father’s name might be glorified.

28. *Glorify* (δόξασον). (Wyc., *clarify*, as the Vulgate *clarifca*.)

Name. See on Matthew:19.

30. *For my sake.* Emphatic in the Greek order. It is not *for my sake* that this voice hath come.

31. *The prince of this world* (ὁ ἄρχων τοῦ κόσμου τούτου). The phrase occurs only in the Gospel; here, 14:30; 16:11.

Shall be cast out (ἐκβληθήσεται ἔξω). In every case but one where the word ἐκβάλλω occurs in John, it is used of casting out from a holy place or society. See 2:15; 9:34, 3; 3 John 10; ^{<611>}Revelation 12:2. Compare ^{<300>}John 10:4.

32. *Be lifted up* (ὑψωθῶ). See on 3:14. The primary reference is to the cross, but there is included a reference to the resurrection and ascension. Bengel says: “In the very cross there was already something tending towards glory.” Wyc., *enhanced*.

From the earth (ἐκ τῆς γῆς). Literally, *out of* the earth.

Will draw (ἐλκύσω). See on 6:44.

All men (πάντας). Some high authorities read πάντα, *all things*.

Unto Me (πρὸς ἑμαυτόν). Rev., rightly, *unto myself*: in contrast with *the prince of this world*.

34. *The law.* See on 10:34.

35 *With you* (μεθ’ ὑμῶν). The best texts read πάντα, *among you*.

While ye have (ἕως). The best texts read ὥς, *as*: *walk in conformity with the fact that you have the Light among you*.

Lest darkness come upon you (ἵνα μὴ σξοτία ὑμᾶς καταλάβῃ). Rev., better, *that darkness overtake you not*. On *overtake* see on *take*, ^{<4198>}Mark 9:18; and *perceived*, ^{<4413>}Acts 4:13.

40. *He hath blinded*, etc. These words of Isaiah are repeated five times in the New Testament as the description of the Jewish people in its latest stage of decay. ^{<4135>}Matthew 13:13; ^{<4141>}Mark 4:12; ^{<4180>}Luke 8:10; ^{<4320>}John 12:40; ^{<4436>}Acts 28:26.

Hardened (πεπώρωκεν). See on the kindred noun πώρωσις, *hardness*, ^{<4185>}Mark 3:5.

Understand (νόησωσιν). Rev., better, *perceive*. Mark has συνιώσιν, *understand*. See on *understanding*, ^{<4187>}Luke 2:47.

Be converted (ἐπιστραφῶσιν). See on ^{<4135>}Matthew 13:15; ^{<4222>}Luke 22:32. Rev., more accurately, *turn*, with the idea of turning *to* or *toward* something (ἐπί).

41. *When* (ὅτε). The best texts read ὅτι, *because*.

His glory. In the vision in the temple, ^{<2311>}Isaiah 6:1, 3, 5.

Of Him. Christ.

42. *Among the chief rulers* (καὶ ἐκ τῶν ἀρχόντων). Rev., more neatly and accurately, *even of the rulers*.

Believed on Him (ἐπίστευσαν εἰς αὐτόν). See on 1:12. It is to be noted that John here uses of this imperfect faith which refused to complete itself in confession, the formula for complete faith. Compare *believed in His name* (2:23), and see note there.

Confess Him (ὁμολόγουν). The *Him*, or, Rev., *it*, is not in the text. The verb is used absolutely. They did not *make confession*. See on ^{<4172>}Matthew 7:23; 10:32; 14:7.

Lest they should be put out of the synagogue (ἵνα μὴ ἀποσυνάγωγοι γένωνται). Better, *that they should not be*, etc. Compare Rev., ver. 35. On the phrase, *be put out of the synagogue*, see on 9:22.

43. Praise (δόξαν). Much better, Rev., *glory*, because suggesting a contrast with the vision of divine glory referred to in ver. 41. Compare 5:44.

Than (ἥπερ) The word cannot be rendered by a corresponding word in English. The force is, “more than the glory of God, *though He is so much more glorious.*” The word is found nowhere else in the New Testament. Some authorities read ὕπερ, *above*.

44. Cried (ἔκραξεν). This is not meant to relate a reappearance of Jesus in public. The close of His public ministry is noted at ver. 36. It is in continuation of the Evangelist’s own remarks, and introduces a summary of Jesus’ past teaching to the Jews.

Believeth — on Him that sent Me (πιστεύει — εἰς τὸν πέμψαντά με). This is the first and almost the only place in the Gospel where the words *believe on* are used with reference to the Father. This rendering in 5:24 is an error. See 14:1. The phrase is constantly associated with our Lord. At the same time it is to be noted that it contemplates the Father as the source of the special revelation of Christ, and therefore is not absolutely an exception to the habitual usage. The same is true of 14:1.

45. Seeth (θεωρεῖ). Rev., properly, *beholdeth*. Compare 14:9. The word is purposely chosen to mark an *intent, continuous* contemplation of Christ, issuing in ever larger knowledge of the Father.

I am come (ἔληλυθα). The perfect tense, pointing to the abiding result of His manifestation. Compare 5:43; 7:28; 8:42; 16:28; 18:37.

Abide in darkness. The phrase occurs only here. Compare ^{410B}1 John 2:9, 11; also 8:12; 12:35.

47. Believe not (μὴ πιστεύση). The best texts read φυλάξῃ, *keep* (them).

Came (ἦλθον). The aorist tense, pointing to the *purpose* of the coming, as *I am come* (ver. 46) to the *result*. Compare 8:14; 9:39; 10:10; 12:27, 47; 15:22. Both tenses are found in 8:42; 16:28.

48. Rejecteth (ἄθετῶν). See on ^{410C}Luke 7:30.

The word (ὁ λόγος). Comprehending all the *sayings* (ρήματα).

The same (ἐκεῖνος). *That*. The pronoun of remote reference Westcott finely remarks: “The resumptive, isolating pronoun places in emphatic prominence the teaching which is regarded as past, and separated from those to whom it was addressed. It stands, as it were, in the distance, as a witness and an accuser.”

The last day. Peculiar to John. See 6:39.

49. *Of myself* (ἐξ ἑμαυτοῦ). *Out of myself*. This formula occurs only here. The usual expression is ἀπ’ ἑμαυτοῦ. Ἀπό, *from*, as distinguished from ἐκ, *out of*, marks rather the *point of departure*, while ἐκ, including this idea, emphasizes the point of departure as the living and impelling *source* of that which issues forth. In 7:17, we read, “whether it be *out of God* (ἐκ τοῦ Θεοῦ), or whether I speak *from myself* (ἀπ’ ἑμαυτοῦ).”

Gave (ἔδωκεν). The best texts read δέδεκεν, the perfect tense, *hath given*, the result of the gift still abiding. So Rev.

Say — speak (εἶπω — λαλήσω). The former relating to the *substance*, and the latter to the *form* of Jesus’ utterances.

CHAPTER 13

1. Before the Feast of the Passover. This clause is to be construed with ἠγάπησεν, *loved*, at the close of this verse. Notice that John, in mentioning the Passover, here drops the explanatory phrase *of the Jews* (11:55). It is not the Passover *of the Jews* which Jesus is about to celebrate, which had degenerated into an empty form, but the national ordinance, according to its true spirit, and with a development of its higher meaning.

Knowing (εἰδὼς). Or, *since he knew*.

His hour. See on 12:23, and compare 2:4.

That (ἵνα). *In order that*; marking the departure as a divine decree.

Depart (μεταβῆ). The compounded preposition *μετά*, signifies *passing over* from one sphere into another.

His own (τοῦς ἰδίους). See on ^{<400>}Acts 1:7. Compare 17:6 sqq.; ^{<402>}Acts 4:23; 24:23; ^{<508>}1 Timothy 5:8; ^{<811>}John 1:11.

He loved (ἠγάπησεν). Notice that John uses the word indicating the *discriminating* affection: the love of *choice* and *selection*. See on 5:20.

Unto the end (εἰς τέλος). Interpretations differ. The rendering of the A.V. and Rev. is of doubtful authority. The passages cited in support of this, ^{<102>}Matthew 10:22; 24:13; ^{<113>}Mark 13:13, may all be rendered to *the uttermost*. Moreover, other formulas are used where the meaning to *the end* is unquestionable. In ^{<122>}Revelation 2:26, the only other instance in John's writings where τέλος is used in an adverbial phrase the expression is ἄχρι τέλους, *unto the end*. Similarly ^{<301>}Hebrews 6:11. In ^{<301>}Hebrews 3:6, 14, μέχρι τέλους, *unto the end*. The phrase may mean *at last*, and so is rendered by many here, as Meyer, Lange, Thayer (Lex.). "At last He loved them;" that is, *showed them the last proof of His love*. This is the most probable rendering in ^{<205>}Luke 18:5, on which see note. It may also mean *to the uttermost, completely*. So Westcott and Godet. But I am inclined, with Meyer, to shrink from the "inappropriate gradation" which is thus implied, as though Jesus' love now reached a higher degree than before

(ἀγαπήσας). Hence I prefer the rendering *at last, or finally He loved them*, taking ἠγάπησεν, loved, in the sense of the *manifestation* of His love. This sense frequently attaches to the verb. See, for instance, ^{<310>}1 John 4:10 (“love viewed in its historic manifestation” Westcott), and compare ^{<330>}John 3:16; ^{<340>}Ephesians 2:4; 5:2, 25; ^{<320>}2 Thessalonians 2:16; ^{<360>}Revelation 3:9.

2. Supper being ended (δείπνου γενομένου). The most approved reading is γινομένου, the present participle, denoting *while a supper was in progress*. Hence Rev., rightly, *during supper*. The A.V. is wrong, even if the reading of the Received Text be retained; for in ver. 12 Jesus reclined again, and in ver. 26, the supper is still in progress. It should be, *supper having begun, or having been served*. ^{fb42} It is important to note the absence of the definite article: *a* supper, as distinguished from *the* feast, which also is designated by a different word.

Having now put (ἤδη βεβληκότος). Rev., better, *already*. *Put*, is literally, *thrown or cast*.

Into the heart of Judas. Meyer, strangely, refers the heart, not to Judas, but to the Devil himself; rendering, *the Devil having already formed the design that Judas should deliver Him up*. Godet does not speak too strongly when he says that “this meaning is insufferable.” ^{fb43}

3. Had given (δέδωκεν). The best texts read ἔδωκεν, *gave*, the aorist marking Jesus’ commission as given once for all.

Was come (ἐξῆλθε). This rendering would require the perfect tense. The aorist points to His coming as a historic fact, not as related to its result. See on 12:47. Rev., rightly, *came forth*.

Went (ὑπάγει). Present tense: *goeth; withdrawing* from the scenes of earth. Note the original order: *that it was from God He came forth, and unto God He is going*.

4. From the supper (ἐκ τοῦ δείπνου). *Out of* the group gathered at the table.

Laid aside (τίθησι). Present tense: *layeth aside*.

Garments (ἱμάτια). See on ^{<450>}Matthew 5:40. *Upper garments*.

Towel (λέντιον). A Latin word, *lintheum*. A linen cloth. Only here and ver. 5.

Girded (διέζωσεν). Only in this chapter and 21:7. The compound verb means *to bind or gird all round*.

5. A bason (νιπτῆρα). Only here in the New Testament. From **νίπτω**, *to wash*.

6. Dost thou wash (σύ μου νίπτεις)? The two pronouns *Thou, my*, stand together at the beginning of the sentence in emphatic contrast. *Dost thou of me* wash the feet?

7. Knowest — shalt know (οἶδας — γνώση). The A.V. ignores the distinction between the two words. “Thou knowest not” (οὐκ οἶδας), *of absolute and complete knowledge*. Thou shalt learn or perceive (γνώση), of knowledge gained by experience. See on 2:24.

Hereafter (μετὰ ταῦτα). Literally, *after these things*.

8. Never (οὐ μὴ — εἰς τὸν αἰῶνα). A very strong expression. Literally, *thou shalt by no means wash my feet as long as the world stands*.

10. He that is washed — wash his feet (ὁ λελουμένος — νίψασθαι). The A.V. obliterates the distinction between **λούω**, *to bathe*, to apply water to the whole body, and **νίπτω**, *to wash* a part of the body. Thus, when Dorcas died (⁴⁰⁸⁵Acts 9:37) they *bathed* her body (λούσαντες). The proverb in ⁴¹²²2 Peter 2:22, is about the sow that has been *bathed* all over (λουσαμένη). On the other hand, he who fasts must *wash* (νίψαι) his face (⁴⁰⁸⁷Matthew 6:17). Both verbs are always used of *living beings* in the New Testament. The word for washing *things*, as nets, garments, etc., is **πλύνω**. See ⁴⁰⁸²Luke 5:2. All three verbs occur in ⁴⁰⁸¹Leviticus 15:11 (Sept.).

11. Who should betray (τὸν παραδιδόντα). Literally, *him that is betraying*. So in ⁴⁰⁸²Matthew 26:2, the present tense is used, *is being betrayed* (παραδίδοται). See on ⁴⁰⁸²Matthew 4:12, and compare **προδότης**, *betrayed*, ⁴⁰⁸⁶Luke 6:16; ⁴⁰⁸⁵Acts 7:52; ⁴⁰⁸⁴2 Timothy 3:4.

12. Was set down (ἀναπεσὼν). Literally, *having reclined*. The guests reclined on couches, lying on the left side and leaning on the left hand. The

table was in the hollow square or oblong formed on three sides by the couches, the fourth side being open, and the table extending beyond the ends of the couches.

Know ye (γινώσκετε)? *Perceive* or *understand* ye?

13. Master (ὁ διδάσκαλος). Literally, *the Teacher*. Teacher and Lord were used, according to the Jewish titles *Rabbi* and *Mar*, corresponding to which the followers were *disciples* or *servants*.

14. Your. Inserted in A.V. Better, *the Lord* and *the Master* as Rev. Both have the article.

Ought (ὀφείλετε). The verb means *to owe*. It occurs several times in John's Epistles (1 John 2:6; 3:16; 4:11; 3 John 8). In the Gospel only here and 19:7. Compare Luke 17:10. In Matthew's version of the Lord's prayer occur the two kindred words ὀφείλνμα, *debt*, and ὀφειλέτης, *debtor*. Jesus here puts the obligation to ministry as a *debt* under which His disciples are laid by His ministry to them. The word *ought* is the past tense of *owe*. Δεῖ, *ought* or *must* (see 3:7, 14, 30, etc.) expresses an obligation *in the nature of things*; ὀφείλειν, *a special, personal obligation*.

15. Example (ὑπόδειγμα). On the three words used in the New Testament for *example*, ὑπόδειγμα, τύπος, and δείγμα, see on 2 Peter 2:6; 1 Peter 5:3; Jude 7.

16. Verily, verily. See on 1:51; 10:1.

The servant. No article. Better *a servant*, as Rev., *a bond-servant*.

He that is sent (ἀπόστολος). Literally, *an apostle*. See on Matthew 10:2.

17. Happy (μακάριοι). Better, as Rev., *blessed*. See on Matthew 5:3.

18. I have chosen (ἐξελεξάμην). Aorist tense, *I chose*. Not *elected to salvation*, but *chose as an apostle*.

That the scripture, etc. (ἵνα). Elliptical. We must supply *this choice was made* in order that, etc.

Eateth (τρώγων). With the exception of ^{<41B>}Matthew 24:38, the word occurs only in John. See on 6:54. Originally it means *to gnaw or crunch; to chew raw vegetables or fruits*, and hence often used of animals feeding, as Homer (“Odyssey,” 6:90), of mules feeding. Of course it has lost its original sense in the New Testament, as it did to some extent in classical Greek, though, as applied to men, it more commonly referred to eating vegetables or fruit, as Aristophanes (“Peace,” 1325) τρώγειν, *to eat figs*. The entire divorce in the New Testament from its primitive sense is shown in its application to the flesh of Christ (6:54). It is used by John only in connection with Christ.

Bread with me (μετ’ ἐμοῦ τὸν ἄρτον). Some editors read, μοῦ τὸν ἄρτον, *my bread*.

Heel (πτέρναν). Only here in the New Testament. The metaphor is of one administering a kick. Thus Plutarch, describing the robber Sciron, who was accustomed “out of insolence and wantonness to stretch forth his feet to strangers, commanding them to wash them, and then, when they did it, with a kick to send them down the rock into the sea” (“Theseus”). Some have explained the metaphor by the tripping up of one’s feet in wrestling; but, as Meyer justly says, “Jesus was not *overreached*.” The quotation is from the Hebrew, not the Septuagint of ^{<41C>}Psalms 41:9 (Sept. 40.). The Septuagint reads, “For the man of my peace in whom I hoped, who eateth my bread, magnified his cunning (περνισμόν, literally, *tripping up*) against me.”

19. *Now* (ἀπ’ ἄρτι). Rev., correctly, *from henceforth*. Compare 1:52; 14:7; ^{<42B>}Matthew 23:39.

I am he (ἐγώ εἰμι). Or, *I am*. See on 8:24.

21-35. Compare ^{<41B>}Matthew 26:21-25; ^{<41C>}Mark 14:18-21; ^{<42B>}Luke 21:21-23.

21. *Was troubled in Spirit*. See on 11:33; 12:27. The agitation was in the highest region of the spiritual life (πνεῦμα).

One of you shall betray me. So Matthew and Mark, with the addition of, *who eateth with me*. Luke, *the hand of him that betrayeth me is with me on the table*.

22. Looked (ἐβλεπον). The imperfect tense, *kept looking* as they doubted.

Doubting (ἀπορούμενοι). See on ^{<4161>}Mark 6:20.

He spake (λέγει). The present tense, *speakeeth*, introduced with lively effect.

23. Was leaning on Jesus' bosom (ἦν ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ). The Rev. renders, "there was *at the table* reclining," etc. *At the table* is added because the verb is the general term equivalent to *sitting at table*. "In Jesus' bosom," defines John's position relatively to the other guests. As the guests reclined upon the left arm, the feet being stretched out behind, the head of each would be near the breast of his companion on the left. Supposing that Jesus, Peter, and John were together, Jesus would occupy the central place, the place of honor, and John, being in front of Him, could readily lean back and speak to Him. Peter would be behind him.

Bosom. See on ^{<4163>}Luke 6:38. The Synoptists do not give this incident.

24. Beckoneth (νεύει). Literally, *noddeth*.

That he should ask who it should be (πυθέσθαι τίς ἄν εἴη). The best texts read, καὶ λέγει αὐτῷ εἰπε τίς ἐστίν, *and saith unto him, Tell us who it is*.

25. Lying (ἐπιπесῶν). This word is, literally, *to fall upon*, and is so rendered in almost every instance in the New Testament. In ^{<4160>}Mark 3:10, it is applied to the multitudes *pressing* upon Christ. It occurs, however, nowhere else in John, and therefore some of the best authorities read ἀναπесῶν, *leaning back*, a verb which John uses several times in the Gospel, as in ver. 12. ^{fb44} So Rev. Whichever of the two is read, it points out the distinction, which the A.V. misses by the translation *lying*, between ἦν ἀνακείμενος (ver. 23), which describes the reclining position of John throughout the meal, and the sudden change of posture pictured by ἀναπесῶν, *leaning back*. The distinction is enforced by the different preposition in each case: reclining *in* (ἐν) Jesus' bosom, and leaning *back* (ἀνά). Again, the words *bosom* and *breast* represent different words in the Greek; κόλπος representing more generally the bend formed by the front part of the reclining person, the *lap*, and στῆθος the breast proper. The

verb **ἀναπίπτω**, *to lean back*, always in the New Testament describes a change of position. It is used of a rower bending back for a fresh stroke. Plato, in the well-known passage of the “Phaedrus,” in which the soul is described under the figure of two horses and a charioteer, says that when the charioteer beholds the vision of love he is afraid, and *falls backward* (**ἀνέπεσεν**), so that he brings the steeds upon their haunches.

As he was (**οὕτως**). Inserted by the best texts, and not found in the A.V. Reclining *as he was*, he *leaned back*. The general attitude of reclining was maintained. Compare 4:6: “sat *thus* (**οὕτως**) on the well.” According to the original institution, the Passover was to be eaten *standing* (^{ⲉⲃⲏ}Exodus 12:11). After the Captivity the custom was changed, and the guests reclined. The Rabbis insisted that at least a part of the Paschal meal should be eaten in that position, because it was the manner of slaves to eat standing, and the recumbent position showed that they had been delivered from bondage into freedom.

Breast (**στῆθος**). From **ἵστημι**, *to cause to stand*. Hence, *that which stands out*. In later writings John was known as **ὁ ἐπιστήθιος**, *the one on the breast*, or *the bosom friend*.

26. To whom I shall give a sop when I have dipped it (**ὃ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω**). The best texts read **ὃ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ**, *for whom I shall dip the sop and give it him*.

Sop (**ψωμίον**). Only in this chapter. Diminutive from **ψωμός**, *a morsel*, which, in turn, is from **ψάω**, *to rub*, or *to crumble*. Homer, of the Cyclops:

*“Then from his mouth came bits (ψωμοί) of human flesh
Mingled with wine.”
“Odyssey,” ix., 374.*

And Xenophon: “And on one occasion having seen one of his companions at table tasting many dishes with one *bit* (**ψωμῶ**) of bread” (“Memorabilia,” 3:14, 15). The kindred verb **ψωμίζω**, rendered *feed*, occurs ^{ⲉⲃⲏ}Romans 12:20; ^{ⲉⲃⲏ}1 Corinthians 13:3. See also Septuagint, Psalms 79:5; 80:16. According to its etymology, the verb means *to feed with morsels*; and it was used by the Greeks of a nurse chewing the food and administering it to an infant. So Aristophanes: “And one laid the child to rest, and another bathed it, and another *fed* (**ἐψώμισεν**) it”

(“Lysistrate,” 19, 20). This sense may possibly color the word as used in ^{<62>}Romans 12:20: “If thine enemy hunger, *feed* (ψώμιζε) him;” *with tender care*. In ^{<33>}1 Corinthians 13:3, the original sense appears to be emphasized: “Though I *bestow* all my goods *to feed the poor* (ψωμίσω).” This idea is that of *doling away in morsels*. Dean Stanley says: “Who that has witnessed the almsgiving in a Catholic monastery, or the court of a Spanish or Sicilian bishop’s or archbishop’s palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the Apostle’s half satirical ψωμίσω?”

Dipped the sop. Compare ^{<87>}Matthew 26:23; ^{<114>}Mark 14:20. The regular sop of the Paschal supper consisted of the following things wrapped together: flesh of the Paschal lamb, a piece of unleavened bread, and bitter herbs. The sauce into which it was dipped does not belong to the original institution, but had been introduced before the days of Christ. According to one authority it consisted of only vinegar and water (compare ^{<81>}Ruth 2:14); others describe it as a mixture of vinegar, figs, dates, almonds, and spice. The flour which was used to thicken the sauce on ordinary occasions was forbidden at the Passover by the Rabbins, lest it might occasion a slight fermentation. According to some, the sauce was beaten up to the consistence of mortar, in order to commemorate the toils of the Israelites in laying bricks in Egypt.

To Judas Iscariot the son of Simon (Ἰούδα Σίμωνος Ἰσκαριώτη). The best texts read Ἰσκαριώτου. “Judas the son of *Simon Iscariot*.” So 6:71. The act was a mark of forbearance and goodwill toward the traitor, and a tacit appeal to his conscience against the contemplated treachery.

27. Then (τότε). With a peculiar emphasis, marking the decisive point at which Judas was finally committed to his dark deed. The token of goodwill which Jesus had offered, if it did not soften his heart would harden it; and Judas appears to have so interpreted it as to confirm him in his purpose.

Satan. The only occurrence of the word in this Gospel.

Into him (εἰς ἐκεῖνον). The pronoun of remote reference sets Judas apart from the company of the disciples.

Quickly (τάχιον). Literally, *more quickly*. The comparative implies a command to *hasten* his work, which was already begun.

29. The bag. See on 12:6.

Buy (ἀγόρασον). An incidental argument in favor of this gathering of the disciples having taken place on the evening of the Paschal feast. Had it been on the previous evening, no one would have thought of Judas going out at night to buy provisions *for the feast*, when there was the whole of the next day for it, nor would they have thought of his going out to seek the poor at that hour. The 15th Nisan, the time of the Passover celebration, was indeed invested with the sanctity of a Sabbath; but provision and preparation of the needful food was expressly allowed on that day. The Rabbinical rules even provided for the procuring of the Paschal lamb on the Passover eve when that happened to fall on the Sabbath.

Against the feast (εἰς τὴν ἑορτήν). Rev., better, *for the feast*. The Passover feast. The meal of which they had been partaking was the preliminary meal, at the close of which the Passover was celebrated; just as, subsequently, the Eucharist was celebrated at the close of the *Agape*, or love-feast. Notice the different word, ἑορτή, *feast*, instead of δειπνον, *supper*, and the article with *feast*.

To the poor. Perhaps to help them procure their Paschal lamb.

30. He (ἐκεῖνος). See on ver. 27.

31. Now. Marking a crisis, at which Jesus is relieved of the presence of the traitor, and accepts the consequences of his treachery.

Is — glorified (ἔδοξάσθη). Literally, *was glorified*. The aorist points to the withdrawal of Judas. Jesus was glorified through death, and His fate was sealed (humanly speaking) by Judas' going out. He speaks of the death and consequent glorification as already accomplished.

32. If God be glorified in Him. The most ancient authorities omit.

In Himself (ἐν ἑαυτῷ). His glory will be contained in and identified with the divine glory. Compare “the glory which I had *with thee*,” παρὰ σοί (17:5). Ἐν *in*, indicates unity of *being*; παρά *with*, unity of *position*.

33. Little children (τεκνία). Diminutive, occurring only here in the Gospel, but repeatedly in the First Epistle. Nowhere else in the New Testament.

Now (ἄρτι). In ver. 31, *now* is νῦν, which marks the point of time absolutely. Ἄρτι marks the point of time as related to the past or to the future. Thus, “from the days of John the Baptist until *now*” (ἄρτι, ^{<112>}Matthew 11:12). “Thinkest thou that I cannot *now* (ἄρτι) pray to my Father?” though succor has been delayed all along till now (^{<113>}Matthew 26:53). Here the word implies that the sorrowful announcement of Jesus’ departure from His disciples had been withheld until the present. The time was *now* come.

34. New (καινήν). See on ^{<112>}Matthew 26:29.

Commandment (ἐντολήν). The word for a *single* commandment or *injunction*, but used also for the whole body of the moral precepts of Christianity. See ^{<114>}1 Timothy 6:14; ^{<112>}2 Peter 2:21; 3:2. See also on ^{<113>}James 2:8. This new commandment embodies the essential principle of the whole law. Compare also ^{<113>}1 John 3:23. Some interpreters instead of taking *that ye love one another*, etc., as the definition of the commandment, explain the commandment as referring to the ordinance of the Holy Communion, and render, “*a new commandment* (to observe this ordinance) I give unto you, in order that ye love one another.” It is, however, more than improbable, and contrary to usage, that the Holy Supper should be spoken of as ἐντολή *a commandment*.

That (ἵνα). With its usual *telic* ^{fb45} force; indicating the *scope* and not merely the form or nature of the commandment.

As (καθὼς). Rev., better, *even as*. Not a simple comparison (ὡσπερ), but a *conformity*; the love is to be *of the same nature*. There are, however, two ways of rendering the passage.

1. “I give you a new commandment, that ye love one another with the same devotion with which I loved you.”
2. “I give you a new commandment, that ye love one another, even as up to this moment I loved you, in order that you may imitate my love one toward another.” By the first rendering the *character* of the mutual

love of Christians is described; by the second, its *ground*. The Rev. gives the latter in margin.

35. *Shall — know* (γνώσονται). *Perceive, or come to know.*

My disciples (ἐμοὶ μαθηταί). See on ^{<1124>}Matthew 12:49. Literally, *disciples unto me*. Compare 15:8.

36-38. Compare ^{<1151>}Matthew 26:31-35; ^{<1147>}Mark 14:27-31; ^{<1223>}Luke 22:31-38.

37. *Now* (ἄρτι). Without waiting for a future time. See on ver. 33, and compare *vûv now*, in ver. 36.

I will lay down my life. See on 10:11.

38. *Wilt thou lay down thy life?* For a similar repetition of Peter's own words, see on 21:17.

CHAPTER 14

1. Heart (καρδία). Never used in the New Testament, as in the Septuagint, of the mere *physical organ*, though sometimes of the *vigor and sense of physical life* (^{<4447>}Acts 14:17; ^{<4985>}James 5:5; ^{<4234>}Luke 21:34). Generally, *the center of our complex being* — physical, moral, spiritual, and intellectual. See on ^{<4123>}Mark 12:30. The immediate organ by which man lives his personal life, and where that entire personal life concentrates itself. It is thus used sometimes as parallel to *ψυχή*, *the individual life*, and to *πνεῦμα* *the principle of life*, which manifests itself in the *ψυχή*. Strictly, *καρδία* is the immediate organ of *ψυχή*, occupying a mediating position between it and *πνεῦμα*. In the *heart (καρδία)* the *spirit (πνεῦμα)*, which is the distinctive principle of the *life or soul (ψυχή)*, has the seat of its activity.

Emotions of joy or sorrow are thus ascribed both to the *heart* and to the *soul*. Compare ^{<6447>}John 14:27, “Let not your *heart (καρδιά)* be troubled;” and ^{<6127>}John 12:27, “Now is my *soul (ψυχή)* troubled.” The *heart* is the focus of the religious life (^{<4127>}Matthew 22:37; ^{<4165>}Luke 6:45; ^{<5122>}2 Timothy 2:22). It is the sphere of the operation of grace (^{<4139>}Matthew 13:19; ^{<4185>}Luke 8:15; 24:32; ^{<4137>}Acts 2:37; ^{<5109>}Romans 10:9, 10). Also of the opposite principle (^{<6131>}John 13:2; ^{<4183>}Acts 5:3). Used also as *the seat of the understanding; the faculty of intelligence* as applied to divine things (^{<4135>}Matthew 13:15; ^{<6121>}Romans 1:21; ^{<4187>}Mark 8:17).

Ye believe — believe also (πιστεύετε καὶ πιστεύετε). The verbs may be taken either as indicatives or as imperatives. Thus we may render: *ye believe in God, ye believe also in me*; or, *believe in God and ye believe in me*; or, *believe in God and believe in me*; or again, as A.V. The third of these renderings corresponds best with the hortatory character of the discourse.

2. House (οἰκία). *The dwelling-place.* Used primarily of the *edifice* (^{<4124>}Matthew 7:24; 8:14; 9:10; ^{<4164>}Acts 4:34). Of *the family* or *all the persons* inhabiting the house (^{<4125>}Matthew 12:25; ^{<4165>}John 4:53; ^{<4165>}1 Corinthians 16:15; ^{<4109>}Matthew 10:13). Of *property* (^{<4124>}Matthew 23:14; ^{<4124>}Mark 12:40). Here meaning *heaven*. ^{fb46}

Mansions (μοναὶ). Only here and ver. 23. From μένω *to stay or abide*. Originally *a staying or abiding or delay*. Thus Thucydides, of Pausanias: “He settled at Colonae in Troas, and was reported to the Ephors to be negotiating with the Barbarians, and to *be staying there* (τὴν μονὴν ποιούμενος, Literally, *making a stay*) for no good purpose” (1:131). Thence, *a staying or abiding-place; an abode*. The word *mansion* has a similar etymology and follows the same course of development, being derived from *manere*, to remain. *Mansio* is thus, first, a *staying*, and then a *dwelling-place*. A later meaning of both *mansio* and μονή is *a halting-place or station* on a journey. Some expositors, as Trench and Westcott, explain the word here according to this later meaning, as indicating the combination of the contrasted notions of progress and repose in the vision of the future.^{fb47} This is quite untenable. The word means here *abodes*. Compare Homer’s description of Priam’s palace:

*“A palace built with graceful porticoes,
 And fifty chambers near each other, walled
 With polished stone, the rooms of Priam’s sons
 And of their wives; and opposite to these
 Twelve chambers for his daughters, also near
 Each other; and, with polished marble walls,
 The sleeping-rooms of Priam’s sons-in-law
 And their unblemished consorts.”*
“Iliad,” vi., 242-250.

Godet remarks: “The image is derived from those vast oriental palaces, in which there is an abode not only for the sovereign and the heir to the throne, but also for all the sons of the king, however numerous they may be.”

If it were not so, I would have told you (εἰ δὲ μὴ εἶπον ἂν ὑμῖν). Wyc., *If anything less, I had said to you.*

I go to prepare, etc. Many earlier interpreters refer *I would have told you* to these words, and render *I would have told you that I go to prepare a place for you*. But this is inadmissible, because Jesus says (ver. 3) that He is actually going to prepare a place. The better rendering regards *if it were not so, I would have told you*, as parenthetical, and connects the following sentence with *are many mansions*, by means of ὅτι, *for or because*, which the best texts insert. “In my Father’s house are many mansions (if it were not so, I would have told you), *for I go to prepare a place for you.*”

I go to prepare. Compare ^{<010>}Numbers 10:33. Also ^{<30>}Hebrews 6:20, “whither *the forerunner* is for us entered, even Jesus.”

A place (τόπον). See on 11:48. The heavenly dwelling is thus described by three words: *house, abode, place.*

3. *If I go* (ἐὰν πορευθῶ). Πορεύομαι, *go*, of going with a definite object. See on 8:21.

I will come again (πάλιν ἔρχομαι). The present tense; *I come*, so Rev. Not to be limited to the Lord’s second and glorious coming at the last day, nor to any *special* coming, such as Pentecost, though these are all included in the expression; rather to be taken of His *continual coming* and presence by the Holy Spirit. “Christ is, in fact, from the moment of His resurrection, ever coming into the world and to the Church, and to men as the risen Lord” (Westcott).

And receive (παραλήψομαι). Here the future tense, *will receive*. Rev., therefore, much better: *I come again and will receive you*. The change of tense is intentional, the future pointing to the future personal reception of the believer through death. Christ is with the disciple always, continually “coming” to him, unto the end of the world. Then He will receive him into that immediate fellowship, where he “shall see Him as He is.” The verb παραλαμβάνω is used in the New Testament of taking *along with* (^{<010>}Matthew 4:5; 17:1; ^{<40>}Acts 16:33, on all which see notes): of *taking to* (^{<010>}Matthew 1:20; ^{<64>}John 14:3): of *taking from, receiving by transmission*; so mostly in Paul (^{<810>}Galatians 1:12; Colossians. 2:6; 4:17; ^{<103>}1 Thessalonians 2:13, etc. See also ^{<040>}Matthew 24:40, 41). It is scarcely fanciful to see the first two meanings blended in the use of the verb in this passage. Jesus, by the Spirit, takes His own *along with Him* through life, and then takes them *to His side* at death. He himself conducts them to Himself.

I am. See on 7:34.

4. *I go* (ὑπάγω). *Withdraw* from you. See on 8:21.

Ye know, and the way ye know (οἶδατε, καὶ τὴν ὁδὸν οἶδατε). The best texts omit the second *ye know*, and the *and* before *the way*; reading, *whither I go ye know the way.*

5. *And how can we know* (καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι). The best texts substitute οἶδαμεν, *know we*, for δυνάμεθα, *can we*; reading, *how know we the way*. So Rev. Some also omit *and* before *how*.

6. *I am the way*. The disciples are engrossed with the thought of *separation* from Jesus. To Thomas, ignorance of *whither* Jesus is going involves ignorance of *the way*. “Therefore, with loving condescension the figure is taken up, and they are assured that He is Himself, if we may so speak, this distance to be traversed” (Milligan and Moulton). All along the course to the Father’s house they are still with Him.

The truth. As being the perfect revelation of God the Father: combining in Himself and manifesting all divine *reality*, whether in the *being*, the *law*, or the *character* of God. He embodies what men ought to *know* and *believe* of God; what they should *do* as children of God, and what they should *be*.

The life. Not only life in the *future* world. He is “the principle and source of life in its temporal development and future consummation, so that whoever has not received Him into himself by faith, has become a prey to spiritual and eternal death” (Meyer). “He that believeth on the Son *hath* everlasting life.” Compare ¹⁹⁰¹Colossians 3:4; ¹⁹⁰⁵John 6:50, 51; 11:25, 26.

“I am the way, the truth, and the life. Without the way there is no going; without the truth there is no knowing; without the life there is no living. I am the way which thou shouldst pursue; the truth which thou shouldst believe; the life which thou shouldst hope for” (Thomas a Kempis, “Imitation of Christ,” 3:56).

On ζῳή, *life*, see on 1:4.

Unto the Father. The end of the way.

7. *Had known* (ἐγνώκειτε). Rather, *had learned* to know, through my successive revelations of myself.

Ye should have known (ἐγώκειτε ἄν). The same verb as above. Some editors, however, read ἤδευτε, the verb signifying *absolute* knowledge, the knowledge of *intuition* and *satisfied conviction*. If this is adopted, it marks a contrast with the *progressive* knowledge indicated by ἐγνώκειτε. See on 2:24.

My Father. Not *the* Father, as ver. 6. It is the knowledge of the Father in His relation to the Son. Through this knowledge the knowledge of God as *the* Father, “in the deepest verity of His being,” is attained. This latter knowledge is better expressed by οἶδα. See on 4:21.

Have seen. See on 1:18.

9. Have I been (εἶμι). Literally, *am I*.

Known (ἐγνωκάς). Come to know.

Sayest thou (σὺ). Emphatic. *Thou* who didst say, “We have found him of whom Moses in the law and the prophets did write” (1:46). Omit *and* before *how sayest thou*.

10. Of myself (ἀπ’ ἐμαυτοῦ). Rev., better, *from* myself. See on 7:17.

The Father that dwelleth in me, He doeth the works (ὁ δὲ πατήρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα). The best texts read, ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ; *the Father abiding in me doeth His works*. Philip doubts whether Christ is in the Father, and the Father in Him. The answer is twofold, corresponding to the two phases of the doubt. His *words*, spoken not from Himself, are from the Father, and therefore He utters them from within the Father, and is Himself in the Father. His *works* are the works of the Father abiding in Him; therefore the Father is in Him.

11. Believe me (πιστεύετε μοι). The plural of the imperative: “believe ye me.” Compare *believest thou*, ver. 10. These words are addressed to the disciples collectively, whose thought Philip had voiced.

Or else (εἰ δὲ μὴ). Literally, *but if not*. If you do not believe on the authority of my personal statement.

For the very works’ sake (διὰ τὰ ἔργα αὐτὰ). Literally, *on account of the works themselves*, irrespective of my oral testimony.

12. Greater works. Not more remarkable miracles, but referring to the wider work of the apostolic ministry under the dispensation of the Spirit. This work was of a higher nature than mere bodily cures. Godet truthfully says: “That which was done by St. Peter at Pentecost, by St. Paul all over the world, that which is effected by an ordinary preacher, a single believer,

by bringing the Spirit into the heart, could not be done by Jesus during His sojourn in this world.” Jesus’ personal ministry in the flesh must be a *local* ministry. Only under the dispensation of the Spirit could it be *universal*.

13. *In my name*. The first occurrence of the phrase. See on ¹⁰⁸⁹ Matthew 28:19. Prayer is made in the name of Jesus, “if this name, Jesus Christ, as the full substance of the saving faith and confession of him who prays, is, in his consciousness, the element in which the prayerful activity moves; so that thus that Name, embracing the whole revelation of redemption, is that which specifically measures and defines the disposition, feeling, object, and contents of prayer. The express *use* of the name of Jesus therein is no specific token; the question is of the *spirit* and *mind* of him who prays” (Meyer). Westcott cites Augustine to the effect that the prayer in Christ’s name must be consistent with Christ’s character, and that He fulfills it as Savior, and therefore just so far as it conduces to salvation.

14. *If ye shall ask anything*. Some authorities insert *me*. So Rev. This implies prayer *to* Christ.

15. *Keep* (τηρήσατε). The best tests read τηρήσετε, *ye will keep*. Lay up in your hearts and preserve by careful watching. See on *reserved*, ¹¹⁰⁴ 1 Peter 1:4.

***My commandments* (τὰς ἐντολὰς τὰς ἐμὰς).** Literally, *the commandments which are mine*. See on 10:27.

16. *I will pray* (ἔρωτήσω). See on 11:22.

***Comforter* (παράκλητον).** Only in John’s Gospel and First Epistle (14:16, 26; 15:26; 16:7; 1 Epistle 2:13. From παρά, *to the side of*, and καλέω, *to summon*. Hence, originally, *one who is called to another’s side to aid him*, as an advocate in a court of justice. The later, Hellenistic use of παρακαλεῖν and παράκλησις, to denote *the act of consoling and consolation*, gave rise to the rendering *Comforter*, which is given in every instance in the Gospel, but is changed to *advocate* in ¹¹¹¹ 1 John 2:1, agreeably to its uniform signification in classical Greek. The argument in favor of this rendering *throughout* is conclusive. It is urged that the rendering *Comforter* is justified by the fact that, in its original sense, it means more than a mere *consoler*, being derived from the Latin *confortare*,

to *strengthen*, and that the Comforter is therefore one who strengthens the cause and the courage of his client at the bar: but, as Bishop Lightfoot observes, the history of this interpretation shows that it is not reached by this process, but grew out of a grammatical error, and that therefore this account can only be accepted as an apology after the fact, and not as an explanation of the fact. The Holy Spirit is, therefore, by the word **παράκλητος**, of which *Paraclete* is a transcription, represented as our *Advocate* or *Counsel*, “who suggests true reasonings to our minds, and true courses of action for our lives, who convicts our adversary, the world, of wrong, and pleads our cause before God our Father.” It is to be noted that *Jesus* as well as the *Holy Spirit* is represented as Paraclete. The Holy Spirit is to be *another* Paraclete, and this falls in with the statement in the First Epistle, “we have an *advocate* with God, even *Jesus Christ*.” Compare ^{<18>}Romans 8:26. See on ^{<18>}Luke 6:24. Note also that the word *another* is **ἄλλον**, and not **ἕτερον**, which means *different*. The advocate who is to be sent is not *different* from Christ, but *another* similar to Himself. See on ^{<18>}Matthew 6:24. ^{fb48}

With you (**μεθ’ ὑμῶν**). Notice the three prepositions used in this verse to describe the Spirit’s relation to the believer. *With you* (**μετά**), in fellowship; *by you* (**παρά**), in His personal presence; *in you* (**ἐν**), as an indwelling personal energy, at the springs of the life.

17. The Spirit of Truth. “A most exquisite title,” says Bengel. The Spirit, who has the truth, reveals it, by knowledge in the understanding; confers it by practical proof and taste in the will; testifies of it to others also through those to whom He has revealed it; and defends that truth, of which ch. 1:17 speaks, *grace and truth*.... The truth makes all our virtues true. Otherwise there is a kind of false knowledge, false faith, false hope, false love; but there is no such thing as false truth.”

The world. See on 1:9.

Shall be in you. Some editors read, **ἐστίν**, *is in you*.

18. Leave (**ἀφήσω**). See on 4:3.

Comfortless (**ὀρφανούς**). Literally, *bereft* or *orphans*. Only here and ^{<10>}James 1:27, where it is rendered *fatherless*. Compare *my little children* (13:33). “He hath not *left us* without a *rule* (13:34); nor without an

example (13:15); nor without *a motive* (14:15); nor without *a strength* (15:5); nor without *a warning* (15:2, 6); nor without *a Comforter* (14:18); nor without *a reward* (14:2) (James Ford, “The Gospel of St. John Illustrated”).

I will come (ἔρχομαι). Present tense, *I come*. See on ver. 3.

19. *Ye shall live also* (καὶ ὑμεῖς ζήσεσθε). This may also be rendered, *and ye shall live*, explaining the former statement, *ye behold me*. So Rev., in margin. This is better. John is not arguing for the dependence of their life on Christ’s, but for fellowship with Christ as the ground of spiritual vision.

21. *Hath*. “Who has in memory and keeps in life” (Augustine).

Will manifest (ἐμφανίσω). Properly, of manifestation to *the sight*, as distinguished from δηλόω, *to make evident to the mind* (^{<ARB>}1 Corinthians 3:13; ^{<COB>}Colossians 1:8, etc.). A clear, conspicuous manifestation is indicated. Compare *ye see me* (ver. 19). “It conveys more than the disclosing of an undiscovered presence (ἀποκαλύπτω), or the manifesting of a hidden one (φανερόω)” (Westcott).

22. *Judas*. See on *Thaddaeus*, ^{<MRB>}Mark 3:18.

Not Iscariot. The Rev. improves the translation by placing these words immediately after *Judas*. “He distinguishes the godly Judas, not by his own surname, but by the negation of the other’s; marking at the same time the traitor as present again after his negotiation with the adversaries, but as having no sympathy with such a question” (Bengel).

How is it (τί γέγινεν). Literally, *what has come to pass*. Implying that Judas thought that some change had taken place in Jesus’ plans. He had assumed that Jesus would, as the Messiah, reveal Himself publicly.

23. *My word* (λόγον μου). The entire gospel message, as distinguished from its separate parts or commandments.

We will come. Compare 10:30; ^{<RRB>}Revelation 3:20.

Abode (μονήν). See on ver. 2. Compare ^{<RDB>}1 John 2:24; 5:15.

24. *My sayings* (λόγους). Rev., *words*. Compare *word*, ver. 23. The constituent parts of the one *word*.

25. *Being yet present* (μένων). Rev., stronger and more literally, *while yet abiding*.

26. *In my name*. See on ver. 13.

***He* (ἐκεῖνος).** Setting the Advocate distinctly and sharply before the hearers. The pronoun is used in John's First Epistle, distinctively of our Lord. See ^{GRB}1 John 2:6; 3:3, 5, 7, 16; 4:17.

***I have said* (εἶπον).** The aorist tense, *I said*.

27. *Peace*. "These are last words, as of one who is about to go away and says 'good-night' or gives his blessing" (Luther). *Peace!* was the ordinary oriental greeting at parting. Compare 20:21.

***My peace I give*.** Compare ^{GRB}1 John 3:1. "It is of *his own* that one *gives*" (Godet).

***Let it be afraid* (δειλιάτω).** Only here in the New Testament. Properly it signifies *cowardly* fear. Rev., *fearful*. The kindred adjective δειλός *fearful*, is used by Matthew of the disciples in the storm (8:26), and in Revelation of those who deny the faith through fear of persecution (21:8). The kindred noun, δειλία, occurs only in SM2 Timothy 1:7, "God hath not given us the spirit of *fear*," contrasted with the spirit of power, love, and a sound mind.

28. *I said*. Omit, and read, *ye would have rejoiced because I go unto the Father*.

30. *Hereafter I will not talk* (οὐκ ἔπι λαλήσω). Rev., more correctly, *I will no more speak*.

***The prince of this world*.** The best texts read, "of *the* world."

***Hath nothing in me*.** No right nor power over Christ which sin in Him could give. The Greek order is, *in me he hath nothing*.

31. *But that the world may know*, etc. The connection in this verse is much disputed. Some explain, *Arise, let us go hence, that the world may know*

that I love the Father, and that even as the Father commanded me so I do. Others, *So I do, that the world may know — and even as the Father,* etc. Others, again, take the opening phrase as elliptical, supplying either, *he cometh*, i.e., Satan, in order that the world may know — and that as the Father, etc.; or, *I surrender myself to suffering and death* that the world may know, etc. In this case, *Arise*, etc., will form, as in A.V. and Rev., an independent sentence. I incline to adopt this. The phrase ἄλλ' ἵνα, *but in order that*, with an ellipsis, is common in John. See 1:8, 31; 9:3; 13:18; 15:25; ~~1~~ John 2:19.

CHAPTER 15

Where the following discourses were uttered is a matter of uncertainty. Some suppose that after the words, *Arise, let us go hence*, the disciples still lingered at the table. Others, that the discourses were spoken on the way to the Mount of Olives; and others, again, in the court of the temple. Assuming that the figure of the vine was suggested by some external object, that object is explained according to the different views of the scene of the discourses. Those who think that it was the chamber which the company had not yet left, suggest *the cup of wine* of which they had recently partaken (Meyer); or a vine whose tendrils had crept into the room (Tholuck); or the view of vineyards outside in the light of the moon (Storr). Those who assign the discourses to the walk to the Mount of Olives, down to Kedron through the vineyards, draw the figure from the vineyards, and the fires burning along the sides of the Kedron valley in order to consume the vine-cuttings (Lange, Godet). Those who place the discourses in the court of the temple, find the suggestion in the great golden vine over the temple-gate (Westcott, Lampe). Others, again, think that the similitude was not drawn from any external object, but was suggested by the familiar Old Testament symbolism of the vineyard and the vine, as in ^{<4301>}Psalm 80:8-19; ^{<2101>}Isaiah 5:1 sqq.; ^{<2421>}Jeremiah 2:21; ^{<3301>}Ezekiel 19:10 sqq. (So Lucke, Alford, Milligan and Moulton, and Trench).

1. *The true vine* (ἡ ἀμπελος ἡ ἀληθινή). Literally, *the vine, the true* (vine). *True, genuine*, answering to the perfect ideal. See on 1:9. The vine was a symbol of the ancient church. See the passages cited above, and ^{<3801>}Hosea 10:1; ^{<1213>}Matthew 21:33; ^{<1211>}Luke 13:6.

Husbandman (γεωργός). From γῆ, *the earth*, and ἔργω, *to work*. The *vine-dresser* is ἀμπελουργός, occurring only at ^{<1211>}Luke 13:7; but the office of the vine-dresser is a subordinate one, while γεωργός may indicate the *proprietor*. See ^{<4301>}2 Chronicles 26:10 (Sept.), where the word is applied to King Uzziah. So of Noah, ^{<0021>}Genesis 9:20. In ^{<1213>}Matthew 21:33-41, the γεωργοὶ represent the chiefs and leaders of the Jews. Wyc., *an earth-tiller*.

2. *Branch* (κλήμα). Occurring only in this chapter. Both this and κλάδος, *branch* (see on ^{<4BB>}Matthew 24:32; ^{<411B>}Mark 11:8) are derived from κλάω, *to break*. The word emphasizes the ideas of *tenderness* and *flexibility*.

Purgeth (καθαίρει). *Cleanseth*, Rev.

3. *Clean* (καθαίρει). Etymologically akin to καθαίρει, *purgeth*. The Rev. indicates this by rendering καθαίρει, *cleanseth*.

4. *Of itself* (ἄφ' ἑαυτοῦ). Properly, *from* itself. See on 7:17.

No more can ye (οὐτως οὐδὲ ὑμεῖς). Literally, *so neither can ye*. So Rev.

5. *Without me* (χωρὶς ἐμοῦ). Properly, *apart* from me. So Rev. Compare 1:3; ^{<401>}Ephesians 2:12.

6. *He is cast forth* (ἐβλήθη ἔξω). The aorist tense. Literally, *was* cast forth. The aorist, denoting a momentary act, indicates that it was cast forth at the moment it ceased to abide in the vine. *Forth* signifies *from the vineyard*; ἔξω, *outside*.

As a branch (ὡς τὸ κλήμα). Strictly, *the* branch: the unfruitful branch.

Is withered (ἐξηράνθη). The aorist, as in *was cast forth*. Wyc, *shall wax dry*.

Men gather. Or, as Rev., *they gather*. Indefinite. Compare ^{<271>}Isaiah 27:11; Ezekiel 15:5.

7. *Ye shall ask* (αἰτήσεσθε). The best texts read the imperative, αἰτήσασθε, *ask*. ^{fb49}

Shall be done unto you (γενήσεται ὑμῖν). Literally, *it shall come to pass for you*.

8. *Herein* (ἐν τούτῳ). Commonly referred to what follows. My Father is glorified *in this*, namely, that ye bear much fruit. It is better to refer it *back* to ver. 7. In the perfect unity of will between the Son and the disciple, which results in the disciple's obtaining whatever he asks, the Father is glorified. To this effect is 14:13, "Whatsoever ye shall ask in my name, that will I do, *that the Father may be glorified in the Son.*" The design of this glorification is *that* (ἵνα) you may bear much fruit. This retrospective

reference of ἐν τούτῳ, *in this*, or *herein*, occurs in 4:37; 16:30; ¹ John 4:17.

Is glorified (ἐδοξάσθη). The aorist tense; *was glorified*. As in ver. 6, marking the point when the Father's glory was realized in the perfect union of the believer's will with Christ's.

So shall ye be (καὶ γενήσεσθε). Literally, *and ye shall become*. Some editors, however, read γένησθε, and connect, in the same construction with the preceding clause, rendering, "Herein is (was) my Father glorified, that ye might bear much fruit and become my disciples." Note that the word is *become*, not *be*. Christian discipleship implies progress and growth.

9. *In my love* (ἐν τῇ ἀγάπῃ τῇ ἐμῇ). Literally, *in the love, that which is mine*. Not only the love of the disciple for Christ, nor the love of Christ for the disciple, but the *Christ-principle* of love which includes both. See the same form of expression in *the joy that is mine*, ver. 11; 3:29; 17:13; *the judgment* (5:30; 8:16); *the commandments* (14:15); *peace* (14:27).

11. *My joy*. The joy that is mine; characteristic of me. See on ver. 9.

Might remain (μεῖνῆ). The best texts read ἦ, *may be*.

Might be full (πληρωθῆ). Rev., more correctly, *may be fulfilled*. The A.V. loses the distinction between the *absolute* joy which is Christ's, and the *progressive*, but finally consummated joy which is the disciple's.

12. *My commandment* (ἡ ἐντολὴ ἡ ἐμῆ). The commandment which is mine.

That ye love (ἵνα). Indicating not merely the *nature* of the commandment, but its *purport*.

13. Greater love hath no man than this, *that* (ἵνα). Some of the more subtle phases of John's thought cannot be apprehended without a careful study of this often-recurring conjunction. It is still claimed by some grammarians that it is used to mark, not only *design* and *end*, but also *result*.^{fb50} But it may fairly be claimed that its predominant sense is *intent*, *purpose*, *purport*, or *object*. Hence *that*, as representing ἵνα, is to be taken in the sense of *to the end* or *intent that; in order that*. Here the use of the word is

very subtle and suggestive, as well as beautiful. No man hath greater love than *this* (love), which, in its original conception, was *intended* and *designed* to reach to the extent of sacrificing life for a friend. Christ, therefore, here gives us more than a mere abstract comparison and more than a merely human gauge of love. He measures love according to its divine, original, far-reaching intent.

Lay down his life. See on 10:11.

14. I command (ἐντέλλομαι). Of several words for *command* in the New Testament, this one is always used of giving a *specific injunction* or *precept*. The kindred noun, ἐντολή, means *an order, a charge, a precept* and hence is used of a separate precept of the law as distinguished from the law as a whole (νόμος). See ^{<123>}Matthew 22:36, 38. It is, however, sometimes used of the whole body of the moral precepts of Christianity. See on 13:34. The sense of specific commands here falls in with the reading of the Rec. Text, ὅσα, *whatsoever*, literally, *as many things as*.

15. Henceforth — not (οὐκέτι). Rev., better, *no longer*. No longer *servants*, as you were under the dispensation of the law. Compare ^{<101>}Galatians 4:7.

Servants (δούλους). Strictly, *bond-servants*.

Knoweth not (οὐκ οἶδέ). Has no *instinctive perception*. See on 2:24.

You. The position of the pronoun in the Greek is emphatic: “*You* I have called friends.”

16. Ye — chosen. The pronoun is emphatic: “It was not *ye* that chose me.”

Ordained (ἔθηκα). Rev., *appointed* is better, because it divests the word of its conventional meaning. *Ordain* is from the Latin *ordinare*, and means *to set in order*. Thus, Robert of Gloucester’s “Chronicle:” “He began to ordain his folk,” *i.e.*, set his people in order. Hakluyt, “Voyages:” “He *ordained* a boat made of one tree.” The Greek verb means to *set, put, or place*. Hence of *appointing* one to service. See ^{<112>}1 Timothy 1:12. Wyc., ^{<104>}Matthew 24:47: “Upon all his goods he shall *ordain* him.”

Should go (ὑπάγητε). *Withdraw* from His personal society and go out into the world.

That whatsoever, etc. (ἵνα). Coordinated with the preceding ἵνα, *that*, as marking another result of their choice and appointment by Christ. He has appointed them *that* they should bring forth fruit, and *that* they should obtain such answers to their prayer as would make them fruitful.

17. *That* (ἵνα). All my teachings are *to the end that* you should love one another.

18. *If the world hate* (εἰ μισεῖ). Literally, *hates*. The indicative mood with the conditional particle assumes the fact as existing: If the world hates you, *as it does*.

Ye know (γινώσκετε). This may also be rendered as imperative: *Know ye*.

It hated (μεμίσηκεν). The perfect tense, *hath hated*. The hatred continues to the present time.

Before it hated you (πρῶτον ὑμῶν). Literally, *first in regard of you*. See on 1:15.

19. *Of the world* (ἐκ τοῦ κόσμου). Sprung *out of* the world. See *on of the earth*, 3:31.

Would love (ἂν ἐφίλει). The verb for *natural* affection. See on 5:20.

20. *Persecuted* (ἐδίωξαν). The verb means originally to *put to flight*; thence *to run swiftly in order to overtake or attain*, as the goal or the competitor in the race. Thus Sophocles (“Electra,” 738): “He urged his swift steeds vehemently with shouts that pierced their ears, and *makes for him* (διώκει).” Compare *I follow after* (διώκω, ^{405B}Philippians 3:12). Hence *to pursue with hostile intent*, and, generally, to *molest, harass, persecute*. *Persecute* is from the equivalent Latin *persequor, to follow up*, and is used earlier, in the sense of *pursue*, while *pursue*, in turn, is used in the sense of *persecute*. Thus Wyc, ^{405H}Matthew 5:44, *for men pursuing you*. Sir Thomas More (“Utopia”), “Whiles their enemies rejoicing in the victory have *persecuted* (i.e., *pursued*) them.”

21. *For my name’s sake* (διὰ τὸ ὄνομά μου). Literally, *on account of my name*. The name of Christ represented the faith, the attitude, the claims, and the aim of the disciples. His name was their confession. Luther says:

“The name of Christ from your mouth will be to them nothing but poison and death.”

22. *Had sin* (ἀμαρτίαν εἶχον). See on 9:41; ^{<3108>}1 John 1:8.

Cloke (πρόφασιν). From *πρό*, *before, in front of*, and *φημί*, *to say or affirm*. Hence something which is *placed in front of* the true cause of a thing, a *pretext*. Compare ^{<3105>}1 Thessalonians 2:5; ^{<4023>}Acts 27:30. *Pretext* carries the same idea, Latin, *protextum*, something *woven in front*, with a view to concealment or deception. Rev., *excuse*. Wyc, *excusation*. The A.V. follows Tyndale: *nothing to cloke their sin withal*. Latimer (“Sermons”): “By such *cloaked* charity, when thou dost offend before Christ but once, thou hast offended twice herein.” The word appears in the low Latin *cloca*, a bell (compare the French *cloche*, and English *clock*), and the name was given to a horseman’s cloak because of its resemblance to a bell. The word *palliate* is from the Latin *pallium*, a cloak.

25. *Without a cause* (δωρεάν). *Gratuitously*. Akin to *δίδωμι*, *to give*. Their hatred was a *voluntary gift*.

27. *Shall bear witness* (μαρτυρεῖτε). Present tense, *bear witness*. So Rev. Or, it may be taken as imperative: *bear ye witness*.

CHAPTER 16

1. *Be offended* (σκανδαλισθήτε) Rev., *made to stumble*. In this Gospel only here and 6:61. See on ^{<16>}Matthew 5:29. Wyc, *be not slandered*.

2. *They shall put you out of the synagogues*. See on 9:22.

Yea (ἀλλ'). Literally, *but*. They shall excommunicate you, *but* worse than this, the hour cometh, etc.

The hour cometh that (ἵνα). Literally, “there cometh an hour *in order that*.” The hour is ordained with that end in view: it comes fraught with the fulfillment of a divine purpose.

Whosoever (πᾶς ὅ). Literally, *everyone who*.

Doeth service (λατρείαν προσφέρειν). Literally, *bringeth or offereth* service. *Λατρεία* means, strictly, service for *hire*, but is used of any service, and frequently of the service of God.

3. *Unto you*. Omit.

4. *But* (ἀλλὰ). Marks a breaking off of the enumeration of fearful details; *but* (to say no more of these things), I have spoken these, etc.

At the beginning (ἐξ ἀρχῆς). Properly, *from* the beginning. So Rev. The phrase only here and 6:64.

7. *It is expedient* (συμφέρει). From *σόν* *together*, and *φέρω* *to bear* or *bring*. The underlying idea of the word is *concurrence* of circumstances.

Go away (ἀπέλθω). The different words for *go* should be noted in this verse, and ver. 10. Here, expressing simple departure from a point.

Depart (πορευθῶ). Rev., *go*. With the notion of going for a purpose, which is expressed in *I will send him*.

8. *Will reprove* (ἐλέγξει). See on 3:20. Rev., *convict*.

Of sin — righteousness — judgment (περί) Literally, *concerning*. Rev., *in respect of*. *Of* gives a wrong impression, viz., that He will convict the world of being sinful, unrighteous, and exposed to judgment. This is true,

but the preposition implies more. He will convict the world *as respects* these three; that is, will convict it of ignorance of their real nature.

Righteousness (δικαιοσύνης). Only here and ver. 10 in the Gospel. It occurs in the First Epistle and in Revelation.

10. I go (ὑπάγω). *Withdraw* from their sight and earthly fellowship. See on 8:21, and footnote.

Ye see (θεωρεῖτε). Rev., *behold*. See on 1:18.

11. Is judged (κέκριται). Perfect tense. Rev., therefore, rightly, *hath been judged*.

12. Bear (βαστάζειν). See on 10:31; 12:6.

Now (ἄρτι). See on 13:33. With reference to a future time, when they *will* be able to bear them.

13. Spirit of truth. Literally, of *the* truth. See on 14:7.

Will guide (ὀδηγήσει). From ὁδός, *way*, and ἡγέομαι, *to lead*. The kindred noun, ὀδηγός, *guide, leader*, occurs ^{<4154>}Matthew 15:14; ^{<4016>}Acts 1:16, etc.

Into all truth (εἰς πᾶσαν τὴν ἀλήθειαν). Rev., more correctly, *into all the truth*. Some editors read, ἐν τῇ ἀληθείᾳ πάσῃ, *in all the truth*. Others, εἰς τὴν ἀλήθειαν πᾶσαν, joining πᾶσαν in an adverbial sense with *will guide you*: i.e., will guide you *wholly* into the truth. The Spirit does not reveal *all* truth to men, but He leads them to the truth as it is in Christ.

Of himself. Rev., rightly, *from himself*. See on 7:17.

He shall hear (ἂν ἀκούσῃ). Some read, ἀκούει, *heareth*, and omit ἂν, the conditional particle. Ὅσα ἂν ἀκούσῃ, the reading of the Rec. Text, is, strictly, *whatsoever things he may have heard*.

Will shew (ἀναγγελεῖ). Better, as Rev., *declare*. Compare ^{<4154>}Mark 5:14, 19; ^{<4027>}Acts 20:27; ^{<4002>}2 Corinthians 7:7. Also *to rehearse*; ^{<4407>}Acts 14:27. Used of the formal proclamation of the Christian religion (^{<4020>}Acts 20:20; ^{<4012>}1 Peter 1:12; ^{<4005>}1 John 1:5). See on ^{<4018>}Acts 19:18.

Things to come (τὰ ἐρχόμενα). The article, omitted by A.V., is important. The meaning is not, He will show you *some* things to come, but *the* things that are to come, or *the things that are coming*. These things are *whatsoever He shall hear*. The phrase occurs only here in the New Testament.

14. *Shall receive* (λήψεται). Rev., *take*. See on 3:32.

15. *All things that* (πάντα ὅσα). Literally, *all things as many as*. Rev., *all things whatsoever*.

Shall take (λήψεται). The best texts read λαμβάνει, *taketh*. The relation between the Son and the Spirit is put by Jesus as present and constant.

16. *Ye shall not see* (οὐ θεωρεῖτε). The present tense: “*ye behold me no more*.” So Rev.

Ye shall see (ὄψεσθε). A different verb for seeing is used here. For the distinction, see on 1:18. Θεωρέω emphasizes the *act* of vision, ὁράω, the *result*. Θεωρέω denotes *deliberate contemplation* conjoined with mental or spiritual interest. “The vision of wondering contemplation, in which they observed little by little the outward manifestation of the Lord, was changed and transfigured into sight, in which they seized at once, intuitively, all that Christ was. As long as His earthly presence was the object on which their eyes were fixed, their view was necessarily imperfect. His glorified presence showed Him in His true nature” (Westcott).

Because I go unto the Father. The best texts omit.

17. *Then* (οὖν). Rev., correctly, *therefore*. It is a particle of *logical connection*, not of *time*.

18. *He saith* (λαλεῖ). Emphasizing the *purport* of the saying.

A little while (τὸ μικρόν). In vv. 16, 17, without the article. Here the article *the* or *this* little while defines the special point of their difficulty; this “little while” of which He speaks.

We cannot tell (οὐκ οἶδαμεν). Rev., more simply and literally, *we know not*.

He saith (λαλεῖ). Emphasizing the *form* of the saying.

19. *Knew* (ἔγνων). Better, Rev., *perceived*. See on 2:24.

20. *Weep — lament — be sorrowful* (κλαύσετε — θρηνήσετε — λυπηθήσεσθε). Of these three words, the last is the most general in meaning, expressing every species of pain, of body or of soul, and not necessarily the outward manifestation of sorrow. Both the other words denote audible expressions of grief. *Θρηνέω* marks the more formal expression. It means to utter a dirge over the dead. Thus Homer, of the mourning over Hector in Troy:

*“On a fair couch they laid the corse, and placed
Singers beside it leaders of the dirge (θρηνων),
Who sang (ἔθρήνεον) a sorrowful, lamenting strain,
And all the women answered it with sobs.”
“Iliad,” 24:720-722.*

The verb occurs ^{<4117>}Matthew 11:17; ^{<4073>}Luke 7:32; 23:27. *Κλαίω* means *audible* weeping, the *crying* of children, as distinguished from *δακρύω*, to *shed tears*, to weep *silently*, which occurs but once in the New Testament, of Jesus' weeping (^{<6135>}John 11:35). See on ^{<4073>}Luke 7:32.

21. *A woman* (ἡ γυνή). Literally, *the woman*. The generic article marking the woman as representing her sex: woman as such.

She is in travail. A common Old Testament image of sorrow issuing in joy. See ^{<2915>}Isaiah 21:3; 26:17; 66:7; ^{<2313>}Hosea 13:13; ^{<3019>}Micah 4:9, 10.

The anguish (τῆς θλίψεως). Commonly rendered *affliction* or *tribulation* in A.V. See on ^{<4132>}Matthew 13:21.

Joy (τὴν χαρὰν). Properly, *the joy* which answers to *the* anguish.

A man (ἄνθρωπος). See on 1:30.

22. *Have sorrow* (λύπην ἔχετε). This form of expression occurs frequently in the New Testament, to denote the possession or experience of virtues, sensations, desires, emotions, intellectual or spiritual faculties, faults, or defects. It is stronger than the verb which expresses any one of these. For instance, *to have faith* is stronger than *to believe*: *to have life*, than *the act of living*. It expresses a *distinct, personal realization* of the

virtue or fault or sentiment in question. Hence, *to have sorrow* is more than *to be sorrowful*. In ^{<4172>}Matthew 17:20, Christ does not say *if ye believe*, but *if ye have faith*; if faith, in ever so small a degree, is possessed by you as a conscious, living principle and motive. Compare *have love* (13:35; ^{<4146>}1 John 4:16); *have peace* (16:33); *have trust* (^{<4004>}2 Corinthians 3:4); *have boldness* (^{<5819>}Hebrews 10:19; ^{<6128>}1 John 2:28).

23. *Ye shall ask* (ἐρωτήσετε). Or, as Rev., in margin, *ask* — *question*. To *question* is the primary meaning of the verb, from which it runs into the more general sense of *request*, *besech*. So ^{<4173>}Mark 7:26; ^{<4048>}Luke 4:38; ^{<6175>}John 17:15, etc. Here the meaning is, *ye shall ask me no question* (compare ver. 19, where the same verb is used). Compare ^{<4143>}Matthew 16:13; 21:24; ^{<4119>}John 1:19. Ask, absolutely, ^{<4228>}Luke 22:68. Note, moreover, the selection of the word here as marking the asking *on familiar terms*. See on 11:22. Another verb for *ask* occurs in the following sentence: “If ye shall *ask* (αἰτήσθητε) anything,” etc. Here the sense is, *if ye shall make any request*. Compare ^{<4050>}Matthew 5:42; 7:7, 9, 10, etc. Note, also, that this word for asking the Father marks the asking of an inferior from a superior, and is the word which Christ never uses of His own requests to the Father. Compare ^{<6132>}1 John 3:22.

Verily, verily. See on 1:51; 10:1.

Whatsoever ye shall ask — in my name — give. The best texts change ὅσα ἄν, *whatsoever*, to ἅντ, *if* (ye shall ask) *anything*; and place *in my name* after *give it you*. So Rev. *If ye shall ask anything of the Father, He will give it you in my name*. Not only is the prayer offered, but the answer is given in Christ’s name.

24. Ask (αἰτεῖτε). The present imperative, implying *continuous* asking. *Be asking*. Compare ^{<4162>}Mark 6:22, αἰτησον, the aorist imperative, marking a single, definite petition.

May be full (ἢ πεπληρωμένη). Very literally, *may be having been fulfilled*. Rev., more correctly, *fulfilled*. Compare 15:11.

25. Proverbs (παροιμίας). See on *parables*, ^{<4139>}Matthew 13:3. He had spoken under figures, as the vine, and the woman in travail.

Shall shew (ἀναγγελῶ). Rev., *tell*. See on ver. 13. The best texts read ἀπαγγελῶ, the original force of which is to bring tidings *from* (ἀπό) something or someone.

Plainly (παρῥησίᾳ). See on 7:13.

26. *Ye shall ask — I will pray*. Note again the use of the two verbs for *asking*. *Ye* shall ask (αἰτήσεσθε); *I* will pray (ἔρωτήσω). See on ver. 23.

27. *Loveth* (φιλεῖ). As sons, with the love of natural affection. See on 5:20. The same verb in the following clause, of the love of the disciples for Christ.

From God. Some editors read, *from the Father*. Παρά, *from beside*.

28. *From the Father* (παρά). The best texts read, ἐκ, *out of*.

Go (πορεύομαι). See on ver. 7.

29. *Speakest — speakest* (λαλεῖς — λέγεις) The first, of the *form*; the second, of the *purport*. See on ver. 18.

30. *We are sure* (οἶδαμεν). Better, as Rev., *we know*.

By this (ἐν τούτῳ). Literally, *in this*. Compare ^{GRB}1 John 2:3, 5; 3:16, 19, 24; 4:9, 10, 13, 17; 5:2.

31. *Now* (ἄρτι). See on 13:33. With reference to the coming time of greater trial.

32. *That* (ἵνα). See on ver. 2, and 15:12. In the divine counsel the hour cometh that ye may be scattered, and may leave, etc.

To his own (εἰς τὰ ἴδια). To his own home. See on 1:11.

33. *Ye shall have* (ἔξετε). The best texts read, ἔξετε, *ye have*.

Be of good cheer (θαρσεῖτε). Only here in John.

I have overcome (νενίκηκα). The verb occurs only three times outside of John's writings. Only here in the Gospel, and frequently in First Epistle and Revelation. Uniformly of spiritual victory.

CHAPTER 17

THE HIGH-PRIESTLY PRAYER.

“Out of Christ’s divinely rich prayer-life there emerge, as from an ocean, the pearls of those single prayers of His that are preserved to us; the prayer given in the sermon on the Mount for the use of His people — *Our Father*; the ascription of praise to God at the departure from Galilee (⁴¹²⁵Matthew 11:25); the prayers at the grave of Lazarus, and within the precincts of the temple; our high-priestly prayer; the supplication in Gethsemane, and the prayer-words of the Crucified One — *Father, forgive them — Eli, Eli,* — and the closing prayer, *Father, into thy hands,* etc., to which the exultant cry, *It is finished,* attaches itself, inasmuch as from one point of view, it may be regarded as a word of prayer. Add to these the mentions of the prayings, the thanksgivings, the heavenward sighings of Christ, as also His summonses and encouragements to prayer, and He appears as the Prince of humanity even in the realm of prayer; in the manner, likewise, in which He has concealed His prayer-life, exhibiting it only as there was necessity for its presentment. If we regard His work as a tree that towers into heaven and overshadows the world, His prayer-life is the root of this tree; His overcoming of the world rests upon the infinite depth of His self-presentation before God, His self-devotion to God, His self-immersion in God, His self-certitude and power from God. In His prayer-life the perfect truth of His human nature has also approved itself. The same who, as the Son of God, is complete revelation, is, as the Son of Man, complete religion” (Lange).

In the “Lord’s Prayer” (Matthew 6.) Christ sets forth what His disciples should desire for themselves. In this prayer He indicates what He desires for them. It is interesting to study the forms in which the ideas of the Lord’s Prayer are reproduced and developed in this.

1. *These words* (ταῦτα). Literally, *these things*. So Rev.

Said. John nowhere says that Jesus prayed, as the other Evangelists do.

Thy Son — thy Son (σοῦ τὸν υἱὸν — ὁ υἱός). Properly, *thy Son — the Son*. The second phrase marks a change from the thought of personal

relationship to that of the relation in which Jesus manifests the Father's glory.

2. *Power* (ἐξουσίαν). Rev., rightly, *authority*. See on 1:12.

All flesh. A Hebrew phrase, denoting the whole of humanity in its imperfection. See ^{<0062>}Genesis 6:12; ^{<0063>}Psalms 65:2; ^{<2405>}Isaiah 40:5, etc.

That He should give eternal life to as many as Thou hast given Him (ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον). Literally, *that all that Thou hast given Him, to them He should give eternal life*. All (πᾶν), singular number, regards the body of Christian disciples *collectively: to them, individually*.

3. *Life eternal*. With the article: *the* life eternal. Defining the words in the previous verse. *The life eternal* (of which I spoke) *is this*.

That (ἵνα). Expressing the aim.

Might know (γινώσκωσι). *Might recognize or perceive*. This is striking, that eternal life consists in knowledge, or rather the *pursuit* of knowledge, since the present tense marks *a continuance, a progressive perception* of God in Christ. That they might *learn to know*. Compare ver. 23; 10:38; ^{<0150>}1 John 5:20; 4:7, 8.

“I say, the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise.
Wouldst thou improve this to reprove the proved?
In life's mere minute, with power to use that proof,
Leave knowledge and revert to how it sprung?
Thou hast it; use it, and forthwith, or die.
For this I say is death, and the sole death,
When a man's loss comes to him from his gain,
Darkness from light, from knowledge ignorance,
And lack of love from love made manifest.”
Robert Browning, “A Death in the Desert.”

The relation of perception of God to character is stated in ^{<0063>}1 John 3:2, on which see note.

True (ἀληθινόν). See on 1:9. Compare ^{<0004>}1 Corinthians 8:4; ^{<5065>}1 Timothy 6:15.

Jesus Christ, whom Thou hast sent. The Rev. brings out better the emphasis of the Greek order: *and Him whom Thou didst send, even Jesus Christ. Didst send* (ἀπέστειλας). The aorist tense, emphasizing the historic fact of Christ's mission.

4. *I have glorified — I have finished* (ἐδόξασα — ἐτελείωσα). The best texts read, *τελειώσας*, *having finished*; the participle defining the manner in which He had glorified the Father upon earth. So Rev.

To do (ἵνα ποιήσω). Literally, *in order that I should do (it)*.

5. *With Thyself* (παρὰ σεαυτῷ). In fellowship with Thyself. So *with Thee* (παρὰ σοί).

I had. Actually possessed.

8. *The words* (τὰ ῥήματα). Compare thy *word* (λόγον), ver. 6. That signified the gospel message in *its entirety*. This, the message considered *in its constituent parts*. See on ^{<137>}Luke 1:37. Compare 5:38, 47; 6:60, 63, 68; 8:43, 47, 51; 12:47, 48; 15:3, 7.

9. *I pray* (ἔρωτῶ). More strictly, *I make request*. See on 16:23. The *I* is emphatic, as throughout the prayer.

10. *All mine* (τὰ ἐμὰ πάντα). *All things that are mine*. So Rev.

11. *I come* (ἔρχομαι). I am coming. Spoken of His departure to the Father.

Holy (ἅγιε). See on *saints*, ^{<130>}Acts 26:10; also on ^{<115>}1 Peter 1:15. Compare ^{<121>}1 John 2:20, and *righteous Father* (δίκαιε), ver. 25. This epithet, now first applied to the Father, contemplates God, the holy One, as the agent of that which Christ desires for His disciples — *holiness* of heart and life; being *kept* from this evil world.

Those whom (οὓς). The correct reading is $\text{\textcircled{O}}$, referring to *name*. *Thy name which Thou hast given me*. So in ver. 12. Compare ^{<110>}Philippians 2:9, 10; ^{<127>}Revelation 2:17; 19:12; 22:4.

12. *In the world.* Omit.

I kept (ἐτήρουν). Imperfect tense. *I continued to keep*. The *I* is emphatic: *I* kept them, now do *Thou* keep them.

I kept (ἐτήρουν). Rev., rightly, *I guarded*. The A.V. overlooks the distinction between the two words for *keeping*. The former word means, *I preserved* them; the latter, *I guarded* them as a means to their preservation. See on *reserved*, ^{<1004>}1 Peter 1:4.

Is lost — perdition (ἀπόλετο — ἀπωλείας). A play of words: “None of them *perished*, but the *son of perishing*” (Westcott).

The scripture (ἡ γραφή). See close of note on 5:47, and on ^{<1120>}Mark 12:10.

15. *From the evil* (τοῦ πονηροῦ). Or, *the evil one*. This rendering is according to John’s usage. See ^{<1213>}1 John 2:13, 14; 3:12; 5:18, 19; and compare 12:31; 14:30; 16:11. *From* (ἐκ), literally, *out of*, means *out of the hands of*.

17. *Sanctify* (ἀγίασον). Constantly used in the Septuagint to express the entire dedication and consecration of both persons and things to God. See ^{<1241>}Exodus 29:1, 36; 40:13; ^{<1321>}Leviticus 22:2, 3. Rev., in margin, *consecrate*. See on 10:36.

Through thy truth (ἐν τῇ ἀληθείᾳ σου). The best texts omit *thy*. *Through* (ἐν) is to be rendered literally, *in*, marking the sphere or element of consecration. Rev., *sanctify them in the truth*.

Thy word (ὁ λόγος ο σοῦς). Properly, *the word which is thine*. See on 15:9.

18. *Sent* (ἀπέστειλας — ἀπέστειλα). On a mission. See on ^{<1006>}Matthew 10:16.

Sanctify. See on ver. 17.

20. *Shall believe* (πιστευσόντων). The best texts read πιστευόντων, the present participle, *that believe*. The future body of believers is conceived as actually existing.

On me through their word. The Greek order is, *believe through their word on me*. “Believe through their word” forms a compound idea.

21. *One*. Omit.

24. *They — whom* (οὗς). The best texts read **ὃ**, *that which*. The construction is similar to that in ver. 2, “that He should give eternal life,” etc. Like **πάν**, *all*, in that passage, *that which* here refers to the body of believers taken collectively.

I will (θέλω). See on ^{<III>}Matthew 1:19. ^{fb51}

My glory. The glory which is mine.

CHAPTER 18

1. Compare ^{<185>}Matthew 26:30; 36-46; ^{<114>}Mark 14:26; 32 42; ^{<223>}Luke 22:39-46.

1. *Brook* (χειμάρρου). From χεῖμα, *winter*, and ῥέω, *to flow*. Properly, a *winter torrent*. Only here in the New Testament. Rev., in margin, *ravine*. In classical Greek it occurs in Demosthenes in the sense of a *drain* or *conduit*. It may be taken as equivalent to the Arabic *wady*, which means a stream and its bed, or properly, the valley of a stream even when the stream is dry.

Kidron (Κέδρων). Which might also be rendered *of the cedars*, which some editors prefer. There is some uncertainty as to the exact meaning of the word *cedar*, which occurs frequently, some supposing it to be a general name for the pine family. A tree of dark foliage is mentioned in the Talmud by the name of *cedrum*. The ravine of Kidron separated the Mount of Olives from the Temple-Mount. Westcott cites from Derenbourg (“On the History and Geography of Palestine”) a passage of the Talmud to the effect that on the Mount of Olives there were two *cedars*, under one of which were four shops for the sale of objects legally pure; and that in one of them pigeons enough were sold for the sacrifices of all Israel. He adds: “Even the mention of Kidron by the secondary and popular name of ‘the ravine of the cedars’ may contain an allusion to a scandal felt as a grievous burden at the time when the priests gained wealth by the sale of victims by the *two cedars*.” The Kidron is the brook over which David passed, barefoot and weeping, when fleeing from Absalom (^{<153>}2 Samuel 15:23-30). There King Asa burned the obscene idol of his mother (^{<153>}1 Kings 15:13). It was the receptacle for the impurities and abominations of idol-worship, when removed from the temple by the adherents of Jehovah (^{<106>}2 Chronicles 29:16); and, in the time of Josiah, was the common cemetery of the city (^{<230>}2 Kings 23:6). In the vision of Ezekiel (^{<345>}47:5, 6, 7) he goes round to the eastern gate of the temple, overhanging the defile of Kidron, and sees the waters rushing down into the valley until the stream becomes a mighty river.

A garden. Neither John nor Luke give the name *Gethsemane*.

2-12. Compare ^{<4157>}Matthew 26:47-56; ^{<4169>}Mark 16:43-52; ^{<4227>}Luke 22:47-53.

2. *Which betrayed* (ὁ παραδιδούς). The present participle, marking the betrayal as in progress. Literally, *who is betraying*.

Resorted (συνήχθη). Literally, *assembled*. The items of this verse are peculiar to John.

3. *A band* (τὴν σπεῖραν). Properly, *the band*. See on ^{<4156>}Mark 15:16; also on *centurion*, ^{<4107>}Luke 7:2; and ^{<4231>}Acts 21:31. The *band*, or *cohort*, was from the Roman garrison in the tower of Antonia.

Officers (ὑπηρέτας). See on ^{<4155>}Matthew 5:25. Sent from the Sanhedrim. The temple police. The Synoptists speak of the body which arrested Jesus as ὄχλος, *a multitude* or *rabble*; but both Matthew and Mark mention *the band* (σπεῖρα) later in the narrative (^{<4177>}Matthew 27:27; ^{<4156>}Mark 15:16).

Lanterns (φανῶν). Only here in the New Testament. A detail peculiar to John. Though it was full moon, it was feared that Jesus might hide and escape.

4. *That should come* (τὰ ἐρχόμενα). Literally, *that are coming*. The details in 4-9 are peculiar to John.

5. *Of Nazareth* (τὸν Ναζωραῖον). Literally, *the Nazarene*.

Stood (εἵστήκει). Imperfect tense. Rev., correctly, *was standing*.

8. *These*. The disciples.

Go their way (ὑπάγειν). Withdraw.

10. *Simon Peter*. The names of Simon Peter and Malchus are mentioned only by John in connection with this incident. The incident itself is related by all the Evangelists.

A sword. Contrary to the rule which forbade the carrying of weapons on a feast-day.

The high priest's servant. See on ^{<4251>}Matthew 26:51.

Right ear. Luke and John. The others do not specify which ear. For *ear* John and Mark have **ὠτάριον**, a diminutive; Luke, **οὖς**, and Matthew, **ὠτίον**, a diminutive in form, but not in force. See on ^{<1161>}Matthew 26:51.

11. *Thy sword.* Omit *thy*, and read, *the sword*.

Sheath (**θήκη**). Only here in the New Testament. From **τίθημι**, *to put*. That into which the sword is *put*.

The cup. Compare ^{<1179>}Matthew 26:39; ^{<1143>}Mark 14:36; ^{<1220>}Luke 22:42. Peculiar to John.

12. *The captain* (**χιλίαρχος**). See on ^{<1162>}Mark 6:21, and on *centurion*, ^{<1109>}Luke 7:2.

Took (**συνέλαβον**). Rev., better, *seized*. It is the technical word for *arresting*. Literally, *took with them*, of which there is a suggestion in the modern policeman's phrase, *go along with me*. Compare ^{<1254>}Luke 22:54.

13-18. Compare ^{<1157>}Matthew 26:57, 58; 69-75; ^{<1145>}Mark 14:53, 54; 66-72; ^{<1231>}Luke 22:54-62.

13. *Annas first.* This supplies the detail of an examination preliminary to that before the high-priest, which is omitted by the Synoptists.

Father-in-law (**πενθερὸς**). Only here in the New Testament.

That same year. See on 11:49.

15. *Followed* (**ἠκολούθει**). Imperfect, *was following*.

The other disciple. The correct reading omits the article. *Another*. Probably John himself.

Palace (**αὐλήν**). Not *palace*, but *court*, as Rev. See on ^{<1168>}Matthew 26:3; ^{<1121>}Luke 11:21.

16. *Stood.* Properly, *was standing*.

Door. The door opening from the street into the court.

Her that kept the door (**τῇ θυρωρῶ**). See on 10:3.

17. *The damsel* (**ἡ παιδίσκη**). See on ^{<1123>}Acts 12:13.

Art thou (μή σὺ). The question is put in a negative form, as if expecting a negative answer: *thou art not, art thou?*

Also. Showing that she recognized John as a disciple.

18. Stood. It is discouraging to see how the A.V. habitually ignores the imperfect tense, and thus detracts from the liveliness of the narrative. Render, as Rev., *were standing*.

Fire of coals (ἀνθρακιᾶν). Only here and 21:9. Matthew does not mention the fire. Mark has τὸ φῶς strictly, *the light* of the fire. Luke says they had kindled a fire (πῦρ).

Warmed. Rev., correctly, *were warming*. So, ver. 25, *was standing and was warming*, for *stood and warmed*.

19-24. Compare ^{<415>}Matthew 26:59-68; ^{<415>}Mark 14:55-65; ^{<425>}Luke 22:63-71.

19. Asked (ἠρώτησεν). Or, *questioned*.

Doctrine (διδασχῆς). Rev., better, *teaching*.

20. In the synagogue (ἐν τῇ συναγωγῇ). The best texts omit the article. Render, *in synagogue*: when the people were assembled. Like our phrase, *in church*.

Always resort (πάντοτε συνέρχονται). For πάντοτε *always*, read πάντες *all*. Συνέρχονται is rather *come together, assemble*. Rev., *where all the Jews come together*.

22. Struck — *with the palm of his hand* (ἔδωκε ῥάπισμα). Literally, *gave a blow*. Interpreters differ as to whether it was a blow with a *rod*, or with *the hand*. The kindred verb ῥαπίζω, from ῥαπίς, *a rod*, is etymologically related to ῥαβδίζω, from ῥάβδος, *a rod*, and occurs ^{<415>}Matthew 5:39, of *smiting on the cheek*, and ^{<416>}Matthew 26:67, where it is distinguished from κολαφίζω, *to strike with the fist*. This latter passage, however, leaves the question open, since, if the meaning *to smite with a rod* can be defended, there is nothing to prevent its being understood there in that sense. The earlier meaning of the word was, undoubtedly, according to its etymology, *to smite with a rod*. So Herodotus of Xerxes. “It is certain that he commanded those who *scourged* (ῥαπιζοντας) the waters (of the

Hellespont) to utter, as they lashed them, these barbarian and wicked words” (7:35). And again: “The Corinthian captain, Adeimantus, observed, “Themistocles, at the games they who start too soon are *scourged* (ῥαπίζονται)” (8:59). It passes, in classical Greek, from this meaning to that of a *light blow* with the hand. The grammarian Phrynichus (A. D. 180) condemns the use of the word in the sense of *striking with the hand*, or *slapping*, as not according to good Attic usage, and says that the proper expression for a blow on the cheek with the open hand is ἐπὶ κόρρης πατάξαι. This shows that the un-Attic phrase had crept into use. In the Septuagint the word is clearly used in the sense of *a blow with the hand*. See ^{<310>}Isaiah 50:6: “I gave my cheeks *to blows* (εἰς ῥαπι.σματα). ^{<310>}Hosea 11:4, “As a man that smiteth (ῥαπίζων) upon his cheeks” (A.V. and Rev., *that take off the yoke on their jaws*). In ^{<1223>}1 Kings 22:24, we read, “Zedekiah — *smote Micaiah on the cheek* (ἐπάταξε ἐπὶ τὴν σιαγόνα).” The word in ver. 23, δέρεις, literally, *flayest*, hence, *do beat* or *thrash* (compare ^{<127>}Luke 12:47), seems better to suit the meaning *strike with a rod*; yet in ^{<712>}2 Corinthians 11:20, that verb is used of *smiting in the face* (εἰς πρόσωπον δέρει), and in ^{<1027>}1 Corinthians 9:27, where Paul is using the figure of *a boxer*, he says, “So *fight I* (πυκτεύω, of *boxing*, or *fighting with the fists*), not as one that *beateth* (δέρων) the air.” These examples practically destroy the force of the argument from δέρεις. It is impossible to settle the point conclusively; but, on the whole, it seems as well to retain the rendering of the A.V. and Rev. ^{fb52}

24. *Annas had sent* (ἀπέστειλεν ὁ Ἄννας). The best texts insert οὖν, *therefore*. The rendering of the aorist by the pluperfect here is inadmissible, and is a device to bring this examination of Jesus into harmony with that described in ^{<1066>}Matthew 26:56-68, and to escape the apparent inconsistency between the mention of the high-priest (Caiaphas) as conducting this examination and the statement of ver. 13, which implies that this was merely a preliminary examination before Annas. Render, *Annas therefore sent him*.

Bound. Probably He had been unbound during His examination.

27. *The cock crew*. The Greek has not the definite article. See on ^{<1063>}Matthew 26:34. The use of the article would seem to mark *the time*, cock-crowing, rather than the incident.

28-38. Compare ^{<420>}Matthew 27:1, 2; 11-14; ^{<415>}Mark 15:1-6; ^{<423>}Luke 23:1-5.

28. *Led* (ἄγουσιν). Present tense, *lead*.

Hall of judgment (πραιτώριον). A Latin word, *proetorium*, transcribed. Originally, *the general's tent*. In the Roman provinces it was the name for *the official residence of the Roman governor*, as here. Compare ^{<425>}Acts 23:35. It came to be applied to any spacious *villa* or *palace*. So Juvenal: "To their crimes they are indebted for their gardens, *palaces* (*proetoria*), etc." ("Sat.," 1:75). In Rome the term was applied to the *proetorian guard*, or imperial bodyguard. See on ^{<4015>}Philippians 1:13. Rev., *palace*.

Early (πρωί). Used technically of *the fourth watch*, 3-6 A. M. See ^{<4155>}Mark 13:35. The Sanhedrim could not hold a legal meeting, especially in capital cases, before sunrise; and in such cases judicial proceedings must be conducted and terminated by day. A condemnation to death, at night, was technically illegal. In capital cases, sentence of condemnation could not be legally pronounced on the day of trial. If the night proceedings were merely preliminary to a formal trial, they would have no validity; if formal, they were, *inso facto*, illegal. In either case was the law observed in reference to the second council. According to the Hebrew computation of time, it was held on the same day.

Be defiled (μιασθῶσιν). Originally, *to stain*, as with color. So Homer: "Tinges (μύνην) the white ivory with purple." Not necessarily, therefore, in a bad sense, like *μολύζω*, *to besmear* or *besmirch* with filth (^{<4187>}1 Corinthians 8:7; ^{<4199>}Revelation 3:4). In classical Greek, *μιάίνω*, the verb here used, is the standing word for *profaning* or *unhallowing*. So Sophocles:

*"Not even fearing this pollution (μίασμα) dire,
Will I consent to burial. Well I know
That man is powerless to pollute (μιάίνειν) the gods."
"Antigone," 1042-1044.*

And Plato: "And if a homicide... without purification *pollutes* the agora, or the games, or the temples," etc. ("Laws," 868). See on ^{<4100>}1 Peter 1:4. The defilement in the present case was apprehended from entering a house from which all leaven had not been removed.

Eat the Passover. The purpose of this work forbids our entering upon the much-vexed question of the apparent inconsistency between John and the Synoptists as to the time of celebrating the Passover.

29. Pilate. Note the abruptness with which he is introduced as one well known. Two derivations of the name are given. *Pilatus*, one armed with the *pilum* or *javelin*, like *Torquatus*, one adorned with a *collar* (*torques*). Or, a contraction from *Pileatus*, wearing the *pileus* or *cap*, which was the badge of manumitted slaves. Hence some have supposed that he was a freedman. Tacitus refers to him as connected with Christ's death. "The author of that name (Christian), or sect, was Christ, who was capitally punished in the reign of Tiberius, by Pontius Pilate" ("Annals," 15:44). He was the sixth Roman procurator of Judea.

What accusation. Not implying Pilate's ignorance of the charge, but his demand for the *formal* accusation.

30. Malefactor (κακοποιὸς). Rev., *evil-doer*. From κακὸν, *evil*, and ποίεω, *to do*. Luke uses a different word, κακοῦργος, from κακὸν, *evil*, and ἔργω, *to work*. See on ^{<4122>}1 Peter 2:12.

31. Take ye him (λάβετε αὐτὸν ὑμεῖς). The A.V. obscures the emphatic force of ὑμεῖς, *you*. Pilate's words display great practical shrewdness in forcing the Jews to commit themselves to the admission that they desired Christ's death. "Take him *yourselves* (so Rev.), and judge him according to your law." "By our law," reply the Jews, "he ought *to die*." But this penalty they could not inflict. "It is not lawful," etc.

32. By what death (ποῖω θανάτῳ). More correctly, by what *manner of death*. So Rev. Compare 12:32; ^{<4122>}Matthew 20:19. Crucifixion was not a Jewish punishment.

33. Art thou (σὺ εἶ). *Thou* is emphatic. *Thou*, the despised malefactor.

King of the Jews. The *civil* title. The *theocratic* title, *king of Israel* (1:49; 12:13) is addressed to Jesus on the cross (^{<4122>}Matthew 27:42; ^{<4152>}Mark 15:32) in mockery.

35. Am I a Jew? As if Jesus' question implied that Pilate had been taking counsel with the Jews.

36. Servants (ὑπηρέται). Only in this passage in the Gospels, of Christians. Compare ^{<4135>}Acts 13:5; ^{<4041>}1 Corinthians 4:1. Corresponding with Christ as a king.

Fight (ἡγωνίζοντο). The imperfect tense, denoting action in progress: *would now be striving*.

37. Art thou then (οὐκοῦν εἶ σύ). The interrogative particle οὐκοῦν, *not therefore*, occurs only here in the New Testament. It is ironical. In ver. 33 the emphasis is on *thou*: here upon *king*. *So then, after all, thou art a king*.

Was I born — came I (γεγέννημαι — ἐλήλυθα). Both perfects. *Have I been born—am I come*. So Rev. The Greek order is *I for this have been born*, etc., throwing the emphasis on Christ's person and destiny. The perfect describes His birth and coming not merely as historical facts, but as abiding in their results. Compare this confession before Pilate (^{<5003>}1 Timothy 6:13) with the corresponding confession before the high-priest (^{<4266>}Matthew 26:64). "The one, addressed to the Jews, is framed in the language of prophecy; the other, addressed to a Roman, appeals to the universal testimony of conscience. The one speaks of a future manifestation of glory, the other speaking of a present manifestation of truth. The one looks forward to the Return, the other looks backward to the Incarnation" (Westcott).

Of the truth (ἐκ τῆς ἀληθείας). Literally, *out of*: sprung from: whose life and words issue from the truth. See on 14:6, and compare 8:47.

38. Truth. Not with the article as in the previous verse, *the* truth. Jesus meant *the absolute* truth: Pilate, truth in any particular case. "Pilate's exclamation is neither the expression of an ardent thirst for truth, nor that of the despair of a soul which has long sought it in vain; it is the profession of a frivolous skepticism, such as is frequently met with in the man of the world, and especially in the statesman" (Godet).

Fault (αἰτία). Properly, *cause of accusation*. Rev., *crime*. See on ^{<4275>}Matthew 27:37, and compare on ^{<4091>}Matthew 19:10.

39, 40. Compare ^{<4275>}Matthew 27:15-26; ^{<4165>}Mark 6:15.

39. Ye have a custom. The word συνήθεια, *custom*, originally means *intimacy, habitual intercourse*, and thence naturally passes into the

meaning of *habit* or *custom*. Only John puts the statement of this custom into the mouth of Pilate. Matthew and Mark relate it as a fact.

At the Passover (ἐν τῷ πάσχα). More specific than Matthew and Mark, where the expression is general, κατὰ ἑορτήν, *at feast-time*.

40. Cried (ἐκραύγασαν). Peculiarly of a *loud, importunate cry; a shout*. Plato uses it of the howling of a dog: “The yelping hound, *howling* (κραυγάζουσα) at her Lord” (“Republic,” 607). Others, of the cries of spectators in the theaters and of the croak of a raven. See on ⁴¹⁵²Matthew 15:22.

Again. Assuming John’s recollection of a previous “crying out,” which he has not recorded.

Robber (ληστής). See on ⁴¹⁵⁵Matthew 26:55; ⁴¹¹⁷Mark 11:17; ⁴¹³⁷Luke 10:30. Matthew calls him a “notable prisoner” (27:16). Mark states that he had made insurrection, and had committed murder (15:7), speaking of *the* insurrection as a well-known event. Luke says, “for *some insurrection* (στάσιν τινὰ) that had arisen in the city, and for murder” (23:19). Writing for Gentiles, Luke would not refer to the event as something familiar. Bandits of this kind were numerous in the neighborhood of Jerusalem under the Roman dominion. Their leaders were well known. Josephus describes them by the same word which Matthew uses, ἐπίσημοι, *notable*. Their depredations were often committed under patriotic pretenses, so that Barabas might have had influential friends among the people.

CHAPTER 19

1-3. Compare ^{<4122>}Matthew 27:26-30; ^{<41515>}Mark 15:15-19.

1. Scourged (ἔμαστιγώσεν). Matthew and Mark use the Greek form of the Latin word *flagellare*, φραγελλώω, which occurs only in those two instances in the New Testament. John uses the more common Greek word, though he has φραγελλίον (*flagellum*), *scourge*, at 2:15. Matthew and Mark, however, both use μαστιγόω elsewhere (^{<4007>}Matthew 10:17; 20:29; ^{<41151>}Mark 10:34). Its kindred noun, μάστιξ, occurs several times in the metaphorical sense of a *plague*. See on ^{<4130>}Mark 3:10, and compare ^{<4153>}Mark 5:29, 34; ^{<4172>}Luke 7:21. The verb is used metaphorically only once, ^{<3011>}Hebrews 12:6. Scourging was the legal preliminary to crucifixion, but, in this case, was inflicted illegally before the sentence of crucifixion was pronounced, with a view of averting the extreme punishment, and of satisfying the Jews. (^{<4222>}Luke 23:22). The punishment was horrible, the victim being bound to a low pillar or stake, and beaten, either with rods, or, in the case of slaves and provincials, with scourges, called *scorpions*, leather thongs tipped with leaden balls or sharp spikes. The severity of the infliction in Jesus' case is evident from His inability to bear His cross.

2. Crown (στέφανον). So Matthew and Mark. Luke does not mention the crown of thorns. See on ^{<41114>}1 Peter 5:4.

Of thorns (ἐξ ἀκανθῶν). So Matthew. Mark has ἀκάνθινον, the adjective, *made of thorns*, which John also uses in 19:5. All attempts to define the botanical character of the thorns used for Christ's crown are guesses. The word for *thorns* used here is the only one that occurs in the New Testament; the σκόλοψ (*thorn in the flesh*) of ^{<47116>}2 Corinthians 12:7, being properly *an impaling-stake*.

Both the crowning with thorns and the flagellation are favorite subjects in Christian art. Some of the earliest representations of the latter depict the figure of the Lord as fully draped, and standing unbound at the column, thus illustrating the voluntariness of His sacrifice. In a MS. of the fourteenth century, in the British Museum, He stands, wholly clothed, holding a book in one hand, and blessing with the other. The more devout feeling which predominated in such representations was gradually

overpowered by the sense of physical suffering. The earlier paintings represented the back turned toward the spectator, and the face, turned in a forced attitude, exhibited in profile. Later, the face and figure are turned full to the front, and the strokes fall upon the chest. Hence Jerome, in his commentary on Matthew, says that the *capacious chest of God (!)* was torn with strokes. The standing position is the accepted one, but instances occur in which the Savior is on the ground attached to the column by one hand. Such is the revolting picture by L. Caracci in the Bologna gallery, in which the soldier clutches Jesus by the hair as he plies the bundle of twigs. In a Psalter of the fifteenth century the Savior stands in front of the column, covering His face with His hands.

According to the later type, the moment chosen is when the execution of the sentence is just beginning. One man is binding the hands to the pillar, another is binding together a bundle of loose switches. The German representations are coarser than the Italian, but with more incident. They lack the spiritual feeling which appears in the best Italian specimens.

A field for a higher feeling and for more subtle treatment is opened in the moments succeeding the scourging. One of the very finest examples of this is the picture of Velasquez, "Christ at the Column," in the National Gallery of London. The real grandeur and pathos of the conception assert themselves above certain prosaic and realistic details. The Savior sits upon the ground, His arms extended, and leaning backward to the full stretch of the cord which binds His crossed hands. The face is turned over the left shoulder full upon the spectator. Rods, ropes, and broken twigs lie upon the ground, and slender streams of blood appear upon the body. A guardian angel behind the figure of the Lord, stands bending slightly over a child kneeling with clasped hands, and points to the sufferer, from whose head a ray of light passes to the child's heart. The angel is a Spanish nursery-maid with wings, and the face of the child is of the lower Spanish type, and is in striking contrast with the exquisite countenance of Murillo's Christ-child, which hangs next to this picture, and which is of the sweetest type of Andalusian beauty. The Savior's face is of a thoroughly manly, indeed, of a robust type, expressing intense suffering, but without contortion. The large, dark eyes are ineffably sad. The strong light on the right arm merges into the deep shadow of the bound hands,

and the same shadow falls with startling effect across the full light on the left arm, marked at the wrist by a slight bloody line.

In the portrayal of the crowning with thorns, in a few instances, the moment is chosen after the crown has been placed, the action being in the mock-worship; but the prevailing conception is that of the act of crowning, which consists in pressing the crown upon the brow by means of two long staves. A magnificent specimen is Luini's fresco in the Ambrosian Library at Milan. Christ sits upon a tribune, clad in a scarlet robe, His face wearing an expression of infinite sweetness and dignity, while a soldier on either side crowds down the crown with a staff. The Italian artists represent the crown as consisting of pliable twigs with small thorns; but the northern artists "have conceived," to quote Mrs. Jameson, "an awful structure of the most unbending, knotted boughs, with tremendous spikes half a foot long, which no human hands could have forced into such a form." In a few later instances the staves are omitted, and the crown is placed on the head by the mailed hand of a soldier.

Put on (περιέβαλον). Literally, *threw about*. Rev., *arrayed*.

Purple (πορφυροῦν). An adjective. Found only here, ver. 5, and ^{<1830>}Revelation 18:16. Mark uses the noun πορφύρα, *purple*, which also occurs in ^{<1870>}Revelation 17:4; 18:12. See on ^{<1810>}Luke 16:19. Matthew has κοκκίνην, *scarlet*.

Robe (ἱμάτιον). Better, as Rev., *garment*, since *robe* gives the impression of a trailing garment. See on ^{<1850>}Matthew 5:40. Matthew has γλαμύδα, *a short military cloak* (28:28). Luke describes the garment as λαμπρὰν, *gorgeous, bright or brilliant* (23:11).

3. And said. Add καὶ ἤρχοντο πρὸς αὐτόν, *and kept coming unto Him, before and said or kept saying*. The imperfect denotes the successive acts of homage of the soldiers as they came up one after the other.

They smote Him with their hands (ἐδίδουν αὐτῷ ῥαπίσματα). Literally, *kept giving Him blows with their hands*. See on 18:22.

5. Came Jesus forth. From the Praetorium.

Wearing (φορῶν). Not φέρων, *bearing*, but the frequentative form of that verb, denoting an *habitual* or *continuous* bearing; hence, *wearing*, as though it were His natural dress.

6. *They cried out*. See on 18:40.

Crucify. The best texts omit *Him*.

Take ye Him (λάβετε αὐτὸν ὑμεῖς). According to the Greek order, “take Him ye.” Rev., *take Him yourselves*. See on 18:31.

7. *We have a law*. *We*, emphatic. Whatever *your* decision may be, *we* have a law, etc.

By our law. The best texts omit *our*: Read *by that law*, as Rev.

8. *The more afraid*. “These words of the Jews produced an effect on Pilate for which they were not prepared. The saying gives strength to a dreadful presentiment which was gradually forming within him. All that he had heard related of the miracles of Jesus, the mysterious character of His person, of His words and of His conduct, the strange message which he had just received from his wife — all is suddenly explained by the term “Son of God.” Was this extraordinary man truly a divine being who had appeared on the earth? The truth naturally presents itself to his mind in the form of pagan superstitions and mythological legends” (Godet).

11. *He that delivered*. Caiaphas.

12. *From thenceforth* (ἐκ τούτου). Incorrect. Rev., rightly, *upon this*.

Sought (ἐζήτηι). Imperfect tense. Made *repeated* attempts.

Caesar’s friend. A title conferred, since the time of Augustus, upon provincial governors. Probably, however, not used by the Jews in this technical sense, but merely as a way of saying “Thou art not true to the emperor.”

Caesar (τῷ Καίσαρι). Literally, *the Caesar*. The term, which was at first a proper name, the surname of Julius Caesar, adopted by Augustus and his successors, became an appellative, appropriated by all the emperors as a title. Thus the emperor at this time was *Tiberius Caesar*. A distinction was, however, introduced between this title and that of Augustus, which

was first given to Octavianus the first emperor. The title “Augustus” was always reserved for the monarch, while “Caesar” was more freely communicated to his relations; and from the reign of Hadrian at least (A.D. 117-138) was appropriated to the second person in the state, who was considered as the presumptive heir of the empire.

13. *That saying* (τοῦτον τὸν λόγον). The best texts read τῶν λόγων τούτων, *these words*. He was afraid of an accusation at Rome before Tiberius, an accusation which could be justified by his misrule.

Judgment-seat (βήματος). See on ^{<400E>}Acts 7:5. The best texts omit the article, which may indicate that the tribunal was an improvised one.

The Pavement (Λιθόστρωτον). From λίθος, *stone*, and στρωτός, *strewn or spread*.

Gabbatha. From the Hebrew *gab*, “back,” and meaning, therefore, *a raised place*. Thus the Aramaic term is not a translation of the Greek term, which indicates that the place, wherever it was, was distinguished by a mosaic or tessellated pavement. Suetonius relates that Julius Caesar used to carry about with him on his expeditions a portable tessellated pavement for his tribunal. It is not likely, however, that there is any allusion to such a practice here. Westcott explains Gabbatha as the *ridge of the house*.

14. *Sixth hour*. See on 1:39.

15. *They* (οἱ). The best texts read ἐκεῖνοι, *those* (people). The pronoun of remote reference isolates and sharply distinguishes them from Jesus. See on 13:27.

Away with him (ἄρον). Literally, *take away*.

We have no king but Caesar. These words, uttered by the chief priests, are very significant. These chief representatives of the theocratic government of Israel thus formally and expressly renounce it, and declare their allegiance to a temporal and pagan power. This utterance is “the formal abdication of the Messianic hope.”

16-17. Compare ^{<1028>}Matthew 27:31-34; ^{<4157>}Mark 15:20-23; ^{<1239>}Luke 23:26-33.

16. *Delivered.* Luke says, *delivered to their will* (23:25). Pilate pronounced no sentence, but disclaimed all responsibility for the act, and delivered Christ up to them (ἀντοῖς), they having invoked the responsibility upon themselves. See ^{407a}Matthew 27:24, 25.

And led Him away. The best texts omit.

17. *Bearing* (βαστάζων). See on 12:6; 10:31.

His cross (τὸν σταυρὸν αὐτοῦ). The best texts read αὐτῷ or ἑαυτῷ, “bearing the cross for Himself.” John does not mention the impressment of Simon of Cyrene for this service. Compare ^{417a}Matthew 27:32; ^{415a}Mark 15:21; ^{423a}Luke 23:26.

Skull. See on ^{417a}Matthew 27:33.

18-24. Compare ^{417a}Matthew 27:35-38; ^{415a}Mark 15:24-28; ^{423a}Luke 23:33, 34, 38.

18. *In the midst.* All the Synoptists describe the character of the two who were crucified with Jesus. Matthew and Mark, *robbers*; Luke, *malefactors* (κακούργους). All three use the phrase, *one on the right, the other on the left*, and so, substantially, John: *on either side one*. John says nothing about the character of these two, but simply describes them as *two others*.

19. *Title* (τίτλον). Only here and ver. 20, in the New Testament. John uses the technical Roman term *titulus*, a placard or notice. Used for a bill or notice of sale affixed to a house. Thus Ovid, of a heartless creditor: “She sent our household goods under the placard (*sub-titulum*);” i.e., put the house and furniture up for sale (“Remedia Amoris,” 302). Meaning also *the title of a book; an epitaph*. Matthew has αἰτία, *accusation*; Mark, ἐπιγραφή τῆς αἰτίας *superscription of the accusation*; Luke, ἐπιγραφή *superscription*. John alone mentions the fact that Pilate wrote the inscription.

Jesus of Nazareth the King of the Jews. The wording of the title is differently given by each Evangelist.

Matthew: *This is Jesus the King of the Jews.*

Mark: *The King of the Jews.*

Luke: *This is the King of the Jews.*

John: *Jesus the Nazarene the King of the Jews.*

The essential element of the superscription, *King of the Jews*, is common to all. It expressed, on its face, the main intent of Pilate, which was to cast contempt on the Jews. “In the sense of the man Pilate, it meant: Jesus, the King of the Jewish fanatics, crucified in the midst of Jews, who should all be thus executed. In the sense of the Jews: Jesus, the seditious, the King of the rebels. In the sense of the political judge: Jesus, for whose accusation the Jews, with their ambiguous accusation, may answer. In the sense of the divine irony which ruled over the expression: Jesus, the Messiah, by the crucifixion become in very truth the King of the people of God” (Lange).

20. Hebrew, Greek, Latin. Some editors vary the order. Rev., *Latin, Greek*. Such inscriptions in different languages were not uncommon. Julius Capitolinus, a biographer (A. D. 320), in his life of the third Gordian, says that the soldiers erected his tomb on the Persian borders, and added an epitaph (*titulum*) in Latin, Persian, Hebrew, and Egyptian characters, in order that it might be read by all. Hebrew was the *rational* dialect, Latin the *official*, and Greek the *common* dialect. As the national Hebrew, King of the Jews was translated into Latin and Greek, so the inscription was prophetic that Christ should pass into civil administration and common speech: that the Hebrew Messiah should become equally the deliverer of Greek and Roman: that as Christ was the real center of the *religious* civilization of Judaism, so He should become the real center of the world’s *intellectual* movement as represented by Greece, and of its *legal* and *material* civilization as represented by Rome. The three civilizations which had prepared the way for Christ thus concentrated at His cross. The cross is the real center of the world’s history.

21. The chief priests of the Jews. A unique expression, possibly by way of contrast with *the King of the Jews*.

23. Four parts. All the Synoptists relate the parting of the garments. The four pieces to be divided would be, the head-gear, the sandals, the girdle, and the *tallith* or square outer garment with fringes. Delitzsch thus describes the dress of our Lord: “On His head He wore a white *sudar*,

fastened under the chin and hanging down from the shoulders behind. Over the tunic which covered the body to the hands and feet, a blue *tallith* with the blue and white fringes on the four ends, so thrown over and gathered together that the gray, red-striped undergarment was scarcely noticeable, except when the sandal-shod feet came into view” (“A Day in Capernaum”).

Coat (χιτώνα). Or *tunic*. See on ^{<4154>}Matthew 5:40.

Without seam (ἄρραφος, or ἄραφος). Only here in the New Testament. From ἄ, *not*, and ῥάπτω, *to sew together*. Like the tunic of the High-Priest. Only John records this detail.

Woven (ύφαντός). Only here in the New Testament.

24. Vesture (ἱματισμόν). Clothing, collectively. Rev., *garments*, for ἱμάτια, is better than *raiment*, which is collective, while the word is used of the *separate pieces* of clothing.

25. There stood. Imperfect tense, *were standing*.

Mary Magdalene. Strictly, *the* (ἡ) Magdalene. She is introduced abruptly, as well known.

26. Woman. See on 2:4.

Behold. Canon Westcott remarks upon the four exclamations in this chapter — *Behold the man! Behold your King! Behold thy son! Behold thy mother!* as a remarkable picture of what Christ is, and what He reveals men to be.

27. His own home (τὰ ἴδια). See on 1:11.

28-30. Compare ^{<4126>}Matthew 27:45-50; ^{<4153>}Mark 15:33-37; ^{<4234>}Luke 23:44-46.

28. Were accomplished (τετέλεσται). Rev., with stricter rendering of the perfect tense, *are finished*. *Finished* corresponds better with *it is finished*, ver. 30. This sentence may be taken with the preceding one, or with that which follows.

29. Vinegar. See on ^{<4174>}Matthew 27:48.

Hyssop. Matthew and Mark have **καλάμω**, *a reed*. Luke says merely that they offered Him vinegar. The *vinegar mingled with gall* (^{<4125>}Matthew 27:34), or the *wine mingled with myrrh* (^{<4152>}Mark 15:23) was offered to Jesus *before* his crucifixion as a stupefying draught. The hyssop gives a hint of the height of the cross, as the greatest length of the hyssop reed was not more than three or four feet. The vinegar in this case was offered in order to revive Christ. John does not mention the stupefying draught.

30. Gave up the ghost (**παρέδωκε τὸ πνεῦμα**). Rev., *his spirit*. Matthew, **ἀφῆκεν** *dismissed*. Mark, **ἐξέπνευσεν**, *breathed forth* (his life). So Luke, who adds, “Father, into thy hands *I commend* (**παράτιθεμαι**, see on ^{<4106>}Luke 9:16) my spirit.”

31-42. Compare ^{<4125>}Matthew 27:57-61; ^{<4152>}Mark 15:42-47; ^{<4281>}Luke 23:50-60.

31. The Jews — Sabbath. The Jews, who had so recently asserted their sole allegiance to Caesar, are now scrupulous about observing the letter of the law.

32. Brake the legs. A detail recorded only by John. This *crurifragium*, *leg-breaking*, consisted in striking the legs with a heavy mallet in order to expedite death. It was sometimes inflicted as a punishment upon slaves. Some horrible illustrations are furnished by Suetonius, in his lives of Augustus and Tiberius.

34. With a spear (**λόγχη**). Only here in the New Testament. Properly, *the head* of a spear. So Herodotus, of the Arabians: “They also had spears (**αἰχμᾶς**) tipped with an antelope’s horn sharpened like a *spear-point* (**λόγχης**)” (7:96). Used also, as here, for the spear itself.

Pierced (**ἔνυξεν**). Only here in the New Testament. The question has been raised whether the Evangelist means to describe a *gash* or a *prick*. Another verb is rendered *pierced* in ver. 37, the quotation from ^{<3820>}Zechariah 12:10, **ἐξεκέντησαν**, which occurs also at ^{<4100>}Revelation 1:7, with reference to Christ’s crucifixion, and is used in classical Greek of *putting out the eyes*, or *stabbing*, and in the Septuagint of Saul’s request to his armor-bearer: “Draw thy sword and *thrust me through* therewith” (^{<4304>}1 Chronicles 10:4). The verb used here, however, **νύσσω**, is also used to describe severe and deadly wounds, as in Homer:

*“As he sprang
 Into his car, Idomeneus, expert
 To wield the ponderous javelin, thrust (νύξ) its blade
 Through his right shoulder. From the car he fell,
 And the dark night of death came over him.”
 “Iliad,” 5:45-47.*

It has been suggested that the body was merely pricked with the spear to ascertain if it were yet alive. There seems, on the whole, no reason for departing from the ordinary understanding of the narrative, that the soldier inflicted a *deep thrust* on the side of Jesus (compare 20:25, 27); nor is it quite apparent why, as Mr. Field urges, a distinction should be kept up between the two verbs in vv. 34 and 37. ^{fb53}

Blood and water. It has been argued very plausibly that this was a natural phenomenon, the result of a rupture of the heart which, it is assumed, was the immediate cause of death, and which was followed by an effusion of blood into the *pericardium*. This blood, separated into its thicker and more liquid parts, flowed forth when the pericardium was pierced by the spear. ^{fb54} I think, however, with Meyer, that John evidently intends to describe the incident as something entirely unexpected and marvelous, and that this explanation better suits the solemn asseveration of ver. 35. That the fact had a symbolic meaning to the Evangelist is evident from ^{α1816}1 John 5:6.

35. *He that saw it bare record* (ὁ ἑώρακῶς μεμαρτύρηκεν). Rev., rendering the perfect tense in both verbs, *he that hath seen hath born witness*. This can refer only to the writer of this Gospel. Compare ^{α1811}1 John 1:1.

True (ἀληθινῆ). *Genuine*, according to the true ideal of what testimony should be. See on 1:9.

And he (κακεῖνος). This pronoun is urged by some as a reason for regarding the witness as some other than John, because it is the pronoun of remote reference. But 9:37 shows clearly that a speaker can use this pronoun of himself; and it is, further, employed in this Gospel to indicate a person “as possessing the quality which is the point in question in an eminent or even exclusive degree” (Godet). See 1:18; 5:39.

True (ἀληθῆ). Literally, *true things*. As distinguished from false. Thus, by the use of the two words for *true*, there are brought out, as Westcott

remarks, “the two conditions which testimony ought to satisfy; the first, that he who gives it should be competent to speak with authority; and the second, that the account of his experience should be exact.”

38. *A disciple of Jesus.* Matthew calls him *a rich man*; Mark, *an honorable counselor*, i.e., a member of the Sanhedrim; and Luke, *a counselor, good and just*.

Besought (ἤρωτησε). Better, as Rev., *asked*. See on 11:22; 16:23. Mark adds that *he went in boldly*, which is suggestive in view of John’s statement of his *secret* discipleship, a fact which is passed over by the Synoptists.

Gave him leave. According to Roman law. Ulpian, a Roman jurist of the third century, says: “The bodies of those who are capitally punished cannot be denied to their relatives. At this day, however, the bodies of those who are executed are buried only in case permission is asked and granted; and sometimes permission is not given, especially in the cases of those who are punished for high treason. The bodies of the executed are to be given for burial to any one who asks for them.” Avaricious governors sometimes sold this privilege. Cicero, in one of his orations against Verres, has a terribly graphic passage describing such extortions. After dwelling upon the tortures inflicted upon the condemned, he says: “Yet death is the end. It shall not be. Can cruelty go further? A way shall be found. For the bodies of the beheaded shall be thrown to the beasts. If this is grievous to parents, they may buy the liberty of burial” (5:45). Compare ⁴⁰⁴²Matthew 14:12; ⁴¹⁰²Acts 8:2.

39. *Came Nicodemus — came by night.* The contrast is marked between his first and his second coming.

Mixture (μίγμα). Only here in the New Testament. Some authorities read ἔλιγμα, *a roll*.

Pounds. Roman pounds, of nearly twelve ounces. The large quantity may be explained by the intention of covering the entire body with the preparation, and by the fact that a portion was designed for the couch of the body in the grave. Compare the account of the burial of Asa, ⁴¹⁴²2 Chronicles 16:14. “Extraordinary reverence in its sorrowful excitement does not easily satisfy itself” (Meyer).

40. *Linen cloths* (ὄθονοίσις). Used only by John, if ^{<24D>}Luke 24:12 is rejected, as by some editors. The Synoptists all have **σινδών**, *linen cloth*. See on ^{<414E>}Mark 14:51. Matthew and Luke have **ἐντύλιξεν**, *rolled or wrapped*, and Mark **ἐνείλησεν**, *wound*, instead of John's **ἔδησαν** *bound*.

With the spices. Spread over the sheet or bandages in which the body was wrapped.

The manner of the Jews. As contrasted with that of the Egyptians, for instance, which is thus described by Herodotus: “They take first a crooked piece of iron, and with it draw out the brains through the nostrils, thus getting rid of a portion, while the skull is cleared of the rest by rinsing with drugs; next they make a cut along the flank with a sharp Ethiopian stone, and take out the whole contents of the abdomen, which they then cleanse, washing it thoroughly with palm-wine, and again, frequently with an infusion of pounded aromatics. After this they fill the cavity with the purest bruised myrrh, with cassia, and every other sort of spicery except frankincense, and sew up the opening. Then the body is placed in natrum (subcarbonate of soda) for seventy days, and covered entirely over. After the expiration of that space of time, which must not be exceeded, the body is washed, and wrapped round, from head to foot, with bandages of fine linen cloth, smeared over with gum” (2:86). Or, possibly, a contrast may be implied with the Roman custom of burning the bodies of the dead. Tacitus says of the Jews: “The bodies of the deceased they choose rather to bury than burn, following in this the Egyptian custom; with whom also they agree in their attention to the dead” (“History,” 5:5).

To bury (ἐνταφιάζειν). Properly, *to prepare for burial*. See on 12:7. Compare Septuagint, ^{<000D>}Genesis 1:2, where the same word is used for *embalming* the body of Joseph.

41. *A garden.* Mentioned by John only.

New (καινόν). See on ^{<402A>}Matthew 26:29. John omits the detail of the tomb being hewn in the rock, which is common to all the Synoptists.

CHAPTER 20

1, 2. Compare ^{<181>}Matthew 28:1; ^{<114>}Mark 16:2-4; ^{<201>}Luke 24:1-3.

1. *First day of the week* (τῆ μιᾷ τῶν σαββάτων). The Hebrew idiom, *day one of the week*. See on ^{<169>}Luke 4:31; ^{<107>}Acts 20:7.

Dark. Matthew says, *as it began to dawn*; Mark, *when the sun was risen*; Luke, *very early in the morning, or at deep dawn*; see on ^{<201>}Luke 24:1.

Taken away (ἠρμένον ἐκ). *Lifted out of*. All the Synoptists have *rolled*.

2. *Loved* (ἐφίλει). The word for personal affection. In 13:23; 21:7, 20, ἡγάπα is used. See on 5:20.

We know not. The plural indicates that Mary was not alone, though she alone is mentioned as coming to the tomb. She may have preceded the others.

3. *Came to* (ἤρχοντο εἰς). Wrong. The tense is the imperfect; *they were coming*. Rev., *they went toward*.

4. *They ran* (ἔτρεχον). Still the imperfect, *they were running*. How much the A.V. loses by its persistent ignoring of the force of this tense.

Did outrun (προέδραμε τάχιον). Literally, *ran on in front more quickly*. Dante, addressing the spirit of John in Paradise says:

*“O holy father, spirit who beholdest
What thou believedst so that thou o’ercamest,
Toward the sepulchre, more youthful feet.”
“Paradise,” 24:124-126.*

5. *Stooping down* (παρακύψας). See on ^{<302>}James 1:25, and compare ^{<112>}1 Peter 1:12. See also Song of Solomon, 2:9 (Sept.). “He *looketh forth* (παρακύπτων) at the windows.”

Seeth (βλέπει). Simple *sight*. Compare the *intent gaze* of Peter (θεωρεῖ), ver. 6, which discovered the napkin, not seen by John.

7. *Napkin* (σουδάριον). See on ^{<201>}Luke 19:20.

Wrapped together (ἐντετυλιγμένον). Rev., much better, *rolled up*. The orderly arrangement of everything in the tomb marks the absence of haste and precipitation in the awakening and rising from the dead.

8. *Believed*. This word is explained by what follows. He believed (at length) that Jesus was risen; for up to this time (οὐδέπω) he, with his fellow-disciple (plural, ἤδειςαν) *knew not*, etc. The singular number, *he believed*, as Meyer profoundly remarks, “only satisfies the never-to-be-forgotten *personal* experience of that moment, though it does not exclude the contemporaneous faith of Peter also.” On *knew* (ἤδειςαν), see on 2:24.

9. *The scripture* (τὴν γραφὴν). The *passage* of scripture. See on 5:47. The reference may be to Psalms 16:10.

Must. On this *necessity* attaching in the divine counsel to the sufferings, death, and resurrection of Jesus, see ^{<115>}Matthew 26:54; ^{<108>}Mark 8:31; ^{<102>}Luke 9:22; 17:25; 22:37; 24:7, 26, 44; ^{<114>}John 3:14; 12:34; ^{<116>}Acts 1:16.

11-18. Compare ^{<112>}Mark 16:12, 13; ^{<243>}Luke 24:13-35.

11. *Stood*. Imperfect, *was standing*, or *continued standing*, after the two apostles had gone away.

12. *Seeth* (θεωρεῖ). Rev., *beholdeth*. See on ver. 5.

Angels. Angels are rarely mentioned in John’s narrative. See 1:51; 12:29; 20:12.

13. *She saith*. She is so absorbed in her grief and love that she is not appalled by the supernatural manifestation which, under ordinary circumstances, would have terrified her, but enters into conversation as if addressed by a human being.

14. *Turned herself back*. Canon Westcott, with that beautiful subtilty of perception which so eminently characterizes him, remarks: “We can imagine also that she became conscious of another Presence, as we often feel the approach of a visitor without distinctly seeing or hearing him. It may be, too, that the angels, looking toward the Lord, showed some sign of His coming.”

Saw (θεωρεῖ). Present tense. Rev., *beholdeth*. She looks at Him steadfastly and inquiringly as at a stranger. The observance of these distinctions between verbs of *seeing*, is very important to the perception of the more delicate shading of the narrative.

Knew not (ᾔδει). Indicating a knowledge based on spiritual fellowship and affinity, an inward, conscious, sure conviction of His identity.

16. *Saith unto Him, Rabboni*. Insert, as Rev., after *Him*, in *Hebrew*.

17. *Touch me not* (μὴ μου ἅπτου). The verb, primarily, means *to fasten to*. Hence it implies here, not a mere momentary touch, but *a clinging to*. Mary thought that the old relations between her Lord and herself were to be renewed; that the old intercourse, by means of sight, sound, and touch, would go on as before. Christ says, “the time for this kind of intercourse is over. Henceforth your communion with me will be by faith through the Spirit. This communion will become possible through my ascending to the Father.”

My Father. The best texts omit the pronoun and read the Father. See on 12:26. This expression, emphasizing the relation of God to humanity rather than to Christ himself, is explained by what follows — “*my Father and your Father*.”

My brethren. The word *brethren*, applied to the disciples, occurs before (7:3, 5, 10), but not the phrase *my brethren*, which follows from *my Father and your Father*. Compare ⁴¹³⁴Matthew 28:10.

I ascend (ἀναβαίνω). The present tense is used, not in the sense of the near future, but implying that He had already entered upon that new stage of being which the actual ascension formally inaugurated. The resurrection was really the beginning of the ascension.

18. *Came and told* (ἔρχεται ἀγγέλλουσα). Literally, *cometh telling*.

19-23. Compare ⁴¹³⁴Mark 16:14-18; ⁴²⁸⁷Luke 24:36-49.

19. *Assembled*. Omit.

21. *Hath sent* (ἀπέσταλκεν). Note the distinction between this verb and that applied to the sending of the disciples (πέμπω). See on 1:6.

22. *Breathed on them* (ἐνεφύσησεν). Only here in the New Testament. The act was symbolic, after the manner of the Hebrew prophets. Compare ^{<575>}Ezekiel 37:5.

The Holy Ghost. The article is wanting. The gift bestowed was not that of the personal Holy Spirit, but rather an earnest of that gift; an effusion of the Spirit.

23. *Remit* (ἀφῆτε). Only here in this Gospel in connection with sins. Often in the Synoptists (^{<4182>}Matthew 6:12; 9:5; ^{<4185>}Mark 2:5; ^{<4187>}Luke 5:23, etc.).

25. *Print* (τύπον). See on ^{<4188>}1 Peter 5:3.

Put — thrust (βάλω). The same verb in both cases. Hence better, as Rev., put for thrust.

I will not (οὐ μὴ). Double negative: in nowise.

26. *Then came Jesus.* There is no connecting particle, *then*, and the verb is in the present tense. The abrupt *Jesus cometh* is more graphic.

27. *Be not* (μὴ γίνου). Literally, *become not*. Thomas was in a fair way to become unbelieving, through his doubt of the resurrection.

Faithless — believing (ἄπιστος — πιστός). There is a correspondence of the words here, to which, perhaps, the nearest approach in English is *unbelieving, believing*.

29. *Thomas.* Omit.

31. *Are written* (γέγραπται). *Have been or stand written*. The perfect tense. John's intent was to write a *gospel* rather than a *biography*.

CHAPTER 21

1. *Shewed* (ἐφάνερωσεν). This rendering might easily convey merely the sense of *appearing*; but its meaning is much deeper. Occurring frequently in the New Testament, it is used most frequently of God and Christ, or of men in their relation to these. Thus, of Christ in person while upon earth (Mark 16:12, 14; John 1:31; 2:11; 1 Peter 1:20; 1 John 1:2). Of the works of Christ (John 2:11; 9:3; 1 John 3:5). Of Christ in redemption (1 John 3:5). Of Christ in His second coming (1 John 2:28). Of Christ in glory (1 John 3:2; Colossians 3:4). It is used of God. Of His revelation to men of the knowledge of Himself (Romans 1:19). Of His manifestation in Christ (1 Timothy 3:16). Of His righteousness (Romans 3:21). Of His love (1 John 4:9). It is used of men. As *epistles* manifesting the character and spirit of Christ (2 Corinthians 3:3; 5:11). In the judgment (2 Corinthians 5:10). In all these cases the appearing is not merely an appeal to sense, but is addressed to spiritual perception, and contemplates a moral and spiritual effect. It is the setting forth of the law or will or character of God; of the person or work of Christ; of the character or deeds of men, with a view to the disclosure of their quality and to the producing of a moral impression. Rev., *manifested*.

Sea. See on Matthew 4:18.

Of Tiberias. Not elsewhere in the Gospels. The Synoptists say, *Sea of Galilee* or *Lake of Gennesaret*.

3. *A ship* (τὸ πλοῖον). Rev., *the boat*; restoring the article, which indicates a familiar implement. See on Luke 5:2.

Immediately. Omit.

That night. The emphatic pronoun *that* (ἐκείνη) may indicate that their ill success was unusual.

Caught (ἐπίασαν). So ver. 10. The verb means to *lay hold of*, and is nowhere else used in the New Testament of taking fish. Elsewhere in this Gospel always of the seizure of Christ by the authorities (7:30, 39, 44; 8:20; 10:39; 11:57). Of apprehending Peter and Paul (Acts 12:4; 2

Corinthians 11:32). Of the taking of the beast (^{<66B>}Revelation 19:20). Of taking by the hand (^{<48B>}Acts 3:7).

4. *Was come* (γενομένης). The best texts read the present participle, γινομένης *is coming*. Rev., *when day was now breaking*. The A.V. does not agree so well with the fact that Jesus was not at once recognized by the disciples, owing in part, perhaps, to the imperfect light.

On the shore (εἰς τὸν αἰγιαλόν). Rev., *beach*. See on ^{<66B>}Matthew 13:2. The preposition εἰς, *to*, makes the phrase equivalent to “Jesus came to the beach and stood there.”

5. *Children* (παιδία). Or, *little children*. Used also by John, in address, twice in the First Epistle (2:13, 18), where, however, the more common word is τεκνία, *little children*.

Have ye any meat (μή τι προσφάγιον ἔχετε)? The interrogative μή τι indicates that a negative answer is expected: *you have not, I suppose, anything*. Προσφάγιον is equivalent to ὀψάριον, *what is added to bread at a meal*, especially fish. See on 6:9. Only here in the New Testament. Wyc, *any supping-thing*. ^{fb55}

6. *The net* (δίκτυον). See on ^{<40B>}Matthew 4:18; 13:47.

Were not able (οὐκ ἴσχυσαν). See on ^{<24B>}Luke 14:30; 16:3; ^{<51B>}James 5:16.

To draw (ἐλκῦσαι). Into the boat. Compare σύροντες, ver. 8, *dragging the net behind the boat*.

7. *Fisher's coat* (ἔπενδύτην). An upper garment or blouse. Only here in the New Testament. In the Septuagint, ^{<98B>}1 Samuel 18:4, *the robe* which Jonathan gave to David. ^{<13B>}2 Samuel 13:18, *the royal virgin garment* of Tamar. The kindred verb, ἐπενδύομαι, occurs twice (^{<48B>}2 Corinthians 5:2, 4), meaning “*to be clothed upon*,” with the house which is from heaven, *i.e.*, clothed as with an upper garment. See on that passage.

Naked. Not absolutely, but clothed merely in his undergarment or shirt.

8. *A little ship* (τῷ πλοιαρίῳ). The noun is diminutive. Rev., *the little boat*. It is hardly probable that this refers to a smaller boat accompanying the vessel. Compare the alternation of πλοῖον and πλοιάριον in 6:17, 19, 21, 22, 24.

Two hundred cubits. A little over a hundred yards.

With fishes (τῶν ἰχθύων). Or, *the net of the fishes*. So Wyc, Rev., *full of fishes*.

9. *They were come to land* (ἀπέβησαν εἰς τὴν γῆν). Not of the arrival of the boat, but of the going ashore of the boatmen. Rev., therefore, correctly, *they got out upon the land*.

A fire of coals. Charcoal. See 18:18.

Fish (ὄψαριον). See on 6:9.

Bread (ἄρτον). Or, *a loaf*. See on ^{<400>}Matthew 4:1; 7:9.

10. *Of the fish* (τῶν ὄψαρίων). As in ver. 9. Emphasizing the fish as *food*.

Ye hate caught (ἐπιάσατε). See on ver. 3. Bengel says: "By the Lord's gift they had caught them: and yet, He courteously says, that *they* have caught them."

11. *Went up.* Into the vessel.

To land (ἐπὶ τῆς γῆς). Strictly, *upon* the land.

Great fishes. All authorities agree as to the abundance of fish in the Lake of Galilee. M. Lortet, cited by Dr. Thomson, says that two castings of the net usually filled his boat. Bethsaida (there were two places of that name on the lake) means *House of the Fisheries*. The fame of the lake in this particular reached back to very early times; so that, according to the Rabbinical legend, one of the ten fundamental laws laid down by Joshua on the division of the country was, that any one might fish with a hook in the Lake of Galilee, so that they did not interfere with the free passage of boats. The Talmud names certain kinds of fish which might be eaten without being cooked, and designates them as *small fishes*. So ὄψαρια is rendered in ^{<400>}John 6:9. Possibly the expression *great fishes* may imply a contrast with the *small* fishes which swarmed in the lake, and the salting and pickling of which was a special industry among its fishermen.

12. *Dine* (ἀριστήσατε). Rather, *breakfast*. In Attic Greek ἄριστον signified the *mid-day meal*; the *evening meal* being known as δειπνον. The regular hour for the ἄριστον cannot be fixed with precision. The drift

of authority among Greek writers seems to be in favor of noon. The meal described here, however, evidently took place at an earlier hour, and would seem to have answered more nearly to the ἄκρατίσμα, or *breakfast* of the Greeks, which was taken directly upon rising. Plutarch, however, expressly states that both names were applied to the morning meal, and says of Alexander, “He was accustomed to *breakfast* (ἡρίστα) at early dawn, sitting, and to sup (ἐδείπνει) late in the evening.” In ^{<400>}Matthew 22:4, it is an ἄριστον to which the king’s wedding-guests are invited.

Ask (ἐξετασαι). Rev., *inquire*. Implying careful and precise inquiry. It occurs only three times in the New Testament; of Herod’s command to *search diligently* for the infant Christ (^{<400>}Matthew 2:8), and of the apostles’ *inquiring out* the worthy members of a household (^{<400>}Matthew 10:11).

13. Bread — fish. Both have the article — *the* loaf, *the* fish — apparently pointing to the provision which Jesus himself had made.

Giveth them. Nothing is said of His partaking Himself. Compare ^{<400>}Luke 24:42, 43.

14. The third time. The two former occasions being recorded in 20:19, 26. The appearance to Mary Magdalene is not counted, because the Evangelist expressly says *to His disciples*.

15. Simon, son of Jonas. Compare Christ’s first address to Peter, 1:43. He never addresses him by the name of *Peter*, while that name is commonly used, either alone or with Simon, in the narrative of the Gospels, and in the Greek form *Peter*, not the Aramaic *Cephas*, which, on the other hand, is always employed by Paul. For *Jonas* read as Rev., *John*.

Lovest (ἀγαπάς). Jesus uses the more dignified, really the nobler, but, as it seems to Peter, in the ardor of his affection, the colder word for *love*. See on 5:20.

More than these. More than these disciples love me. Compare 13:37; ^{<400>}Matthew 26:33. The question conveys a gentle rebuke for his former extravagant professions.

I love (φιλω). Peter substitutes the warmer, more affectionate word, and omits all comparison with his fellow-disciples.

Feed (βόσκει). See on ^{418E}1 Peter 5:2.

Lambs (ἀρνία). Diminutive: *little lambs*. Godet remarks: “There is a remarkable resemblance between the present situation and that of the two scenes in the previous life of Peter with which it is related. He had been called to the ministry by Jesus after a miraculous draught of fishes; it is after a similar draught that the ministry is restored to him. He had lost his office by a denial beside a fire of coal; it is beside a fire of coal that he recovers it.”

16. Lovest (ἀγαπάς). Again the colder word, but *more than these* is omitted.

I love (φιλω). Peter reiterates his former word expressive of personal affection.

Feed (ποιμαίνε). A different word: *tend*, as Rev. See on ^{418E}1 Peter 5:2.

Sheep (πρόβατα). Some of the best texts read προβάτια, diminutive, *little sheep*.

17. Lovest (φιλεῖς). Here Jesus adopts Peter’s word. Canon Westcott, however, ascribes Peter’s use of φιλέω to his humility, and his hesitation in claiming that higher love which is implied in ἀγαπάς. This seems to me to be less natural, and to be refining too much.

18. Young (νεώτερος). Literally, *younger*. Peter was apparently of middle age. See ^{418A}Matthew 8:14.

Thou girdedst thyself (ἐζώννυες σεαυτὸν). The word may have been suggested by Peter’s *girding* his fisher’s coat round him. The imperfect tense signifies something habitual. Thou *wast wont* to clothe thyself and to come and go at will.

Walkedst (περιεπάτεις). Literally, *walkedst about*. Peculiarly appropriate to describe the free activity of vigorous manhood.

Stretch forth thy hands. The allusion to the extending of the hands on the cross, which some interpreters have found here, is fanciful. It is merely an expression for the helplessness of age.

Whither thou wouldst not. According to tradition Peter suffered martyrdom at Rome, and was crucified with his head downward.

19. *By what* death (ποίη). Properly, *by what manner of death.* So Rev.

20. *Leaned* (ἀνέπεσεν). Rev., *leaned back.* See on 13:25. The reference is to the special act of John, leaning back to whisper to Jesus, and not to his position at table.

21. *And what shall this man do* (οὗτος δὲ τί;)? Literally, *and this one what?*

22. *Till I come* (ἕως ἔρχομαι). Rather, *while I am coming.* Compare 9:4; 12:35, 36; ⁵⁰¹³1 Timothy 4:13.

What is that to thee (τί πρὸς σε;)? Literally, *what as concerns thee?*

23. *Should not die* (οὐκ ἀποθνήσκει). Literally, *dieth not.*

24, 25. Many interpreters think that these two verses were written by some other hand than John's. Some ascribe vv. 24 and 25 to two different writers. The entire chapter, though bearing unmistakable marks of John's authorship in its style and language, was probably composed subsequently to the completion of the Gospel.

VOLUME 2

- ftb1** That he names himself in the Apocalypse, and not in the Gospel, is sufficiently explained by the fact that the Gospel is historical, intended to bring Christ into prominence and to keep the writer out of view. The Apocalypse, on the other hand, is prophetic, and the name of the author is required as a voucher for the revelations granted him. Compare ²¹⁷⁵ Daniel 7:15; 8:27.
- ftb2** I follow the general arrangement of Westcott.
- ftb3** For a list of these coincidences see Westcott's Introduction to his Commentary on the Gospel, in the Speaker's Commentary.
- ftb4** Cerinthus taught that the world was not made by the supreme God, but by another and remote power which is over the universe. Jesus was not born of the Virgin by miraculous conception, but was the Son of Joseph and Mary by natural generation, though specially endowed with justice and wisdom. After the baptism of Jesus the Christ descended upon Him in the form of a dove, from that sovereign power which is over all things. He then announced the unknown Father and wrought miracles; but toward the end of His ministry the Christ departed from Jesus, and Jesus suffered and rose from the dead, while the Christ remained impassable as a spiritual being.
- ftb5** The Docetes held that the body of our Lord was an immaterial phantom. Their name is derived from *δοκέω* (dokeo) *to seem*.
- ftb6** It is, of course, foreign to the scope of this work to discuss this, with other Johannine questions, critically. Such a discussion must assume the reader's acquaintance with Greek. The discussion concerning the differences in language will be found in Professor Milligan's excellent *Lectures on the Revelation of St. John*, Appendix 2:
- ftb7** I give the arrangement of the Prologue according to Godet.
- ftb8** Of course not anticipating the criticism which has eliminated this passage from text.
- ftb9** Austin used the Latin *vox*, and of course has in mind the secondary meaning as a *word* or *saying*.

- ftb10** The word *hypostasis* is equivalent to *substance*. In theological language it used in the sense of *person* as distinguished from *essence*. Hence the adverb *hypostatically* signifies *personally* in the theological sense, which recognized three *persons* in the Godhead with one *essence*.
- ftb11** So the Rev., but not consistently throughout. A.V. *by*. See my article on the Revised New Testament. *Presbyterian Review*, October, 1881.
- ftb12** This reading is very earnestly defended by Canon Westcott, and is adopted in Westcott and Hort's text, and supported by Milligan and Moulton. It is rejected by Tischendorf and by the Revisers; also by Alford, DeWette, Meyer, and Godet. Grammatical considerations seem to be against it (see Alford on the passage), but Canon Westcott's defense is most ingenious and plausible.
- ftb13** *i.e.*, attributing human form and human modes of activity to God, as when we speak of the *hand*, the *face*, the *eye* of God, or of God *begetting* as here.
- ftb14** I follow Meyer and Godet. De Wette, Alford, Milligan and Moulton adopt the other interpretation, referring ἔμπροσθεν, to *rank* or *dignity*. So Westcott, who, however, does not state the issue between the two explanations with his usual sharpness.
- ftb15** It is hardly necessary to refer the critical student to the admirable note of Bishop Lightfoot, in his *Commentary on Colossians*, p. 323 sq.
- ftb16** Dr. Scrivener, "Introduction to the Criticism of the New Testament." remarks: "Those who will resort to ancient evidence exclusively for the recension of the text, may well be perplexed in dealing with this passage. The oldest manuscripts, versions, and writers are hopelessly divided." He decides, however, for the reading υἱὸς. So Tischendorf's text, and of commentators, Meyer, De Wette, Alford, Godet, Schaff (in Lange). Westcott and Hort's text gives Θεὸς, with ὁ μονογενὴς υἱὸς in margin. So Westcott (*Commentary*), Milligan and Moulton, and Tregelles. See Schaff's note on the passage in Lange; Scrivener, p. 525; and "Two Dissertations," by F. J. A. Hort, Cambridge, 1877.
- ftb17** I take this division from Westcott.
- ftb18** The student should by all means read Canon Westcott's admirable summary in the Introduction to his *Commentary on John's Gospel*.

- ftb19** It is not easy to adjust all the references to the hour of the day in John's Gospel to either of the two methods. Thus 19:14 places the crucifixion at the *sixth* hour, or *noon*, reckoning by the Jewish mode, while Mark (15: ^{ftb25} names the *third* hour, or between 8 and 9 A. M. The two passages in chapter 4, 6, 52, afford little help, especially the latter. Perhaps, after all, the passage most nearly decisive is 11:9. There are strong authorities on both sides. For the Roman method, Tholuck, Ebrard, Ewald, Wescott; for the Jewish, Lucke, De Wette, Meyer, Alford, Lange, Godet.
- ftb20** In ^{<RB5} John 9:35, where Jesus himself formulates a confession, the reading is disputed; three of the leading MSS. reading *Son of man*. See on that passage.
- ftb21** I do not raise the question whether the narratives of John and of the Synoptists refer to the same event.
- ftb22** Or, according to some high authorities, "ye all know."
- ftb23** This view, however, is opposed by Meyer, Lange, De Wette, Alford, and Godet.
- ftb24** Condensed from Dr. Thomson's "Central Palestine and Phoenicia," in "The Land and the Book." An interesting description of the excavations made on the summit of Gerizim, by Lieutenant Anderson, will be found in the same volume, pp. 126-128.
- ftb25** In ^{<UB5} Matthew 13:57, Tischendorf reads as her, *ἐν τῇ ἰδίᾳ πατρίδι*, *in his own country*. Westcott and Hort, *ἐν τῇ πατρίδι αὐτοῦ*.
- ftb26** I have given what seems, on the whole, the most simple and natural explanation, though against a host of high authorities. The various interpretations form a bewildering jungle. All of them are open to objection. One of the most clear and simple discussions of the passage may be found in Schaff's Popular Commentary on the Gospel of John, edited by Professors Milligan and Moulton, where this explanation is adopted, though Professor Schaff in Lange calls it "far-fetched." This is also the view of Canon Westcott. Other explanations are: Galilee generally; Nazareth; Lower Galilee, in which Nazareth was situated, as distinguished from Upper Galilee, in which was Capernaum.
- ftb27** Bishop Lightfoot (Commentary on ^{<RB2} Galatians 3: ^{ftb22} urges with much force that this is *invariably* its meaning. The passage cited in

opposition to this view by Professor Thayer (Lexicon of the New Testament), ^{<RB>}John 7:38; 10:35; ^{<RB>}Romans 4:3; ^{<RB>}Galatians 3:22; 4:30; ^{<RB>}James 2:8; ^{<RB>}1 Peter 2:6; ^{<RB>}2 Peter 1:20, do not appear to me to be conclusive; on the contrary, several of them seem to make rather for Bishop Lightfoot's view.

ftb28 The correct reading in ^{<RB>}Matthew 11:16 is **παιδίους**.

ftb29 Edersheim ("Life of Jesus") says that the Talmud names certain kinds of fish, specially designated as *small fishes*, which might be eaten without cooking: that small fishes were recommended for health, and that the lake of Galilee was particularly rich in these, the salting and pickling of which was a special industry among the fishermen.

ftb30 For a full description see the article "Feast of Tabernacles," in McClintock and Crooks' Cyclopaedia, vol. 10, and Edersheim, "The Temple," ch. 14.

ftb31 I am inclined, however, to think that the distinction between these two, and also between these and **πορεύομαι**, which Canon Westcott claims is observed by John, will not bear too strict pressing. See his commentary on John 7, 33.

ftb32 I am aware of the objection to this rendering based on the canon that **τὴν ἀρχὴν** has this meaning only in negative sentences, an objection which is certainly not parried by Godet's attempt to explain this passage as *essentially* negative. But this rule is not absolutely universal (see Thayer's Lexicon, **ἀρχή**, 1, b.), and this explanation seems to me, on the whole, to fall in better than any other with the general sense of the passage as I understand it. I always differ from Canon Westcott with reluctance; but without going so far as to say, with Alford, that his interpretation is ungrammatical, I must confess that it seems to me artificial and forced, as also does Meyer's rendering, which is open besides to serious criticism on grammatical grounds. The student will find the different interpretations well summed up and classified in Schaff's Lange, and also more briefly in Westcott's additional note to ch. 8. See also Meyer.

ftb33 I adopt this rendering, though with some hesitation, as best representing what seems to me the line of thought in the whole passage, and as avoiding most of the grammatical difficulties. 1, though

grammatically defensible, necessitates the awkwardness of rendering **αὐτοῦ** as neuter, by inference or derivation from the masculine **ψεύστης**. It is much more natural to take it as masculine. Both 1 and 2 require **ὁ πατήρ** to be taken as the *predicate*, whereas, having the article, it would naturally be expected to be the subject. The main objection to 3, is the omission of the subject with **λαλή**, which is harsh. Professor Kendrick (American edition of Meyer) cites as a parallel **φησί** in ^{<4700>}2 Corinthians 10:10, and very justly observes that “if any objection may lie against this construction, it does not approach in harshness to that which makes **πατήρ αὐτοῦ** a predicate in the sense ordinarily assigned to it. It is adopted by Westcott, and Milligan and Moulton.

ftb34 Huther on ^{<4881>}1 John 3:1, claims that this sense would be admissible only in the event of the phrase being used invariably with **ὑπερ τινος**, *on behalf of one*.

ftb35 Rev., *God*, with *the judges* in margin.

ftb36 Trench (Synonyms) appears to overlook the exception in 2 Corinthians, though he cites the passage. He says that **χρίειν** is *absolutely restricted* to the anointing of the Son by the Father, p. 131.

ftb37 Perhaps the nearest approach to such a sentiment in Homer is the case of Thetis, weeping for and with her son Achilles (“Iliad,” 1:360; 51, 66).

ftb38 As by Fra Angelico (Florence), Bonifazio (Louvre), and the superb picture by Sebastian del Piombo in the National Gallery, London.

ftb39 The meaning to *take* or *bear away* is claimed by some for ^{<4187>}Matthew 8:17 and ^{<4105>}John 20:25 (so Thayer, N. T. Lexicon). The former I think more than doubtful. Meyer declares it “contrary to the sense;” De Wette and Lange both render *bore*. Canon Cook says. “The words chosen by St. Matthew preclude the supposition that he refers the prophet’s words, contrary to the sense of the original, to the mere removal of diseases by healing them.” The words in Matthew are a citation from ^{<2514>}Isaiah 53:4, which Cheyne (“Prophecies of Isaiah”) renders, “surely our sicknesses he bore, and our pains he carried them.” Septuagint: “This man carries our sins and is pained for us.” Symmachus: “Surely he took up our sins and endured our labors.”

Edersheim remarks that “the words as given by St. Matthew are most truly a New Testament targum of the original.” Delitzsch, who thinks that the meaning *took away* is included in the sense of the Hebrew *nasa*, admits that its primary meaning is, *He took up, bore*. The meaning in ⁴³¹⁵John 20:25 may be explained as in ⁴³¹⁶John 12:6, as determined by the context, though it may be rendered if *thou hast taken him up*. Field (“Otium Norvicense”) cites a passage from Diogenes Laertius, 4:59, where it is said that Lacydes, whenever he took anything out of his store-room, was accustomed, after sealing it up, to throw the seal or ring through the hole, so that it might never be taken from his finger, and any of the stores be *stolen* (βασταχθείη).

ftb40 Field (“Otium Norvicense”), who holds by **τετήρηκεν**, observes that “the conjecture that the ointment may have been reserved from that used at the burying of Lazarus, is not fanciful, but an excellent example of undesigned coincidence, since we should never have perceived the propriety of the *might have been sold* of the first two Gospels, if John had not helped us out with his **τετήρηκεν**, *she hath kept*.”

ftb41 Meyer acutely remarks that this rendering “yields the result of an actual prayer interwoven into a reflective monologue, and is therefore less suitable to a frame of mind so deeply moved.”

ftb42 Godet, with his well-known aversion to departures from the Rec., holds by the reading **γενομένου**, and explains **γινομένου** by *when the repast as a repast began*; adding that the correction was made in order to place the foot-washing at the beginning of the repast, the customary time for it. But the performance of the act during the course of the meal, is indicated by the words in ver. 4, *He riseth from (ἐκ) the supper*.

ftb43 I am surprised to find it adopted by Milligan and Moulton.

ftb44 Godet’s affection for the “received reading” carries him rather beyond bounds, when it leads him to say that **ἀναπεσὼν**” seems absurd.”

ftb45 Directed to an *end* (**τέλος**), and therefore marking a *purpose*.

ftb46 The explanation given by Milligan and Moulton is, that the Father’s house includes earth as well as heaven that it is, in short, the universe, over which the Father rules, having many apartments, some on this side, others beyond the grave. When, therefore, Jesus goes away, it is

only to another chamber of the one house of the Father. The main thought is that wherever Jesus is wherever we are, we are all in the Father's house, and therefore there can be no real separation between Jesus and His disciples. This is very beautiful, and, in itself, true, but, as an explanation of this passage, is not warranted by anything in it, but is rather read into it.

ftb47 W. Aldis Wright ("Bible Word-Book") is wrong in calling this "the primary meaning" of the word. No authorities for the use of *mansio* in this sense are quoted earlier than Pliny and Suetonius, and none for this use of **μονή** earlier than Pausanias (A.D. 180). Canon Westcott's interpretation is effectively demolished (usually no easy thing to do) by J. Sterling Berry, in *The Expositor*, 2nd series, vol. iii., p. 397.

ftb48 The student will find the whole question discussed by Bishop Lightfoot ("On a Fresh Revision of the New Testament," p. 58 sqq.); Julius Charles Hare ("Mission of the Comforter," p. 348); and Canon Westcott (Introduction to the Commentary on John's Gospel, Speaker's Commentary, p. 211). See also his note on **1 John 2:1**, in his Commentary on the Epistles of John.

ftb49 This does not, as Godet says, turn the promise into "a moral precept." It is a hortatory encouragement. But then the reading occurs in God. A.!

ftb50 The technical terms are **τελικῶς** (*telicos*), *of the design and end*, and **ἐκβατικῶς** (*ekbatikos*), *of the result*.

ftb51 Godet says that this expression "is nowhere else found in the mouth of Jesus." But see **Matthew 8:3**; **Mark 14:36**; **John 21:22**.

ftb52 Mr. Field's remark ("Otium Norvicense") that it is improbable that the word would continue to be used in the older sense (*rod*) after it had acquired the later meaning (*hand*), can hardly be called conclusive.

ftb53 Mr. Field ("Otium Norvicense") claims that **λύσσω**, is the milder word, and cites a curious illustration from Plutarch ("Life of Cleomenes"). Cleomenes and his party escape from prison, and endeavor to raise the town and to get possession of the citadel. Failing in this, they resolve upon suicide. It is arranged that one of the number is not to kill himself until he shall be assured that all the rest are dead. When all are stretched on the ground, the survivor goes round and *tries*

each with his dagger (τῷ ξιφιδίῳ παραπτόμενος). When he comes to Cleomenes, he *pricks* (νύξας) him on the ankle (παρὰ τὸ σφυρόν), and goes him contract his face.

- ftb54** See William Stroud, “Physical Theory of the Death of Christ.”
- ftb55** ἔχεις τι, *have you anything*, is the usual question addressed by a bystander to those employed in fishing or bird-catching. Equivalent to *have you had any sport?* See Aristophanes, “Clouds,” 731.
- ftb56** About A.D. 550, generally believed to have been a Bishop. The author of a work “De Partibus Divinae Legis,” a kind of introduction to the sacred writings.
- ftb57** This is the view of Alford and Westcott. Ebrard and Huther maintain the personal sense.
- ftb58** So Alford, Huther, Ebrard.
- ftb59** The student should consult, on John’s use of the term *Life*, Canon Westcott’s “additional note” on ^{<GR5>}1 John 5:20. “Commentary on the Epistles of John,” p. 204.
- ftb60** Let the student by all means consult Canon Westcott’s “additional note” on p. 27, of his “Commentary on the Epistles of John.”
- ftb61** But not New Testament epistles. Χαίρειν *greeting*, occurs in *no* address on Apostolic epistle, except in that of James. See on James. 1:1.
- ftb62** The student may profitably consult on Plato’s view of sin, Ackermann, “The Christian Element in Plato,” p. 57, sq.
- ftb63** The story may be found at length in Godet’s “Commentary on John,” vol. 1, p. 58.
- ftb64** *i.e.*, the genitive case, *of God, of the Father*, represents God as the *subject* of the emotion.
- ftb65** Because the verb separates *not* from *all*. In such cases, according to New Testament usage, the negation is universal. The A.V. *not all* makes it partial. See, for instance, ^{<GR5>}1 John 3:15; ^{<AB2>}Matthew 24:22.
- ftb66** I am indebted for the substance of this note to Canon Westcott.
- ftb67** So Alford and Huther, agt. Westcott. Westcott rightly observes that the preposition ἐν *in*, is constantly used in the context to express the

presence of God in the Christian body; but it is most commonly joined there **μένει** *abideth*, vv. 12, 13, 15, 16, and the objective statement, *God sent*, etc., defining the manifestation of God's love, does not adjust itself naturally to the subjective sense implied in *in us*.

- ftb68** An interesting paper on "The sin unto Death," by the Rev. Samuel Cox, D.D., may be found in "The Expositor," 2nd series, vol. 1, p. 416. He holds to Bengel's view of a *sinful state or condition*.
- ftb69** The student will do well to study Canon Westcott's "Additional Note" on this phrase, "Commentary on the Epistles of John," p. 204 sqq.
- ftb70** Lightfoot renders **χαίρετε** *farewell* in ^{<SIB1>}Philippians 3:1; and describes it as a *parting benediction* in 4:4; but, in both cases, says that it includes an exhortation to *rejoice*. The *farewell* is needless in both instances.
- ftb71** For fuller details, see article *Papyrus* in "Encyclopaedia Britannica," 9th edition, vol. xviii.
- ftb72** See Edersheim, "Life and Times of Jesus the Messiah," 2, 270.
- ftb73** Canon Westcott says "no parallel is quoted for" the Rev. rendering, but ^{<G15>}Revelation 21:5, can hardly be esteemed a parallel to *his* rendering "thou makest sure."
- ftb74** The ordinary usage of **συνεργός** with the genitive of the person co-operated with (^{<SIC1>}Romans 16:21; ^{<SIB1>}1 Corinthians 3: seems against the second explanation; but against the former is the fact that the thing *for which*, or *on behalf of which*, one is a fellow-worker, is also used in the genitive (^{<G124>}2 Corinthians 1: or with **εἰς** *unto* (^{<SIB1>}Colossians 4:11; ^{<G83>}2 Corinthians 8:23). There is no instance of the *davious commodi* (so Alford, Huther), *dative of reference*. On the other hand the kindred verb **συνεργέω** occurs with the dative of the thing co-operated with in ^{<G122>}James 2:22: **ἡ πίστις συνήργει τοῖς ἔργοις**, *faith wrought with his works* (see Huther's note). I agree with Canon Westcott that this construction is sufficient to support the Rev. rendering. Huther, Alford, and Ebrard all adopt the other explanation.
- ftb75** "Die Heimlich Offenbarung Johannis:" published in 1498

- ftb76** See Bishop Lightfoot's Essay on the Christian Ministry, in his "Commentary on Philippians."
- ftb77** This is the explanation of Trench, Plumptre, Düsterdieck, and Alford, and seems on the whole, to be the preferable one. Professor Milligan argues at length for the second explanation, which is Bengel's.
- ftb78** The literature of hymnology is very rich in hymns depicting the glory of the heavenly city. In Latin there are *Jerusalem luminosa* which reappears in *Jerusalem my happy home*, and *O Mother dear Jerusalem: Urbs beata Jerusalem*, which reappears in *Blessed city, heavenly Salem: Urbs Sion Aurea*, in *Jerusalem the golden* and *Jerusalem the glorious*. Of this *O bona patria*, translated in *To thee, O dear, dear Country*, is a portion. Also Bernard's *Me receptet Sion, Illa*. In English may be noted, besides the translations just referred to, *Sweet place, sweet place alone; Hear what God the Lord hath spoken; Jerusalem, my happy home, when shall I come to thee?* In German, Meyfart's *Jerusalem du hochgebaute stadt*, and Hiller's *O Jerusalem du Schone*. Of Meyfart's hymn there are two English translations, one by Miss Winkworth, *Jerusalem, thou city fair and high*, and the other by Bishop Whittingham of Maryland, *Jerusalem, high tower thy glorious walls*.
- ftb79** So Professor Milligan, who thinks that the whole scene is founded on Isaiah 6., which, he remarks, is always justly regarded as one of the greatest adumbrations of the Trinity contained in the Old Testament.
- ftb80** I.e., the halo round the moon.
- ftb81** Dante's reference is to ~~2300~~ Isaiah 61:7, where, however, there is no reference to garments, but merely to a double compensation.
- ftb82** John.
- ftb83** This cubical plan, applied not only to the Tabernacle, but to the Ark of the Flood, the Temple of Solomon and the "Kings House," is minutely worked out in "The Holy Houses" by Dr. Timothy Otis Paine; a book full of curious erudition. in which the Tabernacle, the Ark of Noah, the Temple, and the Capitol or King's House, are treated as developments from a common type; but which proceeds on the utterly untenable hypothesis that the temple of Ezekiel's vision was Solomon's; and that, accordingly, from the two books of Kings and the

prophecies of Jeremiah and Ezekiel all the data are furnished for a complete restoration of the Temple; the prophetic vision of Ezekiel supplying the details omitted in the historic record of Kings.